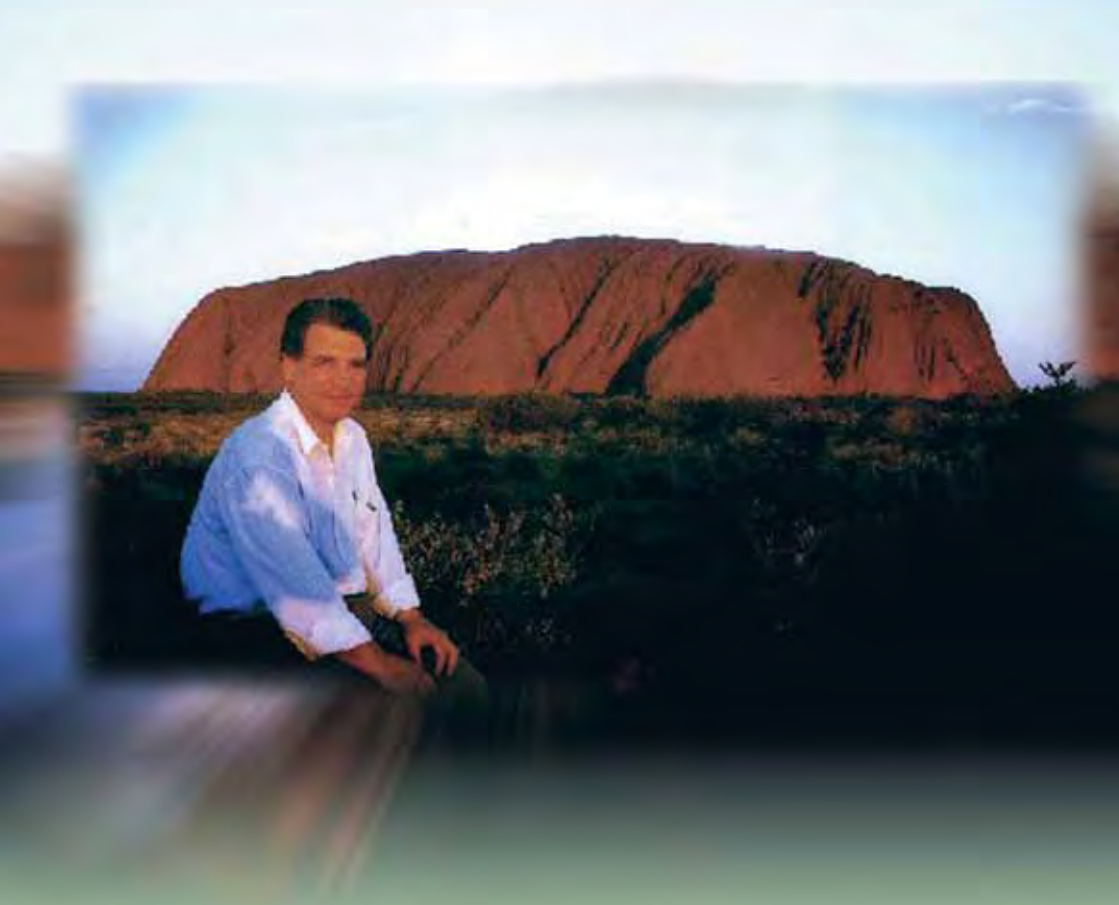


WHERE TRUTH IS NO DEFENCE



Fredrick Töben

WHERE TRUTH
IS NO DEFENCE,
I WANT TO
BREAK FREE

Fredrick Töben

PEACE BOOKS
2001

PEACE BOOKS

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Dedicated to TRUTH.

*In gratitude
to the men and women who morally, legally, socially
and financially helped me to survive.*

*Dedicated to Werner Fischer who, throughout his
lifetime in South Australia, has attempted to correct
the perception that Germans are inherently evil on
account of World War II historical analysis.*

What is the country's history worth when the archives are closed?

Sir Walter Crocker
Adelaide
February 2001

* * *

Though infallibility in scientific matters seems to me irresistibly comical, I should be in a sad way if I could not retain a high respect for those who lay claim to it, for they comprise the greater part of the people who have any conversation at all. When I say they lay claim to it, I mean they assume the functions of it quite naturally and unconsciously. The full meaning of the adage *Humanum est errare*, they have never waked up to. In those sciences of measurement which are the least subject to error – metrology, geodesy, and metrical astronomy – no man of self-respect ever now states his result, without affixing to it its probable error; and if this practice is not followed in other sciences it is because in those the probable errors are too vast to be estimated.

C.S. Peirce

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It is not necessary to ask oneself how, technically, such a mass murder was possible. It was technically possible since it took place. Such is the point of departure required of any historical inquiry on this subject. This truth obliges us to state quite simply: there is not, there cannot be any debate on the existence of the gas chambers.

Pierre Vidal-Naquet, Leon Poliakov et al.

* * *

... we must call to mind ... what endless detail work is performed in a murder trial these days – how out of small mosaic-like pieces the picture of the true occurrences at the moment of the murder is put together. There is available for the court's deliberations above all the corpse, the record of the post-mortem examination, the expert opinions of specialists to the causes of death and the day on which the deed must have occurred, and the manner in which the death occurred. There is the murder weapon ... All this was missing in this trial.... The possibilities of verifying the witness declarations were very limited.

Frankfurt Auschwitz trial, 20.12.1963-20.8.1965

* * *

Why don't you protest when you know that Agron Street in Jerusalem and the Hilton Hotel in Tel Aviv are built on top of razed Muslim cemeteries?

*Les étudiants de l'Organisation socialiste israélienne: Matzpen
(Students of The Israeli Socialist Organisation: Matzpen),
Jerusalem*

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Collective memory has seized upon the figure of four million – the very number which, based on a Soviet report, was inscribed until now on the monument erected at Auschwitz to the memory of the victims of Nazism – notwithstanding that in Jerusalem, the museum of Yad Vashem has indicated that this total is far from correct.

Nevertheless, from the war's end, scholarly memory set to work. Patient and minute investigations revealed that the figure of four million did not rest on a serious foundation and could not be retained.

The [Nuremberg] tribunal, after all, had relied on a claim by Eichmann, according to which extermination policy had caused the death of six million Jews, four million in the camps. Based on the most recent works and on the most reliable statistics – as in Raul Hilberg's *Destruction of the European Jews* – one arrives at about one million dead at Auschwitz. This is a total corroborated by all the experts, since today they agree on a number of victims that varies from a minimum of 950,000 and to a maximum of 1.2 million.

'L'évaluation des victimes d'Auschwitz', Le Monde 23.7.1990

* * *

On 6 May 2001, Hans-Heiko Klein, 61, was awarded the Medal of Honour by the Mannheim Jewish community.

Forewords



The Greatest Dirty Open Secret

In the trials and tribulations of Fredrick Töben one can observe in operation the greatest dirty open secret of our day. In explaining that remark here, I will do my best to be objective, despite the fact that because of the conditions I am to discuss several of my friends have been imprisoned or fined for doing the sorts of things I also do.

In October 1997 I received a request from Töben, director of the Adelaide Institute and a Holocaust revisionist, to be a defence witness for him in his hearings before the Australian Human Rights and Equal Opportunity Commission (HREOC). The role would have involved writing a letter for him and perhaps testifying by telephone from my home near Chicago.

I resisted this request, pleading a shortage of time and the fact that he had told me, earlier that year in Chicago, that the Australian 'human rights' legislation has no teeth and that he did not have to pay any attention to such proceedings against him. Both pleas were true but I had another strong reason for my reticence, which was too complicated to state in these rapid-fire e-mail messages, but which can be explained here in due course.

In any case I relented after a few passionate e-mails from Töben. I wrote a two-page letter, intended to be submitted to the HREOC hearings. The letter, dated 5 November, declared:

Alas I must say that you are arguably guilty of some of the charges. I looked over Jeremy Jones' stuff and I infer that the 'Racial Discrimination Act' proscribes what might 'offend, insult, humiliate or intimidate another person or group of people.' Well, revisionism certainly does the first three! It does not however 'intimidate'; at least, I have never noticed such a case ... Heated controversy is a price of open debate, the foundation of a rational society.

Jeremy Jones was the representative of the Jewish organisation that had brought charges against Töben. I commented on Jones' letter by declaring Töben guilty. Some defence witness!

Far from acting betrayed by me, Töben submitted the letter to the HREOC. I believe that he was starting to see my real reason for my reluctance to get involved as a defence witness. Such matters as I had

expertise in were irrelevant to the proceedings, which related not to historical truth, but to offending, insulting etc. For the most part I could not understand the notion of culpability as used in the proceedings, but to the extent that I could understand, Töben was guilty. I am at least as guilty, as are many of my revisionist friends. The situation was structured such that nothing I could have said would have helped attain a favorable verdict, as became clear to Töben shortly later.

On 7 December Töben ended his participation in the hearings, complaining that he was unable to defend the position of the Adelaide Institute because the HREOC was not interested in historical truth. The breaking point seems to have come when the Commission rejected the witness statement of Dr Robert Faurisson as 'irrelevant'.¹ In a hearing conducted by telephone on 27 November, the Commission had told Töben that for the most part the witness statements he had submitted had to be disqualified either because (1) they 'make comments about the desirability, validity, constitutionality or sensibleness of this law' under which the hearings were being held or (2) they comment on 'the substance' of the historical problem, that is 'the truth of the Holocaust, the extent of the Holocaust, its existence [which] is not of much significance' for the hearings.²

Of course these two questions are, to our common sense (or as Töben puts it our sense of 'natural justice'), the only relevant questions. There is almost nothing left to be said if these two questions are excluded. I felt vindicated because even the accused had decided to submit no defence. I could not be accused of failing him. Faurisson had written one of his usual masterfully incisive analyses of the historical problems, formulated for the layman, and his statement was rejected. The implicit effect of what I wrote was to question the law itself, but I declared Töben guilty so my statement was accepted. We may make the basic observation that it was impossible to determine what Töben was being charged with, apart from saying things that annoyed some people. The Commission was not interested in the intentions behind Töben's public declarations or in their actual effect.

This observation raises the general question of the legal formulations under which Holocaust revisionists are persecuted in various countries. For purposes of such a discussion, we can take two: the Human Rights Act (such an Orwellian term!) in Canada and the 1990 Fabius-Gaysot law in France. These two legislations do contrast sharply but in practice they operate similarly, as I now explain.

In the Canadian case, the code excludes the relevance of three considerations:

1. The truth of the offending statements.
2. The intent behind the expression of the statements; for example, whether they were intended to cause people to hate Jews.

3. The actual effect of the statements; for example, whether they caused people to hate Jews, whatever the intent of the author.

We simple-minded people will scratch our heads and wonder what is left to try. It is this: whether the statements ‘exposed’ somebody to hatred or contempt.

It is impossible for me to clarify that standard because, to the extent I understand it, reference is being made to a condition into which all of us are born. Somebody may start hating us, and often does. Holocaust revisionists are hated more than most but exposure to hatred is basically part of the human condition. One can be argued to be innocent of such an offence only in that sense: that is, that the condition referred to is a condition we are all in, independently of what statements are made by anybody. If that plea is unacceptable, then of course we are all guilty. Anybody may be hated in the future for all sorts of reasons. Witness human history.

By contrast, the French Fabius-Gayssot law is very clear. It proscribes contesting the truth of any finding in the ‘Crimes Against Humanity’ section of the 1946 judgment in the main Nuremberg trial. It candidly expresses, without any tergiversation, what all legal moves against revisionists are trying to do: freeze received history in the state of the end of war hysteria of 1945–1946. This sort of law contrasts with the typical ‘human rights’ legislation, since here there is no doubt what offence an accused is being charged with.

The Australian statute resembles the Canadian, and the formulation of the French law is approximated in Germany, with its ‘denial of established fact’ clause. These are two starkly contrasting formulations and Töben may be unique in having been prosecuted under both, for as this book relates at length, in April 1999 he was jailed in Germany while travelling there.

That the two formulations have something important in common is suggested by what finally happened when Töben’s trial came up in Germany in November 1999. Again, he decided to remain silent and offer no defence, and his lawyer did likewise. I commented on my website:

If I must conjecture the specific grounds for Töben’s silence during the trial, I would guess that his protest is based on the impossibility of arguing the truth of any of the claims he has made, for which he is being prosecuted. I suppose in the court’s eyes there is a certain amount of logic in that situation which, as so often happens, makes legal sense but not common sense. If e.g. there were a law outlawing the denial that Germany is on the planet Mars, and if I deny that Germany is on the planet Mars and am prosecuted for the claim, then the question of whether Germany is on the planet Mars is irrelevant to the question of whether I broke the law. Truth is no defense. In those circumstances I would adopt the strategy Töben adopted, silence, which for me would make both legal sense and common sense.⁵

Thus the two contrasting formulations confront the accused revisionist with the same practical situation: the impossibility of seeking to justify the offending statements in relation to the accusations. Before a 'human rights' tribunal, a Holocaust revisionist confronts unintelligible accusations. Under the French or German laws, the Holocaust revisionist is accused of being a Holocaust revisionist. If I had been a defence witness for Töben in Germany, I could not have helped him and indeed he could not think of anything to help himself. There was nothing for him to say, and nothing a defence witness could have effectively said in his support. Such court victories as revisionist defendants have won have been based on legal and constitutional technicalities.

Since Western society has, for many years, made freedom of expression one of its highest values, the reactions of the civil liberties groups to this offensive and scandalous situation are of great interest.

Their reactions are equally offensive and even more scandalous. The leading (in terms of general prestige) international civil rights group is Amnesty International, headquartered in London. Amnesty has a designation, 'prisoner of conscience', which it describes thus:

'Prisoners of conscience' is the original term given by the founders of Amnesty International to people who are imprisoned, detained or otherwise physically restricted anywhere because of their beliefs, colour, sex, ethnic origin, language or religion, provided they have not used or advocated violence.

The concept of a prisoner of conscience transcends class, creed, colour or geography and reflects the basic principle on which Amnesty International was founded: that all people have the right to express their convictions and the obligation to extend that freedom to others.

The imprisonment of individuals because of their beliefs or origins is a violation of fundamental human rights; rights which are not privileges 'bestowed' on individuals by states and which, therefore, cannot be withdrawn for political convenience.

Amnesty International seeks the immediate and unconditional release of all prisoners of conscience.⁴

Early in Töben's German incarceration John Bennett, the Melbourne civil liberties lawyer, wrote to Amnesty to request them to formally adopt Töben as a 'prisoner of conscience' which, in ordinary meaning, is what he was. In a long letter Amnesty declined, declaring that

in 1995 the organisation decided at a meeting of its International Council - the highest decision making body of Amnesty International - that it would exclude from prisoner of conscience status not only people who have used or advocated violence, but also people who are imprisoned 'for having advocated national, racial, or religious hatred that constitutes incitement to discrimination, hostility or violence.'. The decision codified Amnesty International's intention to exclude from prisoner of conscience status those who advocate the denial of

the Holocaust and it confirmed what had in fact had been the de facto interpretation of the prisoner of conscience definition contained in Article 1 of Amnesty International's Statute.

That seems to say that 'those who advocate the denial of the Holocaust' are viewed by Amnesty as thereby advocating 'national, racial, or religious hatred that constitutes incitement to discrimination, hostility or violence.' That is rubbish, an obvious logical non sequitur, empirically contradicted by easy observation; I have never seen such advocacy in the Adelaide Institute newsletter. It is such obvious rubbish that it must be called a lie. Töben is not in the class of an Elie Wiesel, who has incited hatred of Germans, or of Zionists who have incited discrimination and violence against Arabs.

Amnesty has declined to support freedom of expression for Holocaust revisionists for political reasons. It is, therefore, not worthy of respect. The organisation's hypocrisy is highlighted by the case of Nelson Mandela who, during his sabotage trial in South Africa in 1964, admitted that he believed in violence to achieve his political objectives and for that purpose had been a leader of a campaign of sabotage. Mandela was a hot subject of debate at Amnesty's meeting in September 1964 because, while the overwhelming sentiment was to continue to support him, one of the rules pertaining to the prisoner of conscience category was that those who used or advocated violence were not eligible. Thus the meeting decided against adopting Mandela thus, but it also voted for supporting him anyway.⁵ A mere label was withheld, not the support. Töben needed the support more than the label.

Thus we see in the Töben case hypocrisy at high levels of contemporary public life, but I opened by promising 'the greatest dirty open secret of our day', and I have yet to explain.

Like the study of taboos, the study of hypocritical exceptions to agreed norms is highly instructive on the real, as opposed to declared, values of a society. That free expression of ideas must be a fundamental value of the sort of society we purport to be has virtual unanimous support, at least in the abstract. True, the ideal of free expression must be qualified in various ways, for example by national security laws and restrictions against distribution of pornography in some circumstances. However, it is hard to make even a bad case for censorship of the history of the remote past unless that history impacts in some way on the present; in such event bad cases can be and are made.

The past and the present are linked, in the case of Holocaust revisionism, by Zionism. Many Israeli leaders agree that the Holocaust is 'what this country's all about'.⁶ That statement is more true than the speaker intended, because apart from Zionism's obvious contemporary exploitation of the Holocaust legend, there is the lesser known role that Zionism played in establishing, during the years 1942-1948, the legend that was to become its lifeblood, as I have discussed at length elsewhere. However, even that is not the greatest dirty open secret of our day.

It is widely imagined that the various national-socialist movements that flourished in Europe more than 50 years ago are dead. But that is not true. Yes, gone are not only Hitler's Nazis and Mussolini's Fascists, but also the British Union of Fascists, the Croatian Ustashe, the Hungarian Arrow Cross, the Romanian Iron Guard, the Parti Populaire Français, and all such national-socialist movements except Zionism, a movement born and nurtured in Europe during the heyday of nationalism and socialism, and which is quite vigorous today. Its völkisch principle, that of the 'chosen people', is the oldest and best tested extant.

Despite occasional rhetoric by various governments and organisations like Amnesty International (for example, against the torture of prisoners), Israel and thus Zionism are essentially untouchable in international affairs. One cannot imagine, for example, Israel being treated harshly for defying the United Nations' resolutions, even with measures less severe than those used against Iraq during the past decade. Our institutions not only support Israel as a state; they also support Zionism in domestic policy by means tailored for each country. In Europe the critical examination of Zionism's sustaining legend is outlawed.

That is not the case in the USA, for constitutional reasons, but American institutions look kindly on this European repression nevertheless. There are occasional references in the American press to the European anti-revisionist laws, but I have never seen an editorial condemnation of them from these editors who so righteously scold China for its human rights violations. A frightening episode occurred in 1993 and 1994, when FBI Director Louis Freeh held talks with the German *Bundesamt für Verfassungsschutz* (Federal Office for Protection of the Constitution), the euphemistically named agency that performs many of the functions once entrusted to the more honestly named *Geheime Staatspolizei* (Gestapo or Secret State Police). The talks sought to find ways the USA could stop the flow, from the USA to Germany, of literature banned by German law but lawful in the USA.⁷ The talks seem to have come to nothing but the point was clearly made that the USA approves of such German repression of civil liberties. The role of the USA in supporting Israel diplomatically, financially and militarily is well known. The USA is also the mainstay of the operation of the related Holocaust restitution racket.

Thus the institutions of some major Western countries, flouting established legal and ethical norms, are as intellectually repressive as anybody's Gestapo, in enforcing service to the only surviving European national-socialist movement, and the others are tacitly or even openly supportive of that repression. That is the greatest dirty open secret of our day.

Professor Arthur R. Butz
Evanston, Illinois, USA
September 2000

* * *

Lessons from History

Sun Tzu, 2500 years ago, said all warfare is based on deception. Human progress is such that in this enlightened era, deception is as much constituent to politics as to war, and where war leaves off, politics continues the conquest.

What we know as World War II did not cease with the unconditional surrender of Germany to the noble Allies on 7 May 1945. It continues today by other means, the element of deceit central.

As war is not fought with bullets of truth and bombs of laughing gas, neither is the existing cold war between the Zionist-controlled consortium of plutocrats and corrupt politicians who control Israel, the U.S., Britain and Germany against the uncomprehending people of Germany (not to mention the equally pathetic numbskulls of the USA, Canada, Australia, Britain and Europe) fought with truth, open debate and academic freedom. In fact, those storybook concepts are anathema to the stability of the existing order.

Revisionist historians have documented the facts, shocking to most, that World War II was not started by a madman, Adolf Hitler; that he had no intention of conquering the world; that he unceasingly worked for peace with Britain from his earliest days against insanely vicious and evil forces in the West determined to create a devastating and disastrous war; and that he and other German leaders tried again and again to reach a negotiated peace beginning as early as May 1940, nine months after the British declaration of war, when Hitler, against the advice of his generals, personally saved the British Army from annihilation at Dunkirk.

Nor are establishment historians up to pointing out that Hitler's closest friend and his deputy, Rudolf Hess, flew to Britain on 11 May 1941 in a last-ditch effort to stop the needless war between the two countries and to enlist British support for Germany's planned attack on Stalinist Russia for the purpose of countering the impending Soviet attack on Germany and the subjugation of all Europe. Instead of the reception this tragic hero deserved, he was silenced by solitary confinement for 55 years, declared a 'war criminal' at Nuremberg and finally murdered by strangulation by a paid British assassin in his cell at Spandau Prison on 17 August 1987 at the age of 93.

Nor does the Western public yet know - 55 years after the end of this 'forced war', as it has been described by revisionist scholar, David Hoggan, that Germany is still an occupied nation without a peace treaty and without sovereignty and that its politicians may charitably be described as trained fleas who cheerfully jump to orders from their superiors. In return for their treason, they receive journalistic and monetary plaudits as befits the corrupt system they serve.

In apparently long-forgotten terms of international law, the German government has been and is unmistakably *de facto* but not *de jure*; indeed, Germany serves as the classic model for this contrast since 23 May 1945 when the Allies dismissed Admiral Karl Dönitz, the last legal head of Germany.

The most effective tool used against Germany to keep hot the flame of hate is the Holocaust propaganda, a holdover from the hot war which, however, grows in intensity with each passing day even as Holocaust revisionists, such as the author of this volume, uncover more facts to prove that it is the most massive deception of the past 2000 years.

As I have tried to make clear in my essay, 'Why is 'The Holocaust' Important?' the consequences of this deception have been incalculable in spite of its almost infinite internal contradictions, its shifting numbers and facts and the dismal repute of its high priests, such as Simon Wiesenthal, Elie Wiesel, Deborah Lipstadt and Christopher Browning, to name a few.

But of course, mere truth and facts have no place of importance to Establishment journalists and historians. What is important is that the 'The Holocaust' deception be kept vital. It is fully as important to the subjection of German freedom today as was the Aztec myth that Cortes was a god important to the Spanish conquest of Mexico. The Aztecs invented their myth whereas the Germans had theirs forced upon them and they accepted it because of the traditional feeling of guilt which is always close to the surface in Christians. That Cortes was an irresistible god was a myth that destroyed the Aztecs. That their fathers gassed 6 000 000 defenceless Jews is killing gullible Germans and tearing down self-respect among all Europeans, including white Americans. No wonder the West is deeply sunk in a cesspool of moral slime.

Thankfully, not all of our contemporaries are cowed in the face of the myth of the Holocaust. One man who has taken a position of leadership for truth is Dr Fredrick Töben, the author of this volume. He has personally confronted today's dragon of deceit and in this book relates the facts as he knows them.

Fighting for the truth is dangerous today in this 'enlightened' age of deceit, this imperium of lies. Today, some hundreds of prisoners are held in German jails for daring to speak the truth. Apparently, this is what Americans, Britons and Senegalese bled and died for - to bring democracy to Germany and liberate them from a wicked tyrant who, it is said, burned books as well as Jews. Shamefully, my country is complicit in this vast crime against truth, against liberty under law, against civilisation itself. The only way Americans can redeem themselves from being truly guilty of this crime against everything their country once stood for is to speak out and tell all the facts as we know them.

If you do not believe that it is a serious moral crime to speak the truth about our oppressors or to tell the truth about history, try it. If you do, you will immediately learn the penalty. No American will be sent to prison in America for telling the truth – at least, not yet. Thank God, the First Amendment to our hallowed Constitution prevents that. But unless we determine to speak the truth while we still can legally, in spite of the penalties that are certain to follow administered by the press and our alien leadership, it is certain that we will soon be living under lies more profound than we do already, administered by a tyranny such as the people of Russia and Eastern Europe existed under before the collapse of the Soviet Union.

The terror, in fact, has already begun. Can you not see it? Today it is a moral if not a legal crime to speak ill of our oppressors or to confront historical lies. What is most frightening, everyone knows it!

Moral terror is the certain precursor to physical terror enforced by the lash, torture and death. Do not make light of this warning.

Willis Carto

Escondido, California, USA

23 August 2000

* * *

The Catacombs

Asked what could best be done for the Anglo-Catholic cause and his fellow believers, Evelyn Waugh once replied, ‘The catacombs’. Persecution vindicates. This is high among consolations for Holocaust revisionists, quite part from participation in what Robert Faurisson has termed the most compelling intellectual adventure of the era.

Holocaust revisionism is intensely personal. Each individual comes to it in his or her own particular way, and there are no short cuts. Usually the process is accompanied by exceptional experiences of various sorts. The process frequently takes a long time. For this writer it began with a game of softball within the walls of the Dachau Concentration Camp. This was in the summer of 1954, when the premises were used by the US Army for purposes of casual recreation. As an Army draftee, the writer had been sent to Germany and, knowing some German, was assigned to a military intelligence battalion with headquarters at USARFUR in Heidelberg but with a number of branch offices in Bavaria, the site of many of the camps to which refugees from East Germany and elsewhere in Eastern Europe were brought for initial interrogation. What, for example, did they know about uranium mining in Saxony? ‘Nothing’ was the customary reply, but the question was worth asking.

The battalion had an intra-mural softball league and on a pleasant summer day that year a dozen of us from one of the units were sent to play on the well-tended field at Dachau, not far from the main

administration building and the entrance to the Disneyland Dachau of today.

None of us made much of the place one way or another, but after playing the game we were accorded some time to look things over. The first-class masonry of the high walls made a lasting impression, along with the purple hue time had given to the bricks themselves. The location of these prison walls on the gentle tablelands northwest of Munich itself symbolised suffering – this was no place for high walls at all.

We were given no propaganda on the subject by our officers or anyone else but could see for ourselves, if we chose, the propaganda purposes to which the camp had been put in the immediate aftermath of the war. The shower nozzles unconnected to any piping system told their own story.

Why didn't we become revisionists on the spot? Because we did not want to argue the matter; because we felt exaggeration was understandable among sufferers; because the concentration camp system had existed and had cost many innocent lives; and it was beyond all question morally indefensible. So, in this instance, decades elapsed before this writer again pondered that afternoon within the Dachau walls. As the propaganda Dachau came into being (schoolchildren are dispatched there regularly by bus these days), so did scepticism as to many of the basic assertions. And then slowly but surely, came the realisation that exaggeration is not the root of exterminationist contention. Downright lying is at the root.

The Duke of Wellington once remarked in later years that he had heard so many versions of the Battle of Waterloo he sometimes doubted he himself had been there at all. History is certainly elusive, never entirely capturable. But we do know what happened at Waterloo, though it took a long time to sort it all out, and there are still some matters open to scholarly debate.

Due process does win historically in the long run. In any trial for a capital offence, defence counsel demands close scrutiny of the alleged murder weapon. The prosecution must produce the *corpus delicti* or have some tall explaining to do. Witnesses for the prosecution must undergo rigorous cross-examination. Yet application of these principles to what has come to be called the Holocaust brings revisionists into the catacombs. So be it.

Andrew Gray
Washington, DC, USA
20 October 2000

* * *

The 'Töben Case' as seen by Voltaire

For the historian, the sociologist or the jurist the case of an Australian revisionist, Fredrick Töben, is one of the simplest and most instructive. It is also both appalling and amusing. One day, moved by curiosity, this German-born Australian left the Antipodes on a journey to Europe in order to confer with a Frenchman who had coined the phrase "No holes, no 'Holocaust'". From there he went on to Poland, to Auschwitz, where with his own eyes he observed that, in the effective absence of any 'holes' in the collapsed roof of an alleged homicidal gas chamber, there was cause to doubt whether such chemical slaughterhouses had ever existed at that spot, veritable centre of the 'Holocaust'. Finally, on a pilgrimage to the Germanic lands, he shared his doubts and asked for explanations, an act that earned him forthwith a stay in prison.

Voltaire would have liked this 'affaire Calas' (of a less tragic sort).⁸ From it he could have drawn inspiration for a tale entitled *The Emperor's New Clothes* or *The Imposture*. It seems right to imagine that, as in a classical French play, the story should evolve in five stages.

In the first of these stages, our hero from the other hemisphere hears tell that a certain European emperor, dear to the Jews and thus also to today's Germans, is, in the eyes of his court, bedecked in the most extraordinary attire, whilst in reality he is quite simply naked; it is said that some ingenious rascals had pretended to create for the emperor garments of an exceedingly rare cloth, costing a fortune. In the next stage, our Australian, modern-day Huron of the Voltaire tale *Le Huron ou l'Ingénu*, comes to Europe and prepares to go see for himself, armed with some advice on how to carry out his inquiry; once on location, he in effect gets the impression that this emperor could well be naked. In a third stage, he proceeds to inquire of those around him, going so far as to whisper to the courtiers, 'Is your emperor perhaps naked?' For want of a fitting reply, he resolves to go to the Germanic lands and consult a man of the craft; this latter, most certainly a German and perhaps a Jew as well, has a reputation, the world over, for such good knowledge of the solution to the riddle that he will not abide any answer other than his own. This individual, prosecutor of woeful mien, invites the sceptic to come back to see him two hours later in order to get his answer. This our Australian does not fail to do. There, in the prosecutor's study, with a stranger present, he is asked to repeat his question. Which he does. And so it is that, in a fifth and final stage, the question-man finds himself behind the bars of a German jail.

In the reality of the Töben case, the prosecutor was a man called Hans-Heiko Klein, the stranger was a police informer and the jail was, for seven months, that of Mannheim.

What followed would equally have inspired Voltaire. It throws a stark light on the way in which the German justice system works at present

and on the mode of conduct adopted by a large number of Western democracies as soon as the most hallowed of their taboos, that of the 'Holocaust', looks to be in peril.

Removed from his jail cell, Töben, in handcuffs and duly escorted, was led into a courtroom. But, given the gravity of his case, he had the right only to a mock trial. He was of course provided with counsel but the latter was made to understand that he would do well to keep quiet if he did not want to join his client in prison. The lawyer kept quiet and Töben was found guilty, sentenced to serve time and a heavy fine, then released on bail the next day.

In Australia the authorities were careful not to intervene in favour of the victim. Indeed they fell little short of applauding the German judges' decision, and most likely envied their freedom of action.

In the rest of the Western world, all fell by and large into tune with Germany and Australia. The 'élites' in place kept silent or approved. To none of them did there occur the idea of decrying an outrage. No petitions in support of the heretic, no demonstrations. Amnesty International considered it natural and normal that an intellectual, an academic, should be so treated. In effect, precisely because he is a professor, many must be of the opinion that Töben surely ought to know that some questions simply offend decency.

Already 20 years before

Twenty years previously, I myself had lived through an experience comparable to that of my Australian colleague. In the columns of *Le Monde*, 34 French historians – amongst whom some, like Fernand Braudel, enjoyed international renown – had come out with a joint declaration rebuking me for having put a question that propriety forbade me to conceive. I had discovered that the existence and operation of the alleged Nazi gas chambers were, for physical and chemical reasons understandable to a child of 8, fundamentally impossible. In the late 1970s I had therefore asked Germany's accusers how, for them, such mass murder by gassing had been technically possible. The answer took some time in coming, then gushed forth:

It must not be asked how, *technically*, such mass murder was possible. It was technically possible, since it happened. That is the requisite starting point of any historical inquiry on this subject. It is incumbent upon us to state this truth plainly and simply: there is not, there cannot be any debate on the existence of the gas chambers.⁹

I had the awkwardness to think then that I had just brought off a decisive victory. My adversaries were taking flight. They showed themselves to be unable to reply to my arguments except by spin. For me, the myth of the alleged gas chambers had just breathed its last.

Pressac's surrender, Spielberg's triumph

Of course, from the scientific standpoint, those gas chambers had fallen back into nothingness. The following years were to confirm this. From 1979 to 1995 all attempts to demonstrate their existence would abort: the Rückerls and Langbeins, the Hilbergs and Brownings, the Klarfelds and Pressacs would all suffer the most humiliating failures. It is not I who say this but rather one of their keenest apostles, historian Jacques Baynac. In 1996, in two long and particularly well-informed articles, this fierce opponent of the revisionists drafted, with a heavy heart, an assessment of the vain tries to establish the existence of the Nazi gas chambers.¹⁰ His conclusion: the historians had failed totally and, therefore, recourse was had to the judiciary in order to silence the revisionists. In March 2000 Jean-Claude Pressac was, in a way, to announce his own surrender; on this point one may read an interview with him by the French academic historian (and firm anti-revisionist) Valérie Igounet.¹¹ The last two pages of the interview are staggering: Pressac states that the 'rubbish bins of history' await the official story of the concentration camps! Supposedly dating from 15 June 1995, this text of a recorded talk must have been somewhat modified afterwards.

But, as is well known, the sphere of science, on the one hand, and that of the mass-media, on the other, are plainly different in nature; in the latter sphere, whilst the Nazi gas chambers have had a very rough time of it, the adjoining myths of the genocide and the 6 000 000 are thriving thanks to a booming promotion. Hilberg and his like may have failed in their work as historians but Spielberg, the master of special effects cinema, triumphs with his holocaustic epics. Today, the kosher version of World War II history has force of law and of custom to such a degree that the nasty 'deniers' seem annihilated.

The particular case of Töben

Nevertheless, a number of these rebels called revisionists remain alive, and very much so, to the despair of the thought police and their lackeys in the prosecution service, the judiciary and the media. Among these revisionists stands Fredrick Töben, who, upon leaving prison, did not have the decency to show the least contrition or, as is said today, repentance. It may be feared that, for him, the emperor (of the Jews) will stay definitively naked, and that he will go all about repeating 'No holes, no 'Holocaust'', or, in allusion to the fabric that is not, 'No clothes, no 'Holocaust''.

Beginning with the indomitable Paul Rassinier, a good many other revisionists besides our Australian have endured or still endure a thousand travails. A few months ago, one of them, in Germany, was

driven to suicide. Professor Werner Pfeifenberger at Münster killed himself on 13 May 2000 after years of an exhausting struggle against his persecutors. On 25 April 1995, in a Munich square, Reinhold Elstner immolated himself by fire.

What distinguishes the revisionist Töben's case from that of others is its simple and swift unwinding, and therefore its illustrative value. One might call it a synopsis, an all-in-a-nutshell sketch. It is nothing but the story of a man who, for having made a prosaic remark on a material fact, finds himself in prison. To whoever cared to listen, he had, in fact, held forth thus:

At Auschwitz-Birkenau, day after day, a deadly substance was apparently poured through four openings, specially made in a reinforced concrete roof, so as to kill, each time, the thousands of persons confined in the room below. How could such an operation be possible given that manifestly, as one may remark today, none of those four openings ever existed? Of course, the roof is now in ruins but, on the surface, no trace of those openings can be made out and, if one slides down beneath the ruin, one can see that the ceiling has never had any openings in it. How do you explain that?

He was not answered. Then, he went to find a man who, by definition, must know the answer to his query (and the answer to several others of the same calibre, material and rudimentary). As his only reply, that individual deemed it necessary to throw him into jail. But, once out of jail, what did our impertinent friend do? He repeated his question, but this time *urbi et orbi*, and with renewed vigour.

A story edifying in its brevity and not without spice.

Töben in an ingénue role from a tale by Voltaire

I shall say it again: a Frenchman familiar with Voltaire is tempted to see in this antipodean a reincarnation, in his own mode, of *Candide* or the *Huron* (the original *Ingénu*). Under Voltaire's pen, the ingenuousness, real or feigned, of those two heroes, wholly of his imagining, ended up putting them through numerous ordeals but it also helped them overcome adversity, and not without opening for the reader some interesting perspectives on the beliefs and superstitions to be found at the foundations of our society and institutions. The story of Töben (German as was *Candide*) would probably have appealed to Voltaire on another score, that of the execrable intolerance of the Jews and their high priests.¹²

Today, in France, the re-editions of some of the works of the 'patriarch of Ferney' are expurgated, for fear of displeasing the Jews. No-one can doubt that, if he came back to this world, Voltaire, following Töben's example, would be 'put inside' for his disrespectful questions. Even Switzerland, where in his time Voltaire knew he could find refuge, would not fail to lock him up today.

Note on a false attribution to Voltaire

It is by mistake that the following remark is attributed to Voltaire: 'I disapprove of what you say but I will defend to the death your right to say it', sometimes with the adjunct 'Monsieur l'abbé...'. In reality, a London author called Stephen G. Tallentyre (real name – Evelyn B. Hall) in *The Friends of Voltaire* (1906) wrote on the subject of the attitude taken by Voltaire in case of an intense disagreement with an adversary: 'I disapprove of what you say but I will defend to the death your right to say it was his attitude now'.¹⁵

Robert Faurisson

Vichy, France

22 August 2000

* * *

An eerily touching, slightly unsettling, disquieting experience

Nine words have haunted me from the moment they were uttered by Dr Fredrick Töben during his visit to Toronto, Canada, where I interviewed him at length for my *Voice of Freedom* satellite television show. He said, no doubt to please me with a compliment, 'I want to be the Ernst Zündel of Australia'. Little did we both know that his wish would be granted by fate faster than either one of us could realise at the time.

Töben had arrived in Toronto on a fact-finding trip through many countries, trying to strengthen emotional bonds and cooperation with leading revisionists. He looked sun-tanned and in good physical shape – a man of rugged features, muscularly built, with a ready smile, in his eyes a mischievous twinkle. He looked every inch the accomplished professor. As he sat there, utterly relaxed, in my basement studio, he struck me more as a hobbyist philosopher than as a candidate for martyrdom. He willingly answered my probing questions about his life, his upbringing, his education, his travels – and, above all, his encounter with, and finally his embrace of, revisionism.

As the interview progressed, fine pearls of perspiration were beginning to form on his forehead and upper lip from the unrelenting heat put out by the powerful lights necessary to produce those crisp, sharp images suitable for broadcasting on television. Probing, recorded TV interviews are very similar in 'feel' for the interview 'victim' as are police interrogations or court cross-examinations in the witness box. As I put question after question to him, I thought to myself, 'If this man wants to be the Ernst Zündel of Australia, this will be as good an introduction to what will be in store for him as any'.

I watched and listened intently, making mental notes, as Töben answered my questions in a firm and pleasant voice, not once getting

rattled in the process. Words were rolling off his lips with the elegance and ease of a man, university-trained, sure of a polished vocabulary and a quickness of mind that was bound to confound judges and, especially, prosecutors in the future, should his odd wish be granted. After all, I had been the reviled and vilified ‘Canadian Ernst Zündel’ for more than 40 years, a role not always easy, involving as it did not only politically romantic, constitutionally granted and supposedly state-protected street activism – but having to face terror, bombs, arson and numerous jailings along the way.

The minutes turned into an hour, then two. During tape changes, Töben would mop his brow, banter with my sound and lighting crew and engage in animated conversation with the cameraman. I was warming to my interview subject. This man was no cream puff. He was not going to be a pushover inside or outside the courtroom or during any public debate. He was articulate, polite and firm. He had good recall of facts and placed them in the context of history, religion and politics with ease and comfort, weaving a virtual tapestry of his mind.

I thought to myself, ‘No doubt he can hold his own in an academic setting. He has the intellectual tools and rhetorical skills to wrestle with the forces of evil he will encounter in his path. But does he have the ‘right stuff’?. Would he have the emotional stability, the grin-and-bear-it attitude he would have to possess to sustain him through sleepless nights spent in dank cells shared with wife beaters and axe murderers? Would he be able to take the daily hurts and indignities, the endless harassment by police, customs, immigration, the media, the diabolically clever mental and psychological persecution daily inflicted on the Ernst Zündels, the Robert Faurissons, the David Irvings of this world? The answers to those questions would have to be answered, I thought that evening, in other places and at future times. I could probe his heart, his mind, even try to get a glimpse of the inner workings and make-up of his soul – only an inscrutable fate veiled from mortal men would reveal the true and sum-total of the man, Fredrick Töben, when he had to confront his tormentors – as he most certainly would, should he continue on his trajectory of becoming the ‘Ernst Zündel’ of his adopted country.

For me, the meeting with Töben was an eerily touching, slightly unsettling, disquieting experience for I felt as if I were given a future peek into the keyhole of history unfolding. I knew that the man who sat there so leisurely would be arrested, would face interrogations, trials, tribulations, convictions and jailings if he persisted on his quest for truth at a time when governments of Western countries have declared that when it comes to World War II and, especially, the Holocaust, truth was not allowed as a defence. What I could not know was the dizzying speed with which fate would catch up with Töben and grant him his odd wish.

The details of Töben’s trip to Germany, his visit to Hans-Heiko Klein, the apparently legally sanctioned entrapment in the prosecutor’s very office,

his arrest and months-long ordeal in prison and subsequent developments are told in this book. This experience of the 'Töben Arrest' made headlines around the world and showed up Germany as the ruthless dictatorship it has become. It must be seen as a juncture – a most critical juncture for every revisionist in similar circumstances. Germans call it 'die Feuertaufe' (baptism by fire).

Under pressure and duress, ostensibly strong men have weakened, agreed to compromises with prosecutors and police, and casually betrayed their cause, once so fervently expressed, in order to avoid prosecution and imprisonment. Fredrick Töben did not weaken. He went to prison like a man. The rest is history.

Töben's life has since taken on many similarities to mine. The press coverage has been distorted and poisoned. His life is now, as was mine, riddled with official harassment, with 'invitations' to appear before a human rights tribunal, and similar indignities. He has achieved notoriety and has been vilified for what he believes – or more correctly, what he does not believe. As has happened to me for four long decades, he is now disliked by many who are brainwashed and hated by those who hate the truth, who hate to have their actions and lies scrutinised in public. He is feared for the clarity of his mind and honesty of his words by the morally bankrupt political elite and the prostituted media of his adopted country.

I also know from first-hand experience that he will be admired and even revered and loved by some that can appreciate a man of principle in an age of pervasive compromise. But make no mistake. This is the mere beginning of the Australian saga in the struggle for freedom of speech and belief, not the end.

Front-line revisionist activists who will have lasting impact are forged into fine steel blades through a lot of hard, repeated hammer blows of destiny on the anvil of history so that they serve as tools with which to cut the Gordian knot of lies.

Ernst Zündel

Toronto, Ontario, Canada

9 November 2000

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Endnotes

- 1 Adelaide Institute newsletter, Jan. 1998, pp. 1, 8.
- 2 Adelaide Institute newsletter, Feb. 1998, p. 10.
- 3 <http://pubweb.nwu.edu/~abutz>.
- 4 *Prisoners of Conscience* (Amnesty International Publications, London, 1981), pp. 1-2.
- 5 Egon Larsen, *A Flame in Barbed Wire* (Frederick Muller, London, 1978; W.W. Norton, NY, 1979).

- 6 Efraim Zuroff, Israeli director of the Simon Wiesenthal Center, quoted in the *New York Times*, 14.1.1995, p. 6.
- 7 *Chicago Tribune*, 15.12.1993 (sec. 1, pp. 1, 16), 19.12.1993 (sec. 1, p. 4) and 27.6.1994 (sec. 1, p. 4). Publicly the talk was about stopping 'neo-Nazi' propaganda but that is a common camouflage or package term when Holocaust revisionism is a target that it would be inexpedient to identify.
- 8 Voltaire (1694–1778) was notably the author of *Candide ou l'Optimisme* (philosophical tale, 1759), *Le Huron ou l'Ingénu* (satirical tale, 1767) as well as the *Dictionnaire philosophique ou la Raison par alphabet* (1764). He intervened in a series of court cases, such as that of the Calvinist Jean Calas, to speak out against what he called the crimes of intolerance or of superstition. He spent his last 20 years at Ferney, near the Swiss border.
- 9 *Le Monde*, 21.2.1979.
- 10 *Le Nouveau Quotidien*, Lausanne, 2 and 3.9.1996.
- 11 Valérie Igounet, *Histoire du négationnisme en France* (Éditions du Seuil, Paris, 2000), pp. 613–52.
- 12 See Henri Labroue, *Voltaire antijuif* (Les Documents contemporains, Paris, 1942).
- 13 Paul F. Boller jnr and John George, *They Never Said It: A Book of Fake Quotes, Misquotes, and Misleading Attributions* (OUP, New York and Oxford, 1989), pp. 124–26. Such is, in any case, the information that I have drawn from an article in *L'Intermédiaire des chercheurs et curieux* (November 1993, p. 1157), kindly sent to me seven years ago by the Belgian revisionist Pierre Moreau, to whom I had confided my failure to find the remark in any of Voltaire's writings.

Preface



The title of the fourth chapter of John Sabini and Maury Silver's *Moralities of Everyday Life* was 'On Destroying the Innocent with a Clear Conscience: A Sociopsychology of the Holocaust'. Therein they claim that *Kristallnacht* was 'an outpouring of hatred, vicious anti-Semitism, and unrestrained sadism [that] appears to display the essence of the Holocaust'. Sabini and Silver went on to say:

But *Kristallnacht* cannot be our focus: A pogrom, an instrument of terror, is typical of the long-standing tradition of European anti-Semitism, not the new Nazi order, not the systematic extermination of European Jewry. Mob violence is a primitive, ineffective technique of extermination. It is an effective method of terrorizing a population, keeping people in their place, perhaps even of forcing some to abandon their religious or political convictions. But these were never Hitler's aims with regard to the Jews; he meant to destroy them').¹

The premise on which the chapter rests is that there was a state-run extermination program. No mention is made of a forced program of deportations – except to extermination centres, the notorious concentration death camps. There is no doubt about that, and so wild speculation begins and the mental framework for an alleged academic chapter is set in concrete:

Consider the numbers. The German state annihilated approximately six million Jews. At the rate of one hundred per day this would have required nearly two hundred years. Mob violence rests on the wrong psychological basis, on violent emotion. People can be manipulated into fury, but fury cannot be maintained for two hundred years. Emotions have a natural time course; lust, even blood lust, is eventually sated ... Comprehensive, exhaustive murder required the replacement of the mob with a bureaucracy, the replacement of shared rage with obedience to authority. The requisite bureaucracy would be effective whether staffed by extreme or tepid anti-Semites, considerably broadening the pool of recruits; it would govern the actions of its members not by arousing passions, but by organizing routines; it would make only distinctions it was designed to make ... It was this bureaucratisation of evil, the institutionalisation of murder, that marked the Third Reich ... It is not the angry rioter we must understand, but Eichmann, the colorless bureaucrat, replicated two million times in those who assembled the trains, dispatched the supplies, manufactured the poison gas, filled the paper work, sent out the

death notices, guarded the prisoners, pointed left and right, supervised the loading-unloading of the vans, disposed of the ashes, and performed the countless other tasks that constituted the Holocaust.²

Daniel Goldhagen continues this theme on a grand scale, concluding that the Germans have a built-in disposition for murdering people, in particular Jews.³ Not once does Goldhagen question the premise on which his thesis rests, though it is interesting to note that he sidelines the homicidal gas chamber argument.

It must be noted that Sabini and Silver wrote their book before the 1988 Toronto Zündel ‘false news trial’ produced *The Leuchter Report*, and before Mikhail Gorbachev returned the Auschwitz death books in 1989. The latter created the sensation that the 4 000 000 death figure at Auschwitz was somehow reduced to between 1 000 000 and 1 500 000. Justifications for such a reduction are not detailed in any way. Dr Franciszek Piper claims that the above number contained 900 000 ‘unregistered’ deaths. He suggests thereby that an efficient German bureaucracy would permit a process, such as the alleged extermination, to remain unrecorded. Further, if it did, then the bureaucratic efficiency claim becomes absurd, and one has to resort to an explanation that the murderous machinery of death was started not by any written order but by a mere ‘wink and nudge’ because everyone knew what had to be done. Hitler’s hatred for the Jews was so great that the prime reason for the war effort focused on one goal only – to kill as many Jews as possible. When we hear such rubbish from so-called academic intellectuals, then we have reached the lowest level of scholarship.

Sabini and Silver’s fourth chapter is divided into the following headings that sum up their moral argument, which rests on a false and unproven premise, namely, that the Germans systematically exterminated European Jewry in homicidal gas chambers:

- Obedience to authority
- Morality and the legitimacy of authority
- Responsibility and intent – conscience and desire; entrapment
- Brutality and emotional response
- Moral judgment and peer influence
- Coda.

Why bother reproducing the thoughts of those who, in my view, are either ignorant or liars? Two sentences in their penultimate paragraph in the chapter answer this: ‘We are accustomed to think that once we have understood how someone came to do something, we then can forgive. In this case, we cannot allow understanding to mislead us to excuse or forgive’.⁴ This kind of talk hides a dissembling mindset – the eye-for-an-eye policy – in this instance resting on a false premise. The temptation is there to draw attention to the Talmudic mindset with its ‘revenge’

obsession. This would particularise the argument to the point where Jews would be singled out as the only factor influencing a concerted effort to continue a policy of hatred against Germany. Such a perspective is too limiting. The Jewish mindset has no monopoly over the eye-for-an-eye mentality because it is a human factor found wherever humans congregate.

Hence, the fact that the geriatric Schwammberger sits in Mannheim Prison until his death because he allegedly 'pointed left and right' is of interest here. Blame cannot be sheeted home to 'the Jews' for that. It remains an injustice that needs to be addressed by those groups who claim to defend human rights abuse around the world.

We may ask, 'Why does this persecution of former Germans and their fighting allies persist?'. It persists because the Germans let it happen. Why? It persists only because Germany still has not – 55 years after the end of World War II – signed a peace treaty with any of the wartime allies. In the meantime, the Soviet Union has ceased to exist, and France and Great Britain cannot maintain superpower status over Germany any more. Only the USA has the interest to retain control of a Germany that has, again, become the powerhouse of a united Europe. Any demands made on the German government (some would call it an illegal government) cannot be rejected because there is no legal mechanism with which it can be done. Japan successfully rejected compensation claims from former Australian soldiers on the grounds that Japan signed a peace treaty and paid some compensation to the Allies.

Why do the Germans let it happen to themselves? Why do they not rise up against this wicked lie of mass exterminations in homicidal gas chambers? The answer is manifold.

1. Those that do speak out in public are given the legal treatment: fines and imprisonment. German law prohibits any balanced discussion of the Nazi period. Hence, there is a state-protected ideology, just as the Soviet Union protected its Marxist ideology by sending its dissenters to the gulags. Did the ordinary Soviet citizens speak out against this outrage of sending individuals to labour camps because they refused to embrace the state ideology? Not really. Only when the economic situation worsened did individuals jump on the bandwagon of political dissent.
2. The majority of Germans would rather maintain their economic well-being and its accompanying social status than seek the truth about those gassing allegations.
3. Most of the younger generation is not interested in pursuing the truth about historical matters because consumerism-hedonism has enthralled them.

4. Dare one mention it? The Germans moved from National Socialism to National Masochism? The guilt trip, the *mea culpa* enraptures those who have still a semblance of moral awareness. Germans love to feel guilty about the non-event of the homicidal gassings!
5. Dr Wilhelm Stäglich claims that all it takes to bring down the Auschwitz myth is for a few courageous judges to stop pandering to it, and reclaiming the search for historical truth as a defence.

Such were some of the thoughts that moved me as I planned my second revisionist trip to Europe. The Adelaide Institute had held an International Revisionist Symposium in August 1998 and the logical step for me in 1999 was to pursue these matters in person. It seemed important for me to gain a deeper understanding of how the German judiciary operated. By judiciary I meant the individuals who interpreted the German Basic Law that sets the parameters for the German people's thinking.

During my first revisionist trip, I had made a brief acquaintance with state prosecutor, Hans-Heiko Klein in Mannheim, Germany in April 1997. He was familiar with our activities and had since received copies of our newsletters. I thought it would be a good idea to again discuss with him the results of my latest findings on this Holocaust topic, especially after teaming up in Prague with veteran revisionists Jürgen Graf and Carlo Mattogno.

I pride myself in being an approachable person, having few prejudices and being someone who seeks a dialogue not only with friend but also with foe. Talking with the converted is easy – talking with ‘the enemy’ requires a diplomacy that I think I possess. What makes the enemy tick? That is my worry to this day.

However, unlike Sabini and Silver in their surmise above, I wish to gain an understanding of the complexity of the issue, then to ‘excuse and forgive’ the ignorant but not to ‘excuse and forgive’ those that know they are telling lies. Why? Cowards and morally mutated individuals tell lies – often under the guise of wishing to protect others from some perceived hurt. A rigorous self-critical analysis can help in liberating such misguided individuals from the hate-filled chains of self-deception.

It is hoped that the following will shed some light on what goes on in the heads of those individuals who uphold the homicidal gas chambers lie.

Finally, at the 13th IHR International Revisionist Conference in California from 27 to 29 May 2000, I titled my talk, ‘The Holocaust/Shoah Enforcers. The Flight from Reason and the Cravings for Superstition and Dogma’. Therein I asked how would historians in 100 years from now look upon the Holocaust myth, defined as the allegation that Germans

during World War II systematically exterminated European Jewry in homicidal gas chambers?

I thought I could see a trend emerging in a book by 93-year-old Jacques Barzun, a former professor of history at Columbia University, the author of some 30 books and twice president of the American Academy of Arts and Letters. I looked in its Index of Subjects and there is no mention of the Holocaust nor is there anything about Auschwitz. Einstein is mentioned five times in the Index of Persons but Hitler only four times. The 'Jewish massacre' is mentioned; something that Jean-Claude Pressac said should replace the use of Holocaust.

Barzun wrote:

What distinguishes from other mass killings the two egregious examples of the 20C, the Russian of the kulaks (enriched farmers) and the German of Jews, Gypsies, and others marked for destruction by their beliefs, is that they were deliberate and systematic, and in the German, abetted by science. In neither instance was it the soldiers' frenzy in victory or the populace avenging against their neighbors some old grievance. There is no excuse for massacre in any case, but history set a kind of standard that these acts of national policy violated ... The modern attempts at genocide were ignobly intellectual: the kulaks' existence contradicted the theory of Communism, and the German victims were "racially harmful" to the nation. Granted the mix of other objectives - for the Germans a scapegoat, for the Russians, money and land, and for both a unifying effect- the blot remains that a pair of ideas, long matured and held as true by millions outside the scene of their application, should have produced a special kind of sophisticated crime.⁵

Barzun's opinion indicates that historical revisionism is alive and well, and that, for example, Germar Rudolf's scientific analysis of the homicidal gas chamber allegation is more important than ever before. Leuchter's 1988 report was groundbreaking; Rudolf's is definitive and remains unrefuted to this day.

Fredrick Töben

Adelaide, South Australia

11 November 2000

* * *

Endnotes

- 1 John Sabini & Maury Silver, *Moralities of Everyday Life* (Oxford University Press, Oxford, 1982), p. 55.
- 2 Sabini & Silver, *Moralities of Everyday Life*, p. 56.
- 3 Daniel Jonah Goldhagen, *Hitler's Willing Executioners* (Alfred A. Knopf Inc., New York, 1996).
- 4 Sabini & Silver, *Moralities of Everyday Life*, p. 87.
- 5 Jacques Barzun, *From Dawn To Decadence: 1500 To The Present 500 Years of Western Cultural Life* (HarperCollins, New York, 2000), p. 748.

Freedom of speech – a global issue

The Director of Adelaide Institute, Dr Fredrick Töben, will travel to Europe in March–April on a study trip that aims to challenge various European countries' free speech standards. 'As a barometer measurement, I shall seek the views of judges, politicians and other leading citizens on the alleged existence of the 'Auschwitz homicidal gas chamber' claims made by alleged survivors of this concentration camp', Dr Töben said.

'For over 50 years we have been led to believe that gassing claims are a fact – but this has never been tested in any court. What has been tested is the hurt caused to people by a questioning of this allegation – and that is pure emotional blackmail', he said. 'In particular, it is time to challenge the German legal system, which is an illegal system because the current political system is the creation of the Allies, the occupation forces of 1945. In effect, the German Reich still exists – *de jura*. This means that the draconian Paragraph 130 and Paragraph 220 of German law, designed to catch all dissent – and which imprisons for five years anyone who questions the details of derived Holocaust history – is illegal!'

Dr Töben said that he has already telephoned two judges, who have imprisoned politician Günter Deckert and historian Udo Walendy for denying that homicidal gas chambers at Auschwitz ever existed. 'I have advised them of my coming and of my desire to speak with them and to show them documentary evidence that speaks against the extermination thesis. I cannot prove that the gassings never happened because how can I prove something that didn't happen?', he said.

Dr Töben hopes to win the support of the judges to establish an international committee that will look into the feasibility of homicidal gassings at the various concentration camps during World War II. 'We have to look into this with some objectivity because to date it is politically incorrect to express doubt on this issue,' Dr Töben said. 'The fact that Dr Joel Hayward, of Massey University, New Zealand, in 1993 wrote his MA thesis on this topic – and concluded that there is no evidence to support the homicidal gassing allegations – leads me to conclude that it is time to seek out the truth'.

For a running commentary throughout his travels into eastern Europe's archives, visit Dr Töben's diary at www.adelaideinstitute.org.

Edited from an Adelaide Institute media release of 3 February 1999.

Töben to challenge genocide stance

Controversial Goroke identity Dr. Fredrick Töben flies to Europe today to challenge the German ban on denying the Nazi genocide of Jews.

Dr. Töben said SBS television had expressed an interest in his crusade especially because other so-called revisionists, that is, historians who deny that there was a concerted Nazi campaign to eliminate Jews, had ended up in German jails because of their beliefs.

'I have no intention of breaking German law but I do want to talk to judges, prosecutors and others about the ban, I want to challenge the authorities there on the freedom of speech issue,' Dr. Töben said.

'The German authorities have to realise that discussing such things as the gas chambers is a legitimate intellectual exercise and that people should be able to discuss it without being called anti-semitic, anti-Jewish or a hater of Israel.

'People have to be able to inquire openly into the whole question'.

'There are about 6000 people being held in German prisons because they have been convicted of holocaust denial. Many of them are members of various right wing extremist groups but not all of them. Some are academics who have been jailed for translating revisionist material into German.'

Dr. Töben said the law had been tightened up in Germany over several years. First it had been defaming the memory of the dead but now anyone questioning, either verbally or in writing, the holocaust could be jailed after the authorities took what was called 'judicial notice'.

'The whole problem is that no peace treaty was signed with Germany - technically speaking there is just a ceasefire,' he said.

Dr. Töben expects to be in Europe for six to eight weeks and will visit Ukraine and Poland as well as Germany. He will meet up with revisionists from around the world for a conference and study tour while away.

He has an appointment to see one German judge on April 9 and hopes to meet others. He has with him a masters thesis completed by a New Zealand academic and accepted by a university in that country which Dr. Töben said provided strong evidence for a revised view of what happened to Jews in the Second World War.

The former Goroke school teacher is now intimately involved with the think-tank, the Adelaide Institute, which is a forum for revisionists.

German-born, Dr. Töben is a doctor of philosophy and taught at Goroke for two years until February 1985 when the Education Department dismissed him claiming incompetence and disobedience.

He then drove a school bus for four years. Melbourne County Court subsequently found his dismissal was invalid and of no legal effect.

He was not reinstated but did find work in 1994 as a relief teacher in Adelaide. He recounted his experiences in Goroke as a teacher in a book published last year.

Reprinted from The Wimmera Mail-Times, 22.2.1999. Töben's book is The Boston-Curry Party (Peace Books, Adelaide, 1998).

Chapter 1



The Journey Begins

Monday, 22 February 1999

On the eve of my departure day, Sinn Fein leader Gerry Adams arrived. Prime Minister John Howard claims he will not meet with him while Premier Jeff Kennett in Victoria has said he would. Kennett also made a comment about South Sea Islanders having arrived in Australia before the Aboriginal peoples. Both Howard and Kennett are the best political leaders the Liberal Party can offer. I wonder whether both of them have heard Lao-tsze's wise saying:

Govern a great nation as you would cook a small fish. Don't overdo it.

Both, it seems, would agree to continue the ban on British historian David Irving who cannot enter Australia on account of his 'bad character' which stems from a conviction in Germany. What was Irving's crime? He merely told a German audience that the alleged gas chamber shown to tourists at Auschwitz is a fraud – which is true. So, truth telling is a criminal offence in Germany!

My flight with Qantas to Singapore was uneventful but while waiting for the connecting flight to Frankfurt I met a number of Germans who wholeheartedly believe in the Auschwitz homicidal gas chamber story. There was an elderly lady with a slight trace of a German accent. She informed me that she had been a refugee from Pommern after the war. I informed her that the war is still continuing because Germany still has not signed a peace treaty with its former enemies. She smiled and her English husband expressed surprise. I then wished to cheer him up a little by mentioning the facts about the alleged homicidal gas chamber story. I thought he would welcome my news. Instead, he became agitated and rose from his seat, exclaiming, 'I know people who lost their lives in gas chambers'. I responded by saying that there were no homicidal gas chambers anywhere within places under German control. He jumped about, then disappeared. I asked his wife whether I should pursue him. She smilingly advised against this.

At Frankfurt Airport in one toilet I read 'Kill all Germans with Zyclon B gas'. The myth continues to flourish!

Tuesday, 23 February 1999

After my arrival at Heathrow Airport I found my suitcase had missed its flight to London. What to do? Just keep the shirt on for another day – and meet up with the world's leading revisionist, Germar Rudolf. He has an interesting proposal concerning the future of world revisionist research coming together in one English language publication. More on that at a later date, suffice to say now that Adelaide Institute Online will most likely be involved in this venture.

He is continuing to publish his 'Vierteljahreshefte für freie Geschichtsforschung' (VffG). As well, Rudolf hosts a number of websites that carry the complete texts of books burnt by German authorities. It is his aim to thereby undermine these acts of barbarity.

Wednesday, 24 February 1999

Travelled with Germar Rudolf to Welshpool, Wales where Nick Griffin of the British National Party (BNP) lives on a farm with his family. Griffin was recently convicted at Harrow Crown Court for 'incitement to racial hatred'. He had to pay costs and his sentence was suspended which means that he has to be a good boy for a year to two. His proposed trip to Australia has been postponed owing to his deeper involvement with the BNP. Interestingly, the BNP is encouraging Welsh and Scottish patriotism-nationalism, something the Germans would dearly love to practice but cannot because the Auschwitz club awaits them. Wales is a bi-lingual country in all aspects. Schools teach Welsh as the first language and English as a foreign language.

Early evening we returned to our base and from there visited a fine English residence whose owner is steeped in tradition, stretching back many hundreds of years. We wined and dined with his family until the wee hours of the morning – slept well until the incessant crowing of two cocks awoke us.

Thursday, 25 February 1999

After breakfast and a tour of the estate it was time to journey to London, there to dine with Lady Michele Renouf at the Reform Club – again a most delightful and fruitful occasion. The Thackeray Society met and discussed aspects of the 'myths of the Tory Party ... trial and error formalised ... frivolous stalking horses sent to knacker's yard ... constitutional outrage ... Butler's 'If I'd been less of a gentleman' ...'. In this context, some unpublished details were raised about British colonial policy, in particular towards Rhodesia's Unilateral Declaration of Independence and the subsequent emergence of Zimbabwe. The speaker recounted how Lord Soames managed to pull Ian Smith in line and yield power to Robert Mugabe. I commented how the 'one man, one vote' slogan that initiated the transfer of power, after two decades, revealed its true colour of treachery and deceit, something those in Rhodesia at the time predicted would happen. I was in the Salisbury Airport tower just

as Soames' plane landed – on time! Tower personnel glowed with British pride as the plane came to a full stop at the terminal. It was predicted that such punctuality, such reliability would become a past event in the future Zimbabwe.

We had an evening's stroll, and I felt quite safe – past the Queen Mother's residence!

Friday, 26 February 1999

During the morning I visited the Old Bailey courtroom where alleged war criminal, Anthony Sawoniuk, was being tried for alleged crimes he committed in Belarus during World War II. I recalled my observing the proceedings at the first Australian war crimes trial in Adelaide where Ivan Polyukhovic, too, had to face hostile witnesses who had harboured a personal hatred against him – not because of what he was alleged to have done but because his actions had offended family honour. Whether this first British war crimes trial rests on similar subjectivism will be known in time.

On a 4 p.m. British Midlands flight to Prague, arriving at 7 p.m. local time. Per taxi to Maria's place, the diplomatic quarters of town. Even in the dark this area of the city recalls the grand old days at the turn of the 19th century where beautiful buildings and tree-lined avenues celebrated a glorious lifestyle of cultural affluence.

Since the 'liberation' from Soviet ideology, and national independence as the Czech Republic, only one thing matters – money.

Saturday, 27 February 1999

De-briefing with Jürgen Graf and Carlo Mattogno. Main archives closed owing to transfer to new location. Military archives and Ministry of Interior accessible, and 150 pages ordered. Most important, first formal evidence that Germans ordered destruction of documents (Vernichtungsbefehl) but document destruction could not be done at random. It concerned military installations. It is possible that Auschwitz documents were destroyed in such a way. Maps of Birkenau: important for Mattogno's study of the meaning of Sonderbehandlung – without any doubt it means delousing, showering and sauna. Documents of Slovak Jews transferred to Auschwitz in October–November 1944. Acquire Chechian literature about Theresienstadt. By accident Graf discovers a Czech version of R. Vrba's book *I cannot forgive* with an account of the 1943 visit by Himmler and a description of the gassing of 3000 Jews deleted!

Chapter 2



Poland

Sunday, 28 February 1999

Train journey to Walbrzych (Waldenburg) and from there, per taxi, to Gross Rosen Concentration Camp. Inspection of a mobile KORY furnace fired by petrol. Visit of showers and steam delousing chamber, and acquiring two important death books of the camp that contain 9000 names. During the communist era there was a claim of 200 000 deaths for Gross Rosen, now it is down to 40 000. And no homicidal gassing claim is now made out. Camp is of limited interest to revisionists.

Monday, 1 March 1999

A visit to the Walbrzych archives yielded some results – something strange: why would there be lists of Jewish prisoners who were transferred from Auschwitz to Gross Rosen Concentration Camp (and vice versa) as late as November 1944? Bearing in mind that the concentration camp commanders could only recommend transfers but not enact them, this late transfer raises interesting problems. A 1980 book on the Gross Rosen Concentration Camp mentions homicidal gas chambers but states that they were never used. The death toll of 40 000 cannot be verified though there are 9000 certified deaths.

Tuesday, 2 March 1999

The Walbrzych archives were closed and so we visited the editor and publisher of *stanczyk*, a cultural magazine that has in the past touched on revisionist topics. Tomasz Gabis has an interesting vision of the world. He talks of the European empire and the Judaic empire, the latter being the USA. He sees Israel as a ghetto of Judaica's Imperium and Netanjahu as part of the Judenrat. And he predicts that in time the Israeli population will be evacuated to the USA from where they will attempt to rule the world.

Since January this year it is not possible to talk about Holocaust matters because such things are off-limits. Nazism and communism are lumped together and any positive evaluation of same is a criminal matter – note well that the communist system escapes legal sanction and it is obvious that the legal restraint is aimed to control an open discussion about the Holocaust.

Gabis thinks that the concentration camps ought to be abandoned as places of grief. Those who want to retain them should be free to maintain them privately – but not funded by the state and taxpayer. The camps are a symbol of USA imperialism, and European sovereignty is thereby undermined. It is the Americans who constantly tell the Europeans that since 1945 it is the USA that has liberated the continent. The view of Europe is thus one formulated by USA and Soviet Russian imperialism – something that Gabis finds intolerable. He thus demands that the camps be eliminated because they legitimate the new USA-Russian imperialism. Gabis is against the victim cult which emerges out of this concentration camp industry.

Gabis advocates ‘realpolitik’ – not criminalise, idealise, ideologise Holocaust religion.

Wednesday, 3 March 1999

In Wroclaw-Breslau. A beautiful city, full of youngsters desperately seeking to join the Western consumer world. There are too many young beggars in the streets – young men asking young professional-looking women for money. Is all this necessary?

Jürgen Graf and Carlo Mattogno are in the archives but find nothing of value. I am attempting to send this report from a computer room at the University of Wroclaw. Here Charles Darwin and John Stuart Mill, on 4 August 1861, received honorary doctorates. Emperor Leopold founded the university in 1702; the Aula Leopoldina celebrates its Silesian baroque doorway.

Thursday, 4 March 1999

Katowitz archives. First relatively successful day – ordered some 100 copies, not sensational but of value. Excellent maps of the Auschwitz area, documents about the spotted fever epidemic raging in 1941–43; statistics about the Jewish population of this area. Copies not immediately available which upsets plans. To call the archives on Monday whether they will be ready Tuesday morning.

In the morning I travelled to Birkenau. On my walk along the long road to the end of the camp – along the railway line – where 20 plaques once stated that 4 000 000 people had been gassed in this camp, it is now reduced to 1 000 000 to 1 500 000. Halfway a guard appears but he does not challenge me. He seems to obey a whistle from the guard-house at the entrance to the camp. Another person followed me while I positioned myself near the alleged gas chamber at Krema II. I follow him and he gradually melts away. The roof of the alleged gas chamber, Krema II, is clear. It is a mild day and it is possible to look at the roof in detail and there is no evidence of four gas insertion holes.

There is a new sign next to Krema II which shows quite clearly that four gas insertion holes are there: they are labelled as such. How is such a

deception possible without being known by the Auschwitz administration? At the same time Auschwitz Stammlager is still showing thousands of tourists the fraudulent Krema I and selling that as a homicidal gas chamber.

Friday, 5 March 1999

Trip to Krakau into the archives of the local 'Commission for the investigation of crimes against the Polish people', formerly 'German crimes in Poland'. Aimed to obtain documents. About 13 500 West European Jews were treated at the hospital and sent back to the camp. The archives are being 'liquidated' and transferred to the 'Main Commission' in Warsaw.

Returned to Auschwitz museum. Carlo Mattogno was admitted and he presented a list of documents he wished to view. After half-an-hour waiting he was informed by a lady employee that he would not be admitted to the archives because 'You did not announce your visit' and because the assistant director, Dr Krystina Oleksy, was absent. Some useful reference books were acquired – almost complete Sterbebücher of the Zigeunerlager which will be useful for Mattogno's future book about the mortality rate at Auschwitz.

Saturday, 6 March 1999

Off by Intercity train to Warsaw. Difficult to get a hotel bed for the night. A tremendous influx of Israelis taking up all the expensive hotels. We find a small one outside the city limits at Lomianki. Work out our transport requirements and off to bed. These early starts and late nights are taxing my energy.

Sunday, 7 March 1999

Visiting Chelmno. Took some photographs of what little there is to see.

Monday, 8 March 1999

Graf and Mattogno visited the Jewish Institute but its archives were closed. Bought some useful books and some material from a Jewish historical review containing the genesis of the Holocaust legend.

I spend the day thus:

- Collected my Slovakia visa: efficient service – done immediately and cheap.
- Observed a teachers' protest outside the Ministry of Education. A Mr Grabowsky informed me of the problems faced by teachers. I thought I was listening to a spokesperson from the Australian Education Union!
- Had a personal tour of the Polish parliament – Sejm. My guide was a former teacher! The system appears to be democratic but quite

nationalistic. Two representatives from the German minority in parliament. Nationalism is flourishing in Poland – it is a unifying force.

- At the Ministry of Justice and the Polish Commission – worthwhile to recount the following:

I wish to find out what the public prosecutor had done with the Solomon Morel file after Israel refused to extradite this criminal to Poland. The guard, then various persons come along to help me find the right person to talk with – telephone calls are made to the Minister's office, Mrs Hanna Suchocka, to no avail. All the while the wardrobe lady – over 70, barely 5 ft 2 in. with her front teeth missing – makes some phone calls, then beckons me to follow her to the lift, while the guard protests, which she ignores. She takes me to an office where an extremely attractive Polish lady around 30 sits talking on the phone. The old lady informs her in no uncertain terms that I be attended to – and I am.

As the Polish government has used up its legal means to extradite Morel, this public prosecutor informs me, there is nothing Poland can do but close the case. I remind her of the recent Turkish episode in which Israeli's Mossad is rumoured to have had a hand in capturing the Kurdish leader – she smiles. I am also directed to another archive which handles delicate matters – but again something we heard upon entering Poland is told to me: the archive is being 'liquidated' and brought into a central place.

Tuesday, 9 March 1999

Jürgen Graf and Carlo Mattogno had a successful day – bought many books which are not available in Western Europe. For example, the complete Höss Aufzeichnungen not the mutilated version published in the West; some Polish books frequently quoted in Holocaust literature but not available or out of print; large portion of the Anne Frank diary.

Visited the AK partisan office for research in their archives in connection with David Brockschmidt's attempt to find out the truth of statements made by Yehuda Nir, one of a group of Jewish persons the Brockschmidt family protected during World War II. It appears that the Nir claim of having been a member of the partisan army is a lie.

National archives canteen very good and inexpensive food.

Chapter 3



Ukraine

Wednesday, 10 March 1999

Another early start with Jürgen Graf and Carlo Mattogno – off to the Gdansk railway terminal for an 8 a.m. to 10 p.m. trip to Lvov (Polish, Russian)/Lviv (Ukrainian)/Lemberg (German). Delightful characters on the train and the following joke came over well:

Blair, Clinton and Yeltsin are in a Paris restaurant. The waiter asks Blair, 'Le gin?'. He asks Yeltsin, 'Le vodka?'. Then he asks Clinton, 'Le Whinsky?' (Whiskey). To which Clinton replies, 'Don't talk to me about that bitch!'.

Collected at the Lviv station by a lady, Dr R., my host in this beautiful town where the splendour of the Austrian-Hungarian empire is still in evidence.

Thursday, 11 March 1999

Visited Dr Orest Masiuk, director of the Central State Historical Archives of Ukraine, who informs me that I require written authority from Kiev to delve into the Lviv archives. No use writing there – it would take too long and so I decide to make the trip to Kiev.

Dr R. informs me not to be optimistic because she thinks any negative references to Jewish personnel would have been sanitised by now – as is happening in many archives around the world. She informed me that she was in an education camp for Volksdeutsche in Chelmno – did not know about the concentration camp there – as late as June 1944 but the partisans were already sniping at them from the forest.

The Soviet regime plundered and demoralised Ukraine with its multicultural policy by fragmenting the nation and destroying the Ukrainian infrastructure and making all subservient to Moscow. Most NKVD people were under Jewish influence, if not outright Jews, she says. She was in a labour camp at Krakow. In December 1941 about 450 Jewish men, women and children were ordered to collect their belongings on their sleighs, then trekked out of town into the woods. Some people reported that they heard shootings and none of these people were ever heard of again. Their tailor was a blond, blue-eyed Jew.

Friday 12 March 1999

Today Poland joined NATO and thus becomes a listening post for the USA into the Russian empire (Latin script gives way to Cyrillic script) as Turkey is for Asia (Latin script gives way to Arabic script). More talk with Dr R. about her wartime experience and after, working in the 'demontage' section for the Soviets. The German firms apparently begged the Soviets not to dismantle their factories and promised to deliver goods to them in lieu of such destruction – to no avail. Most dismantled plants were never resurrected. Fortunately for the Germans, the loss of their dated factories benefited them. They had to begin anew and this gave them a start at the cutting edge.

Under the Austrian-Hungarian empire Lviv (Lemberg) and this region of Ukraine flourished. Many of the buildings of that period still stand in their splendour albeit in need of repairs. The Soviet administration sucked the lifeblood out of this region, something the naked capitalistic system currently flourishing here is also guilty of doing. Debt finance is blossoming – and Dr R. knows only too well who is responsible for such an inhuman system. I remind her that it is up to the Ukrainian people to resist – something she says they cannot because they have been demoralised for so many years by the Soviet slave system.

I write to Commissioners McEvoy and Cavenagh of Australia's Human Rights Commission:

Dear Mrs McEvoy

You should perhaps get a grant for a travel tour of Poland and Ukraine to then more effectively assess what our conflict with Jeremy Jones is all about.

I mentioned my HREOC conflict to a number of people from all walks of life – and they laugh because it reminds them of the Leninist-Stalinist show trials and its aftermath – until the ideology crumbled.

Now Poland and Ukraine suffer from exploitative capitalism.

Jeremy Jones's aim 'to stop them from functioning' – meaning to silence his critics by using words such as 'antisemite', 'hater', 'racist', 'anti-Jewish' – is in the true Leninist-Stalinist vein, and it has no place in Australia.

Jones tells lies about the Auschwitz concentration camp – and any judgment from you in his favour would support such lies. Do you want to be known as a supporter of liars?

Regards
Fredrick Töben

Dear Mr Cavenagh

It would be of value for you to listen to what Poles and Ukrainians say about the Jewish influence on their lives during the Communist era.

No wonder Jeremy Jones wishes 'to stop them from functioning', them meaning anyone who points out the evil side of Jewish influence.

Regards

Fredrick Töben

PS: I have mentioned my HREOC case to a number of people and they all agree that it is just like a Soviet-style show-trial that was controlled mainly by Jewish functionaries. Australia's social system is imperfect but still better than anything I have seen – and we have no room for liars and dictators like Jeremy Jones!

Saturday, 13 March 1999

A 14-hour train journey from Lviv to Kyiv (Kiev).

Sunday, 14 March 1999

After last night's departure from Lviv I have offended against the Kantian Categorical Imperative by sleeping with two married women – yes, it has happened, but not to worry. It was in a train compartment that two ladies and I prepared ourselves for the night trip. The ladies even provided the food and wine and, in typical Ukrainian hospitality, invited me to partake. They also advised me when it was time for me to leave the compartment so that they could 'unrobe' for the night. They did likewise when it was my turn – in all just under five minutes. And then it was on until 1:30 a.m. – what? Learning English, of course. The ladies, Ira, in the hotel business, and Lyba, a lawyer's wife, are bent on learning English so that they can help their flailing economy in a 'tourism-led' recovery. Have I not heard that before? In fact, the social and economic problems I have witnessed here in Ukraine are a replica of what we are plagued with (except far more severe because we have an admirable social security network that picks up those who simply cannot look after themselves) – international finance plundering the country. It is all a repeat of what happened before the second world conflict began in Europe.

Some complaints I would make of the people – they smoke far too much, and spitting on footpaths is a terrible habit for most men. Then there are the public toilets – on the train and elsewhere – they all stink to high Heaven.

Yet the Ukrainian women are full-lipped and strong, and they work hard. But the younger generation of men and women – for example, sitting here in this Kiev Internet cafe – are already less robust in external appearance. At least they speak English – and my deciphering the

Cyrillic script has nose-dived since meeting my host here who is intent on making my Kiev stay as pleasant as possible.

Adelaide Institute's office is not plush but functional. It is in the heart of the city and I have a great view of its skyline.

With my host, Dr D. we visit the Babyn Yar memorial site – of interest is that since 1991, as a 50-year commemoration stunt, there is a Jewish memorial a few hundred metres from the official Stalinist site. We met a couple of elderly ladies and asked them about it. Both were not there at the time but had heard about the slaughter there. We then walked around the main Kiev sites: along the River Dnipro; the catacombs of Pecheyka Lavia – site of Ukrainian's early Christian cradle; St Sophia Cathedral; and so on. Kiev 1000 years ago was the third largest city after Rome and Byzantium. Ukraine accepted Christianity in 988 CE.

Monday, 15 March 1999

At the Central State Historical Archives I obtain permission to view documents. Nothing of importance is handed to me. Some reports of Jewish threats to Germany: 'It is our business to secure the moral and economic blockade of Germany in order to divide the nation ... It is our business, finally, to effect a war without mercy'¹²

(The Jewish Bernard Lecache in *Le droit de vivre*, Paris, 18.11.1938).

Within German military summaries, written in 1942, it is noted that Kiev's trams celebrated their 50th year having transported 4.4 billion people and travelled 423 000 000 km since May 1892.

Interesting to read that Germany invited unemployed Ukrainians into the Third Reich as 'guest workers' as late as 1942. And I thought *all* foreign workers in Germany during the war were 'slave workers'. Also, bureaucratic red tape documentation details everything the German occupation forces did to secure their hold on the newly acquired territories – and then there is no documentation to prove the alleged gassings at Auschwitz! Funny!

Before spending an evening with Dr D. in her beautiful apartment I met Igor, a Russian lawyer who prides himself in having shot bears with a Russian film star. He is an internationalist who has little time for Ukrainian nationalism and economic well-being. He reminded me so much of Jeremy Jones because Igor's policy is also to 'stop them from functioning'!

I feel sad that these types of people are wrecking the Ukrainian social structure – first by having imposed Soviet communism on the country and now unbridled capitalism which is ripping the soul out of the nation. Then again, if Ukrainians let it happen, then they deserve it, so someone said to me. Well, perhaps. But it is not easy to emerge from a communist soul-destroying system overnight. Even ten years is not enough to regain one's soul.

Speaking of souls, I had to walk on my heels to save my sole because my Chinese-made shoes that I bought for this trip sprang a leak by developing a crack. I had bought them in Adelaide because they looked comfortable – and they were. But in the snow-slush the leak worsened and I just felt uncomfortable with a wet foot to dry after a day's outing. I bought a similar pair of shoes for about \$60, this time a German model.

Tuesday, 16 March 1999

Nothing of importance at the archives – film material from 'The American Historical Association Committee For The Study Of War Documents, Washington 1959' seems to me pure propaganda.

Interesting material concerning transportation of POWs from Korinth to Saloniki, Greece on 28 May 1941; preparations of such transports is detailed – description of prisoners, their nationality: under this heading is also included 'Jewish'.

A document from bureaucratic guidelines states, 'Gelbe Armbinden mit der Anschrift 'Deutsche Wehrmacht' dürfen von Polen nicht getragen werden' (Poles are not to wear yellow armbands with the inscription 'German Armed Forces'). And I was led to believe that the wearing of the yellow Star of David was something unusual – lots of people wore all sorts of armbands, something that is normal in a state of war in which millions of people are being moved and categorised!

An entry: 12.10.1941 Dulag 241 Kommandantur:

Bitten um Zuweisung von 2.000 Broten für die in diesen Tagen eintreffenden ca. 6.000 Kriegsgefangenen. Es ist nicht möglich eine so große Menge Brot aus der Gegend zu beschaffen, um diese Kgf für 3 Tage während des Marsches zu verfüttern.

(Request 2000 loaves of bread for the expected influx of about 6000 prisoners of war. It is not possible to obtain such quantity of bread from this area in order to feed these POWs during the three-day march.)

There is also mention of Zwischenverpflegungslager (interim feeding camps). Reports about the POWs of 16 October 1941 – nationality: Ukrainian, Volksdeutscher, Russian, Bessarabian, Asian, Caucasian (Kaukasier), white Russian and Jewish.

There is a detailed instruction folder about the qualities that makes up a Jagdkommando – reminds me of the SAS or the Rhodesian Selous Scouts. Their training was just as rigorous – and all I can say is that the USA has its elite force as does Israel!

But that's another matter, is it not – the matter of double moral standards!

There is something from Gauleiter Erich Koch to Kiev General Kommissar Graf von der Schulenburg. Der Reichskommissar für die Ukraine Bücherei:

I. Politik (politics)

II. Fachwissen (science)

III. Schöngeistige Literatur (literature beautiful for the mind).

Wednesday, 17 March 1999

Final day in archive and I receive what I wanted on the first day – the ‘Document Collection of the History of World War II, no. 4620, vol. 2, Years 1941–45’. I assume this is the Fundbuch-Informator-Register of documents held by the Kiev archives. My translator – I can trust her because of her family’s suffering under Stalinist’s gulag policies which has deeply hurt her family – browses through this summary. There is something from a regional archive about the Buchenwald Concentration Camp – of no interest to me. More items perused, in Russian-Ukrainian, about eyewitness accounts of Babyn Yar, sabotage acts against Germans, partisan activities, illegal meetings of communist cells and the minutes of same! Eyewitness testimony is useless for us – we know what happened when the Ukrainian witnesses appeared at the Adelaide war crimes trials – did not one witness identify the accused sitting within the row of visitors, and the identified person turned out to be an American tourist!

List of Russian rail transport lists from France during 1947 – may be of interest and acquired. Includes list of nationalities – even Hebrew! So Jews were repatriated from west to east?

As I farewell the archives the person in charge of this particular section – Jakovleva Larisa Vasilivna – asks through my interpreter, Dr R., whether I have found what I was looking for. I say, ‘No’. I then ask her how long she has been at the archives. ‘Over 30 years and about 15 in charge’, she replies. Well, she served the Soviet system and now she serves private enterprise by collecting handsomely from me for the copies of documents I requested. It is also of interest to note that she assisted the early researchers from the Australian government’s public prosecutor’s office who visited the archive in 1990–91 while preparing the first Australian war crimes trial. She then actually spent some time in Adelaide assisting with the trial.

My final question to her – and I look her deeply in the eyes – is this, ‘Have any files ever been destroyed or is there anything that I have not been shown?’ She also looks me closely in the eyes so that our noses touch and says, ‘No’. Our Maori-style farewell amuses onlookers.

Thursday, 18 March 1999

A day of rest – a day of looking at cultural objects – and so ending an evening at a concert with Boris Zindels and his musician couple and child. Zindels is a specialist in producing CDs by performers of Russian classical music of the Soviet Union era. Friends had invited him to leave Ukraine within the Jewish immigration program but he refused. He did

make a partial effort to emigrate to Germany but after a few weeks there he returned to Ukraine. His external appearance reminds me so much of Serge Thion.

Friday, 19 March 1999

Yalta. Besides the obvious historical interest in this place, meeting with Dr S. who spent many years certifying normal people as abnormal – as ordered by the courts. It is simple. On a sheet of paper he draws six squares, placing various items therein, in all except the last square which remains blank. In the first square it may be a drawing of a globe and an open book and in the following four a cross, a question mark, parallel lines, lines forming 90°. The blank square is filled by the ‘patient’ after the psychiatrist asks him a question anything. Usually *the* question is designed in such a way that the patient will ‘incriminate’ himself in some way, enough for the psychiatrist to fulfil the order handed down to him by a judge of a Soviet court.

Dissidents who dared criticise the Soviet Union were given this treatment – and I am reminded that our dear Jeremy Jones is desperately trying to get such a system established in Australia. After all, Jones’ request to the Human Rights Commission is not to fine or imprison me but to have me counselled!

Although already sceptical about the nature of his work at the psychiatric hospital, Dr S. from the early 1970s supported dissenters – something that was later taken up openly by those who pushed the Jewish agenda. Jews were indeed persecuted in the crumbling Soviet Union because many had leading positions and expertise and their emigration would hurt the Soviet Union’s standing in the world.

Hence the fact that dissenting doctors gained refugee status for Soviet Jews was somehow justified. But then we need to ask why would people leave a country in the first place and emigrate to Germany or the USA? Obvious, isn’t it?

As recently as 1986 Dr S. was awarded a medal for his contribution to the Soviet’s mental health development. He gave me the medal as a souvenir. [He died in 2000.]

Saturday, 20 March 1999

Yalta, on the south coast of the Crimean Peninsula, is worth a trip – even if it is only for the fact that a 2-hour continuous trolleybus drive joins it and the airport city of Simferopol. This must be the longest trolleybus line in the world! Also, the airport is massive – obviously a relic of the Soviet Union’s military might.

A few kilometres out of Yalta lies the Livida Palace where from 4 to 11 February 1945 Churchill, Roosevelt and Stalin held the Crimean (Yalta) Conference that adopted the ‘Declaration of the Free Europe’. It aimed ‘to obliterate the traces of Nazism and fascism and to build the democratic institutions by their own choice’. It was also here that the decision was

made to hold on 25 April 1945 in San Francisco a conference that would establish the United Nations. Interestingly, Ukraine and Belarus (albeit as Soviet Socialist Republics) were foundation members of the UN.

So, this trip for me was making contact with history – to wander in and about this beautiful palace. It once belonged to the Tsar's family which, of course, lost it when Nicholas II and his family were executed by Jewish Bolsheviks. The slim brochure from which I gleaned this information fails to mention this latter point. It still celebrates 'The Great Three' – Churchill, Roosevelt and Stalin.

Sunday, 21 March 1999

I am happy to report that during a typical evening's Russian-Ukrainian-Polish drinking session (at which the women partake as equals) I acquitted myself handsomely. The dozen or so glasses of 50% home-brewed vodka did not knock me over, though the host was in a bad state the next day.

I was awake by 5.30 a.m., ready for a constitutional walk. This can be explained because while accompanying Jürgen Graf and Carlo Mattogno I must have gained some stamina while attempting to keep up with their blistering pace.

The 100-minute flight from Simferopol to Kiev in an ancient vibrating propeller Antonov reminded me how Soviet ideology locked up this part of the world for so many years – all for the sake of having a military war machine to match that of the USA – at the expense of its people's well-being.

Dissenters filled the gulags! The rather advanced and somewhat futuristic-oriented national socialists of Germany, however, were no match for the materialism (unbridled consumerism coming out of the USA. The pinnacle today is, of course, Bill Clinton's mindset that generated a massive consumer turnover in the service industry.

Few Ukrainian politicians today care about an individual's well-being. After becoming independent of the Soviet Union, state enterprises and property were sold to politicians and others. One ex-prime minister is currently in the USA with a few billions trying to get USA citizenship. We may safely predict he will succeed.

And now it is time for me to board a kind of Orient Express which will take me from Kiev to Vienna in a couple of days. I am beginning to look forward to familiar surroundings in the West, though I admire how the Ukrainians attempt to get their country functioning properly.

This is a difficult task because there are too many people who sabotage things from within. It is so reminiscent of how some Australian industrial branches have been lopped off when there was no need to do so.

Next missive from Germany ... wish me luck!

Chapter 4



Kiev Express To Vienna And Nuremberg

Monday, 22 March 1999

Still on the Kiev-Vienna Express. I have a three-person compartment to myself. This is the way to travel long distances – in pyjamas all day, and I justify this by claiming I deserve this rest after four weeks of travelling. I am trying to empathise with the refugees who travelled on these train tracks before, during and after the war – westwards and eastwards. Why are there detailed lists available of people who came into the Third Reich as willing guest workers from Ukraine? Why are the records missing for those who left Auschwitz? Well, there are records of those who did leave that camp during the war but these lists should be more extensive.

The train briefly stops at Lviv where my former host meets me at the station for a brief greeting. I inform her of my disappointing finds in the Kiev archives. She had anticipated such a clean-out. I reminded her of my own personal experience of having seen our Victorian education bureaucracy clean out my personnel file, and when it came to the exchange of documents just before the trial, the defence requested documents in my possession because the originals had been removed from the file.

So, what is new on this front of corrupt persons in bureaucracies? Is this not what is hurting the ordinary citizens in the former Soviet Union? When the Soviet Union disintegrated, it was former party functionaries, for example, who bought former state-owned hotels located on the Crimean Peninsula. That is the tragedy of the situation now. During Soviet days no-one went hungry and everyone had a job. Now we see hungry and jobless people who suffer when it is so unnecessary for people to be hungry and homeless.

For two hours at the bogie exchange stop, Tshop: the carriage is lifted 1 m into the air and different gauged axles are fitted to suit the standard tracks. We had such an exchange at Albury in Australia when up to the early 1960s the trains travelling from Victoria to New South Wales had

to have their bogies changed. How did the human transportation trains from and to the eastern nations of Europe do it during World War II? Same way, I suppose.

Around 8.30 p.m. the train arrives in Kosice, Slovakia and together with Rene and Sayarna, I enjoy the evening sights of this small but beautiful city. Sayarna is studying for a Masters degree in conflict resolution at the European Peace University. Situated in a castle at Stadtschlainging outside Vienna, its director is Dr Arno Trüger. We found the plaque dedicated to Dr Otto von Habsburg who two days earlier had visited this city.

Tuesday, 23 March 1999

Arrived in Vienna at 7 a.m. – and I am pleased to see a clean city with clean toilets, but pained to see three prepubescent girls at the tram stop smoking cigarettes. A grandmother, who read the reaction on my face said that the law courts give too much power to children. It is impossible to control one's children, she exclaims. What's new to me?

Briefly visited engineer Emil Lachout, the man who proved without a doubt that there is documentation that proves that there were no gas chambers on German Reich territory and on its annexed territories. He informed me how he was at Mauthausen Concentration Camp where he was in a medic position. On numerous occasions he had to take seemingly sick men on a stretcher from the camp hospital to a waiting car where their health quickly recovered and they were fit to be taken to the airport. These were Jewish spies for Germany who, when captured behind enemy lines, would defeat any allegation of spying by exposing their genitals. Lachout also lost his teaching job because of continuous persecution by the Austrian government, and he now has a judgment from the European court against the Austrian government. To date he has not received the claim which the European Court of Justice awarded him.

Brief visit to the Mauthausen Concentration Camp where the usual lies are told about human gassings. I am amazed in what good condition the Häftlinge Barracken really are. Interestingly, it is mentioned that the camp also had a brothel.

Called in on Klaus Huscher, Nuremberg and I stay for two days.

Wednesday, 24 March 1999

Klaus Huscher, publisher of *Denk Mit*, spent 18 months in a prison near the Bayreuth Festival Theatre in which Richard Wagner realised his dream. When 'Der Ring des Nibelungen' was performed at the theatre, Huscher could hear from his prison cell the trumpet fanfare calling patrons inside after an interval. Huscher is a learned man who has given the whole German identity question some considerable thought. He concludes that the 1919 German Reich constitution still exists. From this

assumption flow legal consequences that the present Federal Republic of Germany's politicians ignore. The matter is complicated by the fact that Germany still has not signed a peace treaty with its former enemies – as has Japan! In the latter case it was a peace treaty of the 1950s that legally aborted the attempt by former Australian and British ex-servicemen to claim compensation before the Japanese Supreme Court. Anyone who makes a similar claim on Germany to this day will succeed because there is no treaty mechanism that permanently seals the war period from such claims.

We visited Wagner's villa 'Haus Wahnfried' at Bayreuth. The entire Pforzheim City Council on an excursion to Nuremberg for some other matter made an unexpected call. This motley group of men and women commented freely about 'that man' with some surprises as they saw one photograph of Hitler standing on the balcony of the theatre.

This evening NATO began bombing Serbian armed forces. It is a scandal that this has happened. German politicians remind me of former Prime Minister Bob Hawke who joined the feeding frenzy with those bent on attacking Iraq during the 1990s Gulf War. Russia and Ukraine have agreed on how the Black Sea's former Soviet fleet is to be divided, and the Ukraine debt to Russia will be wiped. All this because NATO has begun its bombing runs? I think so.

Thursday, 25 March 1999

A splendid walk through Nuremberg town before I took off for Bayreuth where I briefly met Richard Wagner's grandson, Wolfgang Wagner. Then it was off to Dresden – and with the current Balkan military action in my mind I could not help but think about this beautiful city's holocaust – the real 'death by fire and burnt offerings' which engulfed the entire population. And Bomber Harris is celebrated as a war hero!



With BNP leader Nick Griffin at his home in Wales.



Final drink with Gerhard Rudolph before setting off to Prague.



A toast during a briefing session with Jürgen Graf and Carlo Mattogno (right).



Carlo Mattogno and Jürgen Graf researching at Chelmino.



For posterity – Jürgen Graf (centre) currently resides in Iran because his home country, Switzerland, wishes to imprison him. The charge arises out of his writing books that deny the existence of, among other things, homicidal gas chambers. For that he has been branded a racist!



With Mr Grabowsky during a teachers' strike in Warsaw.



Archivists at the AK partisan office, Warsaw.



My host family in Lviv (formerly Lemberg).



'My' office in Kiev.



At the Ukraine State Archives.



The Kiev archivist who came to Adelaide in order to assist the prosecution in the war crime trial against Ivan Polyukhovick. There is nothing in the archives that proves the homicidal gassing theory. During 1990 the Nazi hunters went through all eastern European archives - and found no proof.



Resting with my tireless and generous guide in Kiev.



Those who know Ukrainian will be able to decipher the graffiti.



Boris Zindels (right) and friends at the concert in Kiev.




The foursome that indulged in a vodka session!



The two ladies with whom I shared the train compartment - they were both married!

Chapter 5



Things Are Hotting Up

Friday, 26 March 1999

At 10 a.m. I arrived at the Berlin Landgericht, Turmstraße 91, Moabit, Court B 305, where Ingrid Weckert had to appear before Judge Hollmann and his two assistants, Frau Jancke and Frau Groß. A youthful state public prosecutor presented the state's case in this appeal against an earlier decision which fined Weckert DM3200 for having written an article wherein she compares the entries of two diarists who spent time at Dachau Concentration Camp.

Dr Klaus Göbel as defence lawyer admirably defended Weckert's position, which the aggressive and rude state prosecutor sneeringly rejected. He even stated to the court that he would have liked to see 71-year-old Ingrid Weckert imprisoned for her horrendous crime of trivialising national socialist atrocities. The whole atmosphere in court was Kafkaesque – unreal! It was this kind of atmosphere that I endured at Goroke during my 2-year teaching stint there.

Weckert's article was published in Andreas Röhler's bi-monthly magazine *Sleipnir* (PO Box 350264, 10211 Berlin, Germany) and the Berlin state prosecutors latched on to it. They would have made a quick personal assessment of the situation as well. Weckert is on a small pension and flying to Berlin for these hearings is a costly matter.

I note some parallels with my case before the Human Rights Commission in Sydney. Jeremy Jones succeeded in having the hearing set down in Sydney when in fact the alleged deed – my placing the 'offending' material on our website – was committed in Adelaide.

When the public prosecutor saw me making notes he quickly drew the judge's attention to it. I was asked to cease writing, which I did because the judge would not accept my explanation as to why it was important for me to make notes. Then something funny happened, and this is best set down in the letter I wrote:

Dear Judge Hollmann

Further to my presence in your court and to what happened during the proceedings. When your public prosecutor objected to my

taking notes, and you sided with him by ordering me to stop, I did just that. In Australian courts it is possible for magistrates and judges to do likewise – yet I have not been ordered to stop writing by any of them, not even during the 1990s Adelaide war crimes trials. Perhaps it would be wise of you to have less fear of publicity about your activities in court.

I am aware of the fact that amongst German public prosecutors it is considered ‘unserious legal work’ to be involved in such a matter as this current case before you. We have the same situation in regard to matters before the Australian Family Court. The conceptual woolliness within this jurisdiction is despised by those who care for truth and justice. It is also a blatant political and not judicial proceeding wherein it is impossible to mount an effective defence. It reminds me so much of what I learned in Ukraine – how good people were sent to the Gulags because they dared to dissent. You have asked Ingrid Weckert to conform to an ideology which dictates a fixed view of history – and that is a bad thing for those who value free thinking and free speech. Don’t you know the song ‘Die Gedanken sind frei’?

When you so condescendingly asked the defendant why she wrote the article, with the obvious intention of eliciting from her something that was not in her mind, I could not help but interject with my comment – ‘she is looking for truth’. When your public prosecutor warned me that he would fine me if I interjected again, he became aggressive and emotionally unbalanced. His head became red and his jugular veins threatened to burst – that’s what I saw when I looked at him. I merely asked him the simple question how high the fine would be. He snapped at me, ‘Das verrate ich Ihnen nicht’ (I will not tell you that). Such a statement is immature, offensive and dictatorial because it threatens but does not explain. Why did he not tell me that it would be up to you to listen to a recommendation from him, then you would make a determination on the matter? You then cleared the court so that you could take down my particulars – which you did.

I then asked you for your name and for the name of the public prosecutor. Both of you refused to give me your names. I find this a rather childish, immature attitude, and I was surprised that in the Weckert case the public notice outside the court room does not mention your name – which is unusual. You asked that my interjection be recorded and you rightly asked that my apology also be recorded. I then left your court to find out your name. Then the public prosecutor started at me again and you also said something. This confused me because both of you were saying things to me. I therefore asked, ‘Who is in charge here’, and you rightly and much to the public prosecutor’s dismay said, ‘I am’. Fortunately the court administration seems to be quite normal and democratic in its approach to this matter of judges’ names. I was given your name and so, during the break, I was able to address you by your name.

This was not the case with your chain-smoking public prosecutor whom I personally approached and asked for his name. In a most rude manner he stated, 'mit Leuten wie Sie rede ich nicht', 'I don't talk to people like you'. And yet, this young fellow sneeringly snapped at Mrs Weckert throughout the proceedings – and at Dr Göbel! I have never seen anything like it. Perhaps it is because Dr Göbel is a gentleman when he presents his considerations in such polished manner that your Mr Krüger(?) feels personally inadequate. Then again, I must say that when you delivered your judgment, you also snapped at 71-year-old Ingrid Weckert.

I have never seen such verbal abuse coming from a judge. Earlier you said to me that even Australian courts would not tolerate abusive interjections – to which I agreed, but I added that my interjection was not abusive, to which you agreed. Yet you chastised Mrs Weckert for falsifying history and that she should have realised it is different to how she sees things. For example you said that experiments with typhoid fever (Flecktyphus) took place at Dachau and that Jews, Gypsies, Bible researchers, homosexuals, political opponents and criminals were at Dachau. You concluded that Mrs Weckert actually trivialised the facts. This is not so.

Yet even your public prosecutor stated that Mrs Weckert falsified history under the guise of historical research and in a 'grotesker Weise verherrlicht und verharmlost' – 'grotesque way celebrated and trivialised' – which is not true. You showed yourself to be a nasty person and your state prosecutor, in my view, would shoot his own grandmother were she to dare to disagree with his views. Both your attitudes are undemocratic and immature – and had I the power to intervene in this matter – which I have not – I would test the truth content of your judgmental statement about Mrs Weckert's genuineness as an historian who seeks nothing but the truth of a matter.

Only in this way can we show the world that those who are attempting to historically enlighten us are now being accused of falsifying history – an absurd claim which is simply untrue. Why don't you open yourself to the facts as Mrs Weckert stated them. In Australia a judge has moral, social and legal duties to fulfil. In my view you have not fulfilled any of these duties by abusing a 71-year-old defenceless and gentle lady. I was ashamed of you and your public prosecutor's behaviour towards Ingrid Weckert. Both of you owe her an apology for being so rude to her.

I am sending a copy of this letter to your superior and it will also be placed on our Internet website.

May I expect a reply from you?

Sincerely
Fredrick Töben

In the past I have stated that in my view the German judiciary is ‘mad’. We need to particularise this general statement by looking at the men and women who are involved in court cases of the Weckert kind. We now have the name of the judge (Hollmann) and his two assistants (Jancke and Groß). Publicly these individuals are carrying out the wishes of evil people. We understand that personal constraints sometimes force a judge to declare him/herself Befangen (biased) and he willingly steps down from the case – that is a good development.

[Sometime during 2000 an appeal court set aside this judgment and ordered the matter be retried. I think this makes it the third time that Ingrid Weckert has to go through the humiliation of a court procedure that cannot but find her guilty – unless there is a judge whose moral integrity is still intact and who then has the courage to dispense justice and throw the matter out of court.]

Chapter 6



Revisiting Old Friends, Meeting New Ones

Saturday, 27 March 1999

This morning I left Berlin around 6 a.m. and travelled via the Hansestadt Rostock and Kiel to Flensburg-Glücksburg on the Danish border, there to spend the weekend with Dr Wilhelm Stäglich. This border area of Germany is peaceful because a referendum in the 1920s by the people concerned settled the issue whether this former Danish territory ought to be returned to Denmark.

In the afternoon I attended the Glücksburger Literaturcafé where Dr Helmut Ries presented an interesting talk ‘Sister friendship – letters of Empress Auguste Viktoria to her sister Duchess Caroline Matilde in Glücksburg’. The period concerned began in the 1850s and ended just after World War II. Ries, who obtained the letters from family members, presented a very interesting talk as seen from the view of the letter writer. It was in some respect a commentary without delving too much into politics.

Sunday, 28 March 1999

I attend church service with Ries and sister at St Laurentius Church, Glücksburg. The priest’s lesson is apt: he recalls this Sunday of 1945 at Rostock which had been bombed – and he reminds his congregation to spare a thought for the Balkan suffering. And he reads from the Bible Christ’s predictions of treachery. It applies to today’s revisionists.

I glance through Faurisson’s 4-volume work, *Ecrits Revisionnistes 1974-1998*, which he sent to Stäglich. At long last the Faurisson book is out – about time, but understandable considering he is still consumed by time-wasting court trials. Stäglich says that Weckert would be better off not contesting any further her conviction in Berlin last Friday. He says this and recalls his own battle. The further up the ladder of appeals one goes the less the matter has something to do with the facts in dispute. Perhaps Stäglich is right, but then Dr Göbel, Weckert’s counsel, wants to have a written record of such processes. I

spend a delightful day relaxing in this tranquil part of Germany – do I need a rest? I am amazed how I have lasted the distance!

Monday, 29 March 1999

Serbia shoots down a Stealth bomber – what an event. The cost of such a plane is downplayed by the media; varying from billions to mere millions – and the different USA counting system is not at fault here.

Early morning start to Husum, the place where novelist Theodor Storm wrote *Immensee*, among other stories to do with life in this area. His stories still bring tears to many readers' eyes. I send a copy of this book to my parents who years ago named their farm 'Immensee'.

I retire near Bielefeld – Hotel Waldesrand Herford – a most enjoyable stay.

Tuesday, 30 March 1999

After a good rest I pressed on to Bielefeld, the workplace of Justice Lützenkirchen who further condemned 71-year-old Udo Walendy to prison for the 'things he did not write'. I ring Anna Cooper of SBS-TV who had expressed an interest in following my endeavours in talking to those judges who have made like or similar absurd judgments against dissenters of the Holocaust story. Anna informs me that her producer has put the story on hold and that there are not enough funds for such a coverage.

I meet a Mr Henschke, a skinhead from the former East Germany who has spent a number of years in prison for alleged right-wing activities. He is now 27, has a partner and a job as a qualified butcher. He wears his shaved head proudly, pointing out its aerodynamic form; it is also cost effective – no shampoo etc. I meet an old barrister, around the age of 65 to 70, who informs me that an antique dealer was recently convicted for displaying a plate with a swastika, a remnant of someone's deceased estate. He believes the German judiciary has become more independent since 1949 because to that time it was there to serve the powers that be. He says that Germany has not yet fulfilled the ideal of the British separation of powers. Wish Evan Whitton would believe this story!

Again I am struck by the similarity of the various social, economic, academic etc. problems facing the countries I have visited so far. More on that at a later date.

I continue my journey to Paris on that splendid freeway which costs! I wonder why the Germans do not impose such on their Autobahns. Imagine the roars of protest from those who are already bleeding Germany with unjustified claims for compensation – over 50 years after the war.

I exit the freeway at Disneyland and find a cheap hotel in one of the villages outside of the Disney complex. Disneyland: Discoveryland;

Adventureland; Fantasyland; Frontierland; Mainstreet USA; Disney Village. It is all there within an imposing complex. The only structure that can compete with it, not in size but in number, is the countless McDonald outlets that dot any French road map.

Wednesday, 31 March 1999

I continue my journey without a road map – and miraculously arrive at La Ville Du Bois after negotiating French road traffic for 2½ hours. As I entered the centre of the village, I saw a corner house with ‘Pharmacie’ on its wall; there I found two lovely gentle ladies tending the shop. In my poor French I asked whether this was the Pressac pharmacy – it was, and Monsieur Pressac would be in at 5 p.m. I used the spotlessly clean squat toilet – that’s the way to go! I noted the time factor and asked whether a message could be sent to Mr Pressac. It was done – and we were to meet at noon which gave me 90 minutes to fill.

Just then the church bells sounded sonorously the commencement of a funeral procession, which I joined to the cemetery about 500 m away. A drummer led the procession and at the gravesite his drum-roll was augmented by two trumpeters. And, so I learn, a mother farewelled her only son, having buried her husband a couple of years earlier at the same spot. The 60-odd mourners all had care-worn faces. Life has been hard for them. I thought of my tripping, now in its sixth week, and how important it is to have a family, a home, be part of a community when the certainty of pain and loss strike us.

Around noon I returned to Pressac’s pharmacy and awaited his arrival – which he did in a rush 15 minutes later because he double-parked his BMW outside. We set off at a brisk pace to his home where he introduced me to his charming companion – another delightful lady. Later Pressac said that without a woman life is not worth living. He has good taste.

In his overflowing study he played a new CD simulation of Krema II’s undressing room which stops at the door of the alleged homicidal gas chamber. What would I give to get in there! He advised that a computer simulation by engineers in Italy was underway which would settle the dispute within three months. I showed him our speaker’s list for the August 1998 revisionist symposium. Without hesitation he endorses most of the known speakers.

Then we spent the next two hours looking through his treasure – an extensive file on Topf & Söhne, the manufacturers of the Auschwitz cremation ovens. Detailed blueprints and letters were handed to Pressac by the successors of this firm; the actual firm has now ceased to exist. Pressac bemoans the fact that two boxes of documents went missing during or shortly after the war, presumably destroyed because of incriminating evidence. He plans to complete a book on Topf & Söhne with a tentative title: *La Topf & Fils, Une Enterprise Allemande 1878 – 1963*. Pressac showed me photos of various Topf buildings with the

swastika flag hoisted, and explains that was quite a usual phenomenon during that time. His fully-developed chronology of the company's activities around the world, from beginning to end, is admirable but problematic for me because it can prove something else as well, which must be obvious to those who can see through the ruse of the 'free market' ideology. Topf was a formidable world force not only in cremation technology but also in grain care (Getreidepflege).

I asked about the holes in the alleged gas chamber of Krema II – showing him my photos of same; I advise him of the new sign placed by the Auschwitz museum at Krema II which shows the four holes in one line, contrary to what is on the gas chamber model displayed at Auschwitz and at the Holocaust Memorial Museum in the USA. He dismisses all this and returns to the four wavy lines – the squiggles which would make the gas insertion holes huge; certainly visible for a close inspection as I and many others have done in the past. I ask about the reduction in deaths; he says that this is what brought on the break with the Klarsfelds and himself. He received an abusive phone call from them. After working for 20 years on the problem, he felt he did not deserve to be 'spat at' like that. He says he is finished with French Jewry but hastens to add that the equivalent Milan Jewish group is still dear to his heart. Serge and Beate Klarsfeld insist on staying with the 6 000 000 figure. Pressac says this is a nonsense from which they have to distance themselves if they wish to be taken seriously in the field of Holocaust studies.

We then get to what is important to him – the documentation which 'can prove' the gassing story:

- 8 September 1942 – Prüfer letter in which the capacity of Krema II is stated as 800 per day;
- 14 September 1942 – letter about new constructions for concentration camp;
- 17 February 1943 – information on new induction and extraction plant – Be-und Entlüftungsanlage;
- 2 March 1943 – Prüfer asks for 10 Gasprüfer – gas testers.

Pressac also claims that Hitler and Goebbels did not know what was going on in the concentration camps because Himmler kept it among the SS organisation. This reminds me of Weckert's and Irving's dispute – Did Goebbels know about Kristallnacht? The former says no and the latter says yes. Stäglich says Goebbels would have been a real fool had he sanctioned such an act at such a time. He also questions the authenticity of the 'original find' of the Goebbels diaries in the Moscow archives.

Pressac says that Topf & Söhne worked all over the world. They even designed a cremation plant for Paris – an elaborate building which would have done proud any crematory today. We must recall here that to this day Jews, many Christians and Moslems abhor the burning of bodies while the Hindus celebrate it. I can imagine that this factor was also an issue when Topf & Söhne submitted its detailed cremation plans to city

administrations around the world. In current terms the firm offered a total package with typical German efficiency and exactitude, still the envy of those who believe money is everything in this world. But also remember that this firm was a leader in grain care – the destruction of this tradition-laden family enterprise by evil forces makes sense.

I am reminded of the judicial murder of the two leading persons of the firm that produced Zyklon-B. No wonder the witch-hunt must continue because here there is some unfinished business called justice.

Pressac is sincere in his belief that the material in his hands can prove the gassing story. He frowns on van Pelt and Dwork's *Auschwitz From 1270 To The Present* and says they stole his material. So, what's new?

However, the many folders of Topf material is so extensive that I fear anything can be proven with it. Pressac claims that Topf & Söhne's prime position in the market place made it the ideal manufacturer of homicidal gas chambers. And this is where Pressac begins to believe in the gassing story. The documentation is not conclusive because there is an hiatus – he may have documents which deal with gassings as such but it is his interpretation to read into letters and plans the existence of the murder weapon.

The best approach to date seems to be the one suggested by Dr Robert Countess who refers to the method of Dr E. Yamauchie, a University of Ohio history professor, which focuses on traditions, inscriptions and materials (see Adelaide Institute newsletter, no. 91, May 1999).

The possible relationship of these three is presented in three overlapping circles. It is possible that similarity or agreement is reached among all three sources. An obvious disclaimer is needed – 'all historiography is based on fragmentary evidence' – because completeness, like any absolute value, is aimed at but never achieved. That is why the search for truth is so fundamental for our civilisation. If we give this up – as the German judiciary is forcing Germans to do – then we are in a downward spiral into physical and mental slavery. In this respect the revisionists have won the war – the argument – on paper but not within the general population because the enemy of truth and freedom of thought and speech uses legal means to muzzle this search.

My travels and visits to former concentration camp sites has shown me how entrenched the gassing myth has become. People get angry at me when I tell them that technically the gassings were impossible – this is even after viewing Pressac's formidable documentation. I bring good news but many Germans want to believe in the gas chamber story. Every day on radio, television and in the print media in Germany and France there is something about Jewish suffering – as if they are competing with the Balkan tragedy!

Pressac holds his views firmly but, so it appears to me, tentatively. He says, 'I believe' and 'It can be shown'. We must now wait for his book to appear – it is then a race between Carlo Mattogno and Jean-Claude Pressac because both deal with the Auschwitz crematoria.

I sincerely hope that either will not present another van Pelt and Dwork book wherein Krema I's homicidal gas chamber was finally declared a fraud – something for which David Irving, Ernst Zündel, Robert Faurisson et al. paid dearly for asserting.

I shared a cup of coffee with Pressac and we indulged in small-talk. We are both 55 years old and he considers himself to be younger-looking. He suggests I ought to cut my hair short, like his. I am reminded of my twin brother who has a Pressac haircut – and with my longer and wavy hair I consider myself not to be as ugly as my brother! When you reach my age it is important to display those things that you've got left – and I have my hair!

I am reminded of the comment I made when the Dolly-cloning issue was aired in 1998 at a science conference in Adelaide. I wished to dispel the myths surrounding identical twins and pointed out that my brother and I never shared the same taste in women – and that I do not consider myself to be as ugly as my brother!

Thursday, 1 April 1999

Before I left Jean-Claude Pressac, he gave me his rather worn French road map that served its purpose well. Without any difficulty – except for another search for petrol – I found my way to Vichy, Robert Faurisson's territory. Regarding service stations – I found one in a small village; but it was unmanned and you needed a plastic card to make it work. Luckily there was another driver at the bowser who had a card, and who accepted my cash in exchange for the use of his card. It would have been a frustrating moment to be delayed by a search for petrol.

As I neared Faurisson's home I was reminded of his 'no holes, no holocaust', and his challenge, 'show me or draw me a homicidal gas chamber'. Pressac could not do it with all his Topf documentation; and Mattogno will not do it in his forthcoming book on the Auschwitz crematories. Why not? Because the homicidal gas chambers are a figment of people's imagination! Faurisson would later in the day state again his position, 'It is a lie!'.

Professor Robert Faurisson looked well as he welcomed me into his home, and his wife seemed to sparkle as she offered me a drink. Her passion for painting continues to manifest itself in the numerous pictures – delicate bordering on the romantic – that adorn the walls of their home. Faurisson is still in combat form and I had to listen to his lecture – no, I chose to listen to him.

A telephone call from a former *New York Times* correspondent, Adam Nossiter, interrupts our conversation. Nossiter requests permission to use material he collected during an earlier interview with Faurisson. Now he wants the material for a book he is writing about Vichy in 1940–44, and how the French remember it. Faurisson possesses an original diary of a former *New York Times* correspondent who in 1942 covered a political trial in Paris. The fact that it was possible to write such reports in occupied France alone makes the diary valuable. Nossiter also attended the Maurice Papon trial in Bordeaux, and he spent some time in Tulle where in June 1944 the Germans hanged 99 people in a reprisal act. Communist partisans had earlier massacred a small German garrison stationed there. It was later reported that French communist women had mutilated then defecated on the bodies.

Faurisson has to be careful about giving interviews because the 13 July 1990 Fabius (Jew and socialist) Gayssot (communist) Law. Nossiter refuses to give Faurisson an assurance that anything he writes about Faurisson will be vetted in the light of that law. In effect, Nossiter could cause great harm to Faurisson and so Faurisson terminates the discussion. I am reminded how some Australian reporters who have covered our HREOC trials gave us the opportunity to view articles they wrote about the case – giving us natural justice and balance to the argument. Of course this does not suit those who say, ‘There is no debate with the revisionists’.

Faurisson and I walk through the streets of Vichy, along the river. It is a glorious spring day and I recall how I was here two years ago. What has changed, what developments have occurred since then in the revisionist scene? We had a symposium in August 1998 – but the Holocaust lobby has also increased its output. In all countries I have visited so far there is an incessant bombardment on Holocaust matters: on TV and radio and in the print media and general conversation. The world, it seems, is being holocausted, and we are the only ones who are doing anything about it.

We continue our walk through Vichy, past the World War I memorial that contains thousands of Vichy residents’ names of those who died senselessly – much to Faurisson’s disgust. This, he says, makes it understandable why France capitulated to the Germans in World War II. No-one wanted a repeat of that slaughter. At the former Hotel Radio – now an apartment block – during August 1944 the Swiss Ambassador to the Vichy government, Walther Stucki, visited the many soldiers who were recovering in this hotel-turned hospital. He reported that he was impressed how the wounded bore their pain with dignity. At the Opera Faurisson points to the plaque that celebrates the 80 dissenting parliamentarians of the third Republic who, on 10 July 1940, opposed the 564 parliamentarians that voted to stay with Marshall Philippe Pétain.

Friday, 2 April 1999

The Faurisson lesson continues, 'Do not do what is easy – do what is difficult'. Going into the archives is easy – it is full of old men and women! Visiting Pressac is easy – he cannot show or draw a homicidal gas chamber; no matter how many documents he has in his hands. What is difficult? It is difficult to go to a spot where an alleged massacre took place, for example Skirotawa or Babyn Yar. Stop and ask old people about what is alleged to have happened there. Were they there? Is it true? Let them show you the places, the ditches, where they buried the bodies. This is difficult because by doing so you take risks: no success at all; false witnesses; no traces; the possibility of incidents if you are seen as a revisionist, or worse, a Nazi.

Faurisson sums up, 'You need physical courage do such research!'. A word of explanation regarding Skirotawa, 10 km northeast of Riga. David Irving suggests that Major-General Walther Bruns witnessed the massacre of over 10 000 Jewish women and children on one day. The three ditches' dimensions were given as 3 m by 24 m. Irving reports on this in his *War Path* and *Hitler's War*. He bases it on a British war report of 29 April 1945, 'Notes on German Atrocities'. Faurisson says that because the report's reliability is graded as B-2, this alone should make it suspect to researchers. The question is, 'What did they do with the bodies?'. Then it is into the archives to see whether there are any written reports anywhere. That is difficult work because Bruns at his own trial said he never witnessed this alleged massacre. There is a sole report from a POW who was eager to cooperate with the Allies' investigation.

Faurisson reminds me that we must always make material investigations and avoid becoming pedantic in our research – perhaps even produce books that say nothing new.

And so we continue our walk in the park, and as happened when I walked with Dr Stäglich through the woods in Glücksbург, ravens greeted us with their indecipherable messages. This kept me humble because I had not as yet – as had Wotan – developed the gift to understand the ravens' messages. When I do, then it will be time to quit writing – full stop!

Saturday, 3 April 1999

Back in Paris. I digested Faurisson's latest critique, dated 5 March 1999.

Sunday/Monday, 4/5 April 1999

Paris – Easter Weekend. Watched the Paris Marathon. Later walked around Paris, noting that the Notre Dame is getting a face-lift. The Chateley Opera is closed for renovations. It is from here that Adelaide received its production of Wagner's 'Ring Cycle'.

Car broken into during the night. The door was levered open but no other damage, except the hire contract folder was stolen – left behind was the actual contract and a single leather glove jammed in the door.

Tuesday, 6 April 1999

Visited Martin Walser, a gentle and sensitive man, who lives in a lovely rustic house overlooking the Bodensee (Lake Constance). He has not recovered from how he was treated following his speech at Frankfurt's Pauls Kirche: 'Ich habe Erfahrungen gemacht, die ich nicht für möglich gehalten hätte. Das ist alles zu blöde gewesen' (I have had experiences I never thought possible. It has all been too silly).

On this day *The International Express* features an article by Alex Hendry and John Coles (Appendix 1).

Wednesday, 7 April 1999

Visited Judge Clapiér-Krespach at the Bruchsal Amtsgericht who, a while ago, increased Günter Deckert's prison sentence by an extra three months for having written a letter to a Jewish person, Max Mannheimer, in Munich asking him questions.

I ask her what she knows about the gas chamber operations at Auschwitz. She replies, 'Was ich so höre' (What I have heard).

I show her the photos of the Auschwitz Krema II homicidal gas chamber and say that the holes are not to be found – what is up, something is wrong here. She says that she is not able to make any further comment but will take note of this new information.

Chapter 7



The Mannheim Arrest

Thursday, 8 April 1999

I leave my host family and drive to Mannheim Police Headquarters because public prosecutor Hans-Heiko Klein's office is nearby – that is all I remember since visiting him in April 1997. I park the rented car in the side street next to the police station, and make it safe so that I can honestly state that I have arrived on foot at Klein's office.

I enter the station through large wooden doors, and ask the attending officer where Klein is to be found. He rings Klein's office and confirms our meeting is for 2 p.m., then writes this on a piece of paper and hands it to me. Owing to the fact that I have another appointment to see Dr Lützenkirchen in Bielefeld on Friday, I decide briefly to visit Klein at his office and request an earlier time for our talk. I make my way to the fourth floor clutching the small piece of paper on which the officer wrote 'Staatsanwalt Klein, 4th floor, traffic branch, after 14.00 hours, L10', and a small cassette recorder for the purpose of taping our interview – with compliments of Marc, my good friend in Paris.

As I exit the lift, I walk straight to the door in front of me, clearly recalling from my visit of two years ago that this is Klein's office. His name does not appear on the door. Why not? Is he frightened of something? I knock, and respond to a muffled sound from within which I take as an invitation to open the door. Yes, that is Staatsanwalt Hans-Heiko Klein, the man I had visited two years earlier. It is the same office with the swastika in the form of a road speed restriction sign hanging on the wall behind his desk. A tall man, dressed in jeans and open shirt, his casualness belies his lusting for power, albeit with a limited intellectual capacity to understand what responsibilities an exercise of power demands. Klein embodies the lie that absolute power corrupts absolutely. Absolute power is just that: absolute. However, in the hands of a morally and intellectually corrupt and bankrupt individual such power merely reflects the user's character. So it is with Klein.

Töben: Guten Tag, Herr Klein. (Good day, Mr Klein)

Klein: Zwei Uhr! (Two o'clock!)

Töben: Guten Tag, Herr Klein. (Good day, Mr Klein)

Klein: Zwei Uhr! (Two o'clock!)

Töben: Ich habe mit Herrn Richter Lützenkirchen in Bielefeld auch einen Termin. Ist es möglich, nur ein paar Minuten? (I also have an appointment with Judge Lützenkirchen in Bielefeld. Is it possible, just a few minutes?)

Klein: Nein, es geht wirklich nicht. (No, it is really not possible.)

Töben: Nur ein paar Minuten? (Just a few minutes?)

Klein: Kann es elf Uhr sein? (Is it possible at 11 o'clock, then?)

Töben: Ja, bitte, ja, also terminmäßig schaffe ich es sonst nicht. (Yes, please, otherwise I'll not make my other appointments.)

Klein: Glaube ich, ja, ja. Elf Uhr, dann. (I believe that, yes, yes. Eleven o'clock, then.)

Töben: Das würde sehr nett sein. (That would be very kind.)

Klein: OK.

Töben: Vielen Dank. (Thanks.)

Klein: Tschüss. (Cheers.)

I now have just on two hours to kill, and so I walk through the City of Mannheim – the 'city of squares'. The inner core has since the 17th century not had street names but rather letters and numbers, hence Klein's address: L10.

A gentleman at a 1-hour photo developing shop promises he will have my film ready within the hour.

I return around 11 a.m. and this time as I exit the lift to the fourth floor I see Klein's office door is open, and Klein beckons me in.

Töben: Das ist aber nett. Sie haben Gäste? (That is nice. You have visitors?)

Klein: Ja, heute gehts alles runter und rüber, nehmen Sie doch Platz. (Yes, today is all topsy-turvy, take a seat.)

Töben: Vielen Dank. Freut mich Sie wieder zu sehen. Ich komme gerade von Pressac in Paris. (Thank you. Glad to see you again. I've just visited Pressac in Paris.)

Klein: Ja, nehmen Sie doch Platz, bitte. Ich muß diese Sachen noch fertig machen. (Yes, do take a seat, please. I still have to complete these things.)

Töben: OK. Und der sagt wir haben keine Probleme. In drei Monaten ist die Sache entschieden. Sie machen eine Komputersimulation, und das beweist die Sache. (OK. And he says we have no problem. In three months the whole matter will be decided. They are developing a computer simulation and that proves the matter.)

Klein: Was beweist die Sache? (What proves the matter?)

Töben: Die Vergasungen in Crema II, das es funktionierte, die wir da anschauen, und das wird in Italien gemacht, in Milan. (The gassings in Crema II, that it worked, those we are looking at, and that is done in Italy, in Milan.)

Klein: Ja. (Yes.)

Töben: Und das ist für uns interessant. Da haben wir schon lange drauf gedrängt, daß das gemacht wird, weil es ja ein Problem ist. (And that is interesting for us. We have pressed for for a long time, that this is done, because it is a problem.)

Klein: Für Sie! (For you!)

Töben: Für viele, jeder – ich darf Ihnen die Bilder zeigen? Ich bin wieder da gewesen und das Problem. Wissen Sie was sie jetzt machen mit den Löchern? Ich suche ja die vier Löcher. (For many, everyone – may I show you the photos? I was there again and the problem. Do you know what they are now doing with the holes? I am looking for the four holes.)

Klein: Ja, ja, ja. (Yes, yes, yes.)

Töben: Jetzt, anstatt eins-zwei, drei-vier (gegenüber-gesetzt), sagen sie eins, zwei, drei, vier in einer Linie. (Now, instead of one-two, three-four [opposite], they are saying one, two, three, four in a line.)

Klein: Ja. (Yes.)

Töben: Ich habe es Pressac gesagt, und er sagt es ist nicht sein Problem. Die Löcher ... (I mentioned this to Pressac, and he says it is not his problem. The holes ...)

Klein: Ja, reden Sie weiter. (Yes, go on.)

Töben: Ja, die Löcher sind das Problem des Museums, das Komputerverprogramm in drei Monaten zeigt alles. Und sie gebrauchen den John Ball – den *Ball Report* kennen Sie ja. (Yes, the holes are the museum's problem, the computer program in three month's time will reveal all. And they are using John Ball's – you know the *Ball Report*?)

Klein: Ja. (Yes.)

Töben: Sie gebrauchen die Bilder davon. Pressac sagt es ist gut, aber er hat den falschen Schluß gezogen. And that is it. (They will use those pictures. Pressac says it is good, but he has drawn the wrong conclusions. And that is it.)

A slightly-built man in his 30s, sitting next to me on a chair, rises. My response is instinctive because I sense there is something in the air. For two years I had been sending Klein our newsletters with the request that were any of the contents to offend against the German law, that he please advise us accordingly. His silence I had taken as a good omen. Even my current appointment I had made per letter, and although Klein did not

acknowledge receipt of same, I took that silence as an affirmation of my coming to Germany to be in order. That is how other German legal persons willing to receive me have acted. I shake Mohr's hand.

Töben: Sind Sie hier für mich? (Are you here for me?)

Mohr: Mein Name ist Mohr. (My name is Mohr.)

Töben: Mohr?

Mohr: Kriminalpolizei, bin hier wegen einer anderen Sache, rein zufällig ... (Criminal police, am here because of another matter, just coincidence ...)

Töben: Ach so. Ja, ja. (I see. Yes, yes.)

Klein: Der ist zufällig hier wegen einer anderen Sache. Bleiben Sie ruhig da, ich bin noch nicht fertig. (Coincidentally he is here because of another matter. Just remain here, I am not yet finished.)

Töben: Ja, und ich sehe jetzt Richter Lützenkirchen. Ich habe gestern Frau Clapiér-Krespach gesehen, die hat den Deckert seine Berufung ... (Yes, I will see Judge Lützenkirchen. Yesterday I saw Mrs Clapiér-Krespach, she is the one in Deckert's appeal ...)

Klein: Ja. ... (Yes ...)

Töben: ... hatte sie, er hat verloren und muß weiter sitzen. (... did she, he lost and remains locked up.)

Klein: Ja, ja, ja.

Töben: Ich habe sie von Australien angerufen und möchte mit ihr doch sprechen. (I rang her from Australia and wished to speak with her.)

Klein: In Bruchsal? (In Bruchsal?)

Töben: Ja, in Bruchsal. Die habe ich gestern Abend noch gesehen. Also, terminmäßig läuft es erfreulich. (Yes, in Bruchsal. I still saw her last night. So, I am managing nicely with my appointments.)

Klein: (lachend) Was wollten Sie den von ihr? ([laughing] What did you want from her?)

Töben: Fragen was sie weiß über diese Sache. (Ask her what she knows about this matter.)

Klein: Ach so. (I see.)

Töben: Ich hab ihr die Bilder gezeigt. (I showed her the photos.)

Klein: Ja. (Yes.)

Töben: Vorgestern hatte ich den Martin Walser gesprochen, und der Walser sagt er ist so erschüttert wie man ihn behandelt hat, nachdem er diese Ansprache wegen dieser Holocaustkeule – daß man sie nicht mehr anwenden soll. (The day before I spoke with Martin Walser, and Walser says he is shocked at how he has been treated after he had given this talk because of the Holocaust club – that one ought not to use it anymore.)

Klein: Ja. (Yes.)

Töben: Also, er war nicht bereit für ein Gespräch. Er sagt, er kann nicht schreiben, er zittert noch. (Well, he was not prepared for a talk. He says he cannot write anymore, he is still shaking.)

Klein: Ach, da gibts überall Vorträge drüber ... (Oh, there are talks all over the place about ...)

Töben: Nein, wegen dieser Sache. Er hat nicht Angst, aber er glaubt nicht, daß so etwas möglich ist. (No, about this matter. He is not fearful, but he just does not believe that such is possible.)

Klein: Gottseidank ist das möglich. Es ist doch ein Mist, was er da erzählt hat. (Thank God it is possible. He is just talking nonsense.)

Töben: Herr Klein, da sind wir eben verschiedener Meinung. Oh, darf ich fragen, sind Sie bereit, australisches Fernsehen hier herzubringen? (Mr Klein, this is where we just have a difference of opinion. Oh, may I ask, are you prepared to have Australian television here?)

Klein: Jawohl. (Yes.)

Töben: Das würden Sie machen? Gut, dann müßte ich das arrangieren. Ich bleibe in Deutschland in Berlin, da niste ich mich ein und werde alles rechtmäßig tun, so alles in der Öffentlichkeit. SBS (Fernsehen) weiß, ich habe Publizität in Australien bekommen, daß ich diese Reise mache, weil ich mit allen Seiten spreche. Zum Beispiel sagte ich, daß ich auch Herrn Klein spreche. Ich muß doch wissen, was er denkt! Und da sagen sie, 'Was? Der Klein, der ...!', und so weiter; oder Richter. 'Warum die Richter?' Ich sag, das englische Prinzip des 'Natural Justice' ... (You would do that? Good, then I will have to make arrangements. I am staying in Germany, in Berlin, there I will make my nest, all according to law, all in the open. SBS (television) knows, in Australia I received publicity about my trip because I talk with all sides. For example, I said that I would also speak with Mr Klein. I must know what he is thinking! And then they say, 'What? Klein, that ...!', and so on, or judges. 'Why judges?' I say, the English principle of 'natural justice' ...)

Mohr: Hmm, hmm –

Töben: Und das bedeutet, wenn wir aufhören zu reden, dann ist der Informationsfluß zu Ende, hört auf, und dann können wir nicht unsere Gedanken klar machen. (And that means, when we stop talking, then the flow of information ends, stops, and then we cannot clarify our thoughts.)

Klein: Hat sich eigentlich Ihre Internetadresse geändert? (Has your Internet address changed at all?)

Töben: Nein. (No.)

Klein: Oder ist das Adelaide Institute nicht mehr? (Or does not the Adelaide Institute exist anymore?)

Töben: Doch, doch, das läuft weiter, das läuft weiter. Ich bin ...
(Certainly, certainly, that is still continuing, I am ...)

Klein: Haben Sie die im Kopf? (Do you have it in your head?)

Töben: Nein, es ist zu lang, zu lang, weil wir ganz früh – und wir haben nie geändert – wir haben einen Server, wir sind jetzt seit '96, also drei Jahre – sie ist immer noch die selbe. Ich ... (No, it is too long, too long, because very earlier – and we never changed it – we have a server, we're now since '96, so three years – it is still the same. I ...)

I hand him a copy of Jürgen Graf's *Der Holocaust auf den Prüfstand*, the copy Jürgen had given me before we parted company in Warsaw, Poland. Klein reacts oddly, a mixture of cynicism and exasperation marks his response.

Klein: Ach Gott, ach Gott, ich bitt' Sie! (God, oh, God, I beg you!)

Töben: Ja, Ja, also für mich ist das interessant, das wollte ich der Richterin geben. Ich fragte, 'Was für Information kennen Sie?'. (Yes, yes, well, for me it is interesting, I wanted to give this to the judge. I asked, 'What kind of information have you?')

Klein: Ha, ha, ha, ha, ha, ha, ha.

Töben: Moment, moment. Herr Klein, Sie lachen. (Just a moment, Mr Klein, you're laughing.)

Klein: Der größte Mist den es gibt. (The greatest rubbish that is available.)

Töben: Aber, wie wichtig! Man versucht uns einzustufen in ... (But how important! Attempts are made to categorise us ...)

Klein: Sie wissen, daß Graf auch verurteilt worden ist? (Do you know that Graf has also been convicted?)

Töben: Ja, natürlich. Wir haben ihn doch bei unseren Symposium gehabt. Wir haben doch eine. Haben Sie gesehen, unser Symposium? (Yes, of course. We had him at our symposium. Did you see, our symposium?)

Klein: Alles. (Everything.)

Töben: Im August letztes Jahr. Wir haben den John Sack da gehabt. Kennen Sie doch, John Sack? (In August last year. We had John Sack. You know him, John Sack?)

Klein: Natürlich. (Of course.)

Töben: Ja, da sagen einige Unterstützer, 'Der Jude Sack! Warum bringt man den?'. (Yes, some supporters say, 'The Jew Sack! Why do you invite him?'.)

Klein: Hmm.

Töben: Wir haben einen Meinungs Austausch. Ganz, ganz wichtig, und andere wollen das nicht tun, und auch das ich zum Pressac

gehe. Ich bin anschließend zum Faurisson gegangen. Ich sagte ihm das in aller Offenheit, weil man zu mir sagte, 'Wenn Sie zum Pressac gehen, dann spricht Faurisson nicht mehr mit Ihnen'. Ich kann doch nicht mehr bevormundet werden. Ich bin 55 Jahre alt, habe das Studium – wie ich ja letztes mal ihnen sagte – in der Philosophie gemacht, wo das Prinzip einer Revision von allen Sachen stattfindet, daß man nicht ideologisch sich fest setzt, und dann darf ich nicht den Pressac besuchen? Ich habe den Pressac besucht, das soll der Feind sein. (We have an exchange of views. Very, very important, and others do not want to do that, and also that I visited Pressac. Afterwards I visited Faurisson. I said that to him in all openness because I was advised, 'If you go to Pressac, then Faurisson will not talk with you anymore'. I cannot be told what to do. I am 55 years old, studied – as I informed you last time – philosophy where the principle of revising all things is found, so that one is not ideologically fixed, and then I am not permitted to visit Pressac? I visited Pressac, he is supposed to be the enemy.)

Klein: Hmm, hmmm hmm.

Töben: Wir haben ein gutes Gespräch gehabt, und da habe ich Informationen bekommen. Sehen Sie, und das ist unser Standpunkt. Das hat nichts mit Politik zu tun. (We had a good conversation, and I received information there. You see, this is our point of view. That has got nothing to do with politics.)

Klein: Was haben Sie da? (What have you there?)

Töben: Das ist doch der Rudolf, ach so, das ist der Brief. Das hat der Rudolf, Germar Rudolf hat das, das hatte ich, das habe ich ihn geschickt, oder er hat gefragt ob er das übersetzen kann. (That is Rudolf, ah yes, that is the letter. Rudolf did, Germar Rudolf did that, I did that, I sent him that, or he asked me whether he could translate that.)

Klein: Zusammengestellt? (Compiled?)

Töben: Ja, ja, zusammengestellt, aber es ist Information, das hat der Rudolf geschrieben, er, ja, ja, das ist ... (Yes, yes, compiled, but it is information, Rudolf wrote that, he, yes, yes, that is ...)

Klein: Der ist auch verurteilt und auch abhanden gekommen. (He is also convicted and he has also disappeared.)

Töben: Wer? (Who?)

Klein: Rudolf.

Töben: Weiß ich nicht. Ich hab nur die Internetadresse ... (I do not know. I have only his Internet address ...)

Klein: Ach so. (I see.)

Töben: ... und was er macht, ist die ganze revisionistische Sache zusammen, bringt sie zusammen, nicht, und ... darf ich sagen, den Horst Mahler wollte ich sehen, seine Schrift da ... (and what he is doing is to bring together the revisionist thing, collects them, not, and ... if I may say, I wanted to visit Horst Mahler, his writings there ...)

The material in question from Germar Rudolf's website (in German) is in Appendix 2.

Töben: Mein Argument, darf ich das nochmal vorbringen. Ich war vor zwei Jahren da – das sind Pressacs Pläne hier – Krematorien, Topf und Söhne, die hatten die ganze Sache da. Sehr, sehr interessant. (My argument, if I may state it again. Two years ago I was there – these are Pressac's plans – Krematorium, Topf & Sons, they had the whole matter there. Very, very interesting.)

Klein: Ich kenn das. (I know this.)

Töben: Kennen Sie alles? OK. Ja, für mich ist das alles – sehen Sie, Sie haben den Informationsvorsprung und deswegen können sie ... (Do you know everything? OK. Yes, for me it is all – you see, you have the information advantage and that is why you can ...)

Klein: Das ist ja auch drei Jahre alt. (That is already three years old.)

Töben: Nein, nein, was sie jetzt da machen. Crema I, das kennen Sie ja. (No, no, what they are doing there now. Crema I, you know that.)

Klein: Ja. (Yes.)

Töben: Das ist keine Gaskammer mehr. Seit '96 wurde das keine Gaskammer, und van Pelt und Dwork in ihr Buch, *Auschwitz: From 1270 to the present*. (That is not a gas chamber anymore. Since '96 it has not been a gas chamber, and van Pelt and Dwork in their book, *Auschwitz: From 1270 to the present*.)

Klein: Ja. (Yes.)

Töben: Da sagte Pressac der van Pelt hat all seine Information gestohlen. Der ist böse auf van Pelt. Also, dies wurde gesagt 1996 offiziell, daß die Löcher im Dach so symbolisch darstellen für die Gaskammern in Birkenau. Birkenau hat auch die vier Löcher. Gehe ich nach Birkenau – Sie kennen das – da ist die Eisenbahn. Hier gehts rechts zur Arbeit und links zur Gaskammer. So ist die Geschichte. Auch übrigens, kennen Sie? Daß ist der Swimmingpool, ein schöner Swimmingpool, das wird nie gezeigt den Touristen; und das ist nur um den Wasserspiegel zu zeigen, daß man nicht leicht Körper im Boden verbrennen konnte. Und jetzt, das ist unsere Lokalzeitung, daß ich da nach Europa gehe. Dies jetzt kennen Sie ja. (Pressac said that van Pelt stole all his information. He is angry with van Pelt. Now, this is what was said in 1996, that the holes in the roof symbolically represent the gas chamber at Birkenau. Birkenau also has the four holes. I go to Birkenau – you know it – there is the railway line. Here it is right to work and left to the gas chamber. That is the story. Oh, by the way, do you know? That is the swimming pool, a beautiful swimming pool, that is never shown to tourists; and that is only to show the water level, that it was not easy to burn bodies in the ground. And now, that is our local newspaper, that I am travelling to Europe. This now you know.)

Klein: Ja. (Yes.)

I show him the photographs of Krema II and how there is now a new sign that places the four gas induction holes in a line near the edge of the alleged homicidal gas chamber.

Töben: Da die Wand, das ist die Gaskammer. Technisch müssen da vier Löcher sein. Man findet zwei, und diese beiden sehen so aus – und das ist eingemeißelt, und ich sage das ist kein richtiges Ding, das ist nicht – und da kann man auch reingehen. Ich bin auch reingegangen. Und hier, ich lache nicht, der Fotograf sagte ich soll herschauen, da schlage ich mich am Kopf. Ich suche jetzt die vier Löcher – vier soll man sehen – eins, zwei, drei vier. Im Holocaust Museum in Washington war ich ... Sie kennen das Modell? Ich habe gefragt, 'Wo sind die?' und Pressac sagt, das ist nicht sein Problem. Das Computerprogramm wird in drei Monaten alles lösen. OK. Ich warte. Aber, das war vor zwei Jahren. Jetzt komm ich und da sagen die, so: eins-zwei-drei-vier! Und da sage ich, was hat das mit Politik zu tun? Ich als Wissenschaftler – meine Meinung ist das, sonst nichts, und mehr nicht. (There the wall, this is the gas chamber. Technically there have to be four holes. One only finds two, and these two look like this – that is chiselled-in, and I say that is not a real thing, that is not – and in that you can enter. I also entered. And here, I am not laughing, the photographer said to look at him, and I hit my head. I am now looking for the four holes – four should be visible – one, two, three, four. In the Washington Holocaust Museum I was ... you know that model? I asked, 'Where are they?' and Pressac says that is not his problem. In three months time the computer program will solve everything. OK, I wait. But that was two years ago, and I now arrive and they say thus: one-two-three-four! And I say, what has this to do with politics? As a researcher I – it is just my opinion, nothing else, and no more.)

Klein: Ja, aber ich frage, ich will einmal ganz dumm fragen: Sind Sie der Überzeugung das in Auschwitz, oder Birkenau, oder Maidanek keiner vergast worden ist? (Yes, but I will ask, I will ask a stupid question: 'Are you convinced that at Auschwitz or Birkenau, or Majdanek, no one was gassed?'.)

Töben: Maidanek kenne ich nicht. Nach meinen Nachforschungen ist es meine beste begründete Meinung, daß hier, die Geschichte, wie sie jetzt erzählt wird, da stimmt was nicht. Wir müssen eine Kommission haben um ... (Majdanek I do not know. According to my research it is my considered opinion, that here, the story, in the way it is told, that something is not right. We need a commission to ...)

Klein: Auschwitz?

Töben: Nach der offiziellen dogmatischen – Dogma – ist ein Dogma, ist ein Glaube ... (According to the official dogmatic – Dogma – it is a dogma, is a belief ...)

Klein: Was glauben Sie jetzt? (What do you now believe?)

Töben: Ich will nicht glauben, ich will wissen. (I do not want to believe, I want to know.)

Klein: Na gut, was wissen Sie denn? (Oh, well, what do you now know?)

Töben: Man sagt eben daß es Vergasungen gab, und ich will das jetzt verstehen, wenn jetzt ... und das ... sagt man ... die vier Löcher sind da, und dann sag ich, ich schaue, meine Nachforschungen, wo sind die Löcher? Also meiner Meinung nach müssen die Löcher da sein. Der Pressac, da bin ich jetzt ... das ist jetzt mein nächster Schritt ... der Pressac sagt, es kommt, es kommt. OK, dann ... uns ist es egal wie die Sache läuft, ob es für oder gegen. (It is said that gassings occurred, and I now want to understand this, if now ... and that ... one says ... the four holes are there, and then I say, I will look, my research, where are the holes? So, according to my view the holes should be there. Pressac, that is where I am at ... that is my next step ... Pressac says, it is coming, it is coming. OK, then - we do not care how the matter develops, whether it is for or against.)

Mohr: Ja, Herr Töben, Sie haben gesagt, Sie wollen in Berlin bleiben. (Yes, Mr Töben, you said you want to stay in Berlin.)

Töben: Ja. (Yes.)

Mohr: Die ganze Zeit? (The whole time?)

Töben: Ja. (Yes.)

Mohr: Um Ihre Sache durchzuführen? (To do your business?)

Töben: Ja, um noch mit mehreren Richtern zu sprechen. Diese Information - zum Beispiel Frau Clapiér-Krespach fragte ich, 'Was wissen sie über diese ganze Sache?' 'Ja, was man so auffängt', und da denke ich, das geht nicht. Wir haben, zum Beispiel in Neuseeland ist der, wir hatten ihn zum Seminar eingeladen, ein Akademiker - der hat so ein dickes Buch geschrieben - über die Vergasung - die Revisionisten. Sie kennen den Hayward? (Yes, to speak with more judges. This information - for example I asked Mrs Clapiér-Krespach, 'What do you know about this whole complex matter?' 'Yes, just that which one has just picked up.' And I think that is not good enough. We have, for example, in New Zealand an academic - he has written a big book - about the gassing - the revisionists. You know Hayward?)

Klein: Ja. (Yes.)

Töben: Er hat beschlossen, 1993 es gab keine Vergasung. Vertreibung, Erschießungen, all das gab es. Aber nach seinem besten Wissen hat er gesagt, nein, er kann das nicht akzeptieren. Er hat für fünf Jahre auf diese These gesessen, und jetzt frei gegeben. Ich habe gefragt, 'Warum haben sie das gemacht?'. Da sagte er, ja, er möchte den Nazis keine - 'not to give them ammunition'. Da sagte ich, OK, als Wissenschaftler, um die Sache weiter zu führen, um die Sache zu lösen, muß man den Informationsfluß hegen. Ich weiß, wie heikel es ist in Deutschland, das weiß ich. (He concluded in '93 that there were no gassings. Deportations, shootings, all that happened. But according to his knowledge he said, no, he cannot accept that. For five years he sat on this thesis, and has now released it. I asked him why did you do that? He said that he did not

wish to give the Nazis any – ‘not to give them ammunition’. I said, ‘OK, as a researcher, in order to bring forward the matter, in order to solve the matter, one has to nurture the information flow’. I know how delicate it is in Germany, I know that.)

Mohr: Warum gehen Sie nach Deutschland? (Why do you come to Germany?)

Töben: Ja, das ist ja das Problem, wenn eine kleine Gruppe von Leute sagen, ‘Hey, wir müssen das untersuchen’. Ich verstehe auch jetzt so langsam wie es zu einer Nazi, oder eine Widerstandsbewegung kommen kann. Ständig ist das im deutschen Fernsehen ‘Holocaust’. In Frankreich ... ich war eine Woche in Frankreich, ständig, ständig; in Australien – mein Bruder rief vor zwei Tagen an. Er sah ein Film vor Mitternacht über Hitler. Leider wird er so dargestellt – ja, der hat die Arbeitslosigkeit abgeschafft – ich komme eigentlich aus Frankreich, aber vorher war ich in Polen und Ukraine, und was ich nicht wußte ... in Kiev war ich in den Archiven ... (Yes, that is the problem, if a small group of people say, ‘Hey, we have to research this’. I slowly understand how it can come to a Nazi, or to a revival movement. German television is full of the ‘Holocaust’. In France ... I spent a week in France, all the time, all the time. In Australia – my brother rang two days ago. He saw a film about Hitler just before midnight. Unfortunately he is represented ... yes, he did eliminate unemployment – I actually came from France but before that I was in Poland and Ukraine, and what I did not know ... I was in the Kiev archives ...)

Mohr: Hmm.

Töben: Ich wusste garnicht, daß Deutschland, aus den besetzten Gebieten, Ukraine nach Deutschland schickte – Gastarbeiter – bis 1944. Also, das sind Sachen, für mich sehr interessant. Und andere Sachen. Als sie die Jüdischen Gemeinden auflösten, wie das Kulturgut bewertet wurde. Diese Dokumentation haben wir ... (I did not know that Germany sent from the occupied areas, Ukrainians to Germany – guest workers – till 1944. So, these are interesting things for me. And other things. When they dissolved Jewish communities, how the cultural objects were evaluated. This documentation we have ...)

Klein: Und Babyn Yar, sagt Ihnen das etwas? (And Babyn Yar, does that mean anything to you?)

Töben: Ja, Babyn Yar. Das lass ich abgrenzen. Wir haben das Monument gesehen und ich kenn eigentlich ... ich muß, das ist ja mein Problem. Ich habe keine Geschichte studiert. Die Geschichtler ... (Yes, Babyn Yar. That I bracket. We saw the monument and I actually know ... I must, that is my problem. I did not study history. The historians ...)

Mohr: Was haben Sie studiert, Philosophie? (What did you study? Philosophy?)

Töben: Philosophie, ja. Die Gedankenfreiheit. Wie Sie ja wissen, ich komme aus dem Angelsächsischen, und für uns ist es wichtig, die

Gedankenfreiheit zu haben, ohne daß jemand sagt, 'Sie müssen'. Wenn ich Sie jetzt frage: 'Do you believe in the Holocaust?' (Philosophy, yes. Freedom of thought. As you well know, I come out of the Anglo-Saxon, and for us it is important to have free speech, without anyone saying, 'You must'. If I now ask you, 'Do you believe in the Holocaust?'.)

Klein: (answers in English) Of course I do.

Töben: Gut, das ist Ihr Glaube, und da haben Sie recht. (Good, that is your belief, and it is your right.)

Klein: Ha, ha, ha, ha, ha.

Töben: Der John Sack, der hat eine Rede gehalten bei uns im August, da sagt er, 'I believe in the Holocaust'. Einige Leute wurden unruhig, da habe ich sofort ihn verteidigt und sage, das ist sein Glaube. Aber wenn er sagt, der Holocaust – also wir müssen erst mal – Pressac sagt der Holocaust, die Terminologie muß weg. Pressac will nicht mehr das Wort gebrauchen. Er sagt es war ein 'massive massacre', so nennt er das. Und andere reden von dem Dresden-Holocaust, undso weiter, und natürlich im Jüdischen wird es als Shoah dargestellt, was viele sagen, anstatt Holocaust, weil heutzutage gibt es so viele Holocausts. Und wenn Sie dann sagen Sie glauben an den Holocaust, dann muß man eben fragen, 'Was verstehen Sie?' Sie müssen in die Details gehen, und dann, weil Sie daran glauben, ist es Ihr Glaube. Also, da wollten Leute den John Sack indirekt fertig machen. Das geht nicht. Er darf doch glauben was er will. Ja, das ist, was ich sage, wenn ich jetzt jemand beleidige, aus geschmacklichen Sachen, dann entschuldige ich mich. Wenn ich aber ein, zum Beispiel wie jetzt mit dieser Sache, das sind reine Fakten, das sind meine Untersuchungen, das ist dann meine Meinung ... (John Sack, he addressed us in August, and he said, 'I believe in the Holocaust'. A few people became restless, and I immediately defended him and said, that is his belief. But if he said, the Holocaust – so we must first – Pressac says the Holocaust, this term must not be used. Pressac does not want to use that word anymore. He says it was a massive massacre, that is what he calls it. And others talk about the Dresden Holocaust, and so on, and naturally in Jewish it is Shoah, as many term it, instead of Holocaust, because today there are so many holocausts. And if you then say you believe in the Holocaust, then one has to ask, 'what do you understand?' You need to go into the details, and then because you believe in it, it is your belief. So, there were some people who indirectly wished to embarrass John Sack. That is no good. He is allowed to believe what he wants to believe. Yes, that is what I say, if I now offend anyone, because of matters of taste, then I apologise. If I now, as in this present example, this is my research, that is then my opinion ...)

Mohr: Wie sind Sie darauf gekommen sich für diese Geschichte zu interessieren? (How did you get to interest yourself for this history?)

Töben: Philosophisch habe ich meine Dissertation mit den Max Bense in Stuttgart gemacht. Bense war ein Radikaler: einmal war er links, einmal war er rechts, mal war er Braun, mal war er alles. Im

Endeffekt war er Max Bense. Er hat Leute angestachelt, die Sachen zu durchdenken. Ich habe meine Arbeit über den Karl Popper geschrieben der jetzt ... (I wrote my philosophy dissertation at Max Bense in Stuttgart. Bense was a radical: sometimes he was left, sometimes he was right, sometimes he was brown, sometimes he was everything. In effect, he was Max Bense. He stimulated people to think things through. I wrote my thesis on Karl Popper who now ...)

Mohr is all ears and glares at me. Klein leans back in his chair, with a grin on his face.

Töben: ... also ich spreche, das ... also, Ich denke Sie sind, Sie sind also hier weil ich hier bin? ... (... so, I am saying, this ... so, I think you are, you are here because I am here?)

Mohr: Ah, ja, das kann man sagen, ja. (Er, yes, one could say that.)

Klein: Herr Töben, ich wirts ganz kurz machen. (Mr Töben, I will be very brief.)

Töben: Ja. (Yes.)

Klein: Ich erkläre Ihre die vorläufige Festnahme ... (I am now arresting you ...)

Töben: Die Festnahme von mir? Warum? (My arrest? Why?)

Klein: Wegen des Verbreitens der Dinge. (Because of distributing the things.)

Töben: Ich verbreite doch nichts! (I am not distributing anything!)

Klein: Sicher verbreiten Sie ... (Of course you are distributing ...)

Töben: Das ist Adelaide-Institute, das sind ... (That is the Adelaide Institute, these are ...)

Klein: Verbreitung der Volksverhetzung. (Spreading incitement of [racial] hatred.)

Töben: Also, das ist Ihre Sache. (So, that is your business.)

Klein: Ich nehm Sie vorläufig fest. (I am arresting you.)

Töben: Ja, und, also ... ha, ha, ha, ich muß nur lachen. Darf ich ein Anruf machen? (Yes, and, so ... ha, ha, ha, I just have to laugh. May I make a call?)

Klein: Sicher. (Of course.)

Töben: OK. Und, und was für Akten sind das? (OK. And what kind of files are they?)

Klein: Das kriegen Sie alles noch gesagt. (You will be told.)

Töben: OK.

Mohr: Wohin? (Where too?)

Töben: Australien.

Mohr: Geht das von hier? (Is that possible from here?)

Klein: Ne. (No.)

Mohr: Australien, Ausland? (Australia. Overseas.)

Töben: Leider, muß ich Australien anrufen. (Unfortunately I have to ring Australia.)

Mohr: Muß er von uns aus machen. (Has to do that from our place.)

Klein: Habt Ihr ein Apparat? (Have you a phone?)

Mohr: Ja. (Yes.)

Klein: OK.

I look through the collection of cards in my wallet and pick out a couple.

Töben: Moment, und wen noch? Ja, OK. (One moment, and who else? Yes, OK?)

Mohr: Gut, wir können ja noch weiter reden, weil mein Chef ... (Good, we can continue talking because my chief ...)

Töben: Ja. (Yes.)

Mohr: ... mein Vorgesetzter, spezialisiert sich auf Philosophie ... (... my superior is specialised in philosophy ...)

Töben: Woher kommt diese Sachen jetzt? Wer hat dies inszeniert? Auch Sie haben es gemacht? (Where does this matter come from? Who initiated it? Even you were in it?)

Mohr: Ja. (Yes.)

Töben: Das ist ja ... was sind Sie für ein Mann! Ich komme hier in Offenheit und werde festgenommen! Oh, Herr Klein! (That is a ... what kind of man are you! I come here in all openness and am arrested!)

Klein: Das hab ich damals leider verpaßt! (Unfortunately last time I missed out on that.)

Töben: Verpaßt? (Missed out?)

Klein: Ja. (Yes.)

Töben: Das ist ja ... (That is ...)

Klein: Ich hab Sie nicht hierher gelockt. Sie sind hier erschienen. (I did not entice you to come. You turned up here.)

Töben: Ich habe geschrieben, weil ich die Leute besuche – das ist so ... naja. (I wrote, because I am visiting people – this is such ... so, what?)

Klein: OK. (OK)

Töben: OK, gut. (OK. Good.)

Klein: Ja, also, Sie machen das? (Yes, so you will do that?)

Töben: Sie brauchen mich nicht mit Handschellen ... (You do not have to handcuff me ...)

Mohr: Nee, nee ... (No, no ...)

Töben: ... und so, ich bin zivilisiert ... (... and, I am civilised ...)

Mohr: ... nee. (... no.)

Töben: ... also ich laufe nicht weg – Ich bin nicht ein Leuchter. (I will not run away – I am not a Leuchter.)

Mohr: Haben Sie ein Fahrzeug dabei? (Have you a vehicle?)

Töben: Nein, nichts. (No, nothing.)

Mohr: Sie sind zu Fuß? (You are on foot?)

Töben: Ja. Also ich darf das Ihnen sagen, Ich bin kein Leuchter. (Yes, I may say it to you, I am not a Leuchter.)

Mohr: Ja, Fred Leuchter ist auch nicht fortgerannt. (Yes, Fred Leuchter did not run off.)

Klein: Doch, doch. (Yes, yes.)

Mohr: Der ist fortgerannt? (He ran off?)

Töben: OK, gut. (OK. Good.)

Klein: Ich mach die Tür auf. (I will open the door.)

As I leave with Mohr for the door, I extend my hand to Klein.

Töben: Herr Klein, bitte schön, schauen Sie mich in die Augen an. Vielen Dank. (Mr Klein, please, look me in the eyes. Thank you.)

Klein: OK. (OK.)

But Klein looks down and avoids eye contact, almost like a big schoolboy who knows he has done wrong.

Töben: Vielen Dank, Herr Klein. (Thank you, Mr Klein.)

Klein: Bitte sehr. (Pleasure.)

Mohr and I exit and enter the lift that opens its door as soon as he presses the button. In almost a tense whisper, Mohr mumbles on.

Mohr: Was ich Ihnen noch sagen wollte wegen Popper. (What I wanted to say to you about Popper.)

Töben: Ja? (Yes.)

Mohr: Mein Chef ... (My chief ...)

Töben: ... und das ist meine Motivation ... (... and that is my motivation ...)

Mohr: Es ist eigentlich eine Unverschämtheit, von diesen Herrschaften, hat er gesagt, von diesen Leuten in den Revisionismusgruppen hier, sich des Poppers zu bedienen. (It is

actually disgusting of these gentlemen, he said, of these people in these revisionist groups, to avail themselves of Popper.)

I gasp for air – I am amazed to hear this from Mohr. How can he be saying this? Has he ever thought seriously and deeply about the fundamental value of free speech, the open society and its enemies? He continues in almost a whisper while the lift travels down slowly from the fourth to the ground level. In an even softer, almost threatening, tone he continues his intimidation.

Mohr: Wissen Sie was ich meine? (Do you know what I mean?)

Töben: Ja, was ist Unverschämtheit? Das müssen Sie begründen. Das ist meine Lebensaufgabe, aber wir müssen uns unterhalten. (Yes, what is disgusting? You have to give a reason. That is my life's task, but we must talk.)

Mohr: Müssen Sie sich unterhalten. (You need to talk.)

Töben: Unverschämtheit, das ist seine Meinung. (Disgusting, that is his opinion.)

Mohr: Genau. (Exactly.)

Töben: Ach, ja ... (Well, yes ...)

As the lift door opens Mohr gets more excited and threatening in his approach towards me. The noise outside is in stark contrast to the enclosure of the lift.

Töben: ... verstehe ich alles, verstehe ich alles ... (... I understand it all, I understand it all ...)

Mohr: Herr Töben? (Mr Töben?)

Töben: Ja? (Yes?)

Mohr: ... weil diese Behauptung, wenn Sie diese Behauptung ... (... because these assertions, if you assert ...)

Töben: Ich behaupte es ja nicht – ich bin ja nicht ... (I am not asserting it – I am not ...)

Mohr: ... so verbreiten ... (... spread them ...)

Töben: Ja, ja, ja. (Yes, yes, yes.)

Mohr: ... auf dem Internet ... (... on the Internet ...)

Töben: ... in aller Offenheit ... (... in all openness ...)

Mohr: ... gegen die Gesetzgebung ... (... against the law ...)

Töben: Nein, nein, nein. Sie haben Meinungsfreiheit in Deutschland. Sie haben hier ... Sie sind eine Demokratie ... (No, no, no. You have free speech in Germany. You have here ... you are a democracy ...)

Mohr: Ja, aber Ich denke das ist eine andere Gesetzgebung. (Yes, but I think that is another kind of law.)

Töben: Moment, moment. Die Wahrheit muß uns schützen. Wenn ich jetzt Wahrheit suche, können Sie nicht sagen, also, ich muß mein Mund halten. Sie sind dann keine Demokratie. (One moment, one moment. Truth has to protect us. If I am now looking for truth, then you cannot say, I have to keep my mouth shut. You are then not a democracy.)

Mohr: Ich persönlich hab die Gesetze nicht geschrieben. (I personally did not write the laws.)

Töben: Nein, das hat nichts damit zu tun, dann müssen die Gesetze ... (No, no, that has got nothing to do with it, then the laws have to be ...)

Mohr: Ich bin der Arm der Exekutive. Wissen Sie was ich meine? (I am the arm of the executive. Do you know what I mean?)

Töben: Ich verstehe. Sie, Sie... (I understand. You, you ...)

Mohr: Ich weiß davon praktisch garnichts ... (I know practically nothing about that ...)

Töben: Ja, ja, alles klar ... (Yes, yes, it is all clear ...)

Mohr: Ich muß Ihnen das sagen, es ist ja das gleiche noch mit dem Zahlen. Wieviele verstehen, aber Sie können falsch sein in Ihrer Auffassung. (I must say this to you, it is the same with the payments. How many understand, but you can be wrong in your views.)

Töben: Nicht falsch. Das ist ein Verstoß gegen das Grundgesetz, und das Grundgesetz sichert uns Meinungsfreiheit zu. Das ist alles, was wir machen. (Not wrong. That is an infringement against the basic law, and the basic law secures for us free speech. That is all we are doing.)

Mohr: Ja, die Meinungsfreiheit geht ja nur soweit ... (Yes, but free speech is only free ...)

Töben: Nein. (No.)

Mohr: ... indem ich andere Meinungen nicht verletze. (... until I offend another person's views.)

Töben: Nein, nein ... (No, no ...)

Mohr: Wissen Sie was ich meine? (Do you know what I mean?)

Töben: Nein, nein. Das ist ein Verstoß gegen die Meinungsfreiheit. Würde ich Politik betreiben, wie die Neonazis es tun, das tun wir nicht. Ich sehe ja beide Seiten, oder drei Seiten. Ich geh zum Pressac. (No, no. That is an infringement against my free speech. Were I to become political, the way the neo-Nazis do, that is what we do not do. I can see both sides, or three sides. I go to Pressac.)

As we enter the Mannheim Polizeipräsidium, where I had just after 9 a.m. called in to confirm my meeting with Klein, our conversation loses any semblance of substance. We walk past reception and along some corridor, and walk up some stairs. The station's architecture is a turn of

the 19th century design and its interior reminds me of the rabbit warrens that characterise many of those police stations. Even our local Norwood Police Station can compete – corridors and doors and courtyards that confuse and, possibly intentionally, disorientate the newly arrested person.

We walk into Mohr's department on the first floor. The political police are part of the traffic police department. Herr Schenkel, Mohr's superior, is a slender, suit-wearing man around his late 40s. A poster of Charlie Chaplin decorates his office wall.

Töben: Guten Tag. (Good day.)

Schenkel: Guten Tag, Schenkel. (Good day. My name is Schenkel.)

Töben: Sie sind der Chef? (You are the chief?)

Schenkel: Jawohl. (Yes.)

Töben: Habe schon gehört das Sie den Karl Popper ... (Have already heard that Popper for you ...)

Another person offers me a chair for which I thank them.

Töben: Ich bin ja verhaftet, danke. Sie sagen es ist eine Unverschämtheit, daß man Popper so verwendet. (After all, I have been arrested, thanks. You say it is disgusting that Popper is used in such a way.)

Schenkel: Ja, das ist meine Meinung, ja. (Yes, that is my opinion, yes.)

Töben: In Deutschland hat man ja Meinungsfreiheit. (You have free speech in Germany.)

Schenkel: Ja.

Töben: In meiner philosophische Ausbindung habe ich ja Popper persönlich kennengelernt, und über ihn meine Dissertation geschrieben. (During my philosophical studies I personally got to know Popper, and I wrote my thesis about him.)

Schenkel: Ja. (Yes.)

Töben: Das find ich dann absurd wenn Sie jetzt hier diesen Schritt tun. Darf ich anrufen nach Australien? (I then find it absurd if you now take this step. May I make a call to Australia?)

Schenkel: Ja. (Yes.)

A slight commotion occurs as individuals leave the office but I say to them they ought to feel free to stay. I confirm with Schenkel that it is on the orders of Klein that I have been arrested. My first call is to Murray McLauchlin, and I give him the office number: 49 621 174 22 50. My second and final call is to my twin brother, so that he, too, knows I have been arrested on suspicion of incitement to racial hatred (Verdacht der Volksverhetzung).

After the calls I have a long discussion with Schenkel and Mohr, during which I firmly state that I consider this arrest an act of mental rape (geistige Vergewaltigung) because they wish to force the Holocaust dogma on me with the force of the law.

Both Schenkel and Mohr explain to me that publishing any revisionist material on the Internet is a criminal offence in Germany. I tell the joke about the old lady complaining to the police officer about a man who is doing dirty things in her house. The fellow who checks out her story is invited by the old lady to enter her bathroom, stand on a chair, then look out the small window and look in the direction of the house across the road where a man is seen doing 'dirty things'. The volition message does hit home to Schenkel and Mohr, and so I reinforce it by saying that I do not want to 'believe' in the Holocaust but I want to 'know' the truth about the homicidal gassing allegations.

I again call this action the beginnings of mental rape and a misuse of state power because Klein cannot offer me any rational argument that settles the problem of the missing four square holes on which the Auschwitz homicidal gas chamber story rests. I say that Klein is the upholder of a dogma that cripples a person's mind. I suggest that they ought to welcome the free flow of information that liberates our minds.

Both Schenkel and Mohr have had enough and the latter bids me to rise so that he can take me to the police station's cell block.

We enter the police prison cell corridor, at the end of which to the left an officer awaits my arrival. He asks me to empty my pockets, take off my tie and belt, and it is 12.15 p.m. as I hand over my watch. Then Mohr frisks me, 'to ensure that you carry no pistol or knife. I carry the responsibility for that', he says.

I compare this action with the physically checking out of the details of the homicidal gassing story at Auschwitz. Mohr thinks it is a good comparison and says I should state this clearly in the statement that he wishes me to make later during the afternoon.

It must be about 12.30 p.m. and I sit in my 2 m x 4 m cell where a wooden slab on a concrete base is now my chair and bed combined. A small window is set high up in the 2 m wall from which some light enters the otherwise dark cell.

The police warden in charge of the cell block unlocks the door and offers me lunch, which I accept. It is Sauerkraut and mashed potatoes with a slice of ham. I consciously and slowly eat the former and reject the latter because of my vegetarian leanings. I then lie down on the wooden slab for a rest. Is not that what I have been doing for a long time, rest after a meal? The atmosphere is rather depressing and my mind is connecting with countless impressions, and thoughts intermingle this flow. The church bells, barely audible, indicate that it is 1 p.m. Out of the cell at 1.20 p.m. and talking with the two police officers (Wachtmeister [the

watchman]) while waiting for Mohr to take me elsewhere. I talk about freedom of speech (Meinungsfreiheit), how this freedom to think and to speak makes us human, and how the free flow of information optimises our mental development. I oppose any dogmatic structures because that is mental rape.

One of the watchmen says he is a German nationalist 'but crimes were committed' (aber Verbrechen gab es). I agree, pointing out that the Germans did not have a monopoly on committing crimes because the Allies were likewise deeply involved in such activity, war crimes even.

One of the watchmen informs me that he had received a call from Australia from David Brockschmidt who had strongly voiced his disgust at my imprisonment. I respond by saying to him that Brockschmidt is one of the few concerned citizens and supporters who, like myself, does not fear anyone – especially when it concerns the eliciting of truth on an alleged historical happening.

A watchman hands me my belt and tie, and I ask him whether there is a mirror I can use because I wish to comb my hair. I do not wish to look like a desperado on that up-coming mug-shot. Mohr jumps in and says there are no mirrors here. This is contradicted by one of the watchmen who beckons me to the staff toilet, opens it with his key, then says to close it after finishing. The mirror and washbasin are clean and I am able to do a reasonable job on my dry wiry hair and unshaven face. My tie also gets a straightening out. I return and thank the watchmen for the use of his toilet. We continue an interesting discussion, among other things, about dirty toilets and what it tells us about a nation's health and well-being.

Mohr watches our animated discussion and visibly twinges as I stress again and again that there were no gassings at Auschwitz because the evidence – the murder weapon – is nowhere to be found.

I also inform the two watchmen that Mohr and Klein had lied to me right at the beginning of my entering Klein's office. Both claimed that Mohr's presence was a coincidence, something that is now quite evidently a blatant lie. Why would Klein have invited me to report to him, knowing full well my position about the alleged homicidal gas chamber holes, the alleged four square gas induction holes?

I make the comparison between the former East German Stasi tactics of ruling through fear and upholding the Marxist dogma and the current German method of suppressing people's thoughts and speech through the Holocaust dogma. Mohr waves his index finger in my face and exclaims, 'Das ist eine Beamtenbeleidigung einen Vergleich mit der ehemaligen kriminellen DDR zu machen'. (That is insulting a public servant, to make a comparison with the former criminal DDR [German Democratic Republic].) As he continues to poke his index finger into my face, I give it a quick swipe with my right hand saying, 'Bedrohen Sie mich nicht!' (Do not threaten me!).

In a kind of boyish huff, he bids me to accompany him to his office so that a formal statement can be taken down.

Frau Greulich, a young woman, sits at a typewriter and is ready to write down my statement in the context of Verdacht der Volksverhetzung (to incite folk hatred). I stand next to her while Mohr dashes off to his superior's office at the end of the corridor. I can hear his animated voice, 'Es ist nur show' (It is only a show), Mohr tells Schenkel. Well, I thought to myself, that is why I am being arrested, just for putting on a show. That makes matters worse.

Mohr re-enters the room and requests that I give him a statement. He is nervous and I press home the point about his lie to me. I also inform him that he is twisting everything I say so that he can use it against me.

Immediately he launches into the usual 'Es ist eine Beleidigung' (It is an insult) and I counter by asking him why he is twisting everything I say so that it is an insult to him. Mature individuals seek clarification, even if the truth hurts. I will not, I say, sign anything he dictates to his secretary. I shall write my own statement, or at least I demand that our interview be recorded on audio or video-tape. Since the 1980s even in Australia the police have this basic safeguard that protects suspects from police verballing. Not so in Germany. There the police dictate whatever will clinch the case for the prosecution.

Mohr storms out of the room almost shouting, 'Der Ofen ist aus, die Geduld ist zu Ende' (The oven is out, patience is at an end). He dashes off to his superior again and I can hear him saying, 'Ich dachte mit ihm könnten wir uns vernünftig unterhalten ... unverschämt, dieser Mensch' (I thought we could have had a reasonable discussion with him ... disgusting, this human being).

By this time it is 2.20 p.m. and Mohr returns to take me away for processing (Behandlung). I am reminded of the Sonderbehandlung claim made by alleged Holocaust survivors and alleged eyewitnesses of such 'special treatment'. I then think of those who during the witch trial era would witness to the special courts how a certain person, usually a woman, was seen doing strange things, even having sex with the devil! These eyewitnesses then caused the court to condemn alleged witches to their death. So, too, it is with these individuals who make unfounded claims about homicidal gassings.

In my case the processing consists of my being fingerprinted, weighed and measured, and photographed – all within 15 minutes. Typical German efficiency. I am now on the German file of dissidents that is ever increasing in size.

Naturally, I draw Mohr's attention to the parallels between the former East Germany and how it treated its dissenters. I consider this kind of treatment undeserving because I am not a criminal, and I shall in time

have to make a claim on the German government. He responds by falling back on his 'Das ist eine Beleidigung' (That is insulting), but he had no rational response to my comment.

In a telephone conversation with David Brockschmidt after my arrest, Mohr admitted to Brockschmidt that he had no conscience, otherwise he could not do the job.

By 3.30 p.m. I am back in my cell and I make notes on pieces of paper that Mohr during his frisking failed to locate. My thoughts focus on the process of detention, of my attempting to grasp a pattern that sheds light on what makes men like Mohr, Schenkel and Klein tick. Whenever Mohr is challenged into explaining his actions, he cries out 'That is an insult'. Klein is ideologically well-versed, and whenever he is challenged, he either mumbles inaudibly or he nonchalantly abuses his adversary, a classical case of a person mentally challenged.

Around 4 p.m. I ring the bell for a toilet call. I do not wish to use the hole in the floor to the left of the door. After 6 p.m. the door opens and an officer brings me a cup of coffee and a piece of bread with jam. I inform the officer that I have been waiting for two hours for this call. He snaps at me, how would I know it is two hours, did I have no watch on me? I advise him that I heard the church bells ringing in 6 p.m. 'Ich höre keine' (I heard none), he says and lets me walk over to the toilet. Upon re-entering the cell I have to leave the shoes outside the door, and so I tip-toe back inside.

I prepare myself for a night on the wooden slab, but it is stuffy and humid inside. I again press the call button and surprisingly another officer opens the door. I ask him whether he can open the window at the top of the wall. He obliges, but reminds me that the nights are still cold at Mannheim. I say that I do not mind because I prefer cold but fresh air.

I take off my clothes bar the singlet and underpants, then use the suit as pillow and prepare the three blankets that will make up my bedsheets. Thoughts race through my mind:

- I conduct my work in all openness – in detail on the Internet.
- I am aware of the German law that prohibits a discussion of World War II history – the 'Holocaust' – in public. Hence the need to contact judges and prosecutors and lawyers to get their views on this kind of legal constraint.
- I had met Klein in April 1997 and he was fully aware of what the Adelaide Institute had on its website, showing me his file.
- Before the current trip I wrote to Klein, to Bundeskanzler Schröder and to a number of legal persons.
- Klein legally ambushed me in his office, then even lied about it.

- I do not intend to break a German law and I have no intention of conducting public meetings. If I am not welcome in Germany then I shall leave. I would not have entered Germany and visited Klein had I known he intended to arrest me.
- My research has nothing to do with politics, and I speak to all sides of the debate. I recall how during the 1970s I was the student representative of the philosophy students at Stuttgart when the left-right political divide was at its peak. I failed in my attempt to synthesise the views – but I tried, nonetheless. With revisionism it is different because the proponents of the Holocaust lie – the homicidal gassing allegations – are the ones that stifle debate.
- Freedom of thought and speech makes us human, and the German Basic Law is supposed to ensure this. Why, then, is it not applied in my case?

Another walk to the toilet, after another considerable wait. It is criminal what these individuals are doing with me – light on all night – as if I am in danger of committing *Volksverhetzung* (incitement to racial hatred)! I am researching the gas chamber story at *Krema II*: there are problems, especially with the holes that are not there.

Why would Mohr's superior say that it is a disgrace that revisionists use Popper for their purposes? That is the essence of philosophical enquiry – a free flow of information. But not in poor Germany (*armes Deutschland*).

This is *Gesinnungshaft* (political imprisonment). The fellows who work here cite rules and regulations (*Vorschriften*) that they follow. Mohr says, 'Wir sind nett zu Ihnen' (We are polite to you), but I am still treated as a criminal and put in a cell. Is this not the tactics used by an authoritarian-totalitarian state? They know I have come to Germany to speak with its judiciary, and there is no danger in my absconding. Is this detention designed to soften me up? Both Fred Leuchter and Hans Schmidt were given the opportunity of leaving Germany without facing a trial.



The entrance to the courthouse where Judge Hollmann sentenced Ingrid Weckert for having compared diary entries of two Dachau prisoners - one was positive and the other negative. This lessens the Nazi crimes!



Visiting Richard Wagner's grandson, Wolfgang Wagner, at Bayreuth.

Where Truth Is No Defence, I Want To Break Free



On a pleasant weekend with Dr Wilhelm Stäglich in Glücksburg.



I met this man, who wants to be a good German patriot, at Bielefeld Court.



Visiting Jean-Claude Pressac at his home in Ville du Bois.



With Professor Robert Faurisson at his home in Vichy.



Sending e-mail messages from my hotel 'office' to the Adelaide Institute's webmaster.



The splendour of Notre Dame in Paris in April.



Chateley Opera from whence came the Wagnerian 'Ring Cycle' to Adelaide in 1998.



On the run through Paris over the Easter weekend. No, I did not participate.



In Professor Serge Thion's study.



With Martin Walser at his home.



A prized possession for some; the dream for some as well.



The Bruchsal courthouse where I met Judge Clapiér-Krespach.



Günter Deckert's prison home at Bruchsal for almost five years. In 1997 I was permitted to visit him but not in 1999.



In 1997 I visited Hans-Heiko Klein in his office. Two years later I walked out of these doors not a free man.

Chapter 8



Prison Night, And Day In Court

Friday, 9 April 1999

Strange night's dream – the cell enlarged and filled with lots of people. I was not alone. I see this as a comforting omen. No way am I going to fall into self-pity or hatred for Klein. I already feel sorry for him, and this diffuses my ability to generate the energy needed to hate this cowardly liar.

I dress and prepare myself for morning fresh-up. I talk with the officer who calls himself a German nationalist. He advises me that if I am not brought before a judge within 24 hours, then a judge has to set me free. For a moment I hope that the German bureaucracy may, for whatever reason, become inefficient and fail to draw up the necessary arrest warrant in time. What wishful thinking!

The officer says that after appearing before the judge, I will be sent to remand. He asks, 'Was haben Sie davon?' (What do you get out of that?). I respond by pointing out to him that truth liberates. I am looking for truth about the gassing allegations. Klein is attempting to rape my mind – and this I oppose. It is not a matter of win-lose, but a search for truth.

He informs me that a reporter from Australia had rung the police station late last night but he could not divulge any information about my person. So much for the privacy provisions of German law.

The officer then asks me whether I had a real doctorate because Mohr had been talking about Fred Leuchter who claimed to be a doctor. I reassure the fellow that mine is legitimate, and that Fred Leuchter never to my knowledge claimed to have a doctorate. I then mention how the University of Göttingen used a Hitler law with which to take away Dr Wilhelm Stäglich's doctorate. He did not know about that.

Our conversation again touches on the history of Germany and the officer says, 'Ich schäme mich Deutscher zu sein' (I am ashamed to be a German). I am astounded to hear a member of the political Republican Party say such a thing. It just does not make sense. I ask him why is he ashamed to be a German. He says that what the Germans did to the Jews

was criminal, shameful and shocking. I ask him what did the Germans do to the Jews. He looks at me with a stare, then says, that the Germans gassed the Jews. What evidence has he to back up this assertion, I ask. He says that everyone knows the truth about the gassings because he has seen it on TV dozens of time. I inform him that I have looked at the murder weapon at Auschwitz-Birkenau, the second time just a couple of weeks ago – and I did not find the four alleged square gas insertion holes. Without these holes, I say, there is no murder weapon, and the gassing claim is then either a lie or it is propagated by those ignorant of the physical facts.

He does not respond but offers me a cup of coffee, which I accept. When he returns with the cup he has also two slices of bread for me, which I reject. Quite hurt, he says, 'Ich habe mir viel Mühe gemacht' (I made a great effort). I almost apologise to him but then compose myself and inform him that he had not asked me whether I wanted bread.

At 10 a.m. I walk to the toilet. I ask the watchman not to be angry at me for refusing his bread. I explain to him that I come from a different cultural background, from a society based on voluntarism. I return from the toilet and pace around the cell for a while, then lie down on the wooden bunk.

At 11 a.m. Mohr comes along and asks me where I stayed on the night before my arrest. I advise him that I would never tell him because he would merely persecute them. I may have stayed the night in an hotel or in a pension. I say that in time all this would be on the Internet, and he had better read my travel diary which appears on our website. He says this means that he will have to ring up all the hotels in Mannheim. I say that he had better get started right away.

He then wants to have a closer look at my airline ticket that is still with me. He writes down the itinerary, and I advise him to just read the diary. I ask him whether I could make a phone call and he joyously says, 'No'. I say he is behaving just like a Stasi agent of the former East Germany. He begins to fluster again and says I am insulting him.

His next question aims to find out where my personal belongings are. I inform him that my base is at Andreas Röhler's in Berlin, and that I travel light. He departs in a huff.

At noon I am offered lunch but I decline. I am not hungry. It is the last thing on my mind. I recall the turmoil I felt when my wife took off, and how pained I was. This is mild compared to the personal pain I felt then. That was over 10 years ago – and that pain is now a rather faded memory. I think of the alleged Holocaust victims who claim never to forget the hurt and suffering they experienced during the war. Heavens, that is a sick attitude to have – forever pulling out the emotional blackmail card of hurt feelings. This must have an effect on your mental wellbeing. I concede that a few years of grief – publicly displayed – is in order for a

healing process to begin. Yet to keep it going for over half a century, then get the second generation into this as well – children of the Holocaust survivors! That is a perversion in itself.

First Court Appearance

At 1.15 p.m. Mohr arrives and asks me to accompany him to a car. We are on our way to the Amtsgericht (Magistrates Court). The police officer driving the car is in uniform and his weapon is visibly displayed. Not so Mohr's. However, before we set off he opens his suit and displays his pistol saying, 'Wir sind schwer bewaffnet' (We are heavily armed) and both would use their weapons were I to attempt an escape. 'So what?', I respond to him. 'In my world my pen is my weapon and you fear that more than I fear your weapon. In any case, escaping is the last thing on my mind. Where would I flee to? Back to Australia? The world is my prison, if you like'.

Mohr has already turned away from facing me and I sense that he is about to have the huffs again and feels insulted by my response.

I am taken to a large room where I am asked to sit at a small table facing the larger judge's desk. To the right side of the desk the court typist sits at her table and is busily fumbling with her large electric (not electronic) typewriter. Copies of the arrest warrant lie before me on the table. I pick up a copy and I read through it. A quick glance indicates to me that it was written up in a hurry, or Klein is merely going berserk with glee at having arrested 'one of the world's leading revisionists'. Hey, I thought to myself, if I am one of the leading persons, then where are all the others behind me?

The arrest warrant document includes material on Germar Rudolf's website, and I am supposed to be the author of so much revisionist material that Klein flatters me. Professor Gerald Fleming also appears as an 'accuser' in the context of my critical letter to him some time ago. What a hotch-potch of nonsense.

Mohr sits behind me on a bench, and another two officers sit to my left. An interpreter sits with me at the desk. She briefly informed me that she also was there for Fred Leuchter when he was brought before the court at Mannheim in 1995.

The judge has as yet not arrived. I see Klein standing near the window. He comes over and asks me, 'Wollen Sie uns nicht sagen wo Sie waren?' (Do you not want to tell us where you were?). I tell him that he can find out for himself. Why should I help him when he has lied to me? Aware that my comment was audible to the others in court, he mumbles something about not having had any option but to arrest me, 'da Sie schon einmal hier waren' (Seeing you were here).

Then a slender and almost frail silver-haired man enters the court. He smiles at everyone in that sweeping gesture which gives each one in the

room a sense of having been touched by him personally. It is Judge Neuenreither, the Haft und Ermittlungsrichter (the arresting and investigative judge), who now seats himself behind his desk. His entry does not elicit any formal response, neither from the typist, the two police officers, nor from Klein or Mohr. The court setting is quite informal and public prosecutor Klein leads the way. He appears wearing jeans, and his demeanour is a strange mix of indifference and disdain for the judge – a boyish insolence that borders on ignorance.

The hearing begins with Judge Neuenreither advising me of my rights to remain silent, and that I have a right to a defence lawyer. I inform him that I did not come to Germany to offend against any law and that I do not intend to cost the state any money by availing myself of legal assistance. I shall defend myself because truth will be my defence.

Klein says to me, 'Erzählen Sie den Richter über die vier Löcher in Krema II'. I open my folder and show and tell the judge of my concerns, as I had done for Klein. The room falls silent and in my best German I slowly and in detail explain what the problem is about – those lacking four square holes at Krema II.

Klein then says something about this proving that I am a hard-core revisionist, and that is offending against Section 130 of the German criminal code. The charge is 'Verdacht der Volksverhetzung' (incitement of the people – the Australian equivalent term to this allegation is 'racial hatred').

I object to Klein labelling me an anti-Semite, and I invite the judge to call Hermann in Stuttgart who has known me for many years. His father had been the Stuttgart public prosecutor before World War II, and was dismissed from his position when Hitler assumed power in 1933.

The judge places the call and Hermann relays to the judge that he considers me to be a man of my word, an upright person. The judge passes this character reference to Klein who is unimpressed and simply scoffs at it. It seems to me that Klein is totally corrupt and any talk of moral uprightness is beyond his understanding. He is morally bankrupt and fears truth. Perhaps he does not even concede that there is such value as truth telling.

Judge Neuenreither listens to my plea for bail, but Klein violently opposes my request, claiming that the last time he granted bail, the accused fled. He is referring to Fred Leuchter's appearance before a Mannheim court where bail was granted and Leuchter fled home to the USA.

It is just on 3 p.m. and the judge's telephone rings. The judge advises that I have been given a lawyer to represent me before the court, Ludwig Bock, who will be here in 15 minutes. I am almost stunned by this news. Who is Ludwig Bock? Who engaged this man on my behalf?

The judge adjourns the court, and I file out with my police escort and Mohr beside me. The interpreter also files out. I advise Mohr that my legs require me to sit down whenever I can avoid standing, and that I will sit down on the bench-seat in the corridor. He does not object, and he relaxes as he sees the interpreter sitting next to me. We briefly look at the arrest warrant again. The arrest warrant as translated by Mark Weber:

Mannheim District Court

Legal No. 42 Gs 830/99

Public Prosecutor, Mannheim

Reference No. 503 Js 95551/99

ARREST WARRANT of 9 April 1999, against the accused:

Dr Gerald Fredrick Toebe, born on 2 June 1944, resident of Adelaide, Australia. Australian citizen.

The accused is remanded to investigative custody, because,

Since 1996, and most recently between January and April of 1999, among other things, he sent, by post from Adelaide, Australia, to recipients in the territory of the Federal Republic of Germany, a monthly Adelaide Institute newsletter, for which he is the responsible editor, as well as in the *Vierteljahreshefte für freie Geschichtsforschung*, which he produced, the contents of which was also circulated worldwide by Internet.

Among other things, in these 'newsletters' the accused claims and present, often with the use of supposed quotations, as well as by reference to 'supporting' literature that is available, among other places, on the Internet, consciously contrary to historical truth, and at least partially identifying with the Nazi persecution measures, in a pseudo-scholarly style, characterised by a tendency to exonerate National Socialism of the stigma of the murder of the Jews, to intensively influence the sensibilities and passions of the reader, by denying the annihilation of the Jews planned by the National Socialist rulers, the denial of the existence of gas chambers for the genocide and of the memory of the Jews murdered during the mass annihilation, with the claim that the mass annihilation is an invention of the Jews, and serves to oppress the German people.

An example is 'A KGB Novelist: Gerald Fleming', which was downloaded from the Internet *Vierteljahreshefte* on 8 April 1999. [Text of 'Ein KGB Novelist: Gerald Fleming', an exchange of letters from 1996, with commentary, two and a half pages in length.]

Through Internet links the accused presents 'supporting literature' to interested persons. These include, among other things, references to extreme right-wing and anti-Semitic sources, including, for example, the Institute for Historical Review, the Committee for Open Debate on the Holocaust, Germar Rudolf, Jürgen Graf, David Irving and, in particular, the 'Zündelsite'. [Listing of titles of 22 items, including *Did Six Million Really Die?*,

The Holocaust: Let's Hear Both Sides, The Leuchter Report, The Liberation of the Camps: Facts vs. Lies, Auschwitz: Myths and Facts.]

The claims of the accused as well as the literature offered and distributed by him are suited to awaken and stir up emotionally hostile attitudes towards Jews in general and, in particular, against Jews who live in the Federal Republic of Germany. They are also suited to shake the confidence in public security of the targeted Jewish portion of the population.

Thus, on repeated occasions, the accused

A acted in a manner suited to disturb the public peace,

1. incited a portion of the population to hatred, and
2. attacked the human dignity of others, by insulting, by malevolently making contemptuous, or by libelling a portion of the population,

B publicly denied, in a manner designed to disturb the public peace, a genocidal act carried out under National Socialist rule,

C insulted others, and

D denigrated the memory of the dead.

These acts are violations of the German criminal code (StGB), punishable according to Sections 130 (sub-sections 1 and 3), 185, 189, 194, 52, 53, and 9 (sub-section 1).

Toebein is suspected of these things on the basis of an investigation, seized evidence, and a review of Internet material.

The accused faces severe punishment. If released, the danger exists that he will avoid punishment by fleeing to his homeland of Australia.

Even to the interpreter it is a hurriedly cobbled-together document, no doubt because it had to be done today before the 24-hour period was up.

I then walk back to the court door area and see an intense-looking man arrive. It is Herr Bock. I note Mohr visibly wilts in Bock's presence. Bock asks me for a copy of the arrest warrant and I refer him to Mohr, at the same time introducing Mohr to Bock. 'Mr Mohr and I know each other', Bock says with a smile, and Mohr slinks off to his police mate. Bock and I are alone. He asks me what I wish to do about this arrest warrant. I say I want to get bail and be free to prepare a big Holocaust trial. 'I'll fight this allegation all the way', I say to Bock. 'I do not mind going to prison if this will help the fight for truth and justice'. Bock advises me to say nothing further to the judge who will now send me to prison, and we shall then go on from there. I sign a piece of paper giving Bock the power to represent me in court.

Off to Prison

This is what happens when Judge Neuenreither resumes court. With some prompting from Klein, the judge decides I be sent to 'Justiz Vollzugsanstalt' (Mannheim Prison). He justifies this decision by pointing to the possibility of my fleeing Germany. My assurance that I shall not even think about fleeing the country falls on deaf ears. The number on the arrest warrant is 503 Js 9551/99: this becomes my prison file number.

The judge rises and departs. I am handcuffed and led away to a prison van. I am placed in one of six 1 m x 1 m cubicles. The van, obviously heading towards the prison, makes about three stops and loads up more prisoners. Through a meshed window I manage to view the street scene. I hope that the police officer whom I asked to feed the parking meter for my car standing outside the police station had done his job. Individuals are hurrying along the footpaths – there is movement of people. Inside the van it is a different scene. I sit in a cubicle. It is eerie for me. It is all so unreal, me in handcuffs with allegations that I have committed a criminal act. Oh, what a feeling!

The van pulls up before the prison gates and the driver and co-driver alight and hand over the paperwork to the security guards. The large metal gate opens and we continue our journey for another few metres, then the van door opens and I get out, and the handcuffs are taken off my wrist. We enter the main prison building through the doors of the administration wing, walk along a corridor, are asked to enter the processing office, there to sit down on chairs. There are four of us: a 20-year-old Albanian, a middle-aged Vietnamese whose command of German indicates he has lived in Germany for many years, and a Palestinian. The latter is agitated and obviously under drugs.

We are processed (Behandlung) again: the term reminds me of Sonderbehandlung, the alleged euphemism for gassing people!

I am prisoner number 528 of 1999. We are handed our bed sheets, blankets, basic toiletry items: (toothbrush and toothpaste, soap and razor blade) and eating utensils (cup, cutlery, jug and an all-purpose tray-plate).

Then it is off to the holding cell for the night – I share the cell with the Albanian. As we settle in our 2 m x 4 m cell with its two beds, the youngster begins to weep. His German is good enough for me to converse with him. He came to Germany without papers, but his sister and other members of the family are already living here. He thought it would be easy to get the necessary permission from the mostly efficient German bureaucracy. He was wrong.

As night falls, we hear voices from the remand wing communicating in strange languages. They intensify – shouting, laughter, laments. The Albanian informs me that the loudest come from Albanians. I ask him

what is being said. He, with some embarrassment, says that jestingly one fellow is abusing another by shouting aloud that once out, 'I will fuck your mother'.

During a lull in the conversation flow, I can hear a German conversation. It is clearly audible because the sound resonates from within the courtyard. It is not a barking shout but an ordinary quiet conversation two prisoners are having via the window from one cell to another cell.

At an opportune moment I join their conversation and am immediately asked what is my crime. As I put it to them, they laugh about it. They think the crime of 'defaming the memory of the dead' is funny – and we break off all laughing about German justice that does not tolerate free speech. We arrange to identify and meet at my first Hofgang (a 1-hour exercise walk) at 8 a.m.

By this time it is quite dark outside. I make my bed for the night, my second night in a prison cell. The young fellow does not bother to undress to his underwear nor does he bother with his sheets. Fully dressed and feeling sorry for himself, he sobs himself to sleep.

I let my mind wander. The unreality of it all hits me – me in a prison! What for: for what? Instead of determining how I will structure my night, I think of all those individuals who for some reason or other, are likewise not free to do as they please. It comforts – I am not that badly off. I have a bed for the night and surely tomorrow morning I will enjoy some breakfast. The continental breakfast is always a delight for me.

*

On this day in 1948 the Jewish terrorist groups Etzel and Lehi massacred the men, women and children of the Palestinian village of Deir Yassin.

Chapter 9



A Real Prison – And Hope

Saturday, 10 April 1999

I wake a number of times during the night, but I do not feel any panic at the prospect of spending more time in a prison cell. I am amazed how calm I am, especially when I see frightened faces and wild eyes around me. Bewilderment and fear is visible in the faces and eyes of the newcomers into this prison.

About 7.30 a.m. I dress and shave in cold water, using soap instead of shaving foam. This is going back in time. Prisoners have been provided with a shaving brush, something I have not seen for decades. It all works – I do not need shaving foam anymore! Nor do I need the brush because just applying the soap to my face, then using my hands for a lather-up, is good enough. I am trying to be as reductionist as possible, without going all the way. And what is that? Stop shaving, start growing whiskers! The essence of surviving in this restricted environment, where I have no say in what happens – with the exception of caring for my personal hygiene – is to offer the least resistance.

There is no breakfast at Mannheim Prison. Lunch is served in the cells – room service! There is no community mess-hall, something I envisaged owing to my watching American movies on TV. It reminds me of that stupid saying: ‘I know it is true. I saw it on TV so it must be true’. The ‘it’ is, in our instance, always related to some World War II incident involving alleged German inhumanity to mainly Jewish people.

After 8 a.m. a warden comes along and takes us, clutching our bedding, to the remand wing. We walk along to the end of the corridor and enter the centre of the prison complex where in the middle stands the Zentrale (central watchtower). From here all doors can be remotely locked or unlocked. Anyone seeking an escape through the various main and side doors of the prison will have to overcome this central locking system controlled from the tower.

Herr Hoffmann allocates me to cell 1102, the first cell on the right side as you enter the wing from the Zentrale, facing south, next to the shower cell.

A bearded fellow, about 30, is asleep in the bottom of the double bunk. My single bed stands opposite the double bunk. I throw my newly acquired belongings on the mattress, and my meal utensils I place on the table that separates the beds.

Uwe, that is his name, wakes up and lights up a cigarette – immediately I can tell he is a chain-smoker. How? The whole cell is full of evidence of his delights. He is a pleasant fellow in his own way and is in prison because of a drug charge. He has been working as a storeman at the Daimler-Benz truck and bus factory, just across the road from Mannheim Prison, for over 20 years. He tells me that he has received a character reference from his boss who will wait for his release. ‘I am a good, dependable worker’, he says with pride, ‘I have served the company well these past two decades. I have even got two houses that I rent out to women’.

He says that the drugs the police found on him were not for re-sale but for his own personal consumption. His women friends come and stay with him, then perhaps sometimes they share a joint, but nothing else.

He tells me that when he rents out his houses, he always looks for good girls. That is difficult at times because now with the tenancy laws operating, it is difficult to say no to a prospective renter. This does not bother him. Once a young student, whose prudish behaviour he did not like, wanted to rent his home. After accepting the house, she asked whether there were any conditions attached to the rent agreement. He advised her that there is one simple condition, ‘Wenn ich bock habe, fick ich Dich’ (If I am randy, then I will fuck you). She never came back.

The second cellmate, Lutz, is a youngish 27-year-old who is up on a charge of stealing a Game Boy from a supermarket. He is quick to point out that he could never complete his ‘Abitur’ because of a lack of finance. This is owing to his being an orphan. This excuse rings hollow because he is obviously a bright young man. However, he, too, is drug-dependent and now has to get used to swallowing substitute tablets that somewhat comfort his cravings.

Without a doubt his mind is super-active. He has four prison library books next to his bed on the top bunk and he is reading them simultaneously while chain-smoking. And his conversation is stimulating. He delights in celebrating his homosexuality because, he says, ‘No woman can give me the beauty I desire. I just have not found my ideal woman’. The wall next to his bed is plastered full of photos of women – none of them in the nude, something that is common in the cell across the corridor which had its door open as I arrived.

Both my cellmates are sociable, willing to share their cigarettes with me, something I decline, and this pleases them. With a sigh they simultaneously voice their relief at not having to share their cigarettes. That is, Lutz always has cigarettes but, he tells me, he has no money to

purchase any. And so he has become a Schnorrer (a person who will trade anything for a cigarette).

When lunch arrives, announced by a rustling key opening the cell door, and the duty warden calling out a loud 'Mahlzeit' (Good appetite), Lutz is at the door with towel in hand, ready to collect the hot tower of stainless steel pots wherein we receive our food. He is a most obliging person, helpful and courteous. I wonder to myself why did he ever steal a stupid Game Boy.

The three of us sit at the table, but I rise again and go to the toilet corner, there to collect some pieces of toilet paper that is going to be turned into servietts. Both Uwe and Lutz appreciate this and say something about not letting standards drop. Uwe has been in for just on three months and Lutz just on four weeks.

My tea tastes terrible but Lutz and Uwe love theirs – with as much sugar and milk as possible.

Half-an-hour later the empty pots are collected and both fellows lie down for a sleep, as do I, though I am fighting an upcoming headache. In no time they are asleep – until 3 p.m., just in time for afternoon tea, which is supper-cum-breakfast. It consists of slices of bread and cheese with some jam or a piece of fruit. I try the bread again but again I quickly develop a stinging headache around the eyes up to my temples.

Lutz reads his book. Uwe just lies there dreaming of his women, and occasionally lets out a spontaneous plaintiff moan, 'Gaby, I want to grab your tits'.

And what do I do? I am trying to get an overview of the arrest warrant with all its deficiencies, incorrect statements and fabrications. I have seen something like this before: the Support Group Report written up during the Orwellian year of 1984 by a gangster principal. Then again, gangsters, in their own way, have honour and often an innate sense of justice, which were both lacking in those education administrators who led Victoria's system during the 1970s to the late 1990s.

As twilight casts its shadows through our barred window, around 5 p.m. we decide to play some card games. I do not know any. They do – Mau-Mau, Rommé and Skat. The latter is too demanding for us so we settle for the easiest and fastest – Mau-Mau.

Cups of coffee and tea are brewed by heating water in the jug with an electric water heating element – a Tauchsieder (tauchen = dive; siedend = to simmer). These Tauchsieder have a habit of fusing, and then it costs another DM15 for a replacement. Uwe has overcome this problem by latching together a razor blade between the two exposed wires that initially were housed protected in the metal coil of the heating element.

Around 9 p.m. it is time to turn in and dream of the radio or TV set that we should have in our cell, as do other prisoners. Watching TV is the best way of whiling away one's time, of which we have a lot here.

My first prison letter is from Günter Deckert that he wrote on this day, which I naturally received a week later (Appendix 3). The letter includes stamps and envelopes – something so vital for me in this instance. I immediately wonder how prosecutor Klein liked Deckert's reference 'Psychopath'. Klein was busy censoring my mail and so he could not have failed to notice. The lifeline to outside, albeit another prison, has been established. I eagerly await my first visitor.

The Adelaide Institute's Victorian Associate, Michael Mazur, writes on this day also (Appendix 3). And journalists Barbie Dutter (Sydney) and Andrew Gimson (Berlin) have their story published in *The Daily Telegraph* (Appendix 3).

Sunday, 11 April 1999

At 5.30 a.m. I awake to the hollow sounds of a real prison. There is always something moving about and making some noise. I had a restless night though I dreamt of something quite pleasant. I woke up when I heard screeching and shouting from prisoners who despair in their confinement.

7 a.m.: the warden arrives, opens the cell door, bids us a good morning, then closes the door again. The early morning call is there to count heads.

Then at 8 a.m. it is time for Kirche (church = the prison chapel), with the Catholic and Protestant services alternating. It is Catholic Father Voltz's turn today, and so when the announcement is made over the public address system that church service will be held at 8 a.m., we are invited to press our buzzer that turns on the red call-light outside our cell. A couple of minutes later Herr Hoffmann opens our cell door and only I exit; Lutz and Uwe need their beauty sleep! They care little for a walk to the fourth floor of the admin. wing where the end section has been turned into a fine prison church. It is not a mere small prison chapel, but rather a large imposing acoustically well-constructed church.

About 25 men drawn from all four floors make their way out of the remand wing to the entrance of the fourth floor with its large wrought iron gates. The warden opens one gate-door and we file in and walk along the corridor, past half-a-dozen doors on each side. We continue to walk along the corridor until we walk through a second door, wooden this time. A piano stands in the corner of this room, and there is a table to our left next to the door that leads into the church itself. On this table a stack of Bibles waits for the prisoners to take them inside. To the right is a room. I hear someone say that is where the Bible discussion group meets. The service itself is well performed and the organist is

lucky that there is such a fine organ to play. After the 1-hour service, the prisoners file out again, and it is back into the cells.

Half-an-hour later, at 9.30 a.m., it is time for Hofgang – a 1-hour exercise walk in the courtyard. We walk anti-clockwise around the yard – why? I know not and I do not ask. I am still in my suit, the one I wore when I was arrested. I look conspicuous and easily recognisable. The only other persons wearing a tie are the two wardens standing watch over us.

A young fellow approaches me with plastic bag in hand. He introduces himself as Rudi Brunn, one of the fellows I had spoken to Friday evening. He hands me the bag and says the fizzy tablets are for vitamin supplement, the bags are peppermint tea of a better quality than the stuff we get here, and the Rittersport chocolate is there to sustain my energy level and, most importantly, my morale. He also hands me a cutting from the local newspaper, *Mannheimer Morgen*. It is the Saturday article that details my arrest in Mannheim (Appendix 4). I thank Rudi for his gifts. He continues his walk with a couple of other fellows who had not stopped as he began talking with me.

I continue my solo walk but I do not feel alone. I am in no hurry to attach myself to any group – natural selection will do that in time. And now the local press is getting in on the act. The article seems reasonably written.

As I continue my anti-clockwise walk, my eyes now feel the confines of the walled-in surrounds. So, this is what it is all about! Rudolf Hess did this on his own for over 40 years, then surely I can do it for at least a couple of years. I prepare myself for a possible 2-year stint behind bars – that would be a maximum for my ‘crime’, although a 5-year maximum is set down for offending against Section 130, that notorious incitement to racial hatred paragraph.

After one hour of walking it is time to move back into my cell. Uwe is there but not Lutz. He did not come out into the courtyard but took the opportunity of visiting someone on another floor. Uwe tells me this is not permitted but Lutz has a way of slipping through any net.

It is almost lunchtime and Uwe informs that after lunch we have Umschluß – where prisoners can freely get together and stay with mates in a cell for three hours. The maximum number in a cell is limited to three. Supper time at 3 p.m. will end this Umschluß. Then we remain locked up until the following day when the 6 a.m. call will waken us again.

And that is how I spend my Sunday in my new home – cell 1102.

Appendix 4 records other relevant material of this day: Adelaide Institute’s Victorian Associate, Michael Mazur, writes to the Minister for Foreign Affairs in Australia; Nigel Jackson wrote to the Australian Prime Minister to which he received a reply over a month later; *The Sydney Morning Herald* runs an article by Andrew Clennell; the Acting

Director of the Adelaide Institute, Geoffrey Muirden, and his team fire up the media campaign; Ingrid Rimland heats up her Zündel Internet website, including my arrest adding to the already long list of those who have suffered persecution at the hands of the Zionists; David Irving's revisionist website publishes correspondence; and even the German-speaking *National Journal* website takes up the battle, no doubt causing Klein a mild headache. Thomas Brooks, who signs as the responsible person of the *National Journal* site, resides in England the birthplace of parliamentary democracy. He cites Article 19 of the United Nations Charter of Human Rights as justification (and protection) for his work: 'Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers'. He has also developed a most interesting concept, that speaks for itself. Unbeknown to me, the media is demanding information from the Department of Foreign Affairs and Trade, which activates its Consular Operations.

Monday, 12 April 1999

I already feel the routine coming along. Lucky I know what boarding schools are all about, and having completed elementary military service also helps to place my predicament into context.

I am determined to keep the morning walks going. One hour's brisk walk is about 4 km.

Around 10 a.m. I visit the Revier (the prison hospital) just across from the remand wing, through the small courtyard. A group of about 20 prisoners drawn from all floors of the remand wing make their way there.

Dr Kilian listens to my dietary complaint and suggests that I be placed on 'Knäckebrot' (rye bread wafers) that we eat as snacks. She thinks this will eliminate my headache and stop my body from throbbing after a meal. She also suggests that I be placed on a vegetarian diet. I voice no objections to that. It also means that, because of my Sonderbehandlung (special treatment), a green dot will be placed next to my name tag on the cell door. She will not confirm whether additives are in the food that reduce the sex drive and cause listlessness and sleepiness. It is obvious to me that this alone justifies the need for physical and mental stimulation while behind bars, otherwise one's mental and physical condition deteriorates rapidly and I may exit a broken man. I also inform the doctor that there is no prospect of my suiciding, and hence I request a single cell as soon as there is one available.

Once their consultation is over, the prisoners are herded into an exit cell that can easily house 20 prisoners. As I enter this cell, I quickly do a count – eight are waiting to be taken back by any warden returning to the remand wing.

Just then a warden opens the door and invites us on this return journey, from the prison hospital to the remand wing, just about 100 paces away.

I notice the faces of those prisoners who are going back to their cells. Many are frightened of having to spend years behind bars for their crimes. No wonder I have no fear – I am not a criminal – I did not commit a criminal act. Take away my freedom of thought and speech, then you take away my humanity. This is mental rape! We are fortunate in Australia that this basic human right of free speech still stands. But there are forces that want to take it away from us. Are we going to let them get away with it? I think not and I shall resist this move, I shall oppose them.

Comforting to know, also, is that the Australian government has its eye on the proceedings and is still seeking information (Appendix 5).

Tuesday, 13 April 1999

I shall not mention the routine of prison life anymore, unless there is something to report that sheds new light on some aspect of my incarceration.

At 11.45 a.m. still no feeling of drowsiness as has been the case in the last few days. I send the food down the cell toilet bowl and I drink self-brewed tea, and thereby retain a clear head.

I find a Laufzettel (a running-note or permission slip to leave the cell) on the table after the Hofgang.

1 p.m.: I am to be taken to the visitors' barracks because someone from the Australian Embassy in Bonn will visit me. I feel glad that something is happening on that level.

It is a Mr Ernest Edwards who has been busy trying to find out since my arrest where I had been sent. He tells me that Frankfurt airport and even Mannheim police did not reveal anything about my arrest. The former did not have my name on their computer and the latter were guided by privacy regulations not to reveal any information to the media. The newspaper publicity in Australia has been extensive, and there was even a suggestion made by some ambassadorial staff that the Embassy contact the British historian David Irving in London to see whether he knows anything about my whereabouts.

I must have made a good choice in making my two permitted telephone calls from Schenkel's office on the day of my arrest. Individual reporters followed up the leads given to them about my arrest, so much so that the embassy in Bonn had to feed Foreign Minister Alexander Downer with information useful as a 'door stopper'.

I detail my situation and fill-in the background to what Adelaide Institute is all about. Ernie Edwards informs me that here is little he can do as there are no provisions for an Australian sentenced to imprisonment in a foreign country to be returned to Australia to serve out such sentence.

He leaves with me some copies of *The Bulletin* and a couple of newspapers. This delights me to no end and I am amazed how I suddenly value *The Bulletin*, as something from home, another lifeline to hang on to.

A guard takes me back and there is a definite spring in my walk. I feel lighter than I did when I arrived at the visitors' barracks.

Geoff Muirden's media release is picked up by nationalists (Appendix 6).

Wednesday, 14 April 1999

After lunch Uwe informs us that he is free to leave prison. About three hours earlier the social worker had advised him that his release would not be before next Monday. He is overjoyed, but a rapid departure – which seems common here – creates problems when you have to repay debts. Uwe owed a packet of tobacco (Koffer) to one of the fellows in the neighbouring cell. Uwe disappears without repaying his debt and the fellow is angry. Then we locate his address on a slip of paper. He lives within the inner city block, and warnings of pursuit and punishment are sounded if that debt is not somehow repaid.

Lutz and I hope that we shall have the cell to ourselves for a while, but no such luck. At around 3 p.m., just before supper is served, a 23-year-old boy arrives. He has just broken the bail conditions imposed on him as part of is attending a drug rehabilitation scheme. He says it was sleeping with a woman, something the drug program does not permit, and so expulsion from the program is automatic, which in turn then is a breach of the bail conditions. Then it is back inside from whence he had come only a few months before and now, without a doubt, he wails that he will have to serve out his full 24-month's sentence.

That he is back on drugs as well, is obvious. He is attempting to sleep but continuously writhes, twists and turns as his body fights the withdrawal pain. And that is the tragedy of the drug addicts here in prison. Are they really suited to be placed behind bars when their mental and physical system is in chaos?

My own problem looms large. I do not consume any drugs and the prison food supply causes me to develop headaches and a general feverishness in my body and limbs. For years I have consumed fruit and vegetables, and almost no dairy products – and now? Our supper-breakfast always consists of slices of bread and Auschnitt (slices of sausage or cheese). I eat the cheese slices and my body tenses up; I eat the bread and almost immediately a headache develops.

Lutz tells me that Steffi Graf's father spent some time in this prison, but he is a wealthy man and could afford to have special food brought into prison.

Now to the problem faced by drug addicts as they enter prison, leaving aside the radical solution implemented in China and elsewhere in South East Asia where drug addicts are shot like an animal.

In most Western democracies the drug problem is the one industry that can report rapid growth. We saw it emerge unhindered within our school system. Why? Too many teachers actively promoted it, and especially within the Victorian education bureaucracy, it was encouraged as just another challenge requiring in-services and dubious counselling seminars.

Lutz gives me a run-down of how the addict suffers soon after the police pick him up. If picked up by the police at night, the addict will sleep reasonably soundly on the wooden bunk in the police cell. It is usually an 8-hour sleep, then once he awakes, the fear is there of the expected pain caused by withdrawal. This painful withdrawal period can be alleviated by placing persons within a community, rather than within a prison cell.

Still in the police cell, breakfast is served at 8 a.m. It consists of two slices of bread with margarine and a cup of water, but it is misplaced because the person is not hungry. Lutz says that this offer of food is perceived as a form of torture, and this compounds with the knowledge that the pain process will continue for some time.

At 10 a.m. there is a visual/physical change. The person's eyes enlarge and mild hallucination begins with everything becoming hazy. Objects reflecting light, such as a metal knife or fork, become icy, cold, hard. Objects become the opposite to what one feels, that is the normal balance between physical and mental changes and the self becomes frail. There is continuous yawning with weeping eyes, and one begins to sweat which, if it gets into the eyes, burns like hell.

Lutz claims that the police do not offer the person a towel to wipe the sweat from his brow, then says any help would be futile because of the fatty secretion.

At this point the addict usually remembers to ask for a doctor, something the police callously reject by saying to him, 'Beiss Dich durch' (Fight your way through this). It is at this time that the addict needs a supportive hand to hold on to for comfort.

11 a.m. comes along and it is time to be transported to court. But the person feels unclean – dirty, sweaty and stinking – because there is no opportunity of freshening up. Up to this point the person has also been isolated from family, friends and lawyers. All too often, Lutz says, the reply to the request for a lawyer is, 'We are not here in America'.

Now the pain is localised in the backbone, limbs and wrists with head and stomach aches. The skin hurts and there are constant goose pimples because of the cold perceived by the addict.

The transport to court is generally swift, but then it is again into a cell – alone, something that makes the situation worse because of the uncertainty of it all. Prison is not feared because you have a good chance of meeting friends that can stand by you when withdrawal occurs.

Noon. Time to appear before the judge. It is a bad state. The judge should not fail to notice the large pupils, the shaking and the sweating. It is also not possible to speak clearly because the mouth is full of saliva and the concentration span is zero.

German judges have been known verbally to abuse those standing before them through ridicule. Uwe claimed his judge had come down heavy on him with a 2-year sentence because a school class was watching the proceedings. His lawyer successfully appealed against the sentence on those grounds.

Lutz says that some judges exploit an addict's uncertainty and general pain so as to extract a confession on matters that the accused did not do. I say to Lutz that a judge usually assumes something until it has been verified. To this he laughs and reminds me never to forget that German judges 'know'! This is how he depicts his incarceration process, and possibly that of other addicts:

The accused sits in court with two police officers behind him. He is still without a lawyer. In five minutes it is all over and the arrest warrant takes effect immediately. The further isolation as he is led to the court lock-up cell increases the pain.

The wait in the cell brings relief because there are other prisoners also waiting to be taken to prison. This helps in establishing some empathetic understanding.

1 p.m. the transport to prison arrives. Once there, the persons are quickly processed. Some addicts then really put on a show and this achieves the desired result - immediate transfer to prison hospital.

The doctor hands out tablets but usually only to induce sleep. So it is ineffective. The addict is again left alone. If you are lucky there will be someone else in the room with you. This is important because then comes the suicidal state brought on by an extreme longing for help. It is a kind of nervousness brought on by the fear of having to suffer alone in this state of extreme helplessness, especially if the tablets are ineffective. The cry for help is urgent because there is the overpowering need that something must stop this painful withdrawal process.

Matters get worse because most addicts know that help is there; for example, in the form of Valium tablets.

3 p.m. fully clothed in prison hospital bed. The tablets against vomiting take effect causing a dull, giddy sleep with slight hallucinations with colour changes. One hears isolated voices and the rustle of the warden's keys.

Then a 2-day blackout follows in which one does not consume any water or food, and hence loses about 15 kg in weight. Getting up for the toilet is not remembered. The many dreams are also not remembered.

After the 2-day's sleep, he slowly becomes aware of the outside world. The nurse and doctor look after the new prisoner's well-being; a saline drip takes the place of drinking water, blood pressure and pulse is measured, and he is encouraged to hang in there because it will be all over in another five days.

During the next four days the patient can decide on tablet use. There is extreme physical fatigue – the seven steps to the toilet bowl can take eight minutes.

After that, the pulse, pressure and weight are checked. Then he is ready for moving into the remand wing.

Carrying his personal belongings at this stage was still difficult for Lutz and Herr Hoffmann helped him, something Lutz really appreciated. Then, with Uwe sharing the cell, Lutz began smoking again with some food intake. But the Valium and drops still had their effect and he slept the night through.

Then for the next eight days he does not sleep at all with pupils enlarged and eyelids opening automatically. Time passes as the body clears itself of the massive chemical intake. Hallucinations begin again and there is more loss of weight and headaches. He has no balance and no hunger.

But after this period, from day to day, sleep becomes a little more regular and Lutz, so he tells me, takes his first shower, something that was not possible before because water in the past would have felt like steel because the body had become supersensitive.

I ask him whether he will ever get back on to drugs and he says that he is not sure about that because it is quite in order to consume small amounts, especially in the form of the substitute drug – tobacco.

I leave it at that – I do not moralise, for once!

On this day Adelaide's *The Advertiser* carries an item on the City Council wanting to stop the misuse of the city's name (Appendix 7).

Thursday, 15 April 1999

I receive another blue Laufzettel that instructs me to be at the visitors' barracks at 1 p.m. to meet my lawyer Ludwig Bock. It is good to see Bock again. He advises that bail of DM100 000 could perhaps 'open' doors. Then again, the court may not even agree to any bail on account of my being perceived to be a prime candidate for flight from Mannheim. We literally have to play it by ear.

Bock lodges a Beschwerde (formal complaint against the arrest warrant) wherein he asks that the warrant be withdrawn, or at least that bail be granted to me. He points out that the warrant does not specifically cite anything that has been published in the Adelaide Institute's newsletters, and that no supporting evidence is cited for many of the specific allegations made against me in the arrest warrant.

One specifically cited item, 'A KGB Novelist: Gerald Fleming', is simply a record of an exchange of views from 1996 and is not a sufficient basis for arrest and detention.

The 22 listed items are only punishable if they have been indexed by the federal indexing agency (Bundesprüfstelle). The warrant says nothing about this, nor anything about the contents of these items. Hence, says Bock, the arrest warrant should be withdrawn, considering the possible damage to the reputations of the German Federal Republic, especially in Australia.

Mentally I am preparing myself for a longer stay here, at least two years. The mental rape which Hans-Heiko Klein is conducting on me is, however, not acceptable. For over five years I have spoken and written about freedom, now I am in jail because the Adelaide Institute's website proclaims free speech, and because I dare to think aloud about this stupid and vicious homicidal gas chamber lie!

Friday, 16 April 1999

New cellmate, Andreas, directly from Thailand, had been on the run for fraud for two years, then turned himself in at Bangkok's Lufthansa office. It appears that the airline has an agreement with the German state and provides flights home for those Germans who are in dire straits.

Visit to doctor again and request that I be given rye biscuits because the bread gives me a headache – wish granted.

Saturday, 17 April 1999

Nothing much – again routine, but I am not bored. I try to understand my new environment.

9.15 a.m.: Hofgang.

Lunch on return – rice, vegetables and gravy.

3 p.m.: supper – bread and cheese, and lemon tea from Thailand.

On this day Penelope DeBelle's articles appear in *The Age* and *The Sydney Morning Herald* (Appendix 8). This time it is not quite the hatchet-job she did on us in 1995. When I finally receive this copy, I am amazed how 'reasonably' balanced she has become in her writing. Must be latent maturity creeping up on her. In Germany itself, it is Andreas Röhler, editor and publisher of *Sleipnir*, who takes up the fight on my behalf (Appendix 8).

Sunday, 18 April 1999

Off at 8 a.m. to church. The clergy – the clean-shaven Voltz and the bearded Kunzmann – alternate their Catholic and Protestant services. Today it is Pfarrer (Pastor) Kunzmann, and his service seems more

thoughtful, less ritual. His message is almost a thinking aloud about life, then offering these thoughts to us prisoners, thereby perhaps helping us to understand and come to terms with our imprisonment. I appreciate the man's sincerity, even though his message was about 'Querdenkende Leute' (loosely, dissenting people).

Rudi urges me to join the Bible Group and the choir, and I duly fill out the Antrag (form) so that my request makes tomorrow's internal mail delivery and will be correctly processed.

Hofgang from 9.30 a.m. I walk with the white collar criminals, Rudi et al. Interesting conversation.

After lunch it is possible to do Umschluß with mates until 3 p.m. I stay in the cell with Andreas, while Lutz slips through all barriers and somehow gets to the fourth floor, all against the rules. Andreas retells his adventure in Thailand – has a woman there and will return to her.

We laugh a lot, especially when I recall the graffiti I saw on a wall: 'Mannheim, Du Scheisse Stadt' (Mannheim, you shit city).

Our conversation ranges far and wide, until well past midnight.

Monday, 19 April 1999

I decide to visit the prison barber this morning but the small room holding 20 men is full of cigarette smoke. I return to my cell.

11 a.m.: lunch – soup and vegetables: body tensing, perhaps because of salt content.

1.30 p.m.: I call in to the Kammer to collect a pair of thongs so that I can go into the shower without fear of contracting footrot. That is the only reason why I have not as yet entered the shower room, not because of my prejudice against shower heads spewing forth lethal gas!

2.30 p.m.: just resting and listening to the local radio piped into the cell: SWR-3 (Süd-West Radio), all USA pop music.

2.50 p.m.: called out by Hoffmann – the letter from Günter Deckert containing writing material etc. is here. Then I write nine letters and by 9.30 p.m. I am off snoozing.

Tuesday, 20 April 1999

Hofgang: it is Klaus I's birthday, no joking! During Hofgang, I give him one of my lollies. Klaus is the fellow walking around with Rudi. Both advise me that I ought to ask Pastor Kunzmann to get me a guitar so that I, too, can begin to learn. I am also advised to ask for a single cell on the 'dritte Stockwerk' (third floor) which is actually the second floor as the German method of counting begins with the ground floor being the first floor.

At the Revier from 9 a.m. to 11.30 a.m.: I refuse to have my blood taken.

For lunch it is mashed potato and Sauerkraut – headache afterwards.

Mail from Blahal, Ralf Mayer, Roggentin, Voss, Brockschmidt et al.

2.30 p.m.: I take off for the visitors' barracks where Bock is waiting.

7–9 p.m.: Bibelstunde (Bible hour) with Pastor Kunzmann. About a dozen fellows first enjoy the cups of tea and biscuits, then work on Matthew 9.

On this day, Adolf Hitler's birthday, ABC-TV's *The 7.30 Report* screens a report in Australia and the Perth-based E.J. Wall & Associates, Barristers and Solicitors, write to the Minister for Foreign Affairs (Appendix 9).

Wednesday, 21 April 1999

A little tired at the 6 a.m. wake-up call, but pleased to see my letters taken out for posting. At least a week for Klein to read them and then pass them on for posting – or retain them because of possible incriminating evidence!

Raining, so no Hofgang, not even if requested. White bread for supper – lovely to eat but gives me a headache. Play cards with Lutz and Andreas – Mau-Mau and Skat.

Today the Adelaide Institute's Tasmanian Associate, Olga Scully, writes to Prime Minister Howard and Mrs M. Whitmore writes to the Minister for Foreign Affairs (Appendix 10).

Thursday, 22 April 1999

Longing for fresh fruit and vegetables, a slight headache within the eye extremities.

Mail: Judge Burk has denied my receiving a letter from Eric Rössler because Klein thinks it may be used in evidence against me.

11.30 a.m.: fellows sleep soundly until 3 p.m. – they have drunk well of prison tea, something I did not.

5–6.30 p.m.: choir practice in the church – Pastor Kunzmann and Ernst Kratzer, the choirmaster, who is a burly jovial fellow with the sweetest voice ranging from bass to baritone. The 14 individuals are categorised into 1st and 2nd Bass and 1st and 2nd Baritone. We sing 'Meine Zeit steht in Deinen Händen' and 'When the saints go marching in'. All this is good relaxation for me. Good fun.

I pen a letter to *The Age*, in response to Penelope Debelles's articles of 17 April in *The Age* and *The Sydney Morning Herald* – will it pass the censor? (Appendix 11).

Friday, 23 April 1999

8 a.m.: Hofgang – a brisk walk for one hour.

Bock arrives again at 11 a.m., and he shows me the Andreas Röhler correspondence with Professor Gerald Fleming. Also thinking about possibly breaking the stranglehold Klein has over the Mannheim judges, ever since the Orlett matter traumatised them all.

In the afternoon listening to music – Presley's 'In the ghetto' and Tom Jones' 'Green, green grass of home'.

By 4.14 p.m. Andreas returns and sleeps off his day in court.

Today in *The Washington Times* the International Coalition for a Democratic Germany inserts a full-page advertisement headed 'Germany and Human Rights – a NATO Disgrace'. It raises, among other things, my imprisonment and ends expressing an important sentiment: 'And we remind Mrs Albright and all the NATO delegations here assembled, that, without freedom of speech, 'democracy' is meaningless'. Indeed!

Saturday, 24 April 1999

Routine for the Saturday – why should I complain that I am with smokers? Bear it, Fred, do not be a whinger!

Sunday, 25 April 1999

7 a.m.: awake – wash.

9.30–10.30 a.m.: Hofgang.

11 a.m.: lunch – lettuce, noodles, tomato-something, ice cream – passed it on to Lutz, who will eat anything, including your cock.

11.30 a.m.–3 p.m.: Umschluß.

3 p.m.: supper – cheese, bread and a cucumber (no, not what you think it is for).

Then it is night time. Most wardens are courteous and have a heart, and they bid you 'Gute Nacht!' (Good night). The brutalisation that apparently goes on in the USA's prisons, is certainly absent here at Mannheim. It is civilised.

I have a headache because I continue to try the food, thinking that it is in my mind that it is unsuitable for me. Resting until 7 p.m. then three games of chess with Lutz. Listening to the radio and the musical thumping that reverberates from many cells. We are chickens in a battery except that we do not lay eggs – unless they are for the state prosecutors but they wish to have fried eggs only for their feelings of success, that which gives them a sense of being alive, of doing something important for humanity!

From 9 p.m. browsing through files – truth is no defence – fuck the bastards! Friedrich Nowotny's comments are reprinted in the church paper *Geistliche Woche* (Mannheim, 21.4.1999): 'Wir brauchen Menschen, die mit anderen im Dialog Problemlösungen erarbeiten' (We need humans who, together in a dialogue with others, work on solving problems). How true, how true. But do not tell Klein – he would be offended by such a challenge because he is mentally challenged by such imperatives.

11 p.m.: the jungle noise begins, actually it is first farmyard noises. I join in by turning into a sheep. Powerful voices roar and bark until it is a jungle's delight, with equally powerful voices calling out: 'Halts Maul!' (Shut your mouth). All this noise reverberates around the prison's four wings. Andreas, Lutz and I laugh heartily as a guard outside with a German shepherd dog tries to persuade the fellows to lower their voices. This is loudish behaviour so reminiscent of boarding school days or national service times. Laughter relaxes us. I think of free speech, the concentration camps and how inmates there would have developed similar humour. One joke would have been the rumours about the homicidal gas chambers. Jewish Kapos would use that to their advantage, to their racketeerings within the complex to deal their way through horrible situations – off to the Kammer, Gaskammer!

Monday, 26 April 1999

Andreas off to Kammer to exchange his clothes for prison clothes, and to get some more things out of his shoes that he left there upon arrival at the prison. He comments about going to the Kammer, the Gaskammer, and we laugh. This is Galgenhumor (gallows humour). Why go down fearful when you face the gallows?

A new fellow here, a white collar criminal, is fully conversant with my topic. Is that why he has been taken out of circulation? Is it not a fact that many of the former Stasi spies have been taken over by the USA and now work for them as Wirtschaftsspione (industrial spies)?

After lunch there is a crisis in the cell. Lutz discovers his cigarette papers in the water jug. Who was it? Both Andreas and I deny having done it because we did not.

8.30 a.m.: Warden Lambe comes in with a Laufzettel – I have a court appearance tomorrow and have to be ready by 7.30 a.m. Haftprüfung (arrest warrant) is to be looked at by a judge. What can I expect? Bail? If yes, then how high? If no, then long time. So what? I do not fear death, prison or Klein's sadistic games. I shall not run away – where can you run to in this world with the Internet watching? I would lose my credibility were I to skip bail, but out of prison would help me prepare the defence.

The acting director of the Adelaide Institute, Geoff Muirden, has a letter published in Melbourne's *Herald Sun* (Appendix 12).

Tuesday, 27 April 1999

5.50 a.m.: up for wash, even before the key-rustle of 6 a.m.

6.30 a.m.: work on framework.

7 a.m.: prepare for 7.30 a.m. exit from prison cell along the corridor and into the TV cell, and from there out along the exit corridor for handcuffing and into the transporter – a van with six single cells and a 2 m x 3 m bench-seat area. A small wire-meshed window gives me the first glance outside after nearly a month. It hurts terribly – I can see the fresh spring air but I must kill my yearnings. I see men and women walking about. They have no idea that we are passing by, that this van contains chained individuals who keep others in a job. First stop at the Landgericht, then the second stop at the Amtsgericht – that is for me. The guards look at me as if they are sorry for me. My handcuffs are taken off me before I enter the court buildings, something that does not happen to the other prisoners with me. I am taken to the court prison cells – cellar more like it. After all, the building once housed royalty's best cultural endeavours. Now, faceless – but essential – bureaucrats reside therein. Are they carriers of culture?

My cell is 5 m x 3 m x 2 m with the walls all tiled. A washbasin and a toilet offer basic hygiene needs, and a wooden table and bench on a concrete slab offer comfort. Someone has been here before me because the walls are covered with graffiti:

Kurdistan;

'Huse, alles wegen Dir' (Huse, all because of you);

'Lieber in Freiheit sterben als im Knast leben' (Better to die in freedom than to live in prison);

'Tötet sie alle, Gott sortiert sie' (Kill them all, God sorts them out);

'Helen Skeek from the Ipswich Possie woz ere too – Kingsley Ozagie from the East London Possie waz ere 14/12/95'.

Also, 'eine Frage' (a question):

'Was bedeutet Justizbeamte? Richter, Staatsanwalt usw'. (What is a judicial public servant? Judge, public prosecutor etc.)

'Antwort' (answer)

'Potenzielle Sozialhilfeempfänger' (a potential social security recipient)

'Mit Neidkomplexe besessenes Proletariat' (an envy-obsessed proletariat)

'Ungeeignete Geschöpfe etwas zustande zu bringen' (creatures who are not capable of creating anything)

'Faule und arrogante Lebewesen die unter Machtkomplexen leiden' (lazy and arrogant beings who suffer from power complexes)

‘Menschenfeinde (außer Juristen)’ (enemies of human beings, except lawyers)

‘Alles Zerstörer (Terminatoren)’ (all destroyers [terminators])

‘Akademisches Abschaum’ (academic scum)

A few minutes before 9 a.m. an officer hands me the new Haftschrift (arrest warrant) and soon after Ludwig Bock visits me in the cell. He says we shall have to have time to study this new enlarged warrant.

Together we leave the cell and make our way to a small room, not even the size of a kitchen, where a young solid judge awaits us. Judge Burk, like Klein, is also wearing jeans. Mohr, an interpreter and a typist are present. The judge asks me whether I have anything to say about this new warrant. Bock answers that we need time, that we only received a copy of it a few minutes ago.

I ask Judge Burk whether truth will be a defence in these proceedings. He reminds me that I am not to ask questions because that is my counsel’s job. Bock informs Burk that I come from a different legal tradition, and hence the question was seeking information only.

Burk ignores this and asks whether Bock will accept the translations. The five allegations in the warrant have all been taken from the Adelaide Institute website: All about Adelaide Institute, Images of Auschwitz, More Images of Auschwitz, Letter to Clapiér-Krespach and Fredrick Töben’s 1999 New Year Greetings.

Bock requests that these translations be formally authenticated. Burk leaves then returns and asks Mohr to collect them. Both leave the room.

I see Klein chewing madly on some gum, and so I ask for some. He mumbles something about having no more. Then Bock gives me some of his peppermints.

Burk re-enters the room, and he instructs a warden to take me back to the cell. Half-an-hour later, at 10.45 a.m., I return and the sworn copies of the translations are available. Bock says he cannot accept the spelling errors and other inaccuracies that are in the translated document.

I say to the interpreter that Klein and Mohr lied to me before I was arrested. She translates this into German and directs it to the judge. He looks uncomfortable and does not respond, and closes the meeting, bidding us all to return tomorrow morning. In English I say to him, ‘That is power’. He responds in German, ‘Given to me by the German state’.

As he rises and walks out, I say to him via the interpreter, ‘You get punished in Germany for telling the truth’. He says to me, ‘Die Amtssprache ist Deutsch hier’ (The official language here is German).

The interpreter repeats my words in German to the judge, ‘Wer die Wahrheit erzählt wird bestraft’, but Burk, literally, is now in full flight

out the room. I admire the interpreter for having repeated my words to him. The atmosphere is, naturally, not a friendly one. I return to my cell, with Bock having to go elsewhere for the day.

I return to prison in a VW Kombi – a little more civilised because the view out the window is extensive but it almost hurts too much. Better to be locked into a transport where I cannot look out because emotions that have gone to sleep will stir within me. As I re-enter the ground floor of our remand wing, Hoffmann advises me that I am off to cell 1334 on the third floor.

The transfer is easy as my belongings are few. I even receive a new mattress from Mario the Schänzer (cleaner) on this new floor. On the radio I hear the Bee Gees' 'Staying alive', our Rhodesian theme song of 20 years ago. Heavens, that long ago – but I survived there, then surely I shall survive this deprivation.

7-9 p.m.: Bible Group – good: Rudi, Klaus I, Klaus II and others there.

Afterwards I work a little on the second arrest warrant. Mark Weber's first translation is still relevant because the only thing that has changed is the actual list of allegations. And how can I respond to such allegations. Of course it is our material!

Mail from a number of individuals, including Heinz Taubner, Wolfram Meyer and Rudolf Großkopf.

Today, Dr Gerard Henderson, executive director of the Sydney Institute, lets fly with an article about my arrest, titled 'This man no innocent abroad. An Australian facing charges in Germany is there precisely because he chose to challenge the law' (*The Sydney Morning Herald*) and 'When a Holocaust revisionist seeks martyrdom. Fredrick Toben could have avoided the ire of German authorities. He chose not to' (*The Age*) (Appendix 13).

Wednesday, 28 April 1999

The usual procedure applies to my court appearance today, except that my prison exit is in style – in a car – but still handcuffed. The prison wardens are aware of what happened yesterday – they smile at me, almost as if they are sympathetic towards me.

From prison it is back to the court holding cell. I am advised that my lawyer will be late because he is in a traffic jam. Judge Burk is not prepared to wait any longer for him: at 9.10 a.m. I am called into court.

Two police officers sit on the left side, Mohr at the back of the court. I see Klein at his desk to my right, Burk at his table before me, and his secretary at her table to his left. I stand before a small desk, almost a school desk. A new interpreter – Frau Lubisch – sits at a similarly shaped desk to the right of my intended desk. The atmosphere is icy, hostile, even hateful.

Judge Burk lords it over me. Sneeringly, he informs me that he is about to begin the hearing, and he cannot wait any longer for my defence counsel's arrival because he has other matters to attend to. I am tempted to describe his manners as typical German abruptness – but honesty without any dissembling. He invites me to comment on the second arrest warrant. I do not like being mentally raped like that – this is primitive stuff. I feel a fight coming on. I can be very basic – I feel like telling the judge to fuck off!

I remain standing as he addresses me. Then he orders me to sit down, 'Setzen Sie sich!' I recall how teacher, Bruno Murphy, tried that trick on me during a school assembly when I was in Year 9 at Kyneton High. I become obstinate because the simple magic word of 'please' is missing. This has nothing to do with political incorrectness, it is a matter of manners. And I do not like Burk because he has withdrawn from a rational form of human intercourse. He showed that yesterday when he raced off from me, simply pulling out the authoritarian argument – he is at the levers of power. That is not good enough for me.

Burk continues to push me, and my mind is racing. What to do? Surely, in a civilised society there must be a rational way out of this mental rape? There is in German law. In my best German I accuse him of bias against me, 'Ich stelle einen Befangenheitsantrag gegen Sie'.

Although it is springtime, a solid sheet of ice freezes the court's atmosphere. Burk looks at me, with his brown eyes oozing hatred and contempt. Then he snaps, 'Begründen Sie Ihren Befangenheitsantrag!' (Justify your no-confidence application).

I am still standing, and my mind is spinning, and I slowly formulate my words in English:

1. You did not answer my question whether truth is a defence in these proceedings, a fundamental point in this hearing;
2. Beginning the hearing without my defence counsel present disadvantages me because prosecutor Klein and police officer Mohr are here. I have accused the other two of lying to me and so I feel unsafe in this environment. I need someone as a witness. Justice Freisler, of the Volks Gericht Hof, also did not permit open discussions.
3. You are personally involved in this matter by withholding a fax directed to me at the prison, with the justification that it could be used against me.
4. The first arrest warrant was amended by a second, larger one, just minutes before yesterday morning's hearing. I have not had time to discuss my evening reflections with my lawyer, Mr Ludwig Bock. This is a legal ambush!

5. State prosecutor Klein accuses me of wasting time. Time is irrelevant in this matter because it is a matter of justice.
6. Mr Bock informs me that he rang your office to advise of his being in a traffic jam. You have interpreted this as a delay tactic mechanism on Bock's side.

As I formulate each sentence, the interpreter repeats it in German. She is good: her translation is spot-on.

Burk sits in his chair with that aggressive stance gone. He advises me that I need to put this in writing. Then he adjourns the court. I am taken back to the holding cell.

The police officer, who returns me to the cell, has a smile for me, almost as if he is congratulating me for the effort of defending myself against a perceived injustice. It is 9.25 a.m. – and I appreciate Helmut's watch that he gave me as a present upon my departure from home. I have not worn a wristwatch for over 15 years but Helmut thought I may need it. Did he anticipate all this?

I sit at the wooden slab that has become my table and begin writing. Five minutes later Bock appears. He has already been informed of what has happened. He advises me to add a seventh point so that German judicial convention is safeguarded: 'Mittel der Glaubhaftmachung. Dienstliche Äußerung des abgelehnten Richters' (literally, means of making this plausible, the official comments of the rejected judge).

I am taken back into court, and the judge invites me to read the Antrag. I do so, point-by-point, and Frau Lubisch dutifully translates. Burk smiles as I read my statement to a hushed court. Then at the end of my delivery he smiles at me and says in German that this needs to be translated. Frau Lubisch is instructed to do that. And I am again sent to my dungeon.

Ten minutes later, I emerge again with Judge Burk grinning. He says that according to Section 184, German is the official language in court, and so he does not have to accept my application and is obliged to dismiss it.

Bock, visibly in fighting mood, stands up and advises that he is now making another application following on from this, and requests a short adjournment. The judge adjourns the hearing.

Again down into the dungeon we go, and Bock dictates to me my second application to have this judge removed on account of his personal bias in the matter:

Hiermit lehne ich den RAG Burk wegen dringendes Besorgnis der Befangenheit ab.

Anläßlich meiner heutigen Vorführung bei dem abgelehnten Richter stellte ich einen Ablehnungsantrag, zu welchem mir Gelegenheit gegeben wurde, ihn in der Vorführzelle schriftlich zu formulieren. Ich faßte den Antrag in englischer Sprache ab und

verlaß ihn, als ich wieder vor geführt wurde. Darauf beauftragte der abgelehnte Richter die anwesende Dolmetscherin, Frau Lubisch, das Schriftstück zu übersetzen. Nach Wiedereintritt in die Sitzung wurde mein Ablehnungsantrag mit Begründung als Unzulässig zurückgewiesen, schriftliche Eingaben in fremder Sprache seien unbeachtlich.

Mit diesem Verhalten misachtet der abgelehnte Richter elementare Rechte. Es ist nicht nachvollziehbar, wenn mir einerseits Gelegenheit gegeben wird, meinem Ablehnungsantrag schriftlich zu formulieren, andererseits jedoch eben diesen Antrag als unzulässig zurückgewiesen wird, weil er in meiner Umgangssprache Englisch abgefaßt ist. Den abgelehnten Richter ist bekannt das ich im Rahmen einer Gerichtsverhandlung einen Dolmetscher für die englische Sprache benötige, um den Gang der Verhandlung vollständig folgen zu können. Deshalb wurde zu Recht sowohl in der gestrigen Verhandlung, als auch heute eine allgemein vereidigt Dolmetscherin hinzugezogen.

Mittel der Glaubhaftmachung: Dienstliche Äußerung des abgelehnten Richters und der Dolmetscherin, Frau Lubisch.

(I hereby reject Judge Burk because of 'urgently' perceived bias. I was given the opportunity to make a rejection application, which I did in English. I read it to the court, and the judge instructed Mrs Lubisch to translate it. After my return to court I was advised that the application had been rejected on account of it having been written in a foreign language. This decision contravenes against basic rights because it is not possible to comply with the judge's request. On the one hand he gives me the right to make an application, on the other hand he then rejects this application because I had written it in my language, English. The judge knows that in order to fully understand what is going on in this court, I require a translator. Hence, that is why yesterday and today I have an official court-appointed translator by my side.

Means of justification: Official comments made by Judge Burk and translator, Mrs Lubisch.)

At 11 a.m. I read out this statement in court and Burk, without making any other comment, advises the hearing is adjourned until a date to be announced. As I am led out of court, Bock says to me the judge will be upset because to have two such applications at this level of the proceedings must be a new experience for him. We can expect something to happen next week. So I return to the holding cell and await my transport 'home'.

In a letter to the editor, Geoff Mullen of McMahons Point, Sydney, commented on Gerard Henderson's commitment to free speech (Appendix 14).

Thursday, 29 April 1999

Prison shopping day!

6 a.m.: good rest – prepare for breakfast in cell – cup of tea.

Hofgang: newspaper out on board. There is a new Majdanek trial in Stuttgart. What for? This year's peace prize will be offered to Professor Fritz Stern of Columbia University – that is to counter the effect last year's recipient, Martin Walser, created with his speech about the Germans having to get away from the Auschwitz club.

After Hofgang I return with Andreas into my former cell to collect my water-heating element. Then back to 1334. I do not take the 10 a.m. shower call but just collect a couple of razor blades from Mario the Schänzer who also has a toothbrush and toothpaste for me.

11 a.m.: lunch: mashed potato, sauerkraut and vegetables – OK.

3 p.m.: supper/breakfast – six slices of bread, three slices of cheese and a jar of plum jam = a week's ration. Most likely last me just one day – the sweetness of it is irresistible. So, my supper is two slices of bread, one slice of cheese and on that a generous helping of jam, and a cup of mint tea. A bit of a headache coming on – but perhaps that is just prison stress.

4.30 p.m.: still no call for shopping, so I ring my buzzer. Did the 3 p.m. warden not let me know? No, is my reply. Bad luck, I am advised, the supermarket will re-open at 5 p.m. OK. So I ask him to let me know. Sorry, says the fellow, I will have to ask someone else because he is just off home. Home!

Soon after I ring again and the door is opened. I make my way downstairs and into the supermarket to get some tea, Coke(!) and Rittersport square chocolate. I see on the wrapper that this firm is one of the official suppliers for the Sydney Olympic Games. Wonder what I will be doing when they are on in Sydney next year.

5–6 p.m.: choir in the prison chapel. What a delightful time – four groups lustily singing in this beautiful church whose acoustics are just excellent – immediate and almost total feedback with amplification. At this moment I could have been anywhere. And so choirmaster Kratzert and organiser Pastor Kunzmann are to be thanked for organising this activity. And as I and Klaus II roll the piano back into the corridor I think of 'the music in my heart I bore, long after it was heard no more'! So much for Wordsworth's 'Solitary reaper'. I think of my English teacher, Miss Kitty O'Shea, who bothered to imbue me with literary delicacies. But then she led by example – because her voice itself was 'so thrilling ne'er was heard in spring-time from the cuckoo bird, breaking the silence of the seas among the farthest Hebridees'.

Heavens, Fred, what the hell are you doing here in this cell? I make myself a cup of tea and read through the songsheets. I do more reading then call it a day at 11 p.m.

Friday, 30 April 1999

Had a very deep sleep, perhaps because of the tea I drank before going to sleep. I felt it coursing through my body and relaxing all muscles before nodding off.

After Hofgang called in at Cong to return the packet of tea from last week – he did not want it returned. Called in on Andreas and Lutz and gave them a Coke each for the water-heating element. It was not theirs but neither was it mine. I had inherited it from Uwe when he left the cell. Andreas tells me the three fellows in the next cell have had a massive shopping spree – total self-sufficiency. Coke, coffee and cigarettes aplenty, and that is worth gold in here. I consider myself lucky that I do not really have cravings for such things. They do not eat the daily prison food that is served. Then also, not one of the three shows any interest in going on a Hofgang or participating in any activity. They are so self-sufficient and only in their 20s – amazing. Their TV is on continuously, and it is almost a cosy home that they have built within their 3-bed cell.

Reading Andreas' *Focus* magazine that he brought with him from Thailand. Still current news. Article about our Deputy Prime Minister Tim Fischer saying something about the Kosovo conflict. It appears that he asked where the gas chambers are in this conflict that he likened to the Nazi war effort.

9.30 a.m.: back in cell until 10 a.m. call for Dusche (bath) – and my trip there is just on a minute. I do not, like some fellows, have a half-hour shower. By 10.30 a.m. my door is locked again, and I await the call for the trip to the prison hospital. Dr Kilian re-orders the Knäckebröt – two packets per week.

Lunch: rice, mushroom gravy and lettuce, and a pear. Then I am out like a light. Rather groggy when I wake up at 2.30 p.m. This is the first time it has happened. Wonder why?

3 p.m.: supper – noodle salad and two packets of Knäckebröt.

5–6.30 p.m.: video show downstairs in that horrible community cell where a dozen fellows smoke non-stop. I sat at the window last time so as to at least breathe in some fresh air. This time I join the white collar criminals on the other side of the wing – Rudi, Klaus I, Klaus II and Dieter – until 8 p.m.. We watch a little TV in KII's cell then sing while KI and Rudi play their guitars. We drink filtered coffee. This is just like boarding school. The warden, who has permitted me to cross over from my northern side of the wing to the southern side where the others have their cells, is kind. That is the sunny side. I must remember that the sun at lunchtime shines into the cell from the south, hence home faces south. In Australia it is the opposite – the midday sun shines from the north. Wow, I am getting brilliant.

After 8 p.m. I am off to bed which is next to my chair and table. I just tumble into it. Nothing like living in a small room. In fact, this room is just like the old-style hotel rooms that were quite popular at the turn of last century, except that each cell here has its own toilet, something those rooms did not have.

Saturday, 1 May 1999

7.30 a.m.: wash and two cups of tea. Then thinking about philosophical questions in relation to Section 130 and what is revisionism (method, heuristic guiding, information gathering ...).

9.30–10.30 a.m.: Hofgang – good brisk hour = 4 km and some good thoughts.

11 a.m.: lunch – noodles and Knäckebröt.

Noon: I hear a discussion outside coming from somewhere – a female voice, ‘Marco! Marco!’ A male voice responds, echoing in our prison courtyard. I cannot resist it, I must know what is going on. So I stand on the table and look out the window. Beyond the prison wall is the Mannheim Daimler-Benz truck plant, and near the prison wall is the workers’ car park, now empty during the weekend. But a couple of women are standing there at the edge of the car park among the trees and bushes. One is talking to her man in prison – it lasts about 20 minutes. That is devotion. The ladies light cigarettes, then one of them drifts from the other and so a dialogue via the car park telephone ensues. I hear a sense of urgency in her voice because the other woman is on look-out for police patrols. It costs DM1000 if they are caught. The tenseness of the male voice is also audible – she turns from him, then he calls her back, she responds and stops and faces him again, then walks a couple of steps towards him in that no-man’s land strip that separates her from the actual prison wall. She is only about 250 m from his cell. She turns to go – his voice is anxious again, she stops and cups her mouth and soothes his nerves with sweet nothings. This is her farewell for now – and he knows it. As she turns to leave, walking sideways from him, he is calmer – she waves, then turns and almost runs across the empty parking lot to her girlfriend who is waiting in the car that then speeds off.

While this exchange takes place, the cleaner outside rakes up the mess that the birds have thrown out of their nests. It is the rubbish that prisoners wantonly throw out their cell window, instead of placing it in their cell rubbish bin – egg shells, empty milk cartons, bread, full margarine containers, empty Coke cans, jam jars that always explode on impact, and anything else that is considered to be worthless in an environment where barter trade replaces the money economy. The edible material provides a continuous feast for pigeons/doves, sparrows, starlings, crows/ravens and others, and ducks. Ducks always fly into the courtyard during the afternoon. It is always funny to watch how the

male pigeons and drakes are continuously attempting to mate – what a use of energy. We laugh when we see how futile many of such chases are. The precocious females have it all their way – tease them, then fly off.

3 p.m.: supper and mail. The application for bias against Judge Burk has been rejected. What did I expect. He considers himself to be impartial yet he has not answered the question about truth being a defence etc.

5.30 p.m.: a woman at the car park edge again, this time with a red umbrella – waving in the rain but a guard in the courtyard is keeping the prison response down.

7.30 p.m.: another woman is making contact with her man in prison. The voice is different to the earlier ones but just as passionate a response from the prisoner.

11.35 p.m.: loud yelling has begun – a faint female voice mixes in – agitation, like a disturbed cattle yard full of restless animals.

Sunday, 2 May 1999

Awoke at 6.30 a.m. but today it is 7 a.m. officially. A very pleasant relaxing sleep with an odd but pleasant dream – a yearning for compromise? The usual chores: wash and shave in cold water, cup of tea.

8 a.m.: Church – just on 30 men there, a number of young ones who have the nervousness of newness, especially when Pastor Kunzmann talked about actual prison life in such detailed directness.

Hofgang with a teacher, Andreas, from Waldschule next to Merzschule in Stuttgart. Yes, I know it well. A child molester, he got 4½ years. But there is no proof. That sounds familiar. He has already been here for 13 months. He has now appealed. He is writing a PhD thesis on ethical/moral values in education.

11 a.m.: lunch and Umschluß in Klaus Steiner's cell watching the Grand Prix at San Remo.

3.30 p.m.: supper back in cell.

4.55 p.m.: a woman in the car park with a baby in her arms – I even hear the little fellow calling out to his father. This hurts me. I recall how my wife took my 7-year-old fellow from me – he was just next door but I was not allowed to see him. Terrible.

7.30 p.m.: singing and loud music from a number of cell windows – the intermittent call for Ruhe (quiet) goes unheeded.

11.30 p.m.: Moslem chanting and prayers wafting through the air – well into the night.

On this day Mrs G.R. Miller wrote to the Minister for Foreign Affairs (Appendix 15).

Monday, 3 May 1999

Good rest and another happy dream-filled night. During Hofgang Rudi gives me some writing paper because nothing is left in the office.

11 a.m.: lunch then half-an-hour later off to court.

Noon: Judge Burk is quite civilised and gentle, and the atmosphere in court is not at all hostile. A different secretary. The former interpreter is back. Bock only there for a little while. I give my comment to the new arrest warrant. Bock advises me to do this because it does not matter what I say – nothing out of it can be used in the actual trial!

Burk asks questions and I answer them. He dictates aloud to the secretary – inviting me to correct him if he does not accurately record what I am saying. I give him a biographical sketch, how my family migrated to Australia, and how I anglicised my name from Gerold Friedrich Töben to Gerald Fredrick Toben. The umlaut was not generally known in Australia and we opted for Toben rather than Toeбен. Later in the record it stated that I had said our name was written ‘Toeбен’ – quite wrong, but that kind of misreporting is typical of mindsets that are driven by considerations other than accuracy and truth. ‘When in Rome do as the Romans do’ was a maxim that rings true – up to a point. Certainly a minority cannot control the majority, something that is currently the craze in the Western world with multiculturalism rampant. Our opting for Toben was not designed to deceive or hide our German heritage, as do many eastern Europeans who adopt Anglo-Saxon names to hide their Khazar origins. I also recount how my father recently had told me how during World War II he drove a truck loaded with torpedoes and he stopped for the night at home because he wanted to spend the night with his wife and new baby daughter. This act of love could have cost his life and that of the whole town had the British bombers come over the area before dawn. It moved me to tears retelling this, especially when then we hear how brutal the Nazi Germans were. I also make some basic comments about my research, that cause Klein to feel uneasy. I have to insist that Burk adds the final sentence:

Mir ist es wichtig, daß noch im Protokoll aufgenommen wird, daß wir jederzeit bereit sind, unsere Meinung zu ändern, wenn man uns sagt, wo wir falsch liegen oder wo wir gar lügen. Man muß uns nur darauf hinweisen, dann sind wir bereit, Fehler einzuräumen und uns auch zu entschuldigen.

(It is important for me that it is recorded, that we are at any time prepared to change our opinions, if one tells us where we are wrong or where we lie, even. One only has to advise us, then we are prepared to admit our errors and to apologise.).

It appears from the judge’s performance that he certainly accorded me natural justice. But my comments are not persuasive enough for him to release me on bail. He cancels the first arrest warrant and confirms the second one.

Judge Burk permits me to make two phone calls to my parents and brother but I have to wait for the written order and so his permission is not effective immediately. The bureaucracy is slow but thorough.

I am off again to the court's holding cell then back to prison. Another fellow with me, Isin Ajhain, a Turk, has been in Germany for 30 of his 32 years. In for some robbery with violence.

5.10 p.m.: back in cell, a cup of tea and a slice of cheese on Knäckebrot. To sleep around 11 p.m. wondering what is going to happen next.

Tuesday, 4 May 1999

News item from Radio Regenbogen: the Israeli government congratulates the Mannheim judiciary for having jailed me. Well, that is proof of a political input into this business. I am a political prisoner.

Hofgang with Rudi and Philip, the latter is a 72-year-old white-collar criminal: the matter involves billions, the Mafia and the Chase Manhattan Bank. Oh Lord, that is real life.

Mail from Vita and David (a lovely card), Heinz Giesmann, Bigmouth and Yvonne. I write a letter of protest to Radio Regenbogen.

5-8.15 p.m.: Umschluß with Rudi – guitar playing etc. Also watched the arrest item on local television. The TV and radio stations are in the same building at Dudenstraße.

On this day another irate citizen writes to Mr Downer (Appendix 16).

Wednesday, 5 May 1999

6 a.m.: awake. Again a pleasant dream. To date nothing bad in these subconscious peregrinations. Should this bother me?

6.35 a.m.: 'Arbeit beginnt' (Work begins) for those on the second floor who are lucky enough to have got a job within the workshops. Only about 50 workers can be placed there.

Hofgang: Some prisoners are using the mail system so openly that it will have consequences for the others. Remand prisoners' mail is censored and sentenced prisoners' mail is not. So the remand prisoners pass their letters to the latter and thereby get a speedy service as well.

Before lunch I walk to Geiger's office on the second floor to see whether Judge Burk's telephone order has come through. Not yet according to Herr Nick who is deputising for Geiger.

Noon: mail – Judge Burk has retained my letter to *The Age*, as possible self-incriminating evidence. What a fool that fellow is.

3.10 p.m.: – called to see Bock in visitors' barracks. I attempt to get Bennett to act as my legal counsel – will it work? He is liable for instant arrest if he shows his face to Klein!

Coping with prison. Thinking:

- What about the disabled who cannot move?
- What about those who fear leaving their homes?
- What about those imprisoned unjustly all over the world – often for years?
- What about Rudolf Hess's near 50-year imprisonment, then murdered at 93 years. This particular sentence reflects on the German justice system and on the German men and women who enforce an unjust system. These men and women are – what?

Nigel Jackson's letter on my situation is published in *The Australian* (Appendix 17).

Thursday, 6 May 1999

Another good rest. On this day, four calendar weeks ago, I was arrested. Wrote a letter to *The Age* refuting the implication that I actually talked 'dirty' by delivering a 'hate speech' in Germany and thus self-activated Section 130.

Raining – no Hofgang is announced. So lots of banging on doors because the fellows want to get out. Even just milling around the corridor will do. I suppress my desire to hit the metal door with a chair or something. I lie in bed and think about the word 'democracy' and how easily it leads to tyranny and persecution, as in my case. Klein is the hater and abuser of democratic processes. His fanciful claim that the Holocaust is an 'unumstößliche Tatsache' (immovable fact) needs to be supported by state power. That is a funny kind of fact.

9.15 a.m.: Hofgang for 'nicht-arbeitende Gefangene' (non-working prisoners).

10 a.m.: shower and then into Klaus I's cell to listen to *The 7.30 Report* tape that somehow got through the censorship process. It also included John Bennett's efforts to get the matter publicised on talkback radio – well done John, and thanks.

5–6.30 p.m.: no cooking for me but plucking on the guitar for an hour, then watched a Jackie Chan film about the Bronx.

Mail from Nigel Jackson enclosing his literary effort to *The Australian*. Delightful for me. Spent the night replying to it. Also, Uncle Paul wrote a note – but risky is it not?

Friday, 7 May 1999

Usual routine – now ten pull-ups with ease.

Overcast but Hofgang for those who do not mind a little rain – I love it. Andreas gives me a page out of the *Mannheimer Morgen* (13.3.1999) about

Ludwig Bock's own court case. Little did I know that he himself had just faced Klein in court. Klein has run out of arguments and facts do not hold the story together anymore – only brutal state power to silence dissidents. But, contrary to Klein's assertion, a thousand court cases and judgments do not prove the facts. Researchers need to go to the scene of the crime and look at the murder weapon.

Lunch: potato salad and two eggs, and a pear.

Supper is late at 3.30 p.m. People get restless when the routine changes. Collected my week's supply of sugar then give it away to those who want sugar – I do not. Leitmann says to me, 'Schnorren ist nicht gut' (Borrowing is not good) after I inform him that I give my sugar to those who ask for it.

My walls are now detailing my case via newspaper reports.

5 p.m. mail – rather late! Frau Margaret Walendy, Eric Rössler and Christopher Steele – really delightful. In the light of these letters the one from the Stuttgart State Ministry advising me of my possible deportation after completing my sentence is a bad joke! Get stuffed!

10 p.m. and beyond: whistling, howling, shouting and even excessive screeching from the inmates, not because of pain but simply the sounds of approval as the fireworks display at a Mannheim festival reaches its climax.

The Sydney Morning Herald publishes a letter from John Bennett, president of the Australian Civil Liberties Union and the campaign manager of the Töben legal fighting fund (Appendix 18).

Chapter 10



After One Month

For the record: And why are you here? What is your crime?

Is it assault with a knife? Armed robbery? Cheating – lying – embezzling – stealing? Thrashing – bashing – teeth gnashing for a fix? Petty crime – major crime? Here for a few days, weeks, months – even years – on remand?

Spending time in prison is freedom denied. Some regain their freedom after a brief court appearance, but for most on remand it is the beginning of a prolonged stay in jail. The various instances of appeal are exhausted and the sentence begins to bite; for some it is the end of uncertainty, after doing time it is certain freedom; for others, the cry of ‘innocent’ falls on deaf ears and the sentence begins to hurt. Legal condemnation, suspended while on remand – if you are not a political prisoner – becomes public knowledge. A good name and reputation is lost forever – the prisoner becomes a social outcast, exactly the aim of those who punish with a vengeance and hatred rather than with compassion and mercy. Yet, such condemnation can be liberating. Who cares what others think about you and your ‘evil’ deeds? The important question is: Who will be there to embrace and love you after you have done your time, after you have repaid your debt to society?

* * *

I want to get out of here! The police say I am a dealer, but I am not. When they searched my home, they found a few grams. That was my month’s personal supply. Sometimes I share that with my three girlfriends. You know, they lead quite an independent lifestyle, earning their keep on the streets. They come to me to relax and share a joint. I don’t ask for sex – just company. Oh Gaby, I wanna grab your tits! Let me out of here! Gaby, Gaby, I wanna see and grab your tits!

*

I am innocent because I was blackmailed into it otherwise my family would have suffered. The prosecutor says I am guilty but my lawyer says if I show remorse in court, the judge will reduce my sentence. I want to get back to my wife and children and all I have to say is that I am guilty. Perhaps I will even turn Crown witness and dob in my mates. My lawyer says it will be a minimum of four

years' prison, and the prosecutor demands six. My lawyer says the judge will then give me five and I have already spent one year on remand. That is four to go, less remission time for good behaviour and remorse. Well, I could be out in two to three years. But I am innocent. I have a wife and two small children – even three years is too long for me. I was forced to take part in the armed hold-up. I had to take the pistol from the gang leader and I had to defend myself in that fight and hit the fellow over the head with the pistol. It was not loaded and the fight just developed, nothing serious or pre-meditated. I did not want to fight anyone. They threatened my wife and children if I did not join in ... The judge did not listen to my story, he gave me eight years, and now there is no appeal because I pleaded guilty to a crime I did not commit intentionally.

*

I did not do anything. The police charged me with breaking and entering. I was high and I looked for a place to sleep. I found a place at the back of a supermarket, in the storeroom. The police can prove that I was asleep. I thought it was a disused building. I did not steal anything. First time in prison too! I have been caught shoplifting, nothing major, just a few computer Playstations. You see, I am an orphan, I have no parents, no home.

*

I am here for robbery – a service station. But I am lucky to be alive. I could have been killed. After the cashier handed over the money, I ran out of the shop and just outside the door I thought I had better count the loot. I was busy counting the money when the attendant snuck up behind me, really nasty of him. He got his arm around my throat and began choking me. That bastard, he nearly killed me! Lucky for me the police came along just in time. Boy, was I glad to see them. They saved my life.

*

Judge: Now, do you understand why you are here before this court?

Accused: Not understand the language. Speak slow, please.

Friendly neighbourhood police officer: Come on, Mario, you know the language. We have known each other these past ten years, you can understand the language.

Accused: Do not understand, speak a little slow, please.

After a 15 minute adjournment the judge returned to pronounce the sentence.

Judge: For your blatant dealing in a prohibitive substance I sentence you to 2½ years in prison. Do you understand that?

Accused: Oh, shit! Oh, shit!

Accused (outside the courtroom): No problem, no problem. I have got plenty of money for bail. I will be out in a few days.

And he was.

*

A young Albanian, who had fled from the Kosovo conflict, regularly shouts the Kosovo Liberation Army's salute (akin to 'Sieg Heil') from his cell window day and night: 'I fled Kosovo and came to Germany without papers. They will deport me in a few weeks' time. I do not want to go back and fight in that dirty war'.

*

I volunteered to come in here because I have a DM6000 debt to pay off. The judge gave me three months, then I am debt-free. My children and grandchildren think I am touring Europe by car.

*

Embezzlement is my crime, but I turned myself in and I want to serve my two years and then leave Germany for good. It is no good being on the run. Also, the climate here is too cold for me - I love South East Asia. It is much better there - and the women are just so beautiful, just love them. I have got a woman who is waiting for my return.

*

I deal in secondhand goods and I was driving along the road and picked up a hitchhiker. A police patrol checked our alcohol level and papers - and found the hitchhiker was a wanted armed robber and drug dealer. I was also arrested because they linked me to him, just because I carried DM10 000 in my wallet. I always carry such large sums on me - I am a dealer in secondhand goods. I am not an accomplice. It is not fair.

*

I killed a man in a fight but it was a fair fight because he attacked me first. It was self-defence. He could have killed me. I was just faster with my knife. God, I am lucky to be alive.

*

I fuck little boys! Got a problem with that? Are you going to discriminate against me?

*

The police say I am a dealer and a pimp but they have got nothing on me. The pistol they found in my home belonged to a friend. He has already spoken to the police about that. I should be out in a couple of week's time.

And he was.

*

I am from Africa. Some European countries, like Italy, do not have strict residence controls. In Germany you need to be registered at a police station. When I left Italy on a visit to Germany, I did not have any papers on me. I live in Italy. I have a house there - these past six years. Now they want to deport me to Africa - but Italy is my home. I do not want to be dragged on a plane with a motorcycle helmet over my head or sticky tape plastered over my mouth. I do not want to die like those other two Africans who refused to leave Germany quietly.

* * *

Germany, generally speaking, is an orderly and well-regulated country - 'Ordnung muss sein!' (You need order). That is one of the reasons why this country is still functioning and is still rather prosperous. But the debt burden - debt finance is the prevailing dogma - will become

insurmountable in time, unless the introduction of the euro will fail to do its expected job and halve the value of the Deutschemmark. Meanwhile, individuals from all over the world still want to come to Germany and participate in personal wealth creation.

Naturally, there are those who blackmail the Germans by pulling out the Holocaust card. It is a profitable business because the Germans seemed to have gone from national socialism 60 years ago to national masochism. They love to feel guilty about what is alleged to have happened during World War II. But that is another chapter.

The German prison system is also orderly – nothing happens without an order, in my case, without an arrest warrant. Once a judge grants a public prosecutor his wish to have a person imprisoned for having committed some alleged crime, the process begins.

From an initial harrowing night spent in a police lock-up cell, the *Behandlung*. Do you recall the term *Sonderbehandlung* (special treatment)? We will come to that a little later, here it is treatment or processing which begins with a journey in a multi-cell van to the nearest prison, in my case, Mannheim Prison at Herzogenried just on the outskirts of Mannheim. There, still in shock at having spent a painful night in the police cell, the accused suspect is finger-printed, photographed and given his prisoner number. The prisoners' photograph is a permanent reminder of time spent behind bars. And, because all too often it is a terrible picture, the photograph becomes an ugly reminder at that.

From the *Behandlung* it is off to the *Kammer* where the prisoner's personal effects are stored, and where basic toiletry items, bedding and prison clothes are issued. All new prisoners are sent to the *Kammer* – but not the *Gaskammer*!

If the prison still holds a mix of remand and sentenced prisoners, the newcomer walks from the *Kammer* into the remand wing where he will be placed in a double or triple cell, but never in a single cell. The move is obvious. It takes about three weeks for the authorities to assess whether a prisoner has suicidal tendencies – and the Germans do not like prisoners dying on them. The separation of remand and sentenced prisoners is also strictly adhered to because the latter have much more freedom of movement than the remand prisoners – who are technically still innocent, though once behind bars the prosecution will ensure that something will stick.

A remand prisoner is usually held on the spurious legal reason of *Fluchtgefahr* (flight danger) and *Verdunklungsgefahr* (corruption and interference with witnesses and possible sources of evidence). It may make it more difficult for the prosecution to prepare a case against a suspect. Socially this has devastating effects on the person's social environment. The stigma of being in prison is enough to sway

employers, employees, colleagues, friends and loved ones to jump on to the prosecution's bandwagon. It is a real test of how mature and deep a friendship really is.

Once in his cell the prisoner can opt to retain his personal clothes or he may chose to wear prison clothes. This has the advantage that they are cleaned every week and a girlfriend or wife or mother does not have to collect them from the prisoner during visiting hours and take them home for washing.

Prison routine is simple: 6 a.m. wake-up call. The warden opens the cell door and collects any outgoing mail or any written applications made by a prisoner. Nothing functions in prison without this essential written request (Antrag). It was this bureaucratic instrument that further firmmed my belief that there were no gassings at Auschwitz Concentration Camp. How can a bureaucratic machinery, such as a prison administration, generate such a massive action – killing millions of people in homicidal gas chambers – without a single piece of written evidence? We are led to believe that the Germans are supposed to have destroyed the written record. Try to destroy the written record about a million people's existence! That is an impossibility.

Accompanying the warden on this early morning round is the Schänzer (cleaner). Usually there are two per floor. These fellows hand out the obligatory two envelopes and two sheets of writing paper, as well as a host of other items needed by a prisoner who wishes to effect something during his stay in prison. These prison Kapos are also there to hand out the meals – lunch at 11 a.m. and supper at 3 p.m. They are also responsible for keeping the place tidy, and they hand out to needy prisoners basic toilet items – shavers, toothpaste, toothbrush, soap and toilet paper. They also keep the community showers (Dusche) spotlessly clean. Germans just love to live in clean environs – never would they tolerate a dirty toilet!

Here we already have the key words in any Holocaust gassing story: *Sonderbehandlung*, *Dusche* and *Kammer*. All concentration camp prisoners were familiar, and came in contact, with these words in a literal sense. Knowing that prisons are notorious for generating evil gossip, the step to a creation of the Gaskammer is obvious, it having a real presence in any World War II concentration camp in the form of the delousing chambers.

All prisoner requests need to be in writing: for example, to visit the prison hospital, dentist, physiotherapist, chaplains or social workers. The Antrag is then processed, requiring a number of signatures. Likewise from a judge if the prisoner requests permission to have in his cell a radio, television set, typewriter, guitar etc.

Hospital care is basic and the doctors are caring. As 80% of inmates are foreigners and mostly drug-dependent, the hospital takes care of such

dependency by liberally handing out drug-substitution tablets. This softens the stark reality of living in a prison cell. I noticed that in one instance two young emaciated men, who were wasting away because of their drug habit, actually developed a healthy body after three months in the gym.

There is also a colour dot system on the door, which is Sonderbehandlung: yellow for special meals such as diabetics, green for vegetarians, red for Moslem food, blue if a prisoner is suicidal. A red bar indicates that the prisoner is to be isolated from other remand prisoners. At Mannheim it reached the absurd level where the fourth floor was sealed off, thereby isolating about 55 prisoners from the rest of the 200 remand prisoners. But the fourth floor soon developed a community life of its own – and the purpose of isolating individuals was defeated.

At 8 a.m. prisoners exercise in the courtyard (Hofgang). The fourth floor prisoners have Sonderhof! For those who feel like getting up at that time – it is not obligatory to participate in any kind of activity in prison – they will walk anti-clockwise for an hour. Most walk for about ten minutes, then sit down and play cards and smoke cigarettes. Others will sprint for a while, then they sit down on the lawn. Still others will briskly walk for the hour – which I did for seven months. It is about 4 km a day – not bad for someone who until then walked only when he had to and played no sport at all. Some prisoners play soccer on the small patch called a lawn and thereby offer the spectators a little amusement. Soaking up the spring, summer and autumn sun did not appeal to me. We had one fellow who made it a habit of baring his back to reveal what he had been doing in his prison cell after Hofgang – sitting at the window tanning himself – complete with bar imprints on his back!

There were also those who had isolation exercise. Watched over by two guards, individual prisoners judged to be dangerous for a number of reasons, would do their solitary thing for an hour. One young man, in particular, sprinted about like a deer – fit as a fiddle.

After Hofgang it is back into the cell, then off to the Dusche (shower) that most prisoners relished.

In contrast to prisons elsewhere in Europe and the world, there is no such thing as a dirty prison cell in German, generally speaking. Most prison cell toilets were clean – and prisoners took great pride in having clean toilet. Clean toilets help to assess whether a person has any degree of cultural awareness. Thursday and Friday mornings at 6 a.m. prisoners could ask for permission to clean their cells before Hofgang. Cell inspections ensured that cleanliness was a constant matter prisoners attended to. The prison was free of disease, though it was rumoured that foreign prisoners had introduced infections. There certainly was no typhoid epidemic to combat at Mannheim and thus there was no need to warn inmates, 'Eine Laus Dein Tod!'.

Dirty people object to showering. Bad luck for dirty people if they land in a German prison.

At 11 a.m. it is lunchtime, rather early but that is how it is. Food is served in your cell in stainless steel pots, and considering the Sonderbehandlung requirements, the kitchen does a splendid job feeding around 900 to 1000 prisoners at any one time. Those with a spoilt palate – and a healthy bank account – may, as did Steffi Graf's father while in Mannheim Prison, order food from outside into the prison. Did not Alan Bond do the same? The ordinary prisoner can spend up to DM300 per month once a fortnight in the prison supermarket and supplement his food intake with delicacies not offered by the prison kitchen. Unfortunately, the inflated prices hurt those prisoners who simply do not have any money to spend. Items favoured to supplement prison food are tobacco and cigarettes, Coca Cola and other soft drinks, chocolates and chips, tea and coffee, eggs, a variety of tinned and other preserved foodstuffs, and fresh fruit and vegetables, though often after the sentenced prisoners have finished their shopping, there is little of that left for the remand prisoners.

Anyone anticipating a prison stay is well advised to be free of any addictions: alcohol, drugs, cigarettes, coffee and sex, of course, though a heavy trade exists in girlie magazines. Ironically, those inclined to homosexual sex may apply for help from the prison hospital for condoms and related items, yet overt pornography is a prohibited substance in prison.

Generally prison life can resemble a boarding school, a stay in a cheap hotel, or life in the military, a nunnery or monastery.

Prison can also become a hothouse of tempers, usually a few days before the Thursday fortnightly shopping spree when the last cigarettes have been smoked and the last drop of coffee have been drunk. Smokers have scratched together their final reserves and tempers are short. Theft in prison is not unusual, though when a person is caught the internal justice system is swift and brutal. A prisoner, who transferred out of the remand wing into one of the three wings where the sentenced prisoners live, stole a tobacco pouch from his cellmate. For that his mate gave him a hefty knock on the head. He was also punished by the administration because he retaliated – a 1-month cell arrest which meant that he had to stay in his cell 24-hours-a-day.

For more serious offences against prison rules, the bunker cells soften up the toughest prisoner. If that does not quieten a prisoner, then there is the 'concrete injection', a sedative that pacifies and tames the most rugged individual without fail.

At 3 p.m. it is supper time – usually three to six slices of bread and three thin slices of cheese together with some jam, even some pieces of fruit. Then it is good night for 15 hours until the next day's wake-up call.

There are various activities that any prisoner can participate in which break up this rather lonely, long cell-time. There are, for example, internal cell-cell visiting times (Umschluß). On Saturday and Sundays after lunch it is possible to spend from 1 p.m. to 3 p.m. together with mates in one cell. During this social get-together, we drink coffee, enjoy cake, sing songs and play guitars, and end up playing card games, usually Mau-Mau.

Once a week (5–6.30 p.m.) there is a screening of a video, usually of the action variety involving Chinese actors – the video Schänzer is Chinese!

From 6.30 p.m. to 8 p.m. is the time to do some cooking in the small kitchen at the end of the corridor. Two stoves offer the opportunity, to those who delight in ethnic cooking, to get into it.

Besides these officially fixed functions, remand prisoners may also join the choir and Bible Group, learn German, attend a social re-orientation discussion group, participate in a gym training program and play team sports – football, tennis, volleyball and basketball. There is even a fish group that looks after about six aquariums situated in the basement of the prison and it helps to distract the prisoners from their own confinement.

On Sundays there is the 8 a.m. church service – the Protestant and Catholic services alternating on a weekly basis. Most prisoners attend every Sunday. Once the rumour spread that the Catholic priest was handing out tobacco at the end of his service. Naturally the church, situated on the fourth floor of the administration wing, was overflowing. Great disappointment flowed as well as the priest informed hopeful recipients of a tobacco handout that it had all been a rumour. But he does make available DM30 to needy prisoners. So, rumours (Gerüchte) are rife in this and other prisons. It was worse in the World War II concentration camps that also housed many political prisoners at a time of international hostility when truth is the first casualty. Rumours about mass extermination through gassings were widespread. But rumours abounded about other means of killing: for example, it has been recorded that the Germans killed their concentration inmates through electrocution or in steam chambers.

Prisoners, who are waiting to be sentenced, need not work, as is the case with sentenced prisoners. Yet many remand prisoners would dearly love to get out and do anything but sit in their cell all day and night.

Those that are lucky to get a job in one of the few prison workshops begin the day at 6.25 a.m. and end it after an 8-hour workday. Once off remand and sentenced, a prisoner has to work, 'Arbeit macht frei!'. Work permits prisoners to earn some money about DM200 per month (at about DM1,20 per hour), enough to secure your monthly shopping needs. The wages are deposited into a prisoner's post office savings account. A TV set and a radio-cassette player is permitted in the cell, and

most prisoners own such entertainment equipment. The cassette recorders require a seal because without it, it is possible for prisoners to take the small electric motor out and use it as a tattooing machine.

When I left the prison finally, workers were busy laying cables for a 30+ TV-radio service – anything to keep the prisoners quiet. After all, that is what the wardens want – peace and quiet. Prisoners, meanwhile, want to maximise their freedom within the confines of their cell environment.

Most German radio and TV entertainment is modelled on the USA's trivia-trash, infotainment at the lowest animalistic level. Sex and sex and sex seems to be the important content. Bread and circuses – and that, too, in prison!

The most important item for a new prisoner is pen and paper, stamps and envelopes. With these items the abrupt rupture from familiar surroundings is slowly re-established. Remand prisoners still have their letters censored, and divulging any details of the case in correspondence will lead to confiscation of letters, then perhaps even used as evidence against the prisoner – as was the case with me when a couple of letters I had written to Australia were read out in court during my trial on 8 November 1999.

Bullying within prison is usually swiftly suppressed, even the subtle art of victimisation. For example, the prison pecking order has the child molester/rapist, Kifi (Kinder ficker [child fucker]), on the lowest rung. If the victimisation disturbs the environment – and prison wardens want relative peaceful working conditions – then regulations are tightened and work is carried out according to the book. Like some immature students, prisoners need to be told when to stop inappropriate behaviour. Rules are tightened and the whole prison population suffers. That is the irony of prison life. It is possible to relax or tighten regulations – depending how smoothly things are running. Limits are set, and unlike some students in schools, prisoners accept this imposed discipline – or face the bunker cells. In fact, students who failed to learn self-discipline at school, often end up in prison, either in that physical prison or in the conceptual prison of their own minds. The popular catchcry at school and university for personal freedom – ‘I want to do my thing’ – rings hollow here. The vital question from this perspective is: freedom from what and freedom for what?

The German freedom song, especially its third verse, penned anonymously during the revolutionary era of 1780–1800, and distributed as a Flugblatlited (a flyer song) says it all:

Und sperrt man mich ein im finsternen Kerker,
Das alles ist ein vergebliches Werk,
Denn meine Gedanken zerreißen die Schranken
Und Mauern entzwei – die Gedanken sind frei!

(And if you incarcerate me in a dark prison,
that is all a waste of time

because my thoughts rip apart barriers
And walls – Thoughts are free!)

The free spirit in action is witnessed when the nightly cell telephone calls are made from cell window to cell window, from prison wing to prison wing – even around the corners. Loud shouts convey messages, usually in a foreign tongue, and well into the night. Sometimes it is idle chatter intermixed with obscenities, at other times it is a plaintiff lament. Regularly someone will cock-crow, and if there is a response, we have a farmyard turning into a jungle – the air fills with the most exotic sounds. If there is no response, the rooster will crow a couple of more times, then also go to bed. Morning cock-crows are never heard at Mannheim. Instead, we have Wotan's ravens and other birds – 'Amsel, Drossel, Fink und Star und die ganze Vogelschar' (quoting a popular German folk ditty) – salute the rising sun. Should the nightly clamour continue deep into the night, as it occasionally does, then a guard from outside in the yard will put a stop to it, or someone from another cell will threateningly shout, 'Halts Maul' (Shut your mouth). In some instances the noise then transfers to the inner cell doors from which it reverberates throughout the interior of the four-floor corridor structure of the prison wing. Exhaustion sets in about half-an-hour after commencement of the shouting and banging against the doors with metal objects – chairs and pots.

Then the prison falls eerily silent and one wonders what the world is coming to when suddenly it is already 5.30 a.m. and you get to your cell door before the warden opens it for that 6 a.m. morning call.

* * *

My best mate dobbed me in by turning Crown witness. I never thought he would do that to me. He has saved his own neck and the police gave him and his family a new identity – everything. It is not fair.

*

My partner stood by me during my first three months in prison. Then she turned against me – and got herself another man. She told the police that I was too keen on the yuppie lifestyle, enjoying my Merc. and BMW. She forgot to mention how for two years she enjoyed the high life I offered her: the trip to Monte Carlo for the Monaco Grand Prix – meeting Schumacher and dining on Kashogie's private yacht. That is all forgotten in just three months. How was I to know the transactions involving these Chase Manhattan Bank bonds were stolen 10 years ago and not shredded but recycled by those reputable gangsters. Respected dealers did not know they were worthless!

*

My wife and children stand by me because they know I did not embezzle that 10 000 000. They have been visiting me for over a year now. They know I am innocent. Truth and love sustain me. I can plead-bargain with them, that is what they have offered me.

They need a result so as to justify the spending of 1 000 000. of taxpayers' money on this case against me. To date I have not even received details of what I am supposed to have done wrong.

*

And Fredrick Töben, why are you in prison? What is your crime?

* * *

Saturday, 8 May 1999

German capitulation – the absurd first-time-ever historical unconditional surrender. The claims from former 'slave labourers' continues today on Daimler-Benz and Bosch. And the IG metal union movement is helping them.

9 a.m.: no Hofgang because of rain but I would not mind going. So from 9.30 a.m. to 10.30 a.m. constant banging on metal cell doors from all floors. The commotion outside bewilders – who is out of their cell and why am I still inside? The voices, the shouts, the cries for attention echo in a frenzy that suddenly stops for a moment, then continues.

There is a break for those who wish to take a shower. Thank God the Germans are a clean people.

After four weeks imprisonment I have begun to make the cell a little more homely. The various newspaper articles from Australia about my plight are now pleasant wallpaper. Christopher Steele sending me an early birthday card is delightful. The text invites me to 'rest your eyes on this beautiful scene, from the ugly confines of your prison cell, and LIVE!'. Indeed, it is a lake scene akin to looking at Milford Sound in New Zealand. Yes, that is natural beauty that now becomes even more precious in these dreary surrounds. Thank you, Christopher! He also included a year calendar from the state parliamentary member for Bragg, Graham Ingerson. I can now see the year at one glance.

I have now gone over to counting my time here in months rather than days or weeks.

Worked on my reply to Frau Weiß of the ministry in Stuttgart regarding their intentions of deporting me after I have served a sentence. I vehemently protest at such an unjust act.

11 a.m.: lunch – noodles and goulash but I did not eat the meat as last time it gave me a headache. Then Umschluß with Rudi. We sang songs while he played his guitar.

3-5 p.m.: resting. Then around 6.15 p.m. the car park telephone begins operating: two males have a conversation. At 8.30 p.m. there is another group of about six people using the car park telephone. All very sad. Better to have no-one outside because then the emotions remain calm.

Sunday, 9 May 1999

8 a.m.: church – the topic of ‘Truth and love’ fitted perfectly, but almost disagreed when Voltz said that truth cannot ‘wie ein Nasser Lappen um die Ohren geschlagen werden’ (be used as a wet rag and hit someone around the ears with it). What is needed is love, otherwise hatred arises. He then gave me a long stare – I took him on and outlasted him!

Hofgang with Andreas again – fine weather. Cong also walked a couple of rounds with us but then sat down. Others just soaked up the sun.

After lunch no Umschluß with the others. They have something else to do. OK, then, I can read the paper – the Chinese are protesting against NATO hitting their embassy in Belgrade. China now wants an end to the bombing and look for a political solution.

Just thinking – after my marriage breakdown and my job loss, prison is nothing!

10 p.m.: the shouting has begun again – the zoo is stirring, and nests are cleaned out. Throwing unwanted objects out the window is a habit that cannot be controlled, unless all windows are security-meshed. So, instead there is a toothless fellow who cleans up the mess early in the morning before Hofgang. We asked him why he was in there and he said he had robbed a service station. We laugh because that is nothing and certainly not a point-scoring offence in this place. Klaus II robbed a money transport with a bazooka – that has given him great standing in this place!

Monday, 10 May 1999

6 a.m.: linen change – Knoll and Mackert on duty – good fellows. As the door opens I am ready for that walk with my sheets and washbag to the trolley-crate on the corridor. Other fellows look bleary-eyed and are fumbling their way round, separating the pillowslip from the sheets and placing the personal washbag into another crate. Almost an hour later the new sheet issue is delivered. This is Hotel Mannheim! What efficiency. And clean sheets! Personal clothing is also quite acceptable though some remand prisoners will not accept prison clothes yet – not until they are sentenced. I do not mind wearing them.

Hofgang: Andreas from the fourth floor tells me of his being victimised for the fourth time. He is accused of having sexually abused a young girl – paedophile! How old was she? 14! Oh, boy, well, teachers just do not get into that kind of situation.

11.15 a.m.: lunch – mashed potatoes and Sauerkraut, vegies and a schnitzel, and an apple for desert. Horrible meal – even a slight taste and my headache begins, so down the toilet bowl, no complaining about food for me here. Devoured rather slowly that lovely apple – oh, how I yearn for fresh fruit.

1 p.m.: social worker, Frau Frei, arrives. Following up my complaint about the missing stamps that have not been placed on my file. Advises me about the Wednesday discussion group. Of course I will be in on it. It is the resocialisation group – I need to see the error of my ways, don't I?

5 p.m.: Umschluß – Leiber – until 8.15 p.m. with Rudi, Klaus II and Jörg. Guitar playing and singing, then talking and playing cards while drinking coffee and Coke, and eating cake.

Tuesday, 11 May 1999

9.30 a.m.: call Bock from Geiger's office; informed that Andreas Röhler is visiting tomorrow.

11 a.m.: advised that Ernie Edwards from Australian Embassy, Bonn, is waiting for me in the visitors' barracks. As before at our first meeting, we do not sit in the supervised room but rather in one of the six larger rooms in which a prisoner receives his lawyer. He is just passing by and decided to call in. This is possible because he does not need permission to visit me.

For the rest of the day I read the papers.

7–9 p.m.: Bible Group – the topic is 'The role of men' – very interesting views emerged.

By 10 p.m. in bed and sleeping.

Wednesday, 12 May 1999

6 a.m.: awake call - emerging from a sound sleepful night but had some strange dreams of past events and people, all freely mingling but recognisable – good stuff, soothing – as are the birds' songs at this moment, chirping away merrily.

I stand on my chair for a look out the window. It rained overnight. Outside in the courtyard puddles have formed on the barracks' roof – the small one leading to the hospital and three pairs of ducks splash around in them. A half-deflated soccer ball rests on the roof. I hear the cleaner scraping up the rubbish that the jailbirds threw out of their cell windows overnight. A train passes by and the car park beyond is rapidly filling with Daimler-Benz, sorry, DaimlerChrysler workers.

12.20–12.50 p.m.: Andreas Röhler here for a visit. What a courageous man, walking into prison when he is in danger of himself being arrested and thrown in. The most delightful moment comes when he spends the maximum of DM18 and purchases fruit for me. Oh, those fresh apples, those juicy oranges, those sweet pears, those firm bananas – and two chocolate bars. Later I slowly devour some of these goodies.

5 p.m.: video watching – a silly film about a man robbing a service station, then giving the money to his former girlfriend who shares it with her new fellow.

11 p.m.: it is on again, in the corridors and outside: violent shouting, cat and dog impersonations; calls of 'Halts Maul, andere wollen schlafen' (Shut your mouth, others want to sleep). A warden outside threatens to send noisemakers to the bunker – and a rash of whistling sweeps through the whole complex, and objects fly out the window. After 10 minutes, the shouts die and turn to conversation – and slowly the prison settles down to sleep.

Thursday, 13 May 1999

8 a.m.: church service conducted by a lady who is deputising for Pastor Kunzmann. The theme was 'Time'. Klaus Steiner read out his thoughts; Andreas, Rudi and Klaus played guitar, then Rudi, Klaus and Dieter presented 'Nim Dir Zeit'. Quite uplifting for the hour that I spend in church – but the stark reality of being locked up hits me as we return to our cells.

Noon–3 p.m.: Umschluß with Rudi. Played 'Mull of Kintyre' (E/A/H7) and 'Tom Dooley' (G/D7/D; not yet mastered) on his guitar.

3 p.m.: supper, then a little nap and some writing.

Friday, 14 May 1999

Nice dream about sleeping in my own bed

10 a.m.: Isin Ayhan brought into my cell because he is suicidal and his cellmate is showering. He was in court yesterday, fully shackled with hands behind back and ankles – and blue-light police armed escort. Crown witness wore a flak jacket. He claims he was forced to do the armed hold-up because his wife and two children faced violence had he not.

12.30 p.m.: mail – receive herbal tea from Australia; Goethe book from Werner Fischer (delightful reading for evening together with cup of tea and apple: love of truth revealed in search for good in people).

Saturday, 15 May 1999

Another delightful dream-filled night.

Noon–3 p.m.: with Rudi and playing guitar.

Sunday 16 May 1999

A funny dream about flying machine competition – woke up laughing.

7 a.m.: news – Turkey has stripped a woman parliamentarian of her citizenship because she dared wear a scarf while in parliament. This is an offence against the Turkish law that separates religion and politics. She is on a racial hatred charge.

9.30–10.30 a.m.: Hofgang with Andreas, who is the only one to keep up with my brisk walking pace.

After lunch, Umschluß with Rudi, Klaus and Dieter – a jolly time watching TV and playing guitar. Imagine me playing a guitar!

Evening – plaintiff cries from below, including screeching, and the usual noises.

Monday, 17 May 1999

Good rest and a funny dream about Gerard Henderson. He had been invited to give an address about his dislikes of me. He stutters, then fades.

7 a.m.: reading about the German 2+4 Treaty between itself and the Allies wherein German sovereignty is eliminated. The Allies still control Germany through controlling education and the media.

5–8 p.m.: Umschluß – Rudi and the two Klausens but no Dieter because of Andreas complaining about Eric and his victimisation on the fourth floor, so Geiger tightens up discipline.

Great consternation for some – Isin Ayhan received 8 years jail. He is shattered especially because he was advised by his lawyer to plead guilty and the judge would give him about 5 years.

Tuesday, 18 May 1999

7 a.m.: collect packet from Kammer. More tea and crisp bread from Australia and vitamin tablets. The cost of these is deducted from my permissible fortnightly spending amount of DM150. Why? Other prisoners would be disadvantaged were I not to have the cost of these tablets deducted. I cannot follow this logic. Gleichmacherei (equality) – yet who wants my poor legs?

7.30 a.m.: cup of delightful lemon tea and half-a-dozen Rye Vita slices – yum, yum, yum.

8 a.m.: Hofgang with Andreas, and the Kriegsrat (war council) meeting as well – Jörg, Tommy, Klaus I, Klaus II, Rudi and Eric. They bare, thrashing out who said what to Geiger – confidential information – just like boarding school. This has nothing to do with me – how lucky!

10.30 a.m.: off to Revier about my legs. An Afro-American there who had a fight on one of the USA Defence Force bases, and GP8, the German police base adjoining, arrested him. His girlfriend is employed on the base. Another new elderly fellow also arrived last night. He tells me, 'Everything would have been fine had I not permitted them (his daughter and friend) to sleep in the house together'. He is talking too much – but I understand and advise him to hold his tongue just a little. Introduce myself to Kühnle – the tall, fit fellow who is rumoured to be deeply involved with the Mafia.

4.30 p.m.: mail – letters from Stäglich, Meyer, Serge, Dr John and Rako.

No Bible Group and so in the cell from 3 p.m. until morning – that is good because it gives me time to reflect again on what is my crime, according to Klein!

Wednesday, 19 May 1999

2.30 a.m.: demolition of a cell above me, 'Ich will hier raus' (I want to get out of here). Then a shuffle of individuals, wardens I assume, and silence.

8 a.m.: nice spring weather. I, too, want to get out of here.

After lunch read *Der Spiegel* and the Ignatz Bubis interview. Bubis wants the reparations to last until 2030. What a source of income for this group of people. Pity those individual Jews who will never see a cent from the loot because they refuse to accept such payments or they do not belong to the in-group of recipients.

5 p.m.: cooking.

Walked about until 6.30 p.m. Talked with Dieter and Isin Ayhan whose lawyer had suggested four years, public prosecutor six years and so he pleaded guilty and thought the judge would give him five years. Instead, it is now eight years – and no appeal because he pleaded guilty. Talked with two Romanians who have come to Germany without proper documentation. One is still here after six months although his sentence was for four. The other has one month to go – and so both are held and will most likely be released at the same time. One tells me that he will be sent home, but he will return immediately because only a few months of work will enable him to feed his family for a year back in Romania. Dieter is barred from participating – not even allowed to TV room and watch a silly video featuring Dan Akroyd.

8.20 p.m.: back in room and good night.

Thursday, 20 May 1999

War crimes trial in Stuttgart – Majdanek, 'Wo Du Wollte' day.

Hofgang – Andreas breathes easy because Eric was wrong, that the former did not write the letter to Geiger. Rudi prepared to plead guilty and display 'sorry' attitude all for the sake of getting out of prison. Sonderhof (isolation exercise yard): see Isin there with two wardens.

Back inside: still traffic of convicted prisoners through our remand wing because at the end of it is the supermarket, and every second week it is shopping time. Thursday is the remand wing's turn, but sometimes things do not run to schedule, as is the case today.

I look down and there are two female wardens who are quite definitely attracting the attention of most prisoners – without doing anything at all. Their professional poker faces still arouse attention. This is a case of sexual harassment, is it not?

Above me on the fourth floor Kühnle is drinking tea out of a glass – I toast to that, pretending it is wine. Klaus II is munching an apple and Klaus I is strumming on his guitar. Klaus I has been here for a year and still there is no formal indictment. His firm, Topware, made the CD that contained all German telephone numbers. Design in Poland, typing in China and manufacture in Germany. What an enterprise – now the other partners have fallen out with him just because some DM1 000 000 that went missing. He refuses to admit guilt and he refuses to deal with the public prosecutor. Talk about which German state is easier on criminals – the further north you go, the easier it is, so they say. Rudi says he has got a good chance that after sentencing on 10 June, he will go straight into ‘offener Vollzug’ (limited restricted prison). He says he cannot take the pettiness in this place anymore, the shit about Becker and Walker.

The ‘boarding school atmosphere’ is bubbling. The Gipsy cleaner on the first floor is off to court – may be released immediately.

10.15 a.m.: Warden Mackert arrives and asks me, ‘Did you shower?’. ‘Yes’. Then shuts my door and the brush with morning liberty is at an end. I enjoy this milling about after Hofgang. Each person here has a story to tell. Each one feels just like I do – terrible. Each one, like I, has one wish only – get out.

11.15 a.m.: meal – lettuce with vinegar, wish it were lemon juice, noodles and small vegetarian ‘meat’ balls. Delightful. Half-an-hour later the stainless steel pots are collected and I am with myself for a rest until 3 p.m.

4 p.m.: shopping. We wait in the wooden stairs – five at a time – to be checked out with beepers for any hidden objects. Nothing. Then into the supermarket which is the width of the remand wing. I purchase my usual chocolate, fruit and vegetables. By 4.30 p.m. it is all over – carrying the goodies back to my cell in my washbag.

5 p.m.: Kunzmann is ill but Kratzert there – as we move from our wing to the fourth floor administration wing a couple of fellows disappear into other wings where they ought not be. We have a slightly depleted group but that does not bother us. We are guided through our singing by someone who sets us a good example – all of us sing lustily. What therapy!

On our return, we adjourn to Rudi’s cell with Klaus and watch the TV news – Götz received 10 years for the Majdanek killing of Jews but because he already spent 15 years in a Soviet prison, he is not sent to prison by the Stuttgart court. The judges should be ashamed of themselves for having let this case proceed to a hearing.

Friday, 21 May 1999

Had a good night’s rest but a silly dream about surfing on a chair then blending into a car.

Hofgang: Andreas preparing himself for a transfer to another wing – his daughter visited him yesterday. Sat with Cong on chess stools, pretending we are having Turkish coffee. First time I did not walk the full hour.

9.45 a.m.: Mackert brings me a letter from prosecutor Klein which lists the items confiscated by him upon my arrest.

Mail – lots: Hank R., Maureen, Ken, Adam, Olga, Michael, Jens, Gerd, Robert and Debbie.

5–8 p.m.: Umschluß – a prisoner tells me he was at Bruchsal and had a cell next to Günter Deckert, his former high school teacher – a very good teacher. Then into Rudi's cell with Klaus I. We play and sing 'Die Gedanken sind frei' because I have learned the chords of this song (A/E/D).

Saturday, 22 May 1999

Dream about my former wife and my being a good boy; not asking too many questions, just being a good, silent boy!

Before Hofgang I stand on the chair for a view out the window. Across the prison courtyard and over the barbed wire wall, I see the large Mercedes star and the large carpark now empty. The trees are in full bloom, the birds are merrily chirping and the pigeons are chortling contentedly. It is overcast and the small courtyard lawn area has been cut and smells fresh. Hey, man, what am I doing here? What is my crime?

After Hofgang Dieter gives me his radio – classical music at last, after this terrible noise from SWR-3.

Shower – lunch rather loose today. Leiber has control without showing it.

Umschluß with Rudi and we talk about world finance, and how he was sucked into the game that cost him his freedom, but involved the Chase Manhattan Bank and the Mafia – and cost poor pensioners their life savings. I suggest he ought to set up a claims conference and do it legally, as the Jewish organisations are doing it. NATO's hits on Yugoslavia have been unsuccessful.

Back in my own room, a thought: Klein, Burk and Mohr are acting out of weakness, not strength – their first names are Titanic.

Sunday, 23 May 1999

More silly dreams about the past – back at Goroke and the centenary of education; Duncan telling me he did the drawing for the front cover of the book that I put together. He initialled the drawing so it is not denied! Why should this be significant 14 years after the event? The brain is really just like a video, we can play forward and back but only in our mind, not in actual fact.

8 a.m.: church – Klaus I gives me a much-needed stamp so that a letter can be sent off by tomorrow morning's mail.

Voting for 'Untersuchungshaft Sprecher' (speaker for remand prisoners): 234 eligible, 183 cast: 123 Pietro de Simeon, 34 Rudi Bruns, 25 Andreas Becker. At Hofgang I congratulated Rudi and Andreas on their success.

Umschluß – wined and dined with Rudi in style, then played guitar and sang. Coke, grapefruit with honey, chocolate and a cigar! At this moment I could be anywhere.

Johannes Rau is the new German president – should I write to him? He says that he is a patriot, not a nationalist because they hate others. The latter comment is a nonsense but, still, he has dared to mention patriotism.

Monday, 24 May 1999

Dream about my Marryatville High School teaching days.

Church – Hoffmann playing organ.

After lunch Umschluß with Rudi until 3 p.m. – practicing (A/E/H7) then Schlemmer time – coffee, chocolate etc.

Tuesday, 25 May 1999

Dream: climbing Mt Arapiles.

Hospital: weight down to 84 kg – that is good.

7–9 p.m.: Bible Group – good discussion of Matthew 11 on the truth of Christ's teachings. Seems it is now my job to carry the tea cups to our third floor cleaner afterwards – and share any of the left-over biscuits.

Wednesday, 26 May 1999

Dream: Uluru and travelling into outback Australia – oh, lovely meeting with woman full of vitality.

After lunch off to visitors' barracks for Eric Rössler – yes, he has got Deckert's 'Brother' typewriter in the Kammer. I should get it soon. Eric says last Monday 300 people marched through Bruchsal in support of Deckert.

5–8 p.m.: Umschluß with Klaus I, Rudi and Dieter – latter thinks he could be out in about three weeks.

After received some mail: Judge Burk permits me to have a guitar, a radio and a TV set. Two cards from Tasmania – now lots of them, Kneifel.

Spy case against Australians begins in Yugoslavia.

Bayern München lost against Manchester United in the final minutes of the game.

Thursday, 27 May 1999

Wotan's ravens talkative this morning before 6 a.m.

International War Crimes Tribunal at Den Haag – that which the USA set up with \$1 billion – against Milosovich – has signed arrest warrant. How can he stop this action now? A repeat of Hitler's predicament – unconditional surrender! The IWCT continues to 'legitimise' the New World Order.

On the radio there is a program about market democratic reality – the end of history, welcome consumer society.

8 a.m.: Hofgang in small one because of the Russian prisoners using the sentenced prisoners' mail service.

Off to Geiger's office to make call to Bock who is to advise Herr Taubner in Köln that I am permitted to receive a guitar.

Mail – letter from Lila, Tony and David.

5 p.m.: choir practise with 15 of us – good.

6.30–8 p.m.: Umschluß much easier now that I, too, have a lock on my door, thus making it unnecessary for a warden to unlock my door.

Friday, 28 May 1999

Cannot recall the dream, but it was again soothing.

90 years Wagner Society in Kassel.

In evening listening to music, then an item about crosses being removed at Auschwitz – but confusing because talking about Auschwitz–Birkenau where there are no crosses.

Saturday, 29 May 1999

Dreamt about my old school Edenhope, then bus driving there.

Noon–3 p.m.: Umschluß with Rudi – watched Steffi Graf move up in tennis. Fire in Salzburg tunnel.

12 and 4 years for Australians sentenced by Belgrade military court for spying.

10 p.m.: shave and off to bed – whistling and some shouting but only for a few minutes, then the whole complex falls silent. Rare!

Sunday, 30 May 1999

8 a.m.: Church service and the choir performs, but Hoffmann is too fast in his conducting – 'Bleibet Hier' and 'Meine Zeit'.

Monday, 31 May 1999

5–8 p.m.: Umschluß with Rudi – his conflict with Klaus II over the bookshelf has been settled.

Tuesday, 1 June 1999

7 a.m.: Kammer – collect typewriter

8 a.m.: before Hofgang a quick drink with Rudi, Klaus I and II, Dieter and Jörg. Then the gossip shop walk in the yard. Andreas received two years and will be out after one year, and will be soon transferred to another prison.

Typing out material for Bock tomorrow. Next week, on the 9th, Edwards is coming.

7 p.m.: Bible Group – but collected at 7.30 p.m. Good discussion about Christ's words: 'If you are not with me, you are against me'.

Rudi gives me three pieces of fruit because he is off on his week's odyssey to the court on the 10th.

Wednesday, 2 June 1999

Happy birthday to me – Klaus I and II, Dieter and Jörg – my shout: a Coke for each and a cigar from Dieter.

Hofgang: slipped away from going to the third floor and off to the ground floor back into my first cell where I share cake with Andreas. He is quite cheerful, glad his two years on-the-run are over. He will plead guilty and then be out within 18 months.

10 a.m.: Bock visit. OK.

5–6.30 p.m.: cooking, talk to Dieter through door. He is still grounded from all activities.

6.30–8.15 p.m.: TV-video – 'From Dawn to Dusk', a stupid film about vampires.

Thursday, 3 June 1999

Dreamt about a snake, from last night's film – good outcome.

8 a.m.: Church service cancelled – why?

9.30–10.30 a.m.: Hofgang with Andreas – he is still fit and so sprints about.

Rudi gone and so did not have Umschluß with anyone – practised guitar.

On this day an article by Claire Harvey is published in *The Australian*. It possibly has some significance for my situation (Appendix 19).

Friday, 4 June 1999

Dream-filled night but cannot recall any in detail. Woke up and thought it was 9.40 but it was 5.50 – confused and tired, do not feel like shaving – and I do not.

8 a.m.: Hofgang – after last night's rain fresh and dry enough for a brisk walk – now in the small courtyard. Geiger says it is so that we get to know one another.

After supper at 3 p.m., play guitar.

On the radio an item about Tianenmen Square, and parallels drawn with the Holocaust. Students wanted a dialogue (yes, and so do I because that is the essence of a democracy in the Western sense) – freedom of press – reduce party dictatorship – brutal reaction to the students provokes a reaction – hunger strike – loss of face – break monopoly of party dictatorship, but then lots of fear if the system were to break down. Reforms needed – about 3 000 000 to 4 000 000 unemployed and 9 000 000 per annum new on the market, and 80 000 000 to 100 000 000 moving into cities looking for something to do.

Saturday, 5 June 1999

Strange dream about my past family life – dialogue was there in dream, just the opposite to what really happened.

Umschluß – with KI, KII, Dieter and Jörg.

Sunday, 6 June 1999

Dreamt about a plane crash – and old DC6 – from Rhodesian experience?

Church service OK.

Hofgang – with Cong, despite raining outside, really enjoyable to be walking in the rain.

Program about Maria Callas.

Today I typed my first letter to Australia from prison (Appendix 20).

Monday, 7 June 1999

Dream of David Irving in library supervising a student, I am there and Udo Walendy as well – the student looks like Jürgen Graf.

8 a.m.: Hofgang with Andreas – stricter security, only two footballers out. The Russian and the old crazy horse – the old fellow who when young must have been a good footballer – whose current antics merely make him look like a fool trying to keep up with the younger and far stronger players.

A fellow who resembles an older version of my son is still alone – moping. Afterwards at Geiger's office he is there too and tells me his story and shows photos of his two children that he took to Romania. His ex-wife reported him to the police and he was arrested at the airport. Kühnle also there: says his grandfather knew Hitler personally.

Mail – Klein has withheld a letter from Graf, to be used as evidence against me! Wonder what it is about.

After One Month

5-8 p.m.: Umschluß - Dieter locked up, KII and Jörg at the Fish Group, so KI and I play guitar and sip coffee etc.

8.30 p.m.: talking with Cong on the floor below through the window.

10.30 p.m.: completed a letter to David Irving (Appendix 21) then listening to lovely music. I could be back home - how nice it would be to now share this moment with a woman and a glass of wine. To be in prison delights not a fragile soul - but that is my lot for now.

Chapter 11



After Two Months

**For the record: German justice – a closed court hearing;
like the sinking *Titanic*, leaks information to a biased media**

If one applies a long-term perspective to the subject matter of the Nazi-Jewish Holocaust then in the light of Section 130 of the German Criminal Code, an analogy between it and the *Titanic* is apt. Public prosecutors who cannot excel as upholders of more demanding aspects of jurisprudence, find themselves in difficulties. Their dream-run of successfully hunting ‘Nazis under every bed’ is nearing its end ... and to re-think and adapt to a world where thought criminals are treated as sane, pioneering dissenters, becomes a nightmare for them. Self-confessed Nazi hunters suddenly become unemployable because they lack the intelligence to understand the complexity of human nature where the simple left-right political perspectives do not apply. It is so easy to convict persons by applying the catch-all Section 130 where buzz words such as ‘Holocaust denier’, ‘hate-speak’, ‘incitement to racial hatred’ etc. are used to net dissenters. The Mannheim public prosecutor’s obsession is such that he has a swastika displayed in his room – ‘Verboten’ anywhere else in Germany but in Hans-Heiko Klein’s office. That someone can research the Holocaust without hate, without denying basic historical facts, does not make sense to someone with a deeply-rooted authoritarian, rigid, unimaginative mind. Anyone who investigates the Holocaust must according to Klein, be a raving Nazi, a ‘geistiger Brandstifter’. The search for truth in history is beyond comprehension for the likes of Klein.

Adelaide Institute Associate, David Brockschmidt, put it succinctly in *The 7.30 Report* on ABC-TV on 20 April 1999:

We have been accused, and still are being accused of being Holocaust deniers. Now that is absolutely ridiculous – we’re not. Denying the Nazi-Jewish Holocaust, like denying the Bolshevik-Jewish Holocaust, the Marxist Holocaust or any holocaust, is like saying the Earth is flat and the Moon is made of green cheese. Of course we don’t.

On 3 May 1999 at the closed court hearing before Judge Burk, public prosecutor Klein said:

Das Leugnen der Massenverbrechen an den Juden während der Nazizeit ist eine historische unumstößliche feststehende Tatsache, unterfällt mithin nicht der vom Beschuldigten behaupteten Wissenschafts- und Meinungsfreiheit.

(Denying the massive criminal action against the Jews during the Nazi era is an historically immutable fact, therefore is not subject to the accused's assertion it is a subject for scientific research and free expression).

Hence the historical fact of Jewish persecution by the National Socialists during World War II has been excised from normal historical debate. A maximum jail term of 5 years awaits those persons who are courageous enough to demand that the truth about this period of German history be illuminated. After all, the allegation is a terrible one: during World War II Germans systematically exterminated European Jewry in homicidal gas chambers, in particular, at Auschwitz Concentration Camp.

That a legal ban on an open discussion is in fact anti-Semitic becomes obvious when it is realised that the ban implies Jews have something to hide from the world. The problem facing anyone with an ounce of intellectual integrity and moral courage is this: 'What did the murder weapon look like and how did it work?'. To this day the murder weapon remains shrouded in mystery-mongering. Why? What is the purpose of concealing the murder weapon from the world?

Instead, persons such as public prosecutor Klein can only launch massive public defamation campaigns against those who want to know more about the murder weapon. Any normal, thinking person with a critical sense of justice will want to look at the murder weapon. To date no public prosecutor, least of all Klein, has asked for a report about the alleged murder weapon – though 'The Leuchter Report' and 'The Rudolf Report' are such definitive reports that discount the homicidal gas chamber allegation as a gigantic hoax. Worse still, Klein knows about these reports. Instead of absorbing this new information, Klein persecutes their authors through prosecution! How Klein will react to Dr Joel Hayward's thesis I await with interest.

Until then German public prosecutors and judges have taken it upon themselves to stifle open debate about the murder weapon. Anyone who fails to adhere to the orthodox view, as defined by Klein et al. is branded a heretic and condemned to prison. Klein does not rest there. Surreptitiously he agitates behind the scenes by leaking information to a biased media. On 5 May 1999, two days after my second, enlarged, arrest warrant came into effect, the *Rhein-Neckar-Zeitung* in Heidelberg published seven paragraphs headed 'Auschwitz denier remains in prison'. Set out to prime public opinion against me, it is subjectively written to the point of defaming me. It uses the catch-all phrases, 'abstruse theories', 'extreme right-wing', 'denial of mass murder of Jews', 'existence of gas chambers disputed and denied' and 'stubborn Holocaust denier'. Had these phrases been placed in quotation marks,

then some form of journalistic objectivity would have been retained. The newspaper certainly did not give me a right of reply. Instead, it places Adelaide Institute and historian in quotation marks. The latter word also worried Klein during the closed court hearing. 'You are not an historian' he threw at me with a sneer. I never claimed to be an historian, I advised him, then added that he, unfortunately, was not an independent thinker.

On 26 May 1999 I wrote to the Heidelberg-based newspaper in the spirit of the time-honoured British natural justice principle of which those preparing the case against me know little (Appendix 22). But even in Australia there are individuals who scoff at affording anyone a right of reply. In *The 7.30 Report* mentioned above, a member of a Jewish-funded Zionist organisation claims:

Frederick Toben is not an historian, not a scientist, is not an engineer. If I, for example, let's say I studied science at school and I decided, 'You know what? I want to be a scientist, I'm going to establish the Melbourne Institute for Scientific Research'. I would put on an Internet site and I would say, 'You know, the world isn't round, it's flat'. Would people take me seriously? Would they even consider my issues and would they give me the time of day? Of course they wouldn't. The same should apply to Fredrick Toben.

This person, of course, knows quite well that he is free to do anything he likes on the Internet, but whether his work will be taken seriously, is another matter. Adelaide Institute's work is being taken seriously. That is the problem and that is why I am spending my second month here in Mannheim Prison. Were we outright nutters, crazies or hard-core porno suppliers, then we would perhaps receive a German government subsidy! I would still be enjoying my freedom – to go shopping.

Why does this critic of our work not begin his own institute and offer the world something to think about? Unfortunately he cannot call himself the Melbourne, Sydney or Australia Institute because these names have all been usurped by other organisations. It is befitting that we call ourselves Adelaide Institute because the state of South Australia has, since its foundation, been known as the 'state of dissent'. I have always worried about all sorts of things – that is the philosophical legacy – and the hallmark of an active mind is critical thinking which aims to clarify and construct rather than to destruct.

Our critic defines our work as, 'Holocaust denial is about the rehabilitation of Nazism. It pursues a political agenda, it is a racist agenda. For Australia it means a white supremacist agenda' (*The 7.30 Report*). Let us just recall that those who label others as 'racist' have just lost an argument with someone who opposes multiculturalism. This labelling indicates to me that the fellow has a conceptual problem. Like Klein, he fears what we have to say. Instead of opening his mind to our arguments, he responds by developing his smear-tactics.

David Brockschmidt clarifies this in his comment to *The 7.30 Report*:

Truth is always inconvenient and one of our jobs is to divide the historical facts of history from the hysterical facts of war propaganda ... We have a right to know, we have a right to research and we have a right to publish that so everyone has a chance to see what the archives really hold, and I think establishment governments and political and religious organisations fear this very much.

John Bennett, president of the Australian Civil Liberties Union, reinforces this by pointing *The 7.30 Report* to the importance of the free speech principle:

I think it's a very important free speech issue. I think people should be able to express their views in relation to history. After all, history's been constantly revised. The official figures for Auschwitz have been reduced from four million to just over one million and that sort of revision would not be possible if we didn't have freedom of speech.

Obviously to public prosecutor Klein there is no Holocaust controversy because all the facts have been placed on the table. Not so, says a report in *Der Spiegel*, the German weekly magazine. In a June 1999 article 'Holocaust – Die Augen fest zugemacht' (Holocaust – Eyes kept tightly shut) it is stated that the Deutsche Bank dealt with the National Socialist government. So what? Even Germany's leading Jewish leader, Ignatz Bubis, says that is nothing new because one should ask who did not deal with the Nazis? At one time or other the list of contacts would read like a world 'Who's Who'.

In a huge warehouse near Frankfurt-am-Main there are stored tonnes of Deutsche Bank files. Professor Manfred Pohl, who is currently looking through this haul, has convinced the Deutsche Bank spokesperson, Rolf Breuer, that the bank carry out its 'ethical-moral responsibility' and permit historians to sift through these files.

This is exactly one of our driving principles at Adelaide Institute – it is our moral duty to seek the truth because we have an immoral situation where lies prevail. What have these bank documents yielded to date? It is difficult to take the following seriously but *Der Spiegel* reports, 'Ein halbes Jahr später wurde W Riedel & Sohn Geschichte, aufbewahrt in Auschwitz Lagerakten. In seinem Arbeitsnachweis vom 2. März 1943 notiert er 'Fussboden betonierte in Gaskammer'. *Der Spiegel* was once a serious news magazine which featured reliable information. This item, however, is just too ridiculous. Is this all there is as proof or that massive chemical slaughterhouses were constructed? What other scanty evidence is there to hand? No wonder the magazine is now rapidly losing ground to the newcomer *Focus*. I wrote to *Der Spiegel* on 23 May (Appendix 23).

Here we have a 'live' Auschwitz issue which, to Klein, should not be an issue at all because matters about the homicidal gas chambers at

Auschwitz are already set in concrete. What kind of mindset, I ask myself, is it that wields state powers of repression, and exercises mind-control over dissenters? The debate is still raging – but not in Germany. Klein is a mental rapist whose self-appointed task is to bring Holocaust revisionists in to line, something he relishes. Günter Deckert and Udo Walendy can attest to the viciousness with which some public prosecutors and judges pursue dissenters. I can now also speak from personal experience – I did not listen to those who warned me to stay clear of people like Klein. And all I wanted was to discuss the issue with all parties concerned.

The Kosovo war and its tragic refugee problem, among other things, the issuing of an arrest warrant by the The Hague War Crimes Tribunal against Yugoslav President Milosovich, and the trial of two Australian aid workers in Belgrade on charges of spying – the latter two on 27 May 1999 – bring home the message loud and clear: historical matters are never closed to a revision. Whenever new facts emerge, the historical perspective may change. The fact that the USA has funded The Hague War Crimes Tribunal to the tune of over \$1 billion gives rise for concern. Just as the information from former UNSCOM member Ritter how the UN's action against Iraq became a CIA operation has Saddam Hussein laughing. Where is the will to settle disputes in such cases? Historians will now worry, disagree and offer differing interpretations on what is going on in this undeclared Balkan war.

History is constantly subjected to revision. Kim Heitman, of Electronics Frontier Australia, justifiably opposes any sort of censorship of the Internet. In *The 7.30 Report* he states:

People should be free to express opinions, even if they are unconventional opinions or even if they're plainly wrong, and the beauty of the Internet is that everybody can be a publisher of their own opinion. So, in conventional media it's very difficult for somebody who disagrees with an opinion to have an equal right of reply and redress whereas the Internet – this is simple and easy.

About my arrest in Germany he says:

It is not beyond the realms of possibility that this is partly a publicity exercise. However, he has generated an important principle, that is that if a person publishes on the Internet in Australia, should they have to answer to another government for it.

Heitman does not stress that the Internet offers us an escape from the court historians who serve up their historical interpretations laced with lies, ignorance and a dose of cowardice, all wrapped up in politically correct terms. The Internet liberates us from traditional conceptual prisons and throws us into a maturing mind-expanding universe where an individual's moral worth receives its ultimate acclaim. That my arrest

was not a publicity stunt is evident from my attempting to establish dialogue with all parties involved in the Nazi-Jewish Holocaust. Only in this way will we clarify issues that to date are shrouded in mystery.

Interestingly, Klein knows the revisionist thesis, and so he is not ignorant of the facts. This makes him all the more an abuser of state power who personally delights in persecuting through legal prosecution anyone who refuses to submit to his dogma.

Klein therefore does not act from strength but rather from weakness and moral cowardice. A person who is secure in his field will tolerate intellectual dissent – Klein does not. He attempts to force a whole nation to conform to an orthodox view of the Nazi-Jewish Holocaust without permitting dissent. That is like the East German Marxist ideologues all over again, or what the Soviet Union abandoned in 1989 when its ideology disintegrated and caused the Union to fall apart. Were Klein honest, then he would claim that Germany is not a democratic country, where people are imprisoned for committing thought crimes. He may not possess the intelligence to understand the more subtle points of the Holocaust debate, but he does pride himself in being Germany's no. 1 Nazi hunter. Yet, when he meets someone like myself who wishes to engage him in an objective discussion of the disputed historical facts, he can only react like any totalitarian mind can – send me to prison, leak details to a submissive press, and label me 'extreme right-wing' and a 'Holocaust denier'. That I am neither disturbs him, and he can then only claim the whole topic is off-limits. In this way he uses his state powers to retain a legally, court-developed interpretation of an historical event – the Holocaust dogma, a new religious belief. Klein personally persecutes 'heretics' – to hell with an open debate; to hell with any pretence of being democratic; to hell with any form of revision of the topic as new information comes to hand; to hell with any free-thinker who dares question whether Germans systematically exterminated European Jewry in homicidal gas chambers at Auschwitz Concentration Camp.

The Klein stance is anti-intellectual and highly immoral. Why? Because the search for the truth in history – in any field of human endeavour – is a moral virtue. Telling lies, or lying through omission or silence, is immoral. Yet, in Germany, if you tell the truth in court about the Auschwitz story, you will be seriously punished. You are imprisoned for telling the truth! The terrible allegation levelled against the Germans about having systematically exterminated European Jewry in homicidal gas chambers cannot be investigated. It is a matter of blind belief – do not ask for details of how technically it was possible to gas millions of people in these chemical slaughterhouses! How on earth did the Germans do it? Imagine, Adelaide's population of over 1 000 000 people being herded into the homicidal gas chambers over a period of 18 months – and there remains no document, no physical detail, no initiating order. Think on these things.

My attitude on this challenge, the final intellectual adventure of the 20th century and the first of the 21st century, is summed up in Martin Luther's words:

Stößen können sie, fallen können sie nicht; Schlagen können sie, zwingen können sie nich. Matern können sie, ausrotten können sie nicht; Verbrennen, Ertränken und Aufhängen können sie; Zum Schweigen bringen, das können sie nicht.

When the English novelist and playwright Charles Morgan was imprisoned by the Germans in Holland during World War I, he considered this as 'time-out'. Likewise for me – I will be back!

* * *

Tuesday, 8 June 1999

Dream-filled night – something about the morphology of unnecessary fear!? Cannot recall the details.

Raining and so no Hofgang and no shower. Reading Section 130 – I do not think this applies to me. I am not a hater and I am not too extreme right-wing. I would like to know what that is.

2 p.m.: off to accounts department on second floor, administration wing. Received a \$100 cheque from Knous – how nice. It was just addressed to me care of the Postsparkbank Karlsruhe – and found me here in prison.

7 p.m.: Bible Group cancelled – devastating for those who looked forward to meet and say hello to others. But that is what you have to become accustomed to – expect the worst and just hope for the best.

Wednesday, 9 June 1999

Dream-filled night but cannot recall any – wonder why?

1 p.m.: visitor from the Australian Embassy – Lucinda Meagher. Again newspapers and *The Bulletin* – much appreciated. Says she will try to do something about diet. Read something about South Australian Warren Bund in jail for fraud involving some scam from Nigeria. Is this the fellow who blocked the screening of our videos on Adelaide's community television station ACE-TV?

5–8 p.m.: Umschluß – Mackert angry because it is against the rules that I slip into a cell from my northern side to the southern side of the wing. Tells me in no uncertain terms that tomorrow I move from cell 1334 to 1313. It appears no-one wished to have this cell because of the number 13. That is good luck for me.

Thursday, 10 June 1999

6 a.m.: awake and ready to transfer to cell 1313. New instructions, Geiger does not like too much on wall.

After Hofgang to hospital and Dr Kilian for Knäckebröt. Then from noon to 1.30 p.m. waiting to get back to the remand wing. Then it took another

20 minutes to get to the visitors' barracks where Bock has been waiting for half-an-hour. He had to leave by 2 p.m. so I had 10 minutes with him. Brought good material from Mark Weber, Röhler, Geoff and Tony. Perhaps get Horst Mahler involved in my case.

Friday, 11 June 1999

For the first time in six weeks I hear Wotan's ravens again, talking lustily and forcefully. What is their message?

Hofgang with Andreas and Lutz – lovely weather outside, almost painful.

10 a.m.: fire alarm and all cells locked. I stand on my chair and look out the window: two fire trucks arrive at the prison. One van has Atemschutz (respiratory protection) written on it. Soon after, they drive off – false alarm.

3 p.m.: mail from Lohrbaecher and Beschlusse justify why letters are officially retained: Hans Schmidt, John Bennett and David Brockschmidt all offend against Section 130. My letters to Andreas Röhler and Robert Faurisson are also retained because they may be used against me. This is annoying. Shall I make use of the unofficial mail service that circumvents the censorship process? No way, I am proud of my thought patterns. I decline the offer made to me by a prisoner that free of charge he will get the letters out of prison.

Umschluß: Dieter, Klaus I and Pietro.

Saturday, 12 June 1999

Hofgang with Andreas and Cong – strange how we are still together – lovely, lovely weather.

Umschluß with Klaus I and Klaus II, Jörg and Dieter: played Rommé and listened to Schunkelmusik Schürzenjäger. So it is three hours of disconnecting from prison life – coffee, cake and chocolate.

3 p.m.: supper – Klaus I's cell flooded: he left a water tap on. The cell fridge = cooling items in the wash basin with running water.

Noisy in corridor and outside during night.

Sunday, 13 June 1999

8 a.m.: church – no call from the Zentrale and so had to ring a buzzer for attention to be let out – sing lustily with Cong.

9.30–10.30 a.m.: Hofgang in splendid weather with Andreas.

Noon–3 p.m.: Umschluß same as yesterday. Mackert's on the job and kind – the man has a heart, too much, can be abused. News on Radio Regenbogen about the *Focus* article saying that the Thule website is inciting violence.

European elections – not a great turn-out.

Monday, 14 June 1999

Dream about hang-gliding – perhaps a subconscious drive to fly over the wall.

Hofgang with Philip who is over 70 years old, a man who spent his schooling at one of the Hitler schools. Although this fact is irrelevant in the current matter, the young public prosecutor mentions it in court. He is in for embezzlement of billions – reputable banks involved on three continents.

Long talk in evening with Himmelmann.

Tuesday, 15 June 1999

Today in 1964 the Algerian war ended – this is a taboo topic in France. One million French fled back to France after a 130-year absence, and this trauma is still in France today.

Hofgang: Andreas Holzinger off to the Strafhaft (sentenced prisoner wings) – second wing, third floor. That is sudden and confirms that Klaus II was right about the bookshelf with Rudi. You deal with present matters only – not the past nor the future is a focus in prison, only now at all times. You do not do anything in advance or later – just now.

Walked briskly for an hour on my own – most other fellows cannot keep it up. This ensures I am fit because 4 km a day is all the body needs.

12.25 p.m.: knock on door – Rudi back from trial. Received 3 years in prison and a 2-year professional ban.

1.30–3 p.m.: in Rudi's cell – general talk.

3 p.m.: supper.

Lots of mail: Christopher and *The Adelaide Review* (yum, yum), Jack Selzer, more cards from Tasmania, Heinzmann, Kneifel, Woltersdorf and Bremhorst.

5–7 p.m.: in Klaus I's cell with Dieter and Rudi.

7 p.m.: Bible Group – Matthew 13.

9.15 p.m.: back in cell and letter writing until midnight.

Wednesday, 16 June 1999

Dreamed of being elsewhere – faded before I fully awoke – but good feeling.

Mario tells me Knäckebröt only on Friday – need to protest and must thus put it in writing (Antrag).

Evangelischer Kirchentag in Stuttgart until Sunday – Protestant church convention. Worried about the missionary zeal aimed at Jews.

Thursday, 17 June 1999

Hofgang with Diehl – thinks Klaus I will get more, as will Hoffmann. Panzerfaust Klaus = Klaus II (used a bazooka in the robbery of a money transport). Romanian off in three days time: his real brother was off yesterday – no papers, no name, only work in Germany. The Russian ‘Mr Cool’ received one year for simply driving the get-away car.

10.40 a.m.: three motorised hang-gliders flying high over prison.

4 p.m.: shopping.

5 p.m.: choir.

6.30 p.m.: Umschluß with Rudi, Klaus and Dieter – smoked a cigar. A good bowel movement afterwards.

Wrote letter to *The Adelaide Review*.

10 p.m.: eating apples from New Zealand – nearly all gone.

Friday, 18 June 1999

Cleaning of cell after wake-up call, then door open until Hofgang.

2 p.m.: mail from Bock, advises that Zündel is selling a video for the cause – his 1997 interview with me. Good boy, Ernst. Then reading the booklet about his battle – mine seems almost inconsequential.

Saturday, 19 June 1999

Had a dream about being in Horsham Library looking for something, then come across a group of ladies researching revisionism. I enlighten them with Faurisson’s ‘Show me or draw me a homicidal gas chamber’.

Hofgang with Lutz for about 15 minutes – he sees himself as a common criminal, no, a petty criminal. Stealing Game Boys! With Rudi another 15 minutes – thinks he will be out within four weeks. Then on own for brisker walk and Cong joins in with a running lap.

Umschluß with Rudi. Klaus II is depressed because his girlfriend of two years has discovered the bazooka matter through a newspaper article and also of his past drug-taking. Jörg hopes he will be out on Kaution (bail) and that is possible if his case is separated from the larger Rene Weller case, the former boxing champion. Jörg has already been in for over a year.

After supper lying on bed and watching a hang-glider circling above, almost stalling – it hurts. Around 8 p.m. balloons arrive from south going home – can hear the hissing as the pilot fires up the gas into balloon.

On this day Brendan Nicholson writes from Canberra for *The Age* (Appendix 24).

Sunday, 20 June 1999

Lovely Hofgang with footballers active.

The imminent departure of Rudi and Jörg, even Dieter, brings a realignment of the group, tinged with sadness. Joseph Ndojmeny, the African, wants me to write an application on his behalf so that he has a lawyer visit him. I do that.

Monday, 21 June 1999

Up before 6 a.m., ready for linen change.

Mail from Mrs Somerton (New Zealand) enclosing coupons and Mr Nordling enclosing stamps – I am in business for letter posting.

Tuesday, 22 June 1999

Busily typing – commotion outside because all red-barred fellows to fourth floor for special treatment. Total restrictions. Imminent release of Dieter and transfer of Rudi.

Wednesday, 23 June 1999

Hofgang with Rudi. Andreas Becker had his appeal rejected and now will transfer to Strafhaft but he wants to transfer out of this prison.

10.45 a.m.: I am picked to go to a clinic outside near the prison for a look at the ganglion on my right wrist. I am given the thorough treatment – frisked physically as well as electronically and then into the van to be off through the gates and along the street just around the corner from the prison. How nice to see the outside again – almost blinding. The beauty of a summery day hurts me.

At the clinic my left leg is shackled to the chair-leg and my handcuffs are released. The doctor looks at the couple of bumps and advises me that even were he to cut them out, they could re-emerge. He would have to immobilise my right arm through an injection. I do not like that idea. He then says that there is no harm done if it just remains the way it is. I decide not to get it done and am back at prison within half-an-hour. [A year later in Western Australia, while swimming in the Indian Ocean, the bumps disappeared!]

I am back in time for lunch but a catastrophe – I left my water heating element in my cup when the female warden called on me for the trip to the clinic. Now the Tauchsider is finally stuffed.

The half-hour outside was hard – people, cars, life in the open, sunshine, birds – that is freedom. Hard, hard being here – but need to make my stay palatable by withdrawing from such thoughts. The brief outing pickled my face a little – the smells, all sorts of odours, noise and voices; most interesting the movement of things, a sea of colours and nothing static – driving along, the traffic lights – most impressionable the velvety feel of

just standing outside the clinic, engulfing, enveloping me – what is this all about? What is my crime? Stop thinking? But the ‘Ungehorsamkeit des Geistes’ (the disobedient mind) as my professor in Stuttgart, Max Bense, would have put it. From ‘What is my crime?’ to ‘Is it worth it?’ What? The search for truth?

2 p.m.: am sent to the visitors’ barracks but nothing is there for me. So back outside my cell until 3 p.m. then Hauck lets me go to the social discussion group until 4 p.m. Klaus II also there. When my turn came, I briefly informed the group why I was here. The two persons running the group informed that anything said is said in confidence and is not to be repeated outside this room. Oh, yes – in this hothouse of gossip we have no secrets. Just need to dial the right number to get all the information you want.

5–8 p.m.: Umschluß – Klaus I and Rudi strumming guitar, and Dieter and I emotional – oh, boy, the emotional energy invested in this place to keep us from falling apart.

9.30 p.m.: off to bed – ready to meet Bock tomorrow at 3 p.m.

Thursday, 24 June 1999

Cleaning of cell with bucket and mop. Klaus II cleaned Jörg’s cell, next to his, because he is not coming back. It is usually the job of the Schänzer but Klaus II does not trust anyone. Dieter and Rudi informed – former will perhaps be out by Friday.

Hofgang – not today because of farewell coffee at Klaus I’s cell with Dieter and Klaus II. Andreas Becker moving to Haft and he gives me a newspaper article about Christa Thoben, a European Commissioner.

9.30 a.m.: farewell to Dieter who is off now – door still unlocked but I am in cell, feeling warmed up.

11 a.m.: lunch – sauerkraut and mashed potato but not hungry, thinking about Becker and de Simeon transferring their possessions on a trolley into Strafhaft where it is a new beginning to establish yourself within a group of men who know how many years they will spend there.

1.30 p.m.: mail from Olga and Wedemeyer, news about Jack being a naughty boy, certainly not a reason for sacking.

3 p.m.: off to see Bock. Nothing new – but brings my thongs.

5–6.30 p.m.: OK but a little depleted.

6.30–8 p.m.: Fish Group in basement where in an L-shaped room we have six aquariums filled with all sorts of little fish and one tortoise. With Klaus II – playing cards after feeding fish and cleaning up.

9.30 p.m.: off to sleep.

Friday, 25 June 1999

6 a.m.: awake and off to the shower wearing my own slops as protection against footrot.

My door was open all night – had the protective spoon in.

8 a.m.: no Hofgang for me but Umschluß with Rudi. Dieter says hello, arrived back at 10 p.m. last night and off home this afternoon. He gives me a book – the biography of Ernst Jünger. And so from 9 a.m. to 11 a.m. KI, KII, Rudi, Dieter and I have more farewells. After lunch more Umschluß with Rudi watching TV's coverage of the proposed Berlin Holocaust Memorial: parliament opts for Eiseman's design.

3 p.m.: supper – and Hauck gives me Dieter's goodies: bathrobe, table cloth, towels and writing paper, and another Tauchsieder which I hand over to Cong. My other one is working again because a warden advised me on how to fix it – disconnect the earth wire. Dieter's radio and TV has to go through the correct channels and that means he has to take it out of prison, then bring it back in for me. It will take some time.

5–8 p.m.: Umschluß with Rudi – tomato-tuna salad, coffee and cigar but no desire for more. Time passes quickly and at 8 p.m. Leiber unlocks and locks – that is the end for the day. I welcome resting for the night – almost exhausted. Even outside it is calm.

Saturday, 26 June 1999

Just reflecting that all week much socialising and little writing – all energy into 'staying alive' within an emotionally charged environment and into keeping stability within changing relationships. KI and KII now lonely, though Klaus II has new helper for the Fish Group – Ingo.

7.10 a.m.: helicopter zooms over prison, and I jump out of sleep and out of bed to see what is going on. Hurt my arm as I groggily grapple with the high windowsill. Perhaps an advantage to have windows at this level because it is not possible to look outside and begin to hurt at what you see. Now I just have the sky and clouds to look at. It is summer time, holiday time.

7.45 a.m.: toiletry done and cup of tea; notes written and pull-ups done.

9.30–10.30 a.m.: Hofgang with Rudi and Cong – lovely weather outside, thus rather difficult to concentrate on anything but freshness of air and warmth of sun – wildness creates gentleness. We are the only ones who walk for an hour – others sit down and play cards or just soak up the sun.

11 a.m.: lunch and Umschluß at Rudi's with Klaus I, both playing guitars and I occasionally sing along as we enjoy filtered coffee and Marmorkuchen. Watched TV – motorbike Grand Prix in Holland and after that the German hit parade – painful because it is without passion, is unconvincing, the form is excellent but the content is terrible.

3 p.m.: supper and rest, with sleep, then reading about Ernst Jünger.

10.50 p.m.: for about 15 minutes I see fireworks in the distance. Pity that the high-rise building is in the way, but this does not stop the noise coming from all floors – hoots and cheers and clapping.

Sunday, 27 June 1999

News: 75 years of Stuttgart Airport – Leinfelden-Echterdingen – with about 7 000 000 passengers per annum; IRA to disarm; Elton John is bankrupt; explosion at disco in Saxen-Anhalt is blamed on the right-wing.

8 a.m.: church under tight supervision and so no need to secure cell door with spoon or lock. Message about family relationships and forgiveness, not revenge. Return likewise controlled – no tarrying here or there – in and locked door.

9.30 a.m.: Hofgang – my tiredness is also felt by others. Rudi and I are the only ones to keep up the brisk 1-hour walk. He is also tired and so it must be the humid weather – rain last night.

10.30 a.m.: in cell and lunch completed by 11 a.m.

Noon–3 p.m.: Umschluß at KI's with KII for card game and watching the French Grand Prix. Rudi is at an Interna meeting – he is the remand prisoners' representative on the prisoner's council. He returns later and we want to know why we are doing our exercise in the small yard and not the large one as before. The latter is only for sentenced prisoners – no return there for us.

Klaus II recounts his first time here as an 18-year-old over 30 years ago. Much harsher conditions. Doors differently locked, no light switches and only headphone radio sets – just for one ear and one station, no Hofgang and no shopping.

3 p.m.: supper and good night.

10.50 p.m.: thunder and lightning – and animals restless – aggressive shouting, loud talking and then celebratory and joyful yelps.

Monday, 28 June 1999

8–9 a.m.: Hofgang with Lutz for half-an-hour only because he is exhausted and needs a cigarette; the other half with Klaus II.

Upon return from Hofgang, call to go to barracks for Bock. A Professor Sieber (University of Würzburg) wants the arrest warrant for analysis purposes to see whether German law can in fact become active in my case – an overseas Internet access case. Let us hope he generates some principles for the court case.

9.50 a.m.: return and shower – water slightly too hot – my famous 1-minute shower.

New innovation for cells – beautification of cell wall continues with picture railings placed here by a USA citizen who received 8 years in here for murder.

4 p.m.: account details for shopping purposes – our turn this Tuesday.

5.30 p.m.: news from Kosovo – UCK revenge on Serbs and on Sinti! On SWR-3 radio a song called ‘My friend’s got a girlfriend who’s a real bitch’.

Tuesday, 29 June 1999

5.30 a.m.: wake up.

6.10 a.m.: door opens and mail off.

6.35 a.m.: call over pa system, ‘Arbeit beginnt’ (Work begins).

6.50 a.m.: amidst shouting, the call comes through for those remand prisoners who are lucky enough to be able to go to work – all on the second floor.

I complete my wash, shave and combing of my long hair. Must do something about it and have asked David to send me some creme that I could not get in Paris, London or Frankfurt. Hope the letter goes through and that it is not taken as another proof that I am a revisionist. That is funny.

Hofgang with Rudi. KI and KII with Eric. Jörg received 3½ years: he starts the sentence in two weeks time. And me? Five years is the maximum: Deckert got 5 years, Lauck 4 years, Walendy 2 years+, Irving a fine, Schmidt 5 months and Leuchter escaped penalty. And Töben?

Internet offence – telling the truth as I see it and expressing a professional opinion. Truth must be a defence otherwise our whole human enterprise will collapse – distilling out of chaos that which is beautiful and true: ‘Truth is beauty and beauty is truth’. But in German Holocaust trials it is not available.

10 a.m.: news – Kurdish leader sentenced to death. I listen to the thumping SWR-3 pop music – I could be anywhere because we also have this sound at home.

11 a.m.: lunch – vegetable soup and pancakes with mashed apples. Nice tasting but slight headache coming on.

2 p.m.: shopping – I buy my supply of cigarette papers and tobacco for the needy, and chocolate to friends.

3 p.m.: supper and lots of mail – Helmut, T & G, Ralf (who tells me what it was like being locked up in East Germany) and Stäglich.

5–7 p.m.: Umschluß with Rudi and Klaus I, then Bible Group – focus on Matthew 14, the end of John the Baptist. Reminds me of Strauss/Wilde ‘Salome’ – the downfall of a good man by a woman scorned.

Back in cell by 9.30 p.m. with Rudi. Hauck wanted to lock us up but Rudi says, ‘Wir beten gerade’ (We are just praying). Hauck is quick off the

mark and says, 'But you were not like that before you came in here'. Rudi has to agree that that is true.

Then back to cell 1313. Transfer material from other walls to the picture railing so as to comply with the new regulations.

Writing and reading until 2 a.m.

Wednesday, 30 June 1999

Had a strange dream travelling on a Swiss train, trying to get somewhere – up and down mountains, then on to roads that are blocked by trucks.

6 a.m.: tired and so back to sleep.

7.40 a.m.: woke then quick wash, teeth and hair but no shave. Then off to Hofgang.

Lutz not there anymore – in Strafhaf – so walked with Klaus II. Tells me of fellow who was in prison doing yoga. Would sit on bed and never walk like us. Tried to tell other prisoners that he was actually slipping out of prison. Not one prisoner believed him because physically he remained sitting on his bed, albeit motionless.

Noon: visitor, Eric Rössler. Good to see him. Has the Knäckebröt box for me and I will be able to collect it from the Kammer tomorrow morning. He also has DM18 worth of fruit. Yum, yum, yum.

Thursday, 1 July 1999

6 a.m.: Mackert's comment, 'Wer schreibt, der bleibt' (He who writes, stays). So true in my case because I am nearing my third month.

Off to Kammer to collect the Wasa Knäckebröt box. Upon return I have a cup of tea and three slices of Rye Vita slices with tomato – yum, yum.

8–9 a.m.: Hofgang with Diehl who tells me the old man in the hospital, Schwammberger, is about 85 years or so and suffers from osteoporosis. His wife is still in South America. In for life, already 16 years. This is disgusting. Klein is a part of this despicable viciousness.

After Hofgang, see about my application for Kraft and Drogensport (gymnasium and drug sport, the latter is somewhat of a misnomer because it is team sport) in the new hall: tennis, football, volleyball and basketball.

Cooking at KI's with KII and Rudi after choir. Back at 8.10 p.m.: regulations say only two or three in cell never four – so we are warned.

Friday, 2 July 1999

Week 13, month 4, day 86.

7.30 a.m.: coffee with KI and KII.

Hofgang with Rudi.

9–10.45 a.m.: Kraftsport by orders of Herr Mackert, the good fellow! OK, off into the bowels of the prison and into the cellar. With Rudi I go through a basic routine on the machines. About 12 of us – the young fellows are strengthening their upper body while I strengthen my legs.

After we emerge from the dungeon, Mackert says showers are after lunch because almost 11 a.m. But I squeeze in my 1-minute shower and am ready to relax after lunching because the body is aching.

3 p.m.: supper.

Mail is delivered by two wardens, one is the young lady who is predicted not to last too long. I receive the *Frankfurter Rundschau*, good reading, and I again start to feed my old addiction – snipping interesting articles out of the newspaper. Thanks to Hans Noldner for sending me this subscription.

7.15 p.m.: a snack – cup of tea, apples, Mars bars, tomatoes that are nearly going off, and Knäckebrot with plenty of garlic.

Saturday, 3 July 1999

Again a newspaper and a letter from Bock. The formal indictment – the trial is not before October.

Umschluß with KI and KII. Rudi has a visitor.

Sunday, 4 July 1999

8 a.m.: church with Father Voltz – some fellows are naughty boys because they are unwrapping lollies and it is audible – he glares at them!

Hofgang: it is humid but I keep going.

Umschluß, after lunch, with Rudi who is giving away his plants – it is our farewell to him.

Monday, 5 July 1999

Dream about attending Wagner Society function beginning with a game of golf in a person's bedroom, Goethe Society dinner joining in, and my revisionist activity is the cultural high point. Strange!

5.15 a.m.: awake, wash and by 5.45 a.m. stripped the sheets and made cup of tea, and ready for more sleep. Lie on bed and watch the moon move through the lower eighth rectangle of the window grate. I saw time move!

At 5.55 a.m. I hear the clanking of steel doors.

6.10 a.m.: sheets and laundry bag collected.

7 a.m.: new sheets arrive.

Hofgang: humid; shower afterwards.

2.30 p.m.: Bock here to discuss my response to the formal indictment.

Umschluß with Klaus I and Rudi.

Tuesday, 6 July 1999

7 a.m.: off to the Kammer to collect a guitar, courtesy of Taubner. But, alas, it is a clapped-out thing and I cannot use it.

Raining so no Hofgang and thus Umschluß but Rudi is off to Drogensport at 9.30 a.m.

10.30 a.m.: Hospital to consider the feasibility of compression stockings – would have to contribute towards costs.

Lunch and mail – five letters retained by Klein. I continue working on my reply to the formal indictment.

5–6.30 p.m.: Fish Group.

7–9 p.m.: Bible Group. Talk about paedophilia. Then Luke's message, 'Judge self before others'. Dillon transfers to fourth floor because he is considered a security risk.

Wednesday, 7 July 1999

Raining, so no Hofgang but Umschluß with KI.

1.30 p.m.: hospital for measuring my legs for stockings.

2.30–4 p.m.: Resocialisation Group – OK.

5–8 p.m.: TV and cooking. Mail delivered: 15 items – one from Queensland had DM30 in it and had not even been opened. Wow, now I have cash in prison! That is a sin!

Chapter 12



After Three Months

**For the record: Thought criminals are sane, pioneering dissenters
showing the way out of conceptual prisons built by intolerant,
biased and hate-filled individuals**

In the past I have on a number of occasions referred to the German judiciary as ‘mad’ because it imprisons writers and politicians who do not follow the orthodox view of the Nazi-Jewish Holocaust. Such generalisation, such blanket condemnation, is unwarranted and unhelpful in attempting to understand and explain this anomalous legal phenomenon where individuals are imprisoned for committing thought-crimes. For example, 72-year-old Udo Walendy has been a historian for decades but in 1997 he conflicted with the German legal system on account of ‘what he did not write’. Judge Lützenkirchen sifted through Walendy’s extensive written record of books and magazines and found passages that offended against Section 130, not explicitly but implicitly. That was proof enough to put him behind bars for 15 months.

Likewise, secondary teacher and politician Günter Deckert dared to translate Fred Leuchter’s speech. ‘Wrong’ intonations offended those who later viewed a video of the Leuchter talk. Initially Deckert was released and even given a good character reference by Mannheim’s Judge Orlet. Then a howling international storm erupted that engulfed the good judge and had him report ill, then transferred into retirement. More complying and younger judges then sentenced Deckert to a 5-year term, especially because Deckert is seen as an Unverbesserlicher (an incorrigible). Then, while in prison, Deckert wrote a letter to Max Mannheimer who whiled away his time visiting schools around Munich, telling impressionable children of the horrors of Auschwitz – how they must never forget the gas chambers etc. In his letter Deckert asked Mannheimer 12 simple questions about the factual nature of his talk to impressionable minds. The response was a legal one – an allegation that Deckert’s letter intended to defame the speaker. And so Judge Clapiér-Krespach gave Deckert an extra three months on top of his existing sentence. An appeal against this additional sentence was dismissed by Mannheim’s Landgericht. I detailed my response to this matter in an open letter that has now become the fourth allegation of the formal indictment.

During March, while I was busily researching in eastern Europe, there was a case in Mannheim that stemmed directly out of the Deckert trial. Ludwig Bock, the lawyer defending Deckert, was himself sitting in court faced with a charge of violating Section 130. How did this offence occur? It was during Bock's defence of Deckert that Staatsanwalt Hans-Heiko Klein perceived an offence had been committed. Bock said in effect that the political class in Germany had for almost 50 years accepted the 'uniqueness of German guilt' through its political incompetence, and now could not admit that it had been deceived all these years. This comment from Bock attracted outrage from about 20 people, including one person from the Mannheim Jewish community. Prosecutor Klein gladly obliged them in seeking Bock's blood. Bock's trial was held in March, a few weeks before my own arrest. Klein asked for a prison sentence but the judge did not oblige and fined Bock DM9000. The matter is now subject to an appeal.

At the time of my visit to Klein I had never heard of Ludwig Bock, and it is in this hothouse of Holocaustmania that I now find myself in. Irving may be right in claiming I am naive for visiting Klein in his office. But if I consider that my mission is to bring a dialogue into these encrusted fronts, then what alternative have I but to begin with those that I know – and I did meet Klein in April 1997 when we had an open discussion during which he made it quite clear to me that he is watching Adelaide Institute's written output, in the form of its newsletters and what is placed on its website. We will not get anywhere by shying away from a dialogue with our supposed enemy. My 1997 world trip, and this year's, aimed to bring peace into this world problem of the Holocaust.

Interesting for me is to see who still attacks our work. Perhaps I should have listened to those who advised me not to see Klein whom they characterised in no endearing terms. I did not wish to develop any prejudice against this man, who now, however, has given me his own character reference in the way he so gleefully sent me to jail. He did not even attempt to hide his delight when he insisted that I not be granted bail. After all, Fred Leuchter, he said, skipped bail and that taught him a lesson. Perhaps it has – but he blanket condemns others following the Leuchter affair that saw him have Leuchter snatched out of a television studio where he was about to be in a live interview. Klein thereby offers us another one of his personal references – an obsessive one.

Klein's career as a state public prosecutor has not been a glowing one – and I make the following comments hesitatingly because of my own background, knowing full well that sometimes it is inevitable that an individual runs foul of vested interests. Klein's career as a prosecutor began to fail when he messed up an operation against white-collar criminals. As one policeman confided to me prior to my arrest, 'Klein has been stuffing it up ever since. He used to be a good footballer – but that is where his intellect rested'. Klein was transferred to the traffic branch, there to take over a sub-section dealing with thought-crimes. I would

have thought that he is not the right man for this highly sensitive area where an individual's thought processes are scrutinised, having himself little appreciation of how our thoughts make us a Mensch (human being).

But Klein is not alone in this game. He has Herr Mohr helping him. The latter's supervisor, Herr Schenkel, even prides himself in dabbling in Sir Karl Popper's philosophy. Schenkel considers it an impertinence that so-called revisionists are using Popper's thoughts. Little wonder that Schenkel refused to discuss with me the finer aspects of Popper's philosophy, and how it actually needs to be augmented by Charles Sanders Peirce's fallibilism principle. I am lucky here because 15 years ago I looked at this whole complex in some detail.

As stated elsewhere, a judge who is upright and imbued with a sense of objectivity and moral courage, would have dismissed the Mannheimer claim against Deckert. A robust democracy must, among public figures, countenance a vigorous exchange of views without developing a degenerate and often feigned sense of hurt. Let us recall that the American students at Littleton suffered from 'hurt feelings', then took it out on their perceived tormentors. Likewise with those who claim that Adelaide Institute's work is inspired by racial hatred, anti-Semitism etc. We are not the ones who refuse to discuss the worrying details in an open forum in a mature, responsible and civilised fashion. I seek dialogue but am imprisoned instead.

It was retired Judge Stäglich who some years ago said to me that all it needs to have an open debate is for good-willed people to get together and thrash things out, and not threaten legal action because one has run out of arguments.

Moral courage is needed to face one's former enemy – but without moral courage there is only the flight into distortions, fabrications and lies – ending with a well-financed smear campaign. The judges who have to apply Section 130 often lack courage. Judge Burk of the Amtsgericht (Magistrates' Court) did not answer the question whether truth is a defence in a proceeding involving Section 130. Burk readily complied with Klein's request to oppose bail and to enforce the second arrest warrant. If truth is not a defence, then I can expect lies to prevail – and that will make any case against me an immoral matter. The totalitarian mindset will ignore an appeal to truth as a final arbiter in any conflict because the Holocaust dogma needs to be upheld at any cost. Injustices become irrelevant in this billion dollar international business called Shoah-business.

But not only in Germany are there problems warding off totalitarian mindsets that are out to kill intellectual dissent – and freedom on the Internet. In Australia it is also a financially strong and vocal Zionist lobby, and its helpers, that are flat out to establish the dictatorship of politically correct opinions. Any dissent is labelled as 'hate-speak', 'racial

hatred' and so on. My arrest in Germany has flushed out the usual gang of dissemblers who fear so desperately the public challenge Adelaide Institute makes: 'Show me or draw me the homicidal gas chamber of Auschwitz'.

This Faurisson challenge has, to date, not been accepted by the likes of Dr Gerard Henderson of the Sydney Institute, Jeremy Jones of the Executive Council of Australian Jewry, or Professor Adam Indikt of the *Australia/Israel Review*. Why not? So, gentlemen, from cell no. 1334 at Mannheim Prison I ask you to be upright men and be on the level and square off with this challenge. Then we can meet again as mature individuals whose common humanity – not whether we are Jewish, German, Australian etc. – unites us in this quest for truth.

On 2 June, my 55th birthday, I returned from the visitors' barracks after my solicitor Ludwig Bock briefed me on where matters stood. We are moving into the German annual summer holiday period and public servants are preparing themselves for holidays, if they are not already soaking up the sun somewhere in the Mediterranean or North Africa. I returned to my cell and as I was about to glance through the various Australian newspaper articles, I heard Ravel's 'Bolero'. I could not resist the temptation and turned up the volume within the confines of a 9-metre square prison cell. What Jones, Henderson and Indikt had written about me, became for a while quite irrelevant. Before ending this third month's report, let me briefly respond to the articles the above gentlemen published in Australia about my incarceration (Appendix 25).

'In Denial' is not one of Jones' better articles but runs true to form with venom and hatred dripping from his pen. His penultimate sentence says it all – it accurately spells out Jones' own mindset. He is the one who needs scapegoats. I see this as a sign of his inherent moral weakness. Last November–December, I gave Mr Jones the opportunity to come clean about his complaint against us by embracing truth as a moral virtue. He refused to speak with me in Sydney and in Launceston. I was sad about that because I still had hopes of breaking the ice. I should have listened to those who advised me against even attempting to communicate with Jones. Still, in January 1998 I had the pleasure of meeting long-time Canberra correspondent of the *Australian Jewish News*, Bernard Freedman. We had an open and frank talk about Auschwitz during which he viewed my collection of photographs and noted my concerns about not finding the mysterious Zyklon-B gas insertion holes that gave rise to the Faurisson quip, 'No Holes, No Holocaust'.

On 3 May 1999 I stated to Judge Burk in the Magistrate's Court that we wish someone to point out where we are wrong, where we perhaps falsify and distort or even lie in our argumentation. If our work hurts individuals, then we apologise for that – but we do not retract anything if it is proven to be the truth because truth is a moral virtue in this controversy. I expect Jones to value truth as well. Jones needs to jump off

the 'anti-Semitism', 'anti-Jewish' and 'racist' labelling wagon and specifically tell me where, for example, our August 1998 Revisionist Symposium focused 'on the promotion of distortions of history'.

Jeremy, from my prison cell I beg you to detail these perceived 'distortions of history' or forever shut up – and admit to yourself that you are the hater, the denier, the distorter, the fabricator, the liar, the deceiver, and the corrupter of that which is morally valuable, namely, telling the truth. After almost three months in jail, I have had a lot of time to do some thorough soul-searching. I am prepared to discuss with anyone in open forum my concerns about the Nazi-Jewish Holocaust, in particular the details of the alleged homicidal gas chamber at Auschwitz. You, Jeremy, it seems to me, fear such an exchange of views. It may well be below your dignity to open yourself to such an exchange of views. That is what the Roman cardinals also said when Galileo invited them to look through his telescope and view the moons of Jupiter. How could they dignify Galileo's argument that his heliocentric view of the universe is correct? 300 years later the Vatican claims it was a judge's 'error of judgment' that led to Galileo's trial. Jeremy, you are behaving like the cardinal when you move against us with legal means in an attempt to silence our critical voice – you have a massive mental problem, Jeremy, that money cannot solve.

Now to the Sydney Institute's Dr Gerard Henderson's articles of 27 April 1999 (Appendix 13). Just as I had invited Freedman to discuss with me Holocaust matters, so too, did I invite Jones and Henderson to share a cup of coffee with me. I did not even get past first base with either of them – they refused to have anything to do with me. Sad, but it reflects a mindset that some would describe in no unflattering terms. I shall not get involved in such games.

I am pleased to learn that Robert Conquest has brought out another book. Perhaps Henderson should mention Dr Joel Hayward's thesis about revisionism and how he concludes that there is no evidence to prove that it was National Socialist policy to exterminate European Jewry. That would bring the knowledge about the Holocaust up to date. Just as Conquest is revising the Stalinist period, so is Hayward currently revising the Hitler period. That is what I call normal historical research without pressure from lobby groups that seek to impose politically correct views of history.

In Germany official documents are falsified to this day. For example, when British Prime Minister John Major addressed the German nation at Berlin on 8 May 1995, he deliberately used the term 'the 30-year war', referring to World War I and World War II as one period from 1914 to 1945. The Bundeskanzler's Office in Bonn could not accept this Major historical revisionism because Germans cling to the 'uniqueness of World War II' interpretation, something that is legally sanctioned. And so, upon request, anyone can obtain from the Chancellor's Office the

Major statement in German – but also revised. It states that the 30-year period was marked by World War I and World War II. The Germans had no option but to falsify the Major statement because otherwise someone could have been taken to court over a correct translation of that speech.

I am glad to see that Henderson has added a disclaimer about attributing ‘political violence’ to the Adelaide Institute. It thus disturbed me to read an article, ‘Vandals daub Holocaust Museum’, in the *Australian Jewish News* of 14 May 1999. I extend to the museum’s director, Meyer Burston, my regret that my name appeared in this graffiti attack. I assure him that Adelaide Institute condemns such acts.

Finally, Henderson still will not understand that we do not blanket condemn Jewry as such. We hold the Torah True Jews in highest esteem for attempting to live by the Book, to live a principled life. Likewise, the group ‘Jews for Jesus’ appears to us to be principled believers who are to be admired – as we admire anyone who still bothers in this world to lead a principled life where moral values are not compromised by raw material concerns.

Interestingly, the other day a young man was placed in one of the remand cells on the ground floor where I had spent my first three weeks. Word has got around why I am here, and so the fellow was pleased to inform me that Mohr and Klein are responsible for his incarceration. I asked him what he had done. He could barely string together a coherent sentence. It seems to me this fellow is a football hooligan with national socialist sentiments. He had worn a T-shirt with a Celtic cross and a swastika emblazoned on the front and back. This was his way of protesting and it was enough for an arrest – and to brand him as an extreme right-wing. The *Mannheimer Morgen* devoted generous space to his arrest. Such persons are found all over the Western world, though, and have nothing to do with any serious rehabilitation of national socialism. They are drugged out, unemployed and uneducated! They are indeed the victims of our liberal education system that offers them ‘value-free’ education. The fact that Klein and Mohr have to deal with such ‘political’ persons would have an affect on their own minds. It must be frustrating for them – then perhaps more so when they meet someone like me, and then they cannot cope with the mental challenge. So they, too, have to resort to labelling me a ‘geistiger Brandstifter’ (a person who ignites mental fires, a mental firebug). Instead of looking at the substance of what is supposed to be inflammatory speech, the speakers are radicalised and criminalised, then sent to prison. The unfortunate members of the younger generation – the ‘difficult’ individuals who cannot submit to the deceit and lies told to them by those claiming to represent their interests – thereby become cannon fodder for underemployed thought police such as Schenkel, Klein and Mohr. What would these men do for a living were they not on this one-way track where open debate is forbidden? The confused youngsters whose brains are drug filled still crave for attention and nurturing, despite their

vehement protests to the contrary of 'wanting to do my thing'. They know that if they give the Hitler salute, sport a swastika or sing a Horst Wessel song, they will attract attention – and attention must be paid to our younger generation. But they are then hit with a sledge hammer – imprisonment and branded for life. The attempt at getting out of the drug culture and the vicious cycle of hedonism is stifled. The brief excursion into a political minefield fails miserably, and so it is a new life, a new beginning of in-out on the prison merry-go-round. All very, very sad.

In the same edition of the *Australia/Israel Review* that carried Jones' article, Professor Adam Indikt trots out the usual labels: Holocaust denier and anti-Semite (Appendix 25). Indikt is wrong in stating that we say that the Holocaust did not happen. We do not deny the massive suffering the Jewish and other peoples endured during World War II at the hands of the German war machine. But we recall that the Allied military machine likewise inflicted terrible suffering on its enemy – especially when the war had already climaxed – with the saturation bombing of German cities such as Hamburg, Dresden and Pforzheim. As to the gassing claims at Auschwitz, what we are saying is that the current story – it seems to change at regular intervals – does not stand up to public scrutiny.

Please also let us discuss your serious allegation levelled against me personally: 'Toben publishes a series of documents that deliberately distort and deny facts, and disputes the facts of the Holocaust'. Please begin by particularising your general statement, point-by-point, or forever shut up, otherwise I shall conclude that you are a hater, a deceiver, a liar and a perverter of facts. Let us have an open debate on the Internet and you can detail our deliberate distortions and denial of facts. I do not fear anything, not even prison. Our life is far too short for it to be crippled through fear.

You and your associates are the frightened rabbits that cry out for legal protection for your historical lies. Indikt, are you not man enough to look truth in the eye? Think of the many other holocausts, like the Armenian Holocaust of 1915-16 in which Turkey almost wiped out the Armenian nation. What about the Bengalese Holocaust? Think on these things.

As a footnote, but hardly important, is an article by Nick Schekolin, the editor and owner of the Austrian-German language newspaper, *Neue Heimat*, based at Heidelberg in Melbourne. Having personally met this man some time ago, it does not surprise me to read, 'Eine neue Judenhetze steht bevor. Und wer hat Schuld? Der kleine, schrullige jüdisch aussehende Philosoph Dr Fredrick Töben, der die Welt mit anderen Augen sieht' (A new Jewish incitement is imminent. And who is to blame? The little shabby Jewish-looking philosopher Dr Fredrick Töben, who views the world through different eyes). Need I say more about this article? I think it speaks for itself.

Henderson, Indikt and Jones are confident that German justice will now take its course. None have pointed out that this Section 130 justice is pure

thought control. Heaven help Australia if these fellows and their powerful lobby gain total control of our minds.

On 31 May on German ARD-TV an interesting live interview was screened between Emilie Schindler and a moderator whose name I have forgotten, together with some representatives of the German Jewish community. Schindler, the ex-wife of the famed Oskar Schindler – David Brockschmidt's father's business partner – was scathing about her former husband's role in the 'Schindler's List' episode. This caused much embarrassment to all concerned – a delight to those who see things with different eyes.

Please note that prison authorities do not censor my mail. That is done personally by Staatsanwalt Hans-Heiko Klein. He specifically requested that Judge Burk hand this task to him, as well as granting visitors' permits. Two letters to date have been retained by him 'as evidence' – one to David Brockschmidt and the other to *The Age*. All this reminds me of my Human Rights and Equal Opportunity Commission's (HREOC) involvement in which Jeremy Jones wishes to make a racist out of me. If you ask me whether I am a racist, my response is 'Not yet!'. After all, Jones wishes me to be counselled by the HREOC as to what it is to be a racist. Likewise with Klein's obsession with 'extreme right-wing neo-Nazi activity'. I am not yet at that point where I will say 'Yes' because I shall never be at that point. That is not for the lack of Klein and others doing their best to push me into that kind of conceptual prison. Sometimes I think about all this and sense an unreal, though serious, witch-hunt is in progress – surely not in this modern Internet age? Let us regard global communication trends as a liberation, as a pluralisation of views in all human activity – that is democracy affirming individual freedoms.

* * *

Thursday, 8 July 1999

1 p.m.: to Kammer with Rudi – no TV though I notice that it is there – collected my tracksuit for Kraftsport.

5–6.20 p.m.: choir – good singing and new members.

6.30 p.m.: Fish Group with Klaus II and Ingo.

8 p.m.: back in room.

Friday, 9 July 1999

9–11 a.m.: Kraftsport with two Turks, two Poles, and Ingo, Kühnle and Rudi.

5–8 p.m.: Umschluß – Rudi, Klaus I and Klaus II. And handing out of mail: lots for me – a book from Fitzgerald in Tokyo, how nice; David sent the hair cream, thanks mate. Thinking that if KI, Rudi, Hoffmann and Kühnle can take 12 months, so can I. Rudolf Hess was locked up for over 40 years. I do not fear punishment because I did no wrong.

Saturday, 10 July 1999

Before Hofgang we sing 'Happy birthday' to Klaus II then continue this for Umschluß.

Sunday, 11 July 1999

8 a.m.: Church service with the Posaunen Choir – 21 sitting before us. Our choir also performs. A good show for Kunzmann. Klaus I and Rudi did well with their performance of 'Country road'.

Umschluß – KII and I play cards; Rudi and KI play guitars.

Monday, 12 July 1999

Hofgang with Rudi.

Lunch – the gravy gives me a headache. Then work on my reply to the formal indictment – mentioning the Mannheim judiciary being traumatised by the Judge Orlet case. Just because he gave Deckert a good character reference and handed down a suspended prison sentence, he had to leave and a female judge then imposed a custodial sentence on Deckert. Out of 65 judges, 40 judges distanced themselves from Orlet's decision. Whip up a media campaign and you have got public figures bending like grass in a wind – sad – hopeless for my getting justice.

Tuesday, 13 July 1999

2 p.m.: Bock there – nothing new, just more on my defence.

5 p.m.: with Klaus to Fish Group.

7 p.m.: Bible Group – with Klaus I, Klaus II, Rudi, Cong and Dillon – the last one for three weeks.

Mackert's placed me in Drogensport for August, good.

Wednesday, 14 July 1999

Noon: to hospital – full-length compression stockings.

2–4 p.m.: social re-training.

4.30 p.m.: in cell with mail but letter from Ganpac retained because it could disturb the harmony within the prison as Schmidt talks about the Oberjuden (top Jews).

Thursday, 15 July 1999

7 a.m.: to Kammer to collect new guitar. Later with Rudi trying to tune it the strings snap. His electronic tuner is ideal for the job.

3 p.m.: mail – Lila comes through with coupons and so I can send off 13 letters tomorrow.

4 p.m.: Let's go shopping!

5–6.30 p.m.: final choir.

7-8 p.m.: Umschluß with Klaus I and Rudi – playing Mau-Mau.

8.30 p.m.: in cell to complete a letter to Lila while I binge on chocolate – not really good but it is good.

On this day Lila McIntosh received a letter from Consular Operations in the Department of Foreign Affairs and Trade, Canberra (Appendix 26).

Friday, 16 July 1999

9-10.35 a.m.: Kraftsport.

3 p.m.: supper and more letters. Something is happening because I am receiving unopened letters – Rosa Somerton and Henk.

6.30 p.m.: asked Mackert whether he could get my typewriter from Rudi's or is it too late. He says it is too late and thanked me for my being so insightful.

Christopher, in Adelaide, sends my letter addressed to *The Adelaide Review* which did not publish it (Appendix 27).

Saturday, 17 July 1999

8-9 a.m.: the prison emergency generator was on for a test-run.

After returning from Hofgang, I find the spoon in my lock is gone, the lock has been taken off the door and is in my room. Himmelmann explains that it is not permitted. OK but he should have given me an opportunity to take it away myself. I am then in a little huff and so I clean my walls of everything displayed on them. I have spent too much time socialising and I should focus on my proposed book. It is all painful – I want to go home. I look outside – it is painful. Two balloons drift past and three jet vapours dissipating – gentle, happy talk from windows – laughter, music, 'Alles klar' (all is clear), 'Ich liebe Dich' (I love you) – followed by more laughter.

Sunday, 18 July 1999

7 a.m.: news – right-wing radicals (mainly from the USA) are using the Internet for their propaganda. J.F. Kennedy's son's plane crashed.

8-9 a.m.: Church service – Father Voltz mentions concentration camps, and eyes Rudi because he is chewing gum.

Umschluß with Klaus I and Klaus II. Rudi is at an Interna meeting where, he says, the whole corruption concerning our supermarket has been raised. In other words, the prisoners are being ripped off.

Reading newspaper after supper. Widder is returned as the mayor of Mannheim – perhaps Horst Hoffmann will be released because his bank fraud case goes right into the Mannheim political scene. Hoffmann, it seems, is only a poor scapegoat in this affair.

News about Siemens payout to slave labourers at Ravensbruck.

Monday, 19 July 1999

The ravens wake me with their calls.

9–10.30 a.m.: Kraftsport OK, sweating like a pig but quick shower and all is well.

Umschluß – Klaus I making fried potatoes with sausages. Then with KI, KII and Rudi we eat at the table in a civilised way. We could at this moment be anywhere. Door slightly ajar so we have a pleasant breeze blowing through the room.

After returning to my cell I learn some notes on my guitar. What is wrong with my fingertips – they hurt! Get them hardened by overcoming the hurt through more practice, says Rudi – will do.

Tuesday, 20 July 1999

News on Kennedy death, an attempted assassination on Hitler many years ago; and the moon landing is a theme followed by TV programs.

Raining and so no Hofgang – coffee etc. at Rudi's.

2 p.m.: at Geiger's office for call to Bock. Professor Sieber has written the article about my case and concludes that the Internet is beyond the reach of German law.

3 p.m.: mail – Judge Kern asks for my view on Andreas Röhler coming on board as a co-defence counsel and Radio Regenbogen's request for an interview with me has been rejected. Why the latter? Because it could disturb the prison environment. I write to Kern in protest.

5–8 p.m.: Fish Group – with Klaus II, Andreas and Peter.

8.30 p.m.: No Umschluß but an emergency situation involving a new fellow. Big fellow – Hubertus Lehnert – local Mannheim watchmaker and antique dealer extraordinaire. I am a good listener because his tales are so fascinating. He makes himself at home on the mattress on the floor and I listen until 2 a.m.

On this day the International Secretariat of Amnesty International in London does not listen to John Bennett's plea of support (Appendix 28).

Wednesday, 21 July 1999

Good rest but rather tired, and no dreams – must be because Hubertus' tales gave me more than my flat dreamings.

No Hofgang because the prison library is selling some of its books. I deposit Hubertus in Klaus I's cell and also with Rudi. I browse through a good selection of books and pick up an early original of D.H. Lawrence.

11 a.m.: lunch with Hubertus in my cell.

1.30 p.m.: general cell control by Herr Marx.

2–4 p.m.: Social Training Group meeting.

5–8 p.m.: Umschluß with Klaus I, Rudi and Hubertus.

Afterwards Hubertus is back in my cell: because of his high blood pressure, he needs to be with someone in case something happens. And then I listened to more fascinating stories, how Hubertus repaired the smallest watch in the world, how he has been a recognised expert witness in court cases, and how currently serving judges in Mannheim, including prosecutor Klein, would enter his shop and purchase clocks etc.

Thursday, 22 July 1999

8 a.m.: Hofgang with Hubertus who hands Geiger an Antrag so that he can go to the Kammer and collect his things. He has been in his clothes for a week.

Telephone call to my brother after Hofgang.

5–6.30 p.m.: Fish Group. I walk beyond the door to see where the prison newsletter, *Die Klette*, is produced. A couple of fellows have a computer and somewhat of a library of similar newsletters from other prisons. I collect a number of back copies and hand them out to those who are interested in reading them.

Hubertus not with me this night because there is a non-smoking double cell next door. So he has a temporary home until a single cell becomes available.

Friday, 23 July 1999

6.50 a.m.: cleaning of room permitted.

8–9 a.m.: Hofgang – cool and overcast weather. Afterwards no coffee with Rudi but caught up with gossip: Hoffmann is to remain in prison because there is danger of his leaving Germany, though he assures me there is not because his wife is critically ill and needs constant care; and Tom Kramer received seven years for manslaughter but the state prosecutor has appealed against this sentence.

11 a.m.: I am called to the prison director's office – his assistant advises me why the Radio Regenbogen request was turned down. I indicate that this decision then becomes part of the incitement against me, as was the case when Radio Regenbogen broadcast the news that Israel congratulated Mannheim's judiciary for locking me up. I ask what kind of democracy is this in Germany that it feels threatened if I am given a right of reply. It is unjust because Klein is permitted to feed the media and incite against me.

3 p.m.: Elvers on duty – good fellow.

Mail from Ernie Edwards – another visit on 2 August: good. But Judge Kern has returned ten of my letters because he refuses to use the international postal reply coupons. He says he has not the time to take

them to the post office, as was the case when the prosecutors' office did that with my previous letters. I huff and sulk and write Kern a letter that I will not bother him anymore. I use the unofficial mail service to get them out and write on the back of the envelope that this is my final communication. I am hurting because writing letters is therapeutic for me and Kern has denied me this relief.

5-9 p.m.: Umschluß at KI's with Rudi, Hubertus and, later, KII coming back from the Fish Group. He is now responsible for that group - Fischschänzer. We play Mau-Mau and I fail to win even one game - while the other fellows cheat like mad and win. As KII was to say, actually in English, 'Punishment is coming'.

On return to my cell I practise on my guitar until I am ready to snooze - and then think about the statement of my having committed an 'abstract offence'.

Saturday, 24 July 1999

11.30 a.m.-3 p.m.: Again Umschluß with KI and KII, Rudi and Hubertus. Mau-Mau: Rudi tops, me second, KI and then Hubertus. KII watching sport on TV.

Return and sleep until 5 p.m. On my guitar I play 'Die Gedanken sind frei' - lovely.

8 p.m.: balloons float past from south to north in the twilight on their way home in a hurry. Luckily the long German summer is delightful for such balloon flights. Talk to Hubertus through window.

Sunday, 25 July 1999

7 a.m.: the rustling of keys wakes me up - Mackert's voice resounds throughout the wing, 'Guten Morgen' (Good morning) as do the replies, 'Guten Morgen, Herr Mackert'.

8 a.m.: Protestant church service - Pastor Kunzmann not there but the other person is OK though a little nervous about addressing us.

9.30-10.30 a.m.: Hofgang - a lovely sunny day. I get warm and begin to perspire as I walk. The walk is good for my legs.

11 a.m.: lunch followed immediately by Umschluß - into Klaus I's cell with Hubertus. Later Rudi comes back from the Interna meeting. Klaus II remains in his cell to watch the Grand Prix.

3 p.m.: supper and ready for my opera night.

4 p.m.: using Rudi's radio I tune into the live broadcast of 'Lohengrin' on Bavarian Radio from the Bayreuth Wagner Festival. Germany's political and social prominence is there: Gloria von Thurn und Taxis is one of the 1925 visitors; and it is said that Wolfgang Wagner gave the Minister for Culture, Michael Naumann, five free tickets so that he could look at the Trubel (commotion).

8.35 p.m.: back to the green hill after interval and I hear the thrice-trumpet fanfare, and I am angry that I am sitting in this useless cell, angry at those who have no understanding for anything but hunting revisionists and wishing to lock them up in a conceptual prison. It is sad, sad, sad. My anger does not last too long because the music comforts me and those who have hurt me become irrelevant to me right now – they are not important really. Their conceptual world is full of hate, envy and ignorance. Because they interpret the richness of the world through mentally limiting concepts such as ‘anti-Semite’, ‘Holocaust denier’, ‘neo-Nazi’ and ‘racist’, they will never know what it is like to be a real Mensch.

Monday, 26 July 1999

Restless night with toothache.

After Hofgang to Kraftsport which I must terminate at 10 a.m. because I have a visitor at 10.30 a.m. – I do not know who. An elderly lady sits behind the glass screen in the visitors’ room and smiles at me. I acknowledge the greeting and then have to do something embarrassingly simple, ‘Who are you, please?’. ‘Margaret Walendy’ is her reply. Well, well, Udo’s long-suffering wife has decided to visit me. This is much appreciated, especially after her husband has just been released from prison. Delightful fruit is brought again – and as I depart with a plastic bag full of fruit, I feel grateful for such small pleasures.

After I returned to my cell I was called out again to see Bock. The radio and television set are on their way – almost here.

Once back in my cell again, I eat all the apples and give the bananas to the Umschluß clan. It is usual that this kind of sharing takes place.

Tuesday, 27 July 1999

8 a.m.: off to dentist who fills in a hole in a wisdom tooth. Perhaps this will fix it.

9 a.m.: to coffee at Rudi’s.

11 a.m.: lunch. Mail from Fanny, Tafel, Stäglich, Lohrbächer, von der Heide, Mrs Walendy (to say that she will be at the prison on Monday) and Kern (who says that I may lodge a complaint against his decision). I advise Kern that I do not wish to complain: I am just informing him of my views on this matter of not sending out my letters with overseas postal coupons.

6.30–8 p.m.: Umschluß at Rudi’s with KI and KII, and Hubertus who had a Haftprüfung. The judge advised him, ‘I have been waiting for you for three years but now I am going on a holiday and you will have to wait for me. We will make it one hour in September and then it will be less than a year for you’. So, the plea bargaining has already begun – shame!

Once back in my cell, I write letters to individuals advising them that I am pulling out of the proceedings because truth is not a defence. Hence I am not going to respond to the formal indictment, although I already have done so and Bock's secretary is typing it out – over 100 pages. But it is all irrelevant because the judge will not take any notice of what I have written. He does not have to because I am guilty by the fact that I have published material – the content is not up for discussion. The abstract offence is committed by my thinking about these revisionist issues. What a terrible state of affairs in a country that prides itself in being governed according to the rule of law.

Wednesday, 28 July 1999

Thinking before I got up for Hofgang how my parents did not have many books but certainly Nietzsche and Kant were there. And I burdened myself in reading this material, then plagued myself with the Kantian Categorical Imperative for a lifetime. Only 30 years later, since the early 1990s, has someone questioned my moral integrity – Jeremy Jones, a fellow who soaked up the Talmud when young.

Hofgang with Rudi then to Kraftsport – Freier, the man in charge, indicates how the younger ones are wrong in exercising the top half of the body only.

Mail: Kern returns four more couponed letters – bastard! This hurts me.

Thursday, 29 July 1999

First night without toothache.

Take down the wall decorations and put things in a folder so I cannot be accused of disturbing the prison environment.

Shopping day for us in the prison supermarket. All items are terribly expensive but protests by Interna fell on deaf ears. Rumour has it that a number of individuals within the administration are involved in a racket, much like the Grand Prix 'kick-back' advertising business.

3.30 p.m.: shopping. Rudi Brunn, my Umschluß mate, is transferring out of Mannheim and has already closed his account. Rudi is off next Wednesday because direct transport to Hagen, his next prison, is available. As a convicted prisoner, he will not have this opportunity to go shopping at Hagen if he does not work to earn money. His transfer of money from his family to his prison account has not arrived in time for today's shopping spree. So I go shopping for him as well, and some olive oil for Kühnle. Hubertus spent over DM200 and so is fully topped up.

Fortunately for me, I have some money on my account. This reminds me of the Nigerian slogan that is plastered all over vehicles in Lagos: 'No money, no friends'. I thank those who have so kindly not only helped with the payment of legal fees but also sent me some cash. Although I do not have a drug habit to feed, I empathise with those who, snatched from

the Mannheim street without warning, crave for a smoke. It hurts me to see young and old men pick up cigarette butts during our morning walk, then inside the prison, rifling through the tin-can ashtrays for more. And because I do have money to spend once every fortnight, I buy Koffer (case packet) tobacco for the needy. After a week, these follows have found their way to the Catholic priest and Protestant minister where funds are made available and shopping next time round is guaranteed.

7-8 p.m.: with the usual. Fried eggs and a guitar sing-song afterwards.

Friday, 30 July 1999

I receive a call to be at the Kammer at 7 a.m. to collect the radio and TV. So no Hofgang but breakfast with Rudi instead. We continue Umschluß with Klaus I until lunch. The wardens know we are farewelling Rudi.

Back to cell for lunch and then it is watching TV non-stop until the early hours of the morning.

Saturday, 31 July 1999

Umschluß with our newcomer, Hubertus Lehnert, the Renaissance man where the hand and mind work as one, creatively! He is a watchmaker and a maker of steel tools.

In the evening I listen to a recording of last Wednesday's Bayreuth's 'Tristan und Isolde' – utter bliss.

Sunday, 1 August 1999

4.30 p.m. I watch a film about witches on BW-TV. It begins with an overview of the Crusades and the resulting mass murder of infidels and heretics, as formalised by inquisition. Then Martin Luther's reformation of 1517 continues to fuel the belief in the devil. Satan is a reality and intellectuals are preoccupied with his powers. Superstition assumes a new dimension – if there is a devil, then there must be individuals who consort with him: witches. Observed evil – often incorporated by social outsiders – assumed hysterical proportions. Witches now explained all that was evil about the world. It was enough to be suspected of witchcraft – just as I am suspected of Volksverhetzung – because confessions were extracted through torture. The sexual obsession – witches had sex with the devil and thereby spread death and destruction – led to social scapegoating. Heretics, lepers and Jews were blamed if the harvest failed or if, for example, a cow stopped producing milk. Hysteria and fanaticism was widespread and there was a general breakdown of law and order. In England it was civil war. The existence of witches as a source of evil was accepted as 'fact'. Cardinal Richelieu used the belief in the devil and witches to pay-back his enemies.

The theme running through this documentary is interesting and I make observations about my case – how public prosecutor Klein wishes to demonise me, label me an 'anti-Semite', 'Holocaust denier' etc. His

attempts at inciting hatred against me, through well-placed leaks from his office to the local media, have failed to date. I reflect along these lines then suddenly the film touches on the Jews and the Holocaust. Again, a brief historical note traces the development of Jewish persecution, especially since 1090 when the church claimed the Jews murdered Jesus and conducted ritual murders etc. Luther continued these claims – something the Nazis latched onto.

So much for this 1997 BBC-TV film as dubbed into German by SWR and advertised as a film about the persecution of witches. I switch off the TV and wonder how it is all going to end for me here. I am dealing with people who are witchhunters, who need to find scapegoats to deflect from their own moral and intellectual bankruptcy. I am not prepared to become a sacrifice, a martyr.

Monday, 2 August 1999

Mail from Ludwig Bock informing me that Amnesty International has rejected an application on my behalf to ‘adopt me as a prisoner of conscience’ because I am considered to be a ‘Holocaust denier’.

5–8 p.m.: Rudi’s farewell with KI, KII and Hubertus. A jolly affair – drinking Coke and coffee; eating cake, fruit salad and icecream; playing guitars and singing our usual songs; then cards – Mau-Mau.

Tuesday, 3 August 1999

5–6.30 p.m.: in the basement where the Fish Group has an aquarium with six basins containing a variety of fish. After feeding them, it is time to switch on the radio and play cards! I attend on Tuesday and Thursday.

A *Frankfurter Rundschau* article about the alleged murder of 3000 Roma and Sinti 55 years ago in Auschwitz reports on a demonstration outside the Health Department in Frankfurt-am-Main. The spokesperson for the Roma Union, Hans-Georg Botcher, demands a bronze plaque be placed there to remind everyone that the so-called ‘race-biologists’, Robert Ritter and Eva Justin, worked at the Health Department after the war until 1951 and 1964 respectively. Dieter Rebentisch, director of the Institute for City History (Institut für Stadtgeschichte), refused to comment. The refusal is believed to indicate that the perpetrators’ names ought not appear on any plaque. The assistant director, Sonja Leppek, claims she personally does not oppose the display of a commemorative plaque.

6.30–8 p.m.: another farewell for Rudi.

Wednesday, 4 August 1999

The Queen Mother celebrates her 99th birthday – I toast her with a cup of tea as she enters my cell via TV.

9.15–10.30 a.m.: Kraftsport again in the basement gym of the prison. I have always scoffed at individuals who need to strengthen their muscles

in such an artificial way. I have always relied on digging my vegetable patch, chopping wood and mowing the lawns to strengthen my legs, body and arms. I could not be bothered to go to a gym to find myself a woman either. Now, after my 55th birthday and after three months in prison, I manage to get into this group on Mondays and Wednesdays. About 12 fellows participate. Only Klaus II and I focus on strengthening our legs before we do any weightlifting, the darling sport of the young – 80 to 100+ kg are lifted with the accompanying grunts and groans. Real ‘Chesty Bonds’ strut around doing their stuff on often spindly legs. It is a matter of taste. I plod along and even my shower is only a minute long not the five or ten minutes that the grunTERS delight in.

11 a.m.: during lunch I hear someone calling my name. It is from the Abschubzelle (holding cell). Rudi has been sitting in it since 7 a.m. waiting for his transport to Hagen. (It arrives at 2 p.m.) I get on my chair and climb up to the cell window and lean out as far as I can, and call across the yard to the administration wing.

Since my arrival here I have kept my eye open for newcomers who are in distress because all too often they are snatched off the street without an opportunity to prepare themselves for an extended prison stay. Just as when I entered Klein’s office, never to see the outside world again – for a time!

2–4 p.m.: I attended the Social Training Group that meets once a week in one of the boardrooms on the first floor. Two social workers attempt to re-socialise prisoners so that upon release they do not fall into the trap of becoming a repeat offender. Although I do not consider myself to be in need of such support, I welcome the opportunity to talk. At 3.30 p.m. the group stops talking and starts drinking coffee and, now and again, eating biscuits.

Upon my return to cell 1313, supper awaits me and 13 letters from overseas – what a treat to be in contact with like-minded individuals from all over the world. Although I am alone in my cell, my mind is connected – somewhat of a temporary compensation, though so vital for my well being.

5–8 p.m.: I have Umschluß with KI, KII and Hubertus, who has now taken the place of Rudi minus the guitar strumming.

Afterwards I gladly return to 1313 for a rest. I use the TV as a nightly sedative instead of a glass of wine, a book or a loved one.

Thursday, 5 August 1999

2 p.m.: the barber, who services all German prisoners, cuts my hair. My first cut since February when my Norwood hairdresser gave me a quick trim and a tube of moisturiser for my dry and unruly hair. Pressac was right – with my hair short I look younger, so according the comments from cell mates. Am I starting to become queer? When I asked David Brockschmidt to send me moisturiser because I could not find the

equivalent in Paris or Mannheim, he wondered whether I was becoming the prison gigolo. Sorry, Dave, no such luck. We already have a couple of fellows who try to catch your eye by dressing up and applying make-up.

On the radio is a program about World War II. In 1940 the predecessor to the CIA spread the word that German pilots had overcome altitude sickness by injecting cortisone into their bodies. This was not true.

Friday, 6 August 1999

My expected visitor from France, Yvonne Schleiter, is in Mannheim. Although permission to visit me has been granted by Judge Kern, the visitors' schedule is full. It hurts.

From the *Frankfurter Rundschau*:

1. An Israeli newspaper, *Yediot Aharonot*, reports that Iran's religious leader, Ali Khomeini, has offered to release 13 imprisoned Jews for \$1 billion. Hamid Resa Assefi, a spokesman from the External Affairs Ministry, says that Iran could not demand money from the Israeli government because Iran considers it to be an illegitimate government and hence could not make it an offer.

2. Karl Friedrich Rommell reports from Konstanz of the formation of a Jewish religious court. Rabbi Chaim Naftalin of the Jewish community in Konstanz says, 'We are only duty-bound to God and the truth'. The court decides who is or is not a Jew. It is hoped that the new court – Bet Din – will produce more 'normality' for Jews in Germany.

3. Wolfgang Templin reviews a book about the reform movement in the German Democratic Republic (GDR) before Autumn 1989 – *Fremde Welten. Die gegensätzliche Deutung der DDR durch SED-Reformer und Bürgerbewegung in den 80er Jahren* by Rainer Land and Ralf Posselkel (Christoph Links Verlag, Berlin, 1998). He claims the book is not quite honest because it does not ask the difficult question: 'How can the dictatorship as a system be overcome?'. Peace and human rights groups did ask the question but it was not raised with the individuals interviewed for this project. That, too, for me is the critical question I have been asking since I began attending university in 1963: 'How can intelligent people, who claim to be democratically imbued, advocate Marxism?'. Even the term 'democratic' in the GDR name is a farce, a fraud. The dictatorship of the proletariat, the aim of the GDR, the USSR and other socialist countries and ideologies precludes any democratic entitlements from developing. Dogmas cannot give rise to free-spirited democratic institutions.

Today the people of Hiroshima and Nagasaki in Japan prepare their victim celebrations.

Saturday, 7 August 1999

The 25th Heidelberg Castle Festival is in full swing with 'The Student Prince' but I cannot attend, for obvious reasons. Bad luck.

Chapter 13



After Four Months

For the record: *Deja vu* – how’s tricks?

I begin my fifth month at Mannheim Prison as a remand prisoner. The formal indictment, authored by state public prosecutor Klein and submitted to the Landgericht (County Court) at Mannheim on 21 June 1999, lists five points wherein my behaviour offends against Section 130 of the German Basic Law. My lawyer, Ludwig Bock, and I received our copies of the indictment a week later. I immediately began to write my response to Klein’s allegations, focusing specifically on refuting the same factually. Bock began to develop the legal aspect. On 14 July he submitted a Haftprüngsantrag. He claimed that if Klein was not happy with my revisionist views then that was a mere matter of opinion and not a criminal offence.

On 16 July Bock’s request for a review was rejected by three judges of the Landgericht: Kern (presiding), Schmetzer and Krenz. In essence it was claimed that there are grounds to believe that the material posted on the homepage is insulting and thus offends against Sections 189 and 185.

And now an interesting point is made. A further analysis of the material facts is needed in order to ascertain whether paragraphs 130.1 and 130.3 of the Strafgesetzbuch (penal code) apply. Bock had argued that the material originated from Adelaide – the push-pull argument of Internet activity. The material actually had to be downloaded (pull) and was not distributed by me (push) in Germany.

The full flair of dialectic thinking now comes to the fore. The judges concluded that the matter involved an ‘abstraktes Gefährdungsdelikt’ (offending thoughts) and a ‘konkrete Gefahr’ (concrete danger) at a specific physical place. The fact that material had been placed on a server is sufficient to make it a criminal offence. Although this latter point requires further consideration, the judges concluded that overall it is justified to keep me incarcerated, especially in view of the sentence I can expect to receive.

On Monday 26 July 1999 I was advised that I would receive a visitor at 10.30 a.m. It was Margaret Walendy, wife of Udo Walendy, the 71-year-old German historian who has just emerged from a 20-month prison sentence for the ‘things he did not write’. She clarified matters for me by

saying that under Section 130 the German judiciary is not entitled to seek physical proof on account of the *Offenkundigkeit* (principle), the judicial notice. In other words, I found myself where I had been with our Human Rights and Equal Opportunity Commission in Sydney and Launceston. There Mrs Olga Scully and I walked out of our hearings because the commissioners would not give us the assurance that 'truth is a defence'. We considered such procedures to be immoral and against all the legal standards of British common law. That was at the end of 1998 – and we are still waiting for them to announce their verdict on the matter which Jeremy Jones, Executive Council of Australian Jewry, brought against us.

Mrs Walendy has a copy of a letter from the German Ministry of Justice wherein Section 130's peculiarity is spelt out – something I had been wanting to get a hold of for a long time. Prior to my departure to Germany I had written to the Bundeskanzler, the Bundespräsident, the German Embassy in Canberra and, of course, to Staatsanwalt Klein in Mannheim with just such a request. I wished to know what I was permitted to say while in Germany. The former merely replied that they would not answer my question while Klein did not respond to me at all. Since August 1998 he, together with other judges, knew of my intentions to visit lawyers, public prosecutors and judges in Germany with the specific aim of establishing a dialogue on Section 130 and how it relates to the *Offenkundigkeit* of the Holocaust.

Now I know – abstract danger! Truth is no defence! This is unimaginable that a civilised country such as Germany has, before the year 2000, reverted to a legal witch-trial mentality. Poor Germany, this makes me very sad. My sadness dissolves into happiness when I reflect on how lucky we are in Australia that this kind of law is not part of our legal mentality, not yet!

Germany, in its cultural striving, embodies the stock of the world's civilising factors. One of them is the search for truth and truth telling. Now through my physical research into how Section 130 operates – and I admit that it did not really require imprisonment for me to find that out – I can say that this law is immoral and offends against basic human rights. This is especially the case because Germany considers itself to be a democratic country where the rule of law guarantees our individual freedom of thought and speech. Now we have an abstract offence – a thought crime. My thoughts and opinions, as expressed on the Adelaide Institute's homepage, have been processed by the Mannheim thought police and will be evaluated by its judges at the Landgericht.

Let us give this some more thought.

As mentioned in the previous chapter, my parents did not have many books at home on the farm but there were enough for their children to begin to take an interest in reading. Birthday presents usually included adventure stories which we devoured. There was also heavier reading

material – Nietzsche’s works and a selection from Kant. Since my 17th birthday, in my final school year, I began to expose my mind to the Kantian Categorical Imperative. Only since the early 1990s – over 30 years later – has anyone ever blatantly and forcefully attempted to reduce my thought processes by placing me into a conceptual prison not of my own making. This prison consists of concepts such as ‘anti-Semite’, ‘racist’, ‘extreme right-wing’, ‘Neo-nazi’, ‘Holocaust denier’ and the ‘Auschwitz lie’. Klein is desperately attempting to add to this list the term ‘revisionist’. He speaks of ‘revisionist theses’ as though they were some kind of pornographic delight!

Pity Jones and Klein because they do not understand that the growth of our knowledge of the internal and external world – Kant’s moral law within and the universe above – is a growth process, the Hegelian dialectic. By reducing our world to these concepts, these two men deprive us of grasping our own universality, of becoming first and foremost a Mensch. We are humans foremost with a moral conscience where right and wrong, and truth and lies are the guiding values. In this world Kant’s four questions remain relevant today: ‘What can I believe?’ (Religion); ‘What can I know?’ (knowledge/science); ‘What can I do?’ (ethics/moral philosophy); and ‘What is the Mensch?’ (anthropology).

Each person develops – some more than others – an individual world view from which flows an understanding of what life is all about. Jones and Klein both attempt to force me to interpret the world through their obsessions – as reflected in their use of concepts such as ‘anti-Semite’, ‘racist’ etc. I do not share their obsessions and thus my conceptual world is quite different to theirs.

Klein claims to be Germany’s no. 1 Nazi hunter and he fumes when he looks at Internet websites which display swastikas – which Adelaide Institute does not! That he has a swastika on his office wall is, of course, another matter. The man’s obsession does not shy away from embracing a double morality when it suits his purpose. He is also a liar. He denied in court that he has received the newsletters which I have been sending him personally since 1997 when I first visited him in his Mannheim office at L10. He also denies having received letters wherein I requested clarification about our work and how it relates to Section 130, and wherein I announced my April 1999 visit to Germany. Klein lied to me on 8 April 1999 when I arrived at his office and was introduced to state security officer, Herr Mohr. I asked both whether Mohr was there for me – both claimed it was a coincidence. Of course Mohr was there to arrest me while I was busily explaining to Klein my latest findings at Auschwitz-Birkenau and Krema II, that alleged homicidal gas chamber.

But that is history now – it happened four months ago to the day – actual, not calendar months and day.

My written response to Klein’s formal indictment will run to more than his 62 pages of nonsense, or should I say, pure malice. In any case, most

of his effort rests in lifting slabs of material from Adelaide Institute's website. That, he contends, proves I am 'ein überzeugter Antisemit' (a convinced anti-Semite).

I have now decided to shelve my response because it is futile to submit anything in a case where truth is no defence and where physical evidence is ignored. If the three judges – Kern, Schmetzer and Krenz – will not look at the physical evidence and test my alleged offending thoughts for truth content, then the logic of Section 130 will inevitably find me guilty. If I do mount a defence, then that would only contribute towards determining the severity of the sentence. It will not, however, save me from a predetermined guilty judgement.

Furthermore, these judges are not competent historians, yet, according to general public awareness, they will confirm the truth of what we call the Holocaust, without that concept being subjected to intellectual scrutiny. What matters in this trial is whether someone – now the judges – feel that my thoughts are offensive to Jewish people.

That is the sad irony of it all. German judges take it upon themselves to censor history on behalf of Jewish individuals. This implies that such Jewish persons are not competent enough to defend themselves against possible hurtful thoughts. Andreas Röhler, editor and publisher of *Sleipnir*, claims that this fact alone makes Section 130 anti-Semitic.

My case before the Landgericht is thus a farce, especially in light of Germany's much-proclaimed 'We are a democracy where the rule of law guarantees our individual freedoms'. I said as much to Judge Kern in a letter on 22 July 1999. It was in response to his decision to deny Radio Regenbogen's request to interview me in prison.

After Judge Burk at the Amtsgericht had on 3 May implemented the second arrest warrant, Radio Regenbogen broadcast the Israeli government's congratulatory remarks to the Mannheim state public prosecutors' office for having succeeded in imprisoning me. This action spells out the politics of my case – I am a political prisoner. Kern justified his refusal by drawing my attention to conditions imposed on prisoners at law – to ensure that an orderly investigation into the allegations is guaranteed, and also that prison order is retained. By my appearing on the radio, he said, such order could collapse and tensions rise within the prison population.

I countered this by pointing out how prosecutor Klein had leaked information from the closed court hearing of 3 May to all media outlets – radio, TV and newspapers in Mannheim and Heidelberg. Klein had, in fact, begun to incite against me, to defame me without my being able to defend myself against such attacks. I pointed out to Judge Kern that it must be a fragile order which can be disturbed through an airing of thoughts.

Even my written response to Klein's formal indictment was drawn up without a recourse to any books. How can anyone mount a defence in such unequal circumstances? I labelled Klein's behaviour as that of a mental rapist, someone who is mentally immature and thus quite authoritarian. I concluded by saying that in order for us to remain moral, we need to take into consideration the truth content of my alleged offending thoughts, i.e. is truth a defence in these proceedings?

Judge Kern responded by asking whether I had written this letter as a commentary or as a complaint. On 27 July I advised him my letter was intended as a source of information so that he could grasp my *Gesinnung* (leanings). I also advised him that I was withdrawing from the proceedings because of the immoral nature of Section 130 which would not guarantee that justice was done.

My research into how Section 130 works is now complete and, unfortunately, all those commentaries I read about it over the years – which seemed to me too polemical – are correct. Section 130 is an offence against basic human rights. It offends against Section 9 of Germany's Basic Law which guarantees its citizens free thought and free speech as well as free and unhindered scientific research. It is a gag which is crippling Germans in no uncertain terms. By denying them the freedom to openly research and discuss their immediate historical past, Germans will never find themselves. Hence their vulnerability to world exploitation. All anyone needs to do is draw the Nazi card and the coffers open and the scrum is on to see who can get a snoutful out of the Holocaust trough. There is, indeed, no business like Shoah business!

Germany's Minister for Culture, Dr Michael Naumann, created a storm of protest when he suggested that the International Red Cross archive at Arolsen ought to be transferred to the museum which is planned to be a part of the new Holocaust memorial in Berlin. The Red Cross International Tracing Service director, Charles-Claude Biedermann, was horrified to hear of Naumann's plans because he wants to keep a lid on the documents until all claimants against the Nazi regime have been investigated. So, after 55 years since World War II ended, historians are still not permitted to look at these documents. Who says so? A committee of ten nations, including Israel, USA and France, controls this document centre according to *Der Spiegel* (10/1999).

Interestingly, in 1996 the International Red Cross Committee delivered 60 000 pages of handwritten notes, reports and photographs to the Holocaust Museum in Washington (*Wiener Kronenzeitung*, 22.12.1996). An article in Sweden's *Svenska Dagbladet* cited a report from *US Today* wherein a letter from the International Red Cross Committee to the USA's foreign ministry stated: 'We could not discover any traces of installations for the extermination of civilian prisoners. This is confirmed by reports which we have received from other sources. The committee last visited Auschwitz-Birkenau on 24 September 1994'.

Yet in the *Frankfurter Rundschau* of 22 July 1999 I read a full-page report of a book that has appeared in Germany, *Lügendetektor-Vernehmungen im besiegten Deutschland 1944/45* (Eichborn Verlag, Frankfurt-am-Main, 1999). Therein a Saul K. Padover, a former USA officer within the psychological war unit, published the interviews he conducted with Germans at the end of the war. The book was originally published in the USA in 1946.

What interested me was his interview with Mayor August Wagemann. All interviews were conducted in Aachen, and Wagemann had only recently returned to Kornelimünster. He had not participated in political life but rather had become a successful businessman under the Nazis. Padover smears Wagemann by belittling his views. He asked him, 'If you love freedom so much, what did you do for freedom under Hitler's regime?'. Wagemann protests that had he done anything at all, then he would have been shot. To that Padover says, 'We Americans say that freedom is worth every price'. Padover insinuates that Wagemann did not accept the moral responsibility that he should have accepted for the mass murders, executions and exterminations. He says:

My discussion with Wagemann made clear to me the connections between 'good' Germans and the gas chambers. There was a logical connection between extermination camps and August Wagemann's attitude. I thought that the death factories were possible, not because Hitler ordered their construction but because the likes of Wagemann did not question such orders. And how many Wagemann's were there in Germany? I was determined to find out ...

When I read drivel like that I become angry because Section 130 does not permit anyone to openly and honestly respond to the likes of a Padover – and the world still has lots of those types about. These fellows fear freedom of thought and speech because an open discussion on this vexed topic would soon expose their lies and outright fabrications surrounding the terrible allegation that Germans systematically exterminated European Jewry in homicidal gas chambers. We are powerless to question the veracity of this terrible allegation in a German court.

Fortunately this taboo is slowly withering away. Last week Edgar Verheyen of SWR (Südwestrundfunk) called up the Adelaide Institute's website (and others) in his program and even interviewed Ludwig Bock, my Mannheim lawyer. I am certainly hoping that such breakthroughs will not fade after inflaming a fire, as did 'The Leuchter Report' on 20 April 1988 at the Zündel trial in Toronto, Canada.

We may be disheartened about causing no breakthroughs but it appears that even the uncrowned political leader of Germany, the president of the Central Council of Jews in Germany, Ignatz Bubis, feels defeated. In an interview in *Stern* he is said to have expressed disappointment in his

failure during the past seven years to bring Jewish and non-Jewish Germans together. He regrets that the responsibility for Auschwitz is not anchored within the public consciousness of the Germans. He claims that 'everyone in Germany feels responsible for Schiller, Goethe and Beethoven, but no-one for Himmler'.

Bubis also said that he attempted to enshrine the national socialist period as part of German history within the Grundgesetz (Basic Law) and into the 2+4 Treaty of 1990 when the former German Democratic Republic merged with the Federal Republic of Germany. He remains a German citizen but he wishes to be buried in Israel because he does not wish his grave to be blown up as was that of Heinz Galinski (*Frankfurter Rundschau*, 28.7.1999).

In the same edition of that newspaper an unusual one-paragraph item appeared in which Miryam Shomrat, the departing Israeli consul in Berlin, expresses her disquiet about the 'low level' of violence in Germany. She is concerned about the extreme right-wing situation in Germany and suggests that home, school and politics ought to work against such a trend. I do not quite understand this paragraph. On the one hand there is a low level of dangerous activity, and on the other she wishes to generate some form of awareness against this. It reminds me of Klein and his gang at the Staatsanwaltschaft in Mannheim. These people who are here to hunt public enemies must, of course, create them when they are not in existence. And so Klein gets his conceptual prison populated again – what a lonely man he is, were it not for me!

I certainly do not need him to appreciate life. In fact, last Sunday (25 July) I felt anger for the first time in many years. This time it was levelled against Klein and those who locked me up in this prison. On this day around 4 p.m. at Bayreuth on 'the green hill' the 88th Wagner Festival began with Keith Warner's 'Lohengrin', conducted by Antonio Pappano. Last night it was 'Tristan und Isolde'. My plan to attend these performances was arbitrarily cancelled by Klein when he arrested me on 8 April! I had to compensate by listening to a direct broadcast from Bayreuth which some of the prison inmates did not quite appreciate. I was asked to turn down the volume of the radio – which I did reluctantly.

Again like last year, there was also a symposium – 'Wagner in the Third Reich' – which was held at Schloss Elmau. This year Hartmut Zelinsky did receive an invitation, which was not the case to last year's 'Wagner and the Jews' symposium. Zelinsky claims that Wagner research is research into fascism because Wagner delighted in 'hurting people'. Even Holocaust researcher Saul Friedlander was there, attempting to act as a conciliator between the two factions. Professor Dieter Borchmeier of Heidelberg, who helped organise the symposium seemed also somewhat provocative – something he was not at the Wagner symposium which was held during 'The Ring Cycle' in Adelaide in November-December 1998.

While reflecting on this year's Wagner symposium I am pleasantly warmed by another reflection – our Adelaide Institute revisionist symposium of 7-9 August 1998 at Fernilee Lodge, Adelaide. Yes, it is now a year ago that we brought together the world's leading revisionists. State prosecutor Klein has used this fact as evidence against me. I am now 'one of the world's leading so-called revisionists' who therefore deserves to receive a long prison sentence.

I am not flattered by his faint praise in calling me a leading revisionist. If that were the case, then all I can say is, where are the others? One leading light I know is facing prison in Switzerland, Jürgen Graf. On 23 June 1999 Graf lost his appeal before the Obergericht at Aarau. It confirmed his sentence of 16 July 1998 in the Bezirksgericht at Baden 15 months imprisonment and an 8000SFr fine. His lawyer, Dr Urs Oswald, will appeal to the Bundesgericht in Lausanne.

My imprisonment also prevented my visiting Jürgen Graf in Basel and supporting him during his court appearance. It was not to be. I did not know that Klein knew Graf well – so well that when I wished to hand him a copy of Graf's book, *Der Holocaust auf dem Prüfstand*, Klein turned this into another proof that I was indeed 'a leading so-called revisionist'. I now admit that it was rather naive of me to think that Klein, the ideologue, can discuss matters without dreaming of imprisoning those who disagree with his beliefs.

I wonder how Klein would respond to British physicist, Stephen Hawking's thesis that our universe is without definable limits. How would Klein respond to Hawking's thesis that in order to develop a theory that explains our very existence, we need to combine Einstein's relativity theory with that of Heisenberg's Unschärferrelation (uncertainty relations) theory. Hawking is kind to Einstein because some physicists and philosophers claim Einstein's contribution is already irrelevant. Klein would, no doubt, consider such an idea as proof of anti-Semitism in its purest form! I do not think Klein would ever bother to attend conferences at which international physicists thrash out such problems – as they did at the University of Potsdam at which, on 24 July 1999, Hawking gave his notable address, as part of the 'Strings 99' conference.

No doubt Klein would also feel uncomfortable about former victims of the SED (Sozialistische Einheitspartei Deutschlands [Socialist Unity Party of Germany]) receiving compensation from the German government as part of a general compensation package for all political prisoners of the former German Democratic Republic. A federal government cabinet meeting at Bonn decided yesterday that even next of kin are to be compensated. Hot on the heels of this latest compensation package are the Roma and Sinti peoples who feel left out of the deal the German government struck with the Jewish Holocaust survivors – who are to get their Berlin memorial exclusively while all others who suffered at the

hands of the national socialists go empty-handed. I think the Roma and Sinti people ought to be included in this Berlin memorial – but that would rob the Jewish people of their demands for something exclusive.

And so Germany continues to offer a feeding frenzy to all those who can pull out the Nazi card. Interestingly, this terrible allegation against the Germans cannot be documented, except through unreliable witness statements. And from personal experience I know that it is impossible to dispose of over 1 000 000 people without a single piece of paper turning up as proof of such. The Germans are just too thorough in their bureaucratic business. For example the Kraftfahrt-Bundesamt (Transport Authority) at Flensburg, northern Germany, keeps a detailed record of all Germans who have a motor vehicle licence. Any infringements are meticulously recorded and, accordingly, points deducted. It is the most German of all German bureaucracies and unique in the world: (a) authority; (b) thoroughness; (c) incorruptible; and (d) its disciplinary function. It is considered to be one of Germany's last government agencies with moral authority, untouchable and respected but feared by all citizens (*Frankfurter Rundschau*, 29.7.1999).

And then someone like Klein wants me to 'believe' in the Holocaust without asking difficult questions! All this is becoming more and more ridiculous. I just cannot take Klein seriously any more. Even while writing this I am laughing to myself because this Holocaust controversy is really solvable. But the likes of Klein spend an inordinate amount of energy and finances to keep the lid on this topic. It is funny, though my imprisonment is not really that funny. I feel angry at his use of state power against me.

How can I cope with this anger? Simple, read the newspaper and muse over articles such as the following on 28 July in the *Frankfurter Rundschau*, which, by the way, Herr Noldner of Nuremberg so kindly subscribed to for me. He felt that a newspaper is essential in prison and so his empathetic understanding has brought me great comfort and, because of this article, some laughs: The heading in German reads: 'Fucking gibt es schon seit 800 Jahren' (Fucking has already existed for 800 years). Yes, there is a town of that name in Austria, and after the war it enjoyed some notoriety with US army personnel. The mayor of this town, Siegfried Hoppl, does not speak English but he admits he knows what the word means in English. The 'ing' ending means settlement. Tourists pose before the town's sign, just 30 km north of Salzburg. I think I will visit this place after my exit from Mannheim Prison.

And so I begin my fifth month in jail while tomorrow the state of Baden-Württemberg breaks for its summer holiday period of about six weeks. Court activity is also drastically curtailed. I can expect nothing within the next two months. I have already survived some terribly hot days in my room here on account of it facing the south and the sun's rays doing

their best. On the 11th we will be experiencing the almost total eclipse – Stuttgart and Munich will be in total darkness for a couple of minutes.

Once again I would like to thank all those who have contributed to the fighting fund and to all those who have written to me in prison. Please do not write anymore because Judge Kern has made responding to letters a little difficult. I would rather receive no mail than have to fight this man and wrest from him a postal coupon concession. I just do not have the energy to take on any more German bureaucrats who lack moral backbone. I would rather bear this humiliation in silence. I used to have my walls covered with postcards and other material sent to me. I have cleared my walls of everything so as not to give the authorities a reason to accuse me of disturbing the prison's environment, as was suggested by Judge Kern that a media interview with me would do just that. The arbitrariness of decisions to date is sickening. I hasten to add that it is not only happening in my particular instance. Another fellow inmate will also be writing a book about judicial capriciousness – wilfulness where judges abuse the accused. As I have said elsewhere, I have never observed such personal abuse being dished out by any Australian judge. I think the German judicial system has lost its way on account of Germany's inability to find itself – on account of the terrible allegation that during World War II the Germans systematically exterminated European Jewry in homicidal gas chambers. Please do not tell me that I must believe in the Holocaust.

Regarding Amnesty International's decision to label me a Holocaust denier (*Mail-Times*, 2.8.1999), this indicates its moral and intellectual bankruptcy. Matthew Pringle of Amnesty International states that the following characterises 'a clear intent to publicly advocate the denial of the Holocaust:'. What was Irving's crime? He merely told a German audience that the alleged gas chamber shown to tourists at Auschwitz is a fraud – which is true. So, truth telling is a criminal offence in Germany! Pringle must be suffering from a failure of moral nerve. How can truth telling lead to a denial of the Holocaust? The question here is not whether I deny anything at all but whether I am telling the truth. Truth telling is a moral virtue which knows no limitations. It has nothing to do with 'national', 'racial', 'religious' and 'Holocaust denial'. Amnesty International has thereby disqualified itself as a moral virtue! I hope that our students will think about Amnesty International's value as an organisation.

There was a TV film about Zimbabwe made by SDR in 1997. The final sentence praised the Zimbabweans for respecting their ancestors and their traditions. Sadly, however, Germans have accepted a desolate materialistic consumer mentality. Still, all is not lost. Recently a young 21-year-old lady confessed on TV that she preferred traditional German music to the modern international noise called music.

Hence, my supposition is that this modernisation trend among the Germans will have to run its course. It is not possible to blot out a German's past history appreciation. Take Mannheim for example. In the 17th century this town was unique in the world in that it was planned as a square city block within a circle. Squaring the circle or turning a circle into a square. For example, the office of state public prosecutor Klein is situated at L10. The city square's streets are not named but lettered from A to U. After four months in this city I still do not know it in any detail. I hope to change that soon!

Interestingly, when Friedrich Schiller escaped from the Duke of Württemberg's Karlsschule, he then spent some time at Mannheim where the ruler protected him from any action emanating from Stuttgart.

Mannheim is also intimately linked to the USA and one of its wealthiest families: the Trump's. Donald Trump's parents were Fredrick and Mary. Donald's grandfather was Friedrich Trump who as a 16-year-old migrated in 1855 to New York. In Alaska he established a restaurant for gold-diggers and made a fortune. He returned to Germany in 1901 and married 'the girl next door' - Elizabeth. They returned to the USA where in 1905 Frederick was born. Friedrich's sisters, Luise and Katharina, also lived in New York.

Today, Christian Freund, Donald's cousin twice removed, still lives at Q2 in Mannheim where he has a Kunsthandlung. His great-grandmother was Elisabeth Trump who married Carl Freund III.

There is more. John-Henry Heinz supplied King Ludwig II of Bavaria with tomato sauce. In 1844 Heinz married Sophie Freund, the great-great-aunt of Christian Freund. The rest of the Heinz story in the USA is legendary.

Professor Dr Ulrich Sieber of Wurzburg Universität writes in *Neue Juristische Wochenschrift* (19.7.1999, no. 29) that German law cannot extend to sites operating overseas. It would presume that the German judiciary wished to play world policeman. He also differentiates between 'push-pull' technology. The Internet offers, passively, information. It needs to be pulled of the Net - and that is then the action of a German committing a crime, and not a crime for the information provider in whose country it is legal to operate the website.

In summary, let me state this: I have as yet not read *Mein Kampf* but, with this nonsense about banning the book, I thumb my nose at the authority that wishes to dictate to me which books are good for me. Such censorship is a mindset that hates free thinkers. It is deeply authoritarian - immature and intolerant.

Fear of violence does not justify draconian censorship laws. The police manage to control physical violence quite well. That was the crux of the 1970s political movement that advocated physical violence – Baader-Meinhoff’s Red Army Faction. They wished to destroy the German state, not by force of argument, but through physical terror – killings. No-one can say the Internet is a killing machine that forces individuals to commit acts of violence.

The German legal system always emphasises in the arrest warrant and in the formal indictment that an accused has perpetrated some kind of act for which he is responsible. If Internet censorship moves succeed then we have a situation where someone can say, ‘The Internet forced me to read *Mein Kampf*’. Who remembers *The Comedy Company* and the little girl who always blamed her doll for her own naughtiness, ‘Dolly did it, Dolly did it!’.

We seem to be reverting to some kind of infantile level of development where individual personal responsibility is taken care of by guardians who control our laws. Free thinkers and free-spirited individuals, move aside and make way for those who wish to rape our minds by imposing their twisted values on us.

Also on this day when the Moon eclipsed the Sun, Israel’s Ministry of Justice announced it would hand over to German researchers the memoirs of Adolf Eichmann – the diary he wrote while awaiting his execution through hanging on 1 June 1962. Attorney-General Elyakim Rubinstein ruled that it should be published together with a scholarly commentary. The manuscript lies in a vault where it has been kept for 37 years, after then Prime Minister David Ben Gurion ordered it banned for fear its publication may generate anti-Semitism. Professor Yehuda Bauer, Yad Vashem, Jerusalem said the manuscript contains ‘Eichmann’s interpretations of the Holocaust [which are] naturally wrong’. But he said it is important to publish it even if it ‘is a collection of errors’. Is the academic ideal-principle of ‘publish and be damned’ still alive? Why not publish the memoirs without a commentary?

All this dreary stuff needs a boost and I found an item for those who wish to continue the dream – which? That is left for you to decide.

On the shores of the Forggensee in Bavaria, opposite King Ludwig II’s castle Neuschwanstein, near Füssen, an open-air theatre – just like the Sydney Opera House jutting into the harbour – is being constructed. It will open next March with a seating capacity of 1400, and have the second largest stage in Germany, after the Frankfurt Opera. The project will cost DM74 000 000 and the play will be about Ludwig II’s life. Imagine, after the performance you can view Neuschwanstein, or alternately, view the castle first, then attend the theatre.

Sunday, 8 August 1999

8 a.m.: church service with Pastor Kunzmann back from his holiday.

11-11.30 a.m.: lunch.

The usual weekend Umschluß until supper time at 3 p.m.

Then in cell until 8 a.m. Hofgang: 'Klappe zu, Affe tot'.

The Edinburgh Fringe Festival is on TV!

Monday, 9 August 1999

Hubertus has completed a detailed picture of my cell, 1313, which makes my word-picture superfluous (see page 264).

Eric Rössler, Günter Deckert's 'right-hand-man' visits again at 2 p.m. It is always a delight to see him. He is my contact to the outside world, and he made my first few days in prison bearable by providing me with basic office equipment: typewriter, paper, envelopes, paper and stamps.

Later, Christopher Steele did likewise by sending me from Australia a packet of goodies, including a small pair of scissors that was freely handed out to me. The wardens trust me not to be stupid and use it as a weapon, either against myself or against others. Then he also sent me a Spicer student diary, and entries therein now form the basis of these reports. Memory-time is strenuous because all my energy goes into keeping myself afloat from day-to-day – let us hope, not till the last syllable of recorded time.

Eric is allowed to bring into the prison DM18 from which I can then purchase oranges, apples and bananas, chocolate, biscuits and soft-drinks, naturally. My yearning for fresh fruit leads me to finish off this purchase within three days at the most. Will have to discipline myself in future.

In the *Frankfurter Rundschau* two items caught my eye.

1. Jews claim against Poles in the USA. Lawyers in New York, Urbach & Klein (again such good German names), submitted a compensation claim against the Polish government in June on behalf of 11 Jews whose property was confiscated by the state. The Polish-Jewish journalist, Adam Mischnik, says this claim is 'a collection of shameful lies' and its authors are 'rogues without a conscience'. The Polish government rejected the claim, basing its reason on the immunity the state enjoys, and a 1960 treaty that compensated USA citizens, whose property had been confiscated in Poland, with \$40 million. The claim for compensation also stated that Poland had profited during the past 54 years from the plan that led to the forced removal and extermination of Jews in Poland. It, in effect, also blames Poland for Auschwitz because of the then prevailing anti-Semitism. This was too much for Mischnik, the chief editor of the largest Polish daily

newspaper, *Gazeta Wyboreza*. In a front-page editorial, 'Lies in the shadow of the Shoah', he accused the authors of the claim of extreme anti-Polish attitudes which can only be compared to extreme anti-Semitism. Michnik claims he lost his family in the Shoah (Holocaust).

2. Great Britain is to compensate victims of Nazis whose property the state confiscated during World War II. Trade Minister Stephen Byers said 10 people were entitled to compensation. In all 250 people from all over the world will be compensated out of a £25 000 000 fund. A 1939 law enabled the government to confiscate property from Axis countries whose citizens had fled to Britain where they hoped their fortunes would be safe: Hungary, Romania, Bulgaria and Czechoslovakia.

The Landgericht rejects Andreas Röhler's application to assist in my defence.

And after I return from my walk to the visitors' barracks, I glance at the noticeboard and read about the sun eclipse around 12.30 p.m. on Wednesday. All prisoners are requested to watch this only with special glasses because watching this natural phenomenon can cause blindness. Normal sunglasses are ineffective and 'Sonderhof für U-Gefangene' (special exercise in the yard) will be postponed until 1.30 p.m. So, although Mannheim is not quite in its path we shall be able to watch it - and watch we will!

Tuesday, 10 August 1999

Restlessness in prison and all over this part of Germany in anticipation of the total sun eclipse.

7-9 p.m.: Bible Group with Pastor Kunzmann, which is always interesting, not because we enjoy tea and biscuits but because Kunzmann is a man who thinks. At the hand of various Bible texts we are able to explore any topic that comes to mind - and that is therapeutic for any prisoner. Even if some become too autobiographical in their verbal responses to questions, the fact that a discourse and exchange of thoughts occurs is beneficial.

We are all human - and we need to talk, to communicate our fears of the present situation which, on remand, is marked by uncertainty. Some have been on remand for 12 to 18 months, without facing court, without receiving a formal indictment. Germans call this 'Beugungshaft', imprisonment designed to break an alleged criminal's resistance, and make him pliable to dealing with the public prosecutor. Rudi did such a deal. He admitted that he did not inform his investment clients of the unsecured nature of his funds. Yet that was not the truth - because the prospectus, and the application form, contained this warning, albeit in small print. But the judge would not accept that and through the public

prosecutor indicated that trooping half-a-dozen pensioners as witnesses through the court as victims of Rudi's doings would get him more than three years in prison. Rudi should be out by Christmas!

We have 'heavier' fellows here who have already spent up to three years on remand – because they will not talk, will not agree to deal with the public prosecutor. Then there are some who truly believe they are innocent of any crime – yours truly is an example.

Wednesday, 11 August 1999

6 a.m.: the usual wake-up/check-up call.

8 a.m.: the door is again opened for the 1-hour walk, something that I have stuck to since my arrival here. After that I go to gym until 11 a.m. lunchtime.

A quick shower and ready for sun-eclipse watching. I switch on my TV set and get the first glimpse of the eclipse as it hits Cornwall, England. The coverage continues to Reims (France); then Saarbrücken, Stuttgart (cloudy and showery) and Munich (Germany); Graz (Austria); and Bucharest (Romania) is the last city in Europe.

Luckily my cell faces south, and it is overcast. Just as the moon begins to cover the sun, there is a cloud cover that enables me to look directly into the sun – for only a brief second. No need to overdo it – as some will do, thanks to the media frenzy to which individuals gladly submit. At 12.32 p.m. it is dark and the pigeons outside have settled down on the rooves and the prison spotlights are on – just like any other night. It is somewhat eerie – especially when soon after the sun returns.

The last full eclipse in Europe was in 1887; the next is in 2085.

I delight in seeing people at Stonehenge celebrating the event positively, with a wedding ceremony. Why were the ancient peoples frightened of such an event – claiming the Moon ate the Sun etc.? Of course frightened people can be controlled that much more easily than those who do not fear natural wonders. It is so much like that Holocaust controversy – it is fear of fear itself that paralyses individuals. Add to that the fact that no-one wants to admit having been conned into believing in a lie, then perhaps we can understand why reason is so weak a factor against a strong belief, even if an irrational one.

1.30 p.m.: I am taken to the visitors' barracks where at 2 p.m. I expect Ernest Edwards from the Australian Embassy in Bonn. He is held up in traffic around the Frankfurt Autobahnkreuz and arrives at 3 p.m. I am still glad to see him because of that personal chat, and also because he brings along newspapers and *The Bulletin*. It is his third visit in 5 months; the other was made by Lucinda Meagher on 9 June. He has been busy arranging the funeral matters of the young Australians who died in Switzerland. It was good to see Sir William Deane also attend. When the

ceremony was shown on German television, I thought I recognised his face – and those nine dots of Channel 9 as the television station generating the news item.

While we are on the topic, Arte screened an interesting documentary about Jewgeni Chaldej, a Red Army photographer who took the photograph of the Red Army soldier hoisting the flag above the German Reichstag as the Germans capitulated. The photographer admits that this photograph was staged some time after the event. Chaldej successfully survived all Soviet dictators from Stalin to Bresnhev and died in Moscow in 1997. During the Nuremberg Trials he was the official photographer for the Soviet Union. The article in the *Frankfurter Rundschau* from which this information is taken, concludes, ‘Bei dem Nürnberger Prozesses war er Bildberichterstatter der Sowjetunion und fotografierte die NS-Verbrecher, die den Massenmord an den Juden und den überfall auf die Sowjetunion zu verantworten hatten’.

An item next to the above is headed: ‘Reporter ohne Grenzen – 20 Länder sind “Feinde” des Internet’ (Reporter without boundaries – 20 countries are ‘enemies’ of the Internet). A French association of journalists (Reporters Sans Frontieres [RSF]) reports that 20 governments in the Middle East, the former Soviet Union, Asia and parts of Africa block Internet traffic totally or partially. RSF brands these countries ‘enemy states’ of the Internet. In all, 45 countries limit access to the Internet because of content ‘under the pretext of protecting its citizens from subversive ideas, or to guarantee public order and national unity’. Goodness me, have I not come across this argument recently? Indeed, prosecutor Klein accused Adelaide Institute’s website of doing just that. Imagine, Adelaide Institute supporters, you are threatening the very existence of the Federal Republic of Germany by exposing your minds to the material on the website.

There is something not quite right here. If Klein’s argument is upheld in court then I must re-evaluate my 55 years on this planet. I cannot understand how I can possess that much naked power which threatens the very existence of this 80 000 000 strong nation. Please explain, someone.

That item appeared to the right of the foregoing. To the left appeared ‘Hitlers Propaganda per Mausklik – Grosse US-Online-Buchhändler vertreiben „Mein Kampf”’ (Hitler’s propaganda per mouse click – large US Online bookstore distributes *Mein Kampf*). In mid July the Los Angeles Simon Wiesenthal Centre’s Rabbi Abraham Cooper (whom I visited in April 1997) advised German Justice Minister Herta Daubler-Gmelin that, on his behalf, he commissioned Germans to purchase, per the Internet, copies of Hitler’s *Mein Kampf*. He asked the minister to react immediately, and warned the online providers not to become ‘unintentional spreaders of hatred in Germany’.

Michel Friedmann, a member of the Zentralrats der Juden in Deutschland, told the *Frankfurter Rundschau* it was 'intolerable' for Germans to have access to such books because it would make it difficult to place similar texts on the index. The German publisher, Bertelsmann in Gütersloh, and its USA subsidiary, Barnes & Noble, stated it would regulate its book sales so that banned books in Germany are not made available to Germans from overseas. Spokesperson for Bertelsmann, Markus Payer, said there was a 'moral and legal problem' because *Mein Kampf* is not prohibited in the USA.

Friedmann is quoted as saying that the 'contamination of the Internet' with racist and anti-Semitic content has to be attacked internationally. He hoped more public prosecutors and state security police would surf the Internet more and prosecute offenders. Christa Arns, a spokesperson for the Justice Minister, said that only if those responsible for placing such material on the Net came to Germany could they be legally pursued. Hey, that all sounds familiar – why did Klein not inform me of that when I wrote to him before my departure and asked whether there was anything against my coming to visit him in his office during April 1999.

Thursday, 12 August 1999

For most of the 250-odd remand prisoners this day is bliss – it is 'let's go shopping' in the prison supermarket. Tobacco, coffee and Coke remain the most popular items – at terribly inflated prices. There must be a higher price because a stigma is attached to those who deal with prisoners – so 'they' say.

Friday, 13 August 1999

Our choir is looking for new members, and so I go on a recruitment drive – over 15 interested persons respond. That is good.

The *Frankfurter Rundschau* reports on a Berlin historian, Professor Wolfgang Benz, saying to the local 'Tagesspiegel' it is nonsense to print a complete edition of Eichmann's memoirs. It would suffice 'if a handful of historians were familiar with the text, analysed it within the context of other sources, then published the results for a broader public'. Am I reading this correctly? Am I translating his words correctly? 'Wenn eine Handvoll Historiker den Text kennen, ihn im Kontext anderer Quellen analysieren und das Ergebnis für das breite Publikum veröffentlichen'. That is what Benz is saying.

Harry Mulich, a Dutch novelist pleads for total publication as soon as possible. He says this material is not only for historians but for all. Mulich lost Jewish family members in the Sobibor Concentration Camp: 'I know this text, and upon my insistence during the 1960s the Israeli prosecutor, Avner Less, gave it to me to read. It will not change our picture of Eichmann but it is still interesting', he said.

I think we can give Benz a miss from now on, His mindset discredits the open and fearless debate. He thinks people cannot handle the truth. Why is there a need to use state force to subjugate this Holocaust material? The threat of rising anti-Semitism is not founded on fact. Anti-Semitism does not threaten the Jewish people. Assimilation is a far greater threat to them. Is it the Holocaust racket that has become a billion dollar industry over the decades, which drives the censorship lobby crazy? The love of truth cannot be censored forever – it will overcome the haters and the liars who trade on the power of the baser human values for their own survival. The circle will close, the wheel will turn. Let us push it along some more and hurry up this process of truth discovery for the sake of our humanity.

Talking about censorship of books and movements, the *Frankfurter Rundschau* runs a report on the Flaum Gong sect and how in Peking the communist government authorised a book burning. This kind of state act is naturally considered to be typical of a police state. But what about the more subtle method of Net censorship? Is that not also a kind of book burning.

Perhaps we are in an age where new ‘political religions’ (Eric Voegelin, 1938) are needed to replace the timeless needs of the utopian dreamers or those who wish to hurry along their own nihilistic apocalypse, now! It is all in the Old Testament. What is not there is a democratic spirit, something that we are to this day attempting to establish. Professor Eckhard Jesse at the Technische Universität, Chemnitz suggests that historical trends are not determined but open. We do not know, he says, whether the Millennium will bring with it the end of history (Francis Fukuyama) or a new Middle Age (Alain Minc). Somehow I sense that history may repeat itself but not exactly. Even the latest scientific-genetic innovations have failed to change the nature of the Mensch. Eugenics may even eliminate afflictions that make life miserable for millions – without the cry of ‘Hitlerism-Nazism’ arising. Perhaps.

The Berlin Wall was built in 1961 and more than 1000 individuals were killed trying to escape the communist system of repression in the former German Democratic Republic. Steffi Graf announces her retirement from tennis! Ignatz Bubis, 72, dies in Frankfurt (president of the Central Council of Jews in Germany and president of the European Jewish Congress).

Saturday, 14 August 1999

More Bubis material in all media outlets. His self-definition as a ‘deutscher Bürger jüdischen Glaubens’ (German citizen of Jewish faith) did not work and he is quoted as saying that that was a ‘mistake’. The playwright Werner Fassbinder based his *Der Mull, die Stadt und der Tod* (Waste, the city and death) on Bubis who during the 1970s made millions as a property speculator. In 1985 he prevented the staging of the

premiere of Fassbinder's play. He did not like to be regarded as a ruthless property speculator. Now he is celebrated as 'a moral authority'.

Bubis, together with his wife, and a minister of religion, remained seated as the audience in the Frankfurt Paulskirche gave Martin Walser a standing ovation on 11 October 1998 on the occasion of Walser receiving the Peace Prize of the German Book Sellers. Walser rained the taboo topic by saying that he refuses to be knocked over by the intimidatory Auschwitz topic – 'die Moralkeule' (the moral club).

Bubis, on 9 November 1998, in the Berlin Synagogue on Rykestrasse called Walser a 'geistiger Brandstifter' (mental firebug). When I called in on Walser briefly on 6 April, a couple of days before my arrest, he was still visibly shaken by this episode. Despite Bubis' death the controversy is still alive. Henneke Kardel of Hamburg sent me his 55-page booklet, 'Bubis Republik Deutschland?', wherein the shadier side of this man is aired.

Sunday, 15 August 1999

Today's television is full of Bubis eulogies, some of it critical. For example, in evaluating Bubis' contribution to German society on the HR program *Titel, Themen Temperament* screened by ARD, Israeli writer Tom Segev claims Bubis failed in life because he was not at home in either Germany or Israel. This criticism was backed up in a macabre scene at Bubis' burial ceremony at Givat Shaul Cemetery north of Tel Aviv. A distant relative of Felix Mendelsohn, Meir, desecrated the semi-open grave by pouring black paint into it, thereby fulfilling a promise to himself – Bubis will not go to heaven as a saint. Mendelsohn claimed that Bubis was a criminal and was co-responsible for the 1968 student revolt. He used his 'Jewishness' and to top it off, says Mendelsohn, Bubis was a thief, a cheat and a liar. While writing this I thought to myself – how human Bubis must have been: an ideal Bundespräsident of Germany, as some suggested?

The controversy will not die because the historical truths surrounding the story have still not been revealed to Germans publicly. That needs doing otherwise the Germans will not find themselves – they will not find a home within themselves until the lies are exposed. The fear of telling the truth is crippling not only the average Germans – they are far too busy staying alive in this hi-tech country. But it is also killing those who are holding on to the lies.

I am reminded of an article in yesterday's *Frankfurter Rundschau* about the Neanderthals and how 500 000 years ago that species and modern humans went their separate ways. To this day it cannot be explained why the Neanderthals became extinct. The common ancestor theory is partially supported by genetic analysis carried out by two Tübingen-based researchers, geneticists Carsten Pusch and Lutz Bachmann and historian Michael Scholz. The Croatian archaeologist, Ivor Karavanic, at

a congress at the Neanderthal Museum in Mettmann, presented new C14 datings. According to his research Neanderthals lived in Vindija, northwest Croatia, as late as 28 000 years ago – while modern human remains date back 33 000 years in neighbouring Velika Pecina. Hence his theory states that for over 5000 years both species co-existed within the heart of Europe.

I like to think that we have Neanderthals amongst us to this very day. The problem of identity is raised in Steffen Siegmund's review of Wilfried Loth and Bernd-A. Rusinek's *Verwandlungspolitik. NS-Eliten in der westdeutschen Nachkriegsgesellschaft* (Campus Verlag, Frankfurt-am-Main, 1998). He concludes that a person's identity is not necessarily fixed for a lifetime, as the example of the academic and former rector of the Rheinisch-Westfälischen Technische Hochschule Aachen, revealed. Hans Schmert headed this university until 1995 when he confessed to being Hans Ernst Schneider, the former SS member. The book illustrates how the German elites of the national socialists adapted to become the elite of the Federal Republic of Germany. It also shows how individual and social developmental processes need to be evaluated and analysed more carefully before subjecting them to moral evaluation. A normative evaluation of the national socialist past thus becomes possible and questions of adaptation and learning processes can be pursued, rather than falling back on the well-known explanation pattern of opportunistic behaviour and successful deception.

Hey, how does such theorising affect the Holocaust controversy? Do not ask. The Holocaust has become a dogma and it needs no further critical illumination. Anyone who disagrees is simply labelled an 'anti-Semite', a 'Holocaust denier', 'a racist' or a 'neo-Nazi'. What such labelling reveals about the labeller is that they have run out of arguments and now need to stoop to the level of personal abuse. That is a sure sign of moral and intellectual bankruptcy.

In my view this state was reached by Ignatz Bubis when he labelled Martin Walser a mental firebug. Likewise, a Justice Ministry spokesperson when asked to comment on the Internet availability of *Mein Kampf* said, 'Wir wollen den Schweinekram nicht haben' (We do not want this filth here). Departing Israeli Ambassador Avi Privo said Germany was like an alcoholic when it came to *Mein Kampf* – there is no education against the book. This comment is a little more helpful than that from the ministry's spokesperson. Professor Horst Moller of the Institut für Zeitgeschichte would like to see a 'wissenschaftliche Ausgabe' of *Mein Kampf*. I ask myself why limit the distribution of the book to academics only? After all, since 1925 some 10 000 000 copies have been sold – and to this day the book is the most read book in the world, surpassing the Bible. No wonder Ephraim Zuroff of the Simon Wiesenthal Centre in Israel rang the 'alarm bell': blow wind, come wrack, at least we will die with harness on our back!

Monday, 16 August 1999

Lawyer Ludwig Bock arrived this afternoon at 3 p.m. He advises me that the Karlsruhe Oberlandesgericht will now look at the appeal against the Landgericht's decision to continue my imprisonment. Bock likes my letter to Judge Kern wherein I advise the latter that according to Sections 262 and 266 of the Basic Law, it is a criminal matter to suppress or distort true facts. I wonder, though, whether these paragraphs are strong enough to overcome Sections 130, 185, 189 and 194.

Today, also, my first copy of *The Bulletin* arrived – hell, I am homesick.

Tuesday, 17 August 1999

On this day 12 years ago Rudolf Hess was strangled to death. After Hofgang I attended my first 'Drogensport', the misnamed 9.30 –11 a.m. sports session that has nothing to do with drugs. On Tuesdays and Thursdays Herr Wolf, a one-time decathlon champion, takes about 12 of us at any one time into the new sports hall. We play soft tennis, volleyball, basketball, soccer, throwing the medicine ball and exercising on a mat. On this first session of the new year it was soft tennis. Boy, did I sweat but not bad for an old fellow like me. It is good and much-needed exercise.

The hall is also used by the Mannheim community. A school even sends it students there. They, naturally, use a street entrance to gain entry into the sports complex which stands outside of the prison walls. We are a privileged group in that we exit the prison compound via a tunnel through the wall. But no fear, there is no escape. Outside the walls is the huge work area – the assembly plant for bicycles, the carpentry complex and, at the back, there are tile containers housing the illegal immigrants who are on their way out of Germany. This outer area of the prison is also enclosed by a wall but the sports complex is not: it forms part of the external wall and sits within it.

7–9 p.m.: we meet again in the room next to the prison chapel for Bible study. As usual there is plenty of tea and biscuits – and the discussion roams far and wide. Sometimes I sense that the wardens sitting in the Zentrale look darkly upon us because we re-enter our remand ring with animated and smiling faces. This is not how a criminal ought to behave. We are here to be punished and although technically still innocent until proven guilty, it seems that we ought to get used to becoming broken men. Never!

Wednesday, 18 August 1999

6.45 a.m.: called to the Kammer to collect my guitar. At long last and after an earlier failed attempt to get a guitar, Herr Taubner of Köln has come through with one. Now I can begin to strum away my pain and start to sing about my yearning for freedom. During the evening's Umschluß Klaus I tuned the guitar for me. That night the fingertips on my left hand

pained terribly. I have overdone the strumming. Even this typing is done with one hand. I need to go slowly and let the fingertips develop a tough protective layer of skin – calluses.

Today in the *Frankfurter Rundschau* an article by Professor Norman Paech (Hochschule für Wirtschaft und Politik, Hamburg) entitled 'Die Moral der Legalität' deals with NATO's war against Serbia. He thinks that academics cannot be accused of having remained in their ivory towers. In fact, he observed two intellectual battlelines: the moralists fought for the NATO war and the jurists-legalists opposed the war. He slots the following into the moralists' camp: sociologists, peace researchers and philosophers: all wish to hurry along a new world order.

The jurists remain sceptical against 'the political-military logic', not as pacifists but with a deep mistrust of the belief that force will bring about a new order. The moralists won the battle but not entirely because to this day they are attempting to prove their war was just 'on humanitarian grounds', that is. securing a peoples' human rights. A denial of the same justifies the legal external intervention into a matter otherwise considered to be an internal dispute. He cites a Belgian, M.E. Arntz, who argues that if a government through injustices and terror denies human rights to its citizens, then a legitimate external intervention is justified. It means that a government's sovereignty and independence must yield to a higher value, namely that humanity not be insulted. Just as an individual's freedom is limited through legal and moral social norms, so too must the freedom of a state be limited through 'die Rechte der menschlichen Gesellschaft'.

This viewpoint was not acceptable for the legalists because who decided 'der Stand der Zivilisation und die Beleidigung des Rechts der Menschlichkeit?'. Arbitrary definitions could not justify external intervention into internal affairs – and this was anchored in the United Nations charter after 1945. To declare a humanitarian intervention as justified failed because of some dubious military interventions by the USA: Grenada (1983), Nicaragua (1984) Panama (1989). In 1986 the International Court of Justice stated that the USA may have had its own assessment of human rights abuse in Nicaragua, yet the use of force cannot be an accepted method with which to secure respect for human rights. Protecting human rights cannot also mean the destruction of oil refineries and arming the Contra rebels.

Paech then asks the crucial question: 'What is moral about legality?'. The USA overcomes any problem thus arising by circumventing its rights in the UN Security Council. In this way it is easy to start a military intervention at the expense of the political conflict resolution processes. Paech concludes by stating that an illegal act should not be sold as a new legal act.

On BW-TV at night I watch a program with 'allegedly' Germany's foremost literary critic, Marcel Reich-Ranicki, a survivor of the Warsaw

Ghetto. Madly gesticulating with his index fingers – poking and whirling them about as if he was involved in some fencing competition – he claims that all Ghetto musicians ‘were gassed in Auschwitz’. I watch in astonishment that he gets away with such a libellous comment. But I forget, he has a total right-of-way in Germany. He, unlike Bubis, does not call himself a German, although he refuses to be part of the Jewish society. No doubt I shall meet this character again some day.

Thursday, 19 August 1999

Good dream at night – about love. Odd, since my imprisonment I have not had one disturbing dream – all pleasant and soothing.

Hofgang with Hubertus and after to Drogensport for volleyball – ring finger almost out of joint, hence no guitar playing. A 1-minute shower, then lunch and rest.

4.30 p.m.: Warden Mackert brings the *Frankfurter Rundschau* to my cell.

5 p.m.: Warden Leiber brings the mail – from Australia, France, USA and Germany – which contains a good supply of stamps. So after the 5 p.m. Fish Group it is letter writing all night. Good to see the item about Electronic Frontiers Australia having organised 28 May as a ‘Day of Action’.

Friday, 20 August 1999

6 a.m.: wake-up call is followed by my request for permission to clean my room. It is usually granted on either Thursday or Friday mornings. Then it is off to the kitchen area where bucket, rag and broom are stored. Warm water and some detergent complete the preparation for the important German task, Putzen (cleaning). The few German prisoners here are meticulous, even lovingly wiping the cell door.

While waiting for the cell door to dry the opportunity arises to informally socialise with others who are also cleaning conscious. Then, in no time, it is 7.50 a.m., time for Hofgang. On my return I collect the Laufzettel with permission to walk about the prison from my cell to the visitors’ barracks. Lawyer Bock has announced his 3 p.m. visit. He informs me that the Oberlandesgericht has had my application for release for over two weeks. He expects a response at any time: either that I be released immediately or that I remain here until the trial. I fall back on my old maxim – which is not original, but it fits: hope for the best and expect the worst. In this way those painful emotional fluctuations of my youth remain a distant memory.

The prison administration is finally transferring its filing system to a computer. My new number is 1999/0528/0. Wardens are now battling to become computer literate.

The big news item in today’s *Mannheimer Morgen* is the full-page treatment of Horst Hoffmann’s remand time here of 16½ months

without a formal indictment to hand. Together with another bank manager (and two others in prison), Hoffmann has to face charges of authorising loans worth millions of Deutschemmark without proper security. The community savings bank, Sparkasse Mannheim, needs a scapegoat because Mannheim's mayor is also involved in this business. Hoffmann, a pious man who belongs to a Baptist Church, has a wife who needs constant medical supervision. But such personal pain does not interest public prosecutor Gabriel Schopf who has fought hard to keep him in prison, yet she lacks the competence to get the formal indictment properly written up. Does she care that Hoffmann is hurting in prison? Why is he not allowed to spend his time at home when there is absolutely no danger of his absconding from his responsibilities?

I think about public prosecutor Klein also insisting I remain in prison for the same reason: danger of flight from a severe prison sentence! It appears to me that some public prosecutors wish to embellish their fading careers by inflicting pain and suffering on accused persons under the pretext of protecting society from criminals, and sending out the message that crime does not pay. In my case, though, it is Klein who is the criminal – because he lies!

Just to be fair to the German justice system, I am reminded of an article in *The City Messenger* in Adelaide on 7 July 1999 wherein Justice Robin Millhouse criticised the state government for using the 1986-built remand centre to house convicted prisoners. He also criticised the doubling-up in prison cells, which is also a practice here. His final point was that if a remand prisoner is together with a convicted prisoner, then the presumption of innocence, 'one of the cornerstones of criminal law', is mocked.

Greg Kelton's article in *The Advertiser* on 8 May 1999, 'Jails in the hot seat', captured the atmosphere in Adelaide's jails. Overcrowding and drugs are a problem – just like at Mannheim and other German jails. I have concluded that jail sentences do not help drug addicts to break the habit. On the contrary, addicts are in need of massive amount of tender love and care in order to overcome their psychological problems. Jails merely brutalise and radicalise those who cannot break the habit on their own. Where is compassion in those who advocate a draconian approach to the drug problem? The drug prisoners are only the unfortunate ones in a chain of highly specialised drug-cartel activity that reaches to the very pinnacle of human endeavour – in all countries of the world.

Saturday, 21 August 1999

Began reading the biography of Carl Jung sent to my by Werner Fischer of Adelaide. And browsed through the material David Brockschmidt sent me, especially about a call he received from Rabbi Moshe Teitelboim of New York.

10–10.30 p.m.: watching the fireworks at Herzogenried's fairground from my cell. Inmates respond in animated fashion – cheering, yelling, screeching and whistling as each firework's burst lights the sky with an accompanying whistle or explosion.

Browsing through the *Frankfurter Rundschau* I find a full-page article by Ingrid Muller-Munch, 'Fremde im eigenen Haus' (Strangers in one's own home). It is the story of Marianne Stern (née Winter) of Hemmerden and her forced removal to Figam then her return to her home after World War II. The tragedy of her life, because she was Jewish, is given and not disputed. After all, it is documented in detail.

In the Düsseldorf City Museum at the end of January 1999 there is an exhibition of peculiar interest, auction lists that detail the various objects taken from deported Jews' possessions and purchased by Aryan neighbours – in minutest detail, which clothing item, which piece of furniture etc. Liesa Gelius-Dietrich, Marianne Stern's friend, recognised the material as that belonging to Marianne – who passed away in 1998. In 1952 Stern had appeared before a committee that was to decide whether her claim of persecution because of race was sustainable. It was documented that she was deported to Riga, but no documentation existed about her concentration camp claim. Now her son, Alfredo, a banker in Düsseldorf, wants to follow up the material on display in the Düsseldorf Museum. It was first dug out of the Köln Oberfinanzamt archive by national socialist researcher Wolfgang Dressen. Recently Alfredo Stern was informed that his claim of inheritance on the objects was not justified.

I empathise with this man's expressed wish of regaining what once belonged to his mother. But what I find fascinating is that documentation exists on such matters. I found similar documents in the Kiev archive, where details of confiscated property belonging to deported Jewish families are readily available. We have the whole World War II deportation tragedy well documented, except for the homicidal gassing claims. Why? Show me or draw me a homicidal gas chamber – or shut up and stop defaming a whole nation!

Sunday, 22 August 1999

Owing to my watching TV until 2 a.m., I am tired – but discipline myself to attend church service at 8 a.m. and Hofgang at 9.30 a.m. It is a lovely cloudless day and I yearn for my freedom. What have I done to deserve this imprisonment. I want to be out by the end of next month – why? Mannheim is staging parts of 'The Ring' and I have to be there!

Noon–3 p.m.: delightful Umschluß with KI, KII and Hubertus. After that back to cell 1313 and vegetating, reading and watching TV. Not much energy for any detailed writing up of notes. Watching athletics on TV is 'fun'!

Monday, 23 August 1999

A strange thing is happening with my teeth. After gym – and I did not exercise excessively – I showered and lunched and lay down for my rest. A throbbing in my lower left jaw. I cool it down with a soaking of cold water – which works. Then I tire of getting up and lying down, getting up and lying down. I just walk in the cell, until my tooth-throbbing ceases. What is going on? Is it the food? Is it my exercising too much? It is nuisance value – until midnight.

On this day Andreas Röhler activates his complaint against the refusal by the Mannheim court to permit him to become a part of the defence counsel team. His reasoning is in Appendix 29.

Tuesday, 24 August 1999

More toothache after Kraftsport. After lunch I visit the visiting optician to have my glasses fixed. Luckily David Brockschmidt sent me a spare pair because without them I just cannot read anything at all.

I dread attending the Bible Group because of my toothache but by 7 p.m. it has disappeared. Again a delightful session with tea and biscuits giving us a feeling of not being in a prison – for a couple of hours at least. Pastor Kunzmann lets the discussion rein freely – anything is open for discussion or comment. Here there is no Gesinnungsschnuffelei. We have total freedom of speech. That reflects positively upon Kunzmann.

Wednesday, 25 August 1999

Technomusic until 3 a.m. from cell 1312 – oh, oh, oh! A happy day – Eric Rössler visits me and leaves behind a new typewriter ribbon, so this one can disappear and I will be back in the black. Again I enjoy Eric's fruit and chocolate purchase for me. I will share this with my Umschluß mates on Thursday.

Thursday, 26 August 1999

Bock arrives after lunch and we appeal against the court's decision to reject Andreas Röhler's request that he be part of the defence team. Whether we will succeed is another matter but it is worth a try. As far as I can judge the situation all Landgericht judges are Befangen (biased) in my case. Who is not forewarned by what happened to Judge Orlet after he gave Günter Deckert a good character reference! They simply use – abuse – state power to generate their personal power kick. That is sad.

The German press agency, dpa, runs an item about prominent Germans warning against extreme right-wing parties – the DVU (Deutsche Volks Union) and NPD – succeeding in Saturday's state elections in Brandenburg. Among the artists and writers is Daniel Barenboim and Martin Walser who say, 'Each vote for a democratic party is a vote against the 'braunen Spuk' (brown spirit or spook).

Friday, 27 August 1999

Hubertus off to the prison hospital because of his continued high blood pressure.

At 6.25 p.m. on local Mannheim TV, RNF, a program titled, 'Geht Auschwitz mich was an?' (Is Auschwitz any of my concern?). The usual nonsense – one-sided and then not factually clarified nor substantiated.

In today's *Deutsches Allgemeines Sonntagsblatt* Frank Keil reviews Nico Rost's *Goethe in Dachau* as a prelude, no doubt, to tomorrow's anticipated joyous occasion – the celebration of Goethe's 250th birthday. I shall personally toast Werner Fischer's birthday tomorrow – and hope he and Irma will have an extra glass for me.

About Nico Rost's book. The author was born in 1898 in Groningen, The Netherlands and by 1926 had established himself as a journalist in Berlin. He became a communist and in April 1933 he was arrested and sent to the concentration camp at Oranienburg. Protests in the foreign press effected his release and banning from Germany a couple of months later. Only at the end of the 1950s does he renounce his communist ideals. Again, when I reach this point in the article, I ask myself, how can an intelligent man embrace a dictatorship?

Rost was arrested in Brussels in 1943 and sent to Dachau Concentration Camp where on 10 June 1944 he began his diary. He ended it on 30 April 1945 at 7 a.m. when the USA 'liberated' Dachau. The reviewer says it is now common knowledge that in spite of the fear of death humans continued to occupy themselves with the arts. He cites that 'fraudulent master of Holocaust literature', Primo Levi, who says that in the concentration camps even illiterates read books for the sake of expressing one's existence. Rost did the same – he read Goethe's works as well as Stendhal's. In 1946 Rost's book first appeared in The Netherlands. Two years later it was published in East Berlin. However, Rost's comment about the anti-Semitism expressed by Polish inmates of Dachau upset the SED culture bureaucrats. Together with his wife he was deported from East Germany in 1951. He died in 1967. His book appeared in West Germany in 1949, 1981, 1983 (a paperback edition) and again this year.

What bothers me with these books – and how they are celebrated as something unique – is the assumption that there was an extermination program which systematically – in industrial fashion – led to the killing of millions of prisoners and inmates of concentration camps. This assumption, this premise is, of course, challenged by me – and hence my stay at Mannheim Prison. It is illegal for a German to question the veracity of a premise. Why?

As I indicated above, the German bureaucracy documents everything – but it failed to document the homicidal gassings. They happened secretly and all documents were destroyed – millions of people gassed without

documentary evidence? I do not want to believe this fantastic story. I want to know the truth of these allegations sold to us as historical facts.

The *Frankfurter Rundschau* also carries a half-page of Holocaust material – about the ongoing legal battles involving German industrial giants Volkswagen and Siemens (and others) to compensate slave labourers. Inge Gunther in Jerusalem writes about the plight of 1000 Holocaust victims who receive DM500 per month from the German government. The Israeli state tops this up with another DM700 so that the recipients do not fall below the official poverty line of 240 Shekel per month. The problem now arises with the additional money flowing in from Germany – this cuts in on the formal Israeli amount. Recipients end up with a total below the poverty line. These 1000, however, are only a minority of the total number of 24 000 Israelis who receive a pension from Germany.

All this trading on pain and suffering is distasteful for me. If only the Red Cross archives at Arolsen got on with their job and opened up their secrets, then this nonsense would end. Deserving persons should not become a football of the Holocaust racket.

Saturday, 28 August 1999

The media is full of someone's birthday – I have forgotten his name. Werner Fischer is 73 today – happy birthday, Werner.

The Bayreuth Festival ends today – and I was not there because of judicial Willkur.

The *Frankfurter Rundschau* features Stefan Schomann's report about the Basque people's struggle for independence from France and Spain.

On the occasion of Friedrich Schiller's birth 240 years ago, the *Frankfurter Rundschau* reprints his 'Über den moralischen Nutzen ästhetischer Sitten'. Just one sentence captures my immediate attention. Schiller says that in honour of human nature itself, it cannot be assumed that people will do evil for evil's sake. But is this not what we have heard for decades about Hitler and the national socialists? Anyone who dares question this latter premise, to this day in Germany, will be arrested and charged 'for diminishing the Nazi crimes'.

It is obvious that such a legal mechanism is designed to mentally cripple and rape the German people. But not to worry. Under communism the free-spirited Germans rebelled and that dictatorship did not last 40 years. The Holocaust dictatorship is a little more subtle because it has still a huge reservoir of victims who continue to make their legally-sanctioned claims against the German state. But that, too, will end.

Sunday, 29 August 1999

3 p.m., after Umschluß, watched the Belgian Grand Prix on TV.

Guido Knopp's TV series, *100 Jahre Deutschland*, a kind of serialisation of about 10 minutes, features book burning and *Mein Kampf* ... oh, I tire of this.

Monday, 30 August 1999

6 a.m.: wake-up call and collection of laundry – personal prison clothes and the fortnightly bedsheets change.

Dentist appointment tomorrow – will clash with sport, must find a way out. Gym – tired but no toothache.

The *Frankfurter Rundschau* features a report from the British ‘Index on Censorship’ dealing with the destruction of language as a suppression mechanism. Together with the Heinrich-Boll-Stiftung in Berlin, the Index on Censorship contributors focus on the Canadian Indians and their loss of identity through loss of language. I wish these organisations would look at the suppressed facts about the Holocaust!

5–8 p.m.: afternoon Umschluß is cancelled, without notification, via the intercom. Why? Don’t ask, Fred. Shut up and just submit. That is your problem, Fred, you never submitted, according to Justice Harper of Victoria’s Supreme Court in 1993. So?

Tuesday, 31 August 1999

A good rest with, again, good dreams about past desires – awake before the door opens. I am ready to collect writing paper, envelopes etc. I shave – now about once every second day, then ready myself for Hofgang.

Hubertus back out of hospital. Terrible story about its lack of cleanliness. We walk about doing our rounds when I see a fellow lying on the path, on his stomach, flaying about. We are about 20 m from him – and the two wardens do nothing. I call over to the one next to me and request he calls for help. I rush over to Davide Brunetto who is obviously having an epileptic fit. I cradle his head in my hands so that it at least will not receive more scratches and gravel rash. Dr Ludwig arrives from the hospital just a few paces from where Davide is lying. A Sani (medico) appears with a stethoscope and blood pressure band. This does not help because what Davide needs is a stretcher. That arrives 10 minutes later. In time he is lifted on to it and carried into the hospital.

If anything happens to you here, bad luck, mate. About a month ago a fellow working as a butcher in the kitchen died of a heart attack – help was slow in coming to his aid. If things happen here, the initial reaction is a transfixed moment – people freeze and watch. This passivity is understandable. Twice now I have been caught out. Twice I stood before a closed door that was not locked! I assumed a closed door meant a locked door. One warden always leaves the door open when he knows we return from sport or, as individuals, we return from the Kammer within half-an-hour. I have now made it my maxim to try every closed door.

I manage to visit the dentist before taking off for Drogensport at 9.45 a.m. The dentist looks at my teeth – I have no ache now – and says

that he would have to remove the crowns to see what is beneath them. An X-ray shows the all-clear. It costs though. Well, forget it – I cannot afford a DM2000 treatment now.

Shopping after 3 p.m. in the prison supermarket – nothing much left of fresh fruit and vegetables because our group is the last to file into the small shop. Bad luck. I treat myself to some Rittersport chocolate.

7–9 p.m.: Bible Group with newcomer Tom Kramer – an original and fearless fellow who has a kidney problem, and soon he will be on dialysis. Tea and biscuits are enjoyed by all. It is my job to carry the cups and three tea cans to our floor where the cleaners wash them. I buy tobacco for the fellow – and he remains helpful, though he's been doing it for months without a fee. Prison politics!

Two years ago Princess Diana died in Paris.

In the *Frankfurter Rundschau* Inge Gunther reports from Jerusalem about Palestinians wanting something like Yad Vashem, that is, after they are confronted with that museum's message: the Holocaust and the murder of 6 000 000 Jews during World War II. No comment.

A new controversy is emerging in France about François Mitterand – whether he is light-brown, red-brown or pitch-black. The question is: Was Mitterand an anti-Semite? That is the question Rudolf Qalther asks in his article, 'Die Farbe des Ressentiments'. How did this come about? Jean d'Ormesson, a member of the Academie Française, in his book *Le Rapport Gabriel* reports of a conversation he had with Mitterand on the day the latter handed over political power to his successor, Jacques Chirac, on 17 May 1995.

D'Ormesson mentioned to Mitterand that the resident has not been forgiven for associating with Rene Bousquet. Under the Vichy regime during the war Bousquet was general secretary of police and thus responsible for the deportation of 80 000 French and foreign Jews. After the war he received a mild sentence then became the director of the Banque d'Indochine. In 1978 his career as a 'Nazi collaborator' came to light and in 1989 Serge Klarsfeld accused him of committing crimes against humanity and genocide.

That sounds familiar, so does the name Klarsfeld. Pressac informed me that he has had enough of this man who once financed his classic about the Auschwitz homicidal gas chamber. It was Klarsfeld who, over the phone, began abusing Pressac because Pressac refuses to adhere to the 6 000 000 Jewish deaths figure. But that is another story.

In 1994 biographer Pierre Pean reveals that Bousquet is a regular private guest of Mitterand's, and a large sector of France's population (that is already a suspect generalisation) interprets this as the reason why the legal investigations against Bousquet were stalling. Mitterand had also worked in the Vichy administration and only towards that end became

an informant of the Resistance. Only in 1993 had the formal indictment been lodged with the court. On 8 June 1993 a young French Jew exercised his own kind of justice by killing Bousquet in the street. Mitterand publicly labelled the assassin a 'fool'.

And what was Mitterand's response to d'Ormesson's statement: 'You see therein the strong and damaging influence of the Jewish lobby in France'. Now there is an uproar in France as to what Mitterand actually meant. I would ask a simple questions. Is what Mitterand says a fact? Is it true? Can it be confirmed or denied? Let us not block the questions with that concept 'anti-Semite'. Labelling anyone like that 'stops us from functioning', puts our mind into neutral – and we idle away discussing whether Mitterand was an anti-Semite. That is a waste of precious time. In any case, where is the proof that Mitterand spoke these words?

There are moves in Hamburg to list all 700 wartime bunkers as heritage items of World War II. Professor Eckart Hannmann hopes to achieve this because he thinks these bunkers are a part of German history. Makes sense!

On local station RNF, in a re-telecast from 29 August 1989, the discussion centres around the question: 'Wo war Gott in Auschwitz?' Oh, spare me the embarrassment, please.

Rudolf Walther in a *Frankfurter Rundschau* article, 'Poniatowski. Pasqua. Wanegffelen. Toleranz, Einwanderungsgesellschaft und Rechtsstaat', pleads for a move away from the concept of tolerance to an acceptance of Jürgen Habermas's legalistic 'universality'. Special pleadings on religious or cultural grounds – which tend to provide the foundation for 'tolerance' (or intolerance) – still create injustice. Universalism does not lead to a homogenised humanity because minority groups can continue to co-exist within a majority social order. It also guarantees not to tolerate everything: for example, it protects human rights such as opposing female circumcision.

I have a feeling that we will hear more of this timeless problem. Beethoven's universality in music and Schiller's 'Ode to Joy' influenced me greatly – and their spirit is still with us, stronger than ever.

Another article, 'Denken in offenen Systemen' (Thinking in open systems) by Andreas Eckert, raises the issue of how to write history in the age of globalisation. It does not mean the homogenisation of the world but that at the same time there is a new heterogenisation. An American historian, William McNeill, gave the impulse to such thinking in his 1963 book, *The Rise of the West: A History of the Human Community*. It was later dismissed as too Eurocentric and the history of the victors. In 1998 McNeill distanced himself from this work (*Journal of World History*, 2/1998), yet his contribution to 'world history' or 'global history' had become a part of the American educational curriculum. In Germany this trend is captured under 'Weltgeschichte'. The list of books discussed is of

interest: *World History. Ideologies, Structures and Identities* (Blackwell, 1998); *Journal of Interdisciplinary History* (1998); Jürgen Osterhammel, *Dimensionen der Historik* (Bohlau Verlag, 1998); Ernest Gellner, *Plough, Sword and Book. The Structure of Human History* (1998); Stephen K. Sanderson, *Social Transformations. A general theory of historical development* (1995); Jared Diamond, *Guns, Gems and Steel: The Fate of Human Societies* (1997); Felipe Fernandez-Armesto, *Millennium*.

Walther ends on a positive note. There is ‘no end of history’ as some proclaimed during the 1970s. World history has just begun. But Wagner taught us this in ‘The Ring’ did he not?

Paul Nolte in his article, ‘Zurück zur Weltgeschichte’ (A return to world history) says when Alexander von Humboldt set out 200 years ago on his discovery tour of South America, it revealed a deep-seated interest in things other than European matters. So, what is new? Was this not the impulse that created the British, French and other colonial interests? I think we begin to breathe again.

Wednesday, 1 September 1999

Confucius said that out of cowardice all evil emanates – was it evil that saw the German army advance into Poland on this day 60 years ago? This question has, naturally, been answered in the affirmative over these past 50 years. Yet, on this day, a warden here informs me that the Wehrmacht action was not an Überfall (invasion). It was a preventive attack because of what the Poles were doing to the German minority living in Poland.

Stefan Chwin, a professor of Polish literature at Gdansk University, reflects on this episode from a Polish point-of-view (*Frankfurter Rundschau*, ‘Land des Papstes und der Autodiebe’). Poland’s April membership into NATO has still not been fully digested by many Poles. The consumerism that’s now driving the country is producing situations which Germans have already jested about: ‘Go to Poland for your holiday. Your car is already waiting there for you’. This alludes to the rampant blackmarket operations between Germany and Poland – from women to luxury cars: cars to Poland and women to Germany. Even DaimlerChrysler has relocated its Mannheim bus production plant to Poland. I would like to see Germany expanding further eastwards in such a fashion – something Ferdinand Fellmann, philosophy professor at the Technische Universität in Chemnitz, also highly recommends. But was this not also Hitler’s dream: a larger Europe?

The *Frankfurter Rundschau* also reprints a talk given by Lee Butler on 11 March 1999 before the ‘Canadian Network to Abolish Nuclear Weapons’. Butler, formerly a general and chief of the USA nuclear strike force, is now a vocal opponent of nuclear weapons. After spending a lifetime climbing the career ladder he says it is obvious that it was a time where military might ruled and moral midgets cowered.

The German section of the Catholic peace movement, Pax Christi, accuses German bishops of having supported Hitler's extermination policies. A year ago it already demanded the bishops apologise for their role in the war.

The re-release of Saul K. Padover's *Lugendetektor Vernehmungen im besiegten Deutschland 1944/45* has caused an uproar in Aachen where he conducted the interviews. Padover was a member of the Office of Strategic Services (forerunner of the CIA) in 1944. The book had been published in 1946 and a copy has since that time been in the Aachen archives. The author died in 1981. The old imperial city of Aachen seems to be in uproar because the re-issuing of the book is ripping open old wounds. The allegation still stands that the city administration contained old Nazis, even though the USA occupation forces selected its members. What is new? It seems that it is a crime having belonged to the then-current political movement. But I forget – that is a crime. It could lead to someone thinking what happened in Germany before, during and after the war was – what?

On ZDF-TV's *Kennzeichen D* is a segment about right-wing action on the Internet from Stormfront to the availability of *Mein Kampf*. The *Fliege* talk-show interviews survivors and the usual 'into the gas chambers' is heard.

Thursday, 2 September 1999

Drogensport good – exercises on mat with instructor Wolf leading the way. My poor sprained ring finger still hurts. During a fast football match my mind failed to control my legs and I missed a goal.

Choir practise good again with about 15 participants. Tenor 1 and 2 and Bass 1 and 2 are balanced again. We lustily sing 'Roll, Jordan, roll', 'The lily of the valley' and 'Herr, die Sonne meines Lebens'.

Evening news on RNF-TV: item about 'Fredrick Töben, the pseudo-historian' having been refused the request for release. So the Oberlandgericht has made a decision – and I find out about it via the media. Klein's office continues the hate-incitement campaign.

9 p.m.: ZDF-TV screens a report about the Irish Christian Brothers abuse of children. Compensation will be paid to victims because, as the Irish prime minister says, the state knew about it. Betie Ahern is not looking for an early election, is he? SAT-1, the private television service, screens a film about Pimmelsorgen (penis worries). I am not afflicted by that here.

Friday, 3 September 1999

The *Mannheimer Morgen* runs its expected item, 'Fredrick Töben bleibt in U-Haft' (Fredrick Töben remains in remand). I complain in writing to the paper for citing the public prosecutor's office without using quotation

marks: I am supposed to be spreading 'neo-Nazi thoughts' via the Internet. I also write a letter to Baden-Württemberg Ministerpräsident Erwin Teufel voicing my protest over such allegations being aired in the newspaper. It can only serve one purpose – incite people against me, whip up public protest in time for the trial.

A new book by Carl Dirks and Karl-Heinz Janssen, *Der Krieg der Generale. Hitler als Werkzeug der Wehrmacht*, looks at Hitler as the 'willing executioner' of Wehrmacht interests. It reminds me of the thesis proposed by *Frankfurter Rundschau* associate Joachim Hauschild, who comments on the new Guido Knopp history presentations on TV: Hitler becomes an action hero. He fears that 50 years after the event the victims will again be eliminated, then it was physical, now it is mental.

The *Deutsches Allgemeines Sonntagsblatt* discusses whether *Mein Kampf* ought to be released in Germany for general sale. The Bavarian state finance minister says no. Kurt Faltlhauser says the state will not relinquish copyright and release the book for publication. He fears the book's content could confuse individuals, and so an edited version would be acceptable to him. Clemens Vollnhals, assistant director of the Hannah-Arendt Institut für Totalitarismusforschung, Technische Universität Dresden, says the prohibition of *Mein Kampf* is not tenable in a society that calls itself democratic and free. The mental impulse that gave rise to the Holocaust, he says, needs to be understood. By creating a taboo around the book will only lend it undeserved mystery.

A delightful item: In Einbeck two thieves ran away from an electronics shop which they had just robbed, hotly pursued by the shop assistants. They climbed a 3 m high wall and found themselves in a courtyard where they felt secure. It was the local prison courtyard – prisoners who had observed the chase from their cell windows, cheered the thieves on, until guards arrested them.

In Burma a British human rights activist has been sentenced to between five and seven years in prison for distributing 500 leaflets containing demands that democratic reforms be implemented in the country. Were I to have engaged in such activity, I would understand somewhat why I am here.

Saturday, 4 September 1999

Instead of a quiet awakening we had the sound of the diesel generator wake us. At regular intervals this happens and I suppose it is part of German bureaucratic meticulousness that even a prison have its auxiliary power plant tested now and again.

I took it easy today – listening to HR (Hessen Radio) and its Bayreuth recording of Wagner's 'The Flying Dutchman'. Comforting my frayed nerves.

Sunday, 5 September 1999

Had nice dreams about freedom and love – it worries me that I have not had a single bad dream since coming here.

Umschluß – like yesterday together with two K's and Hubertus, first some guitar playing and coffee and cake, then Mau-Mau cards.

3 p.m.: supper and back in cell and resting – recovering from Umschluß.

The DVU won five seats in the Brandenburg state election – not liked by news reporters.

Monday, 6 September 1999

Hofgang OK; Kraftsport OK; lunch OK; Bock visit – informs me of what the newspaper and TV brought last week – the Oberlandgericht has rejected my appeal and it wants to see me remain here in prison. But there is a ray of hope in one sentence of the reasons for the decision: 'Dabei geht der Senat davon aus, dass die Kammer zeitnah über die Eröffnung des Hauptverfahrens entscheidet und gegebenenfalls kurzfristig Termin zur Hauptverhandlung bestimmt und durchgeführt wird'. So, owing to the possible commencement of the case, the court feels it is not necessary to consider the appeal. The judges are Bauer, Böhm and Munkel.

9 p.m.: on BW-TV is 'Ferien in Stalag VIII' – the story of young German and Polish youths tending war graves around Oppeln and aiming to understand the past tragedy.

In between I listened to RNF-TV's music program of hits of the 1950 to 1990s when they flash through their community bulletin board: 'Sylvia's mother' by Dr Hook – that, too, is a tragedy. That song, too, tells of a tragedy that has befallen most young men – you live next door to someone or you are stranded in a phone booth and 'she' won't talk to you. Dr Hook was hooked on Sylvia and Alice – I was hooked on his songs. recall how 10 years ago I also used to play such hits on 3WM/WL – and a younger person rang up to complain about my playing such old music!

Tuesday, 7 September 1999

Strange dreams but pleasant – went to opera.

Played basketball in Drogensport.

Bible Group interesting: Matthew on marriage. A lively discussion by 12 participants. Also the prison problem re sexual repression leading to homosexuality. Bruchsal Prison has facilities where prisoners can, in private, spend 3½ hours with their spouses. That is a normal thing – to keep the relationship going. Any such move here would depend entirely on the director of the prison, Herr Winkler. Pastor Kunzmann is vocal about this matter – it is a human right to have the opportunity to express

oneself sexually, even in prison. Pornography is banned in prison but inmates can obtain condoms and creams for their pleasures – if they request them. But heterosexuals are denied their rights because their women are outside these walls.

Back in cell 1313 I watch a BW-TV film about Andriotti's case – how the public prosecutor demands he be charged for the death of Aldo Moro and more. Even Henry Kissinger is mentioned and it is said that the CIA funded the Red Brigade. This is heavy stuff – how true are these allegations? We will find out when the verdict is announced.

Chapter 14



After Five Months

For the record: Freedom – Order – Discipline; a personal digression

My imprisonment is more a nuisance value than any form of effective punishment. How can it be punishment for me when I know I have not been bad, immoral or done anything wrong? That's the funny part of my Mannheim incarceration – I go to sleep at nights chuckling to myself, thinking how funny it is that I am locked up in a prison cell for 23 hours a day, with the odd exception of exiting it. The state public prosecutor who drew up the arrest warrant and the judge who signed the order for imprisonment claim they are exercising the power which the German state has conferred upon them. But these Germans are not 'real' Germans because they have no love for their country.

For whatever reason, they thrive on activating Section 130, that odious Volksverhetzung law, which makes them German-haters, in effect self-haters.

What is my crime? According to the prosecutor and judge I have offended against Section 130, the equivalent of our *Racial Hatred Act*, which states that the mass murder of European Jewry by the national socialists during World War II is a fact beyond dispute. If something is beyond dispute, then such matter has been effectively resolved one way or another – either it happened or it did not happen. Section 130 states that it did happen – and any further querying of this matter is an offence. Hence a significant part of German history is thus placed off-limits. This an inquiring mind cannot tolerate. Why not? Because historical interpretation is a process, an ever-ongoing process. That is the essence of a revisionist – the flow of information will always raise new issues. Perspectives are sharpened by honest re-appraisals of historical data. Any thinking person indulges in this. Only non-thinkers are satisfied with ideological interpretations of history. In the former Soviet Union and its satellite states, the historians had no alternative but to follow the party line. Those who did not, and I met some at the Humboldt University in Berlin during the early 1970s, lost their right to teach. Whoever persisted would then be processed through the legal system.

What is happening to me is strikingly similar. I will also not accept the orthodox version – the official dogma – of what happened at Auschwitz Concentration Camp during World War II. The claim that European

Jewry was systematically exterminated in this camp cannot be upheld any longer. It has become a disputed historical fact.

The German judiciary has taken judicial notice of the orthodox view that homicidal gassings occurred there. Thus it is not necessary to prove anything about the claim because it is *Offenkundig*. Industrial mass killing took place. Anyone disputing this fact set in concrete is offending the memory of the dead. There are judicial pronouncements from the lowest to the highest courts – that is enough to establish the historical truth said a public prosecutor. That is the way of cementing, legally, a dogma – threatening five years in jail for any transgressors.

The latest reports state that a lecturer at Oppeln University has written a book wherein he claims that Zyklon-B was a disinfectant. The director of the Auschwitz-Birkenau Museum, Dr Jerzy Wroblewski, complained to the rector of the university, Professor Stanislaw Nicieja, who hastily prohibited the distribution of the book on university grounds. The author, Dr Dariusz Ratajczak, is reported to have said that his book *Tematy Niebezpieczne* (Dangerous Subjects) merely reproduces the opinions of others and that he does not deny the Holocaust. He claims that about 2 000 000 Jews died during the war but that this was not unique because under German occupation millions of Poles suffered likewise. He also mentions the hundreds of thousands of Soviet prisoners who did not survive German concentration camps, and the like number of German civilians who did not survive the Allied saturation bombing campaigns.

Well, I keep on smiling to myself because the hallmark of any intellectual activity is a vigorous questioning of things. That is what I am doing – thinking about publishing my views on the Holocaust topic. Now, that is forbidden in Germany. How can anyone forbid me – and, for goodness sake, I am 55 years old – to think and speak freely about historical matters? I have now allegedly committed a crime by publishing my thoughts on our Adelaide Institute website in Australia. Germans can access it in Germany, and because I am responsible for our website's contents, I am a criminal.

Now that really is funny. I am held responsible for any German's act of switching on his computer and looking at the forbidden fruit on our website. I would have thought that the person reading the offending material should be charged for breaching Section 130. That would mean the public prosecutor needs to turn himself in and sit here in this cell. But I forget. Section 130 has some additional clauses which exclude anyone from violating the paragraph if it is in the line of duty. No wonder public prosecutors are sick in the head because of viewing all this terrible material on our website.

So, although legal in Australia, our work has been evaluated by a few fanatical Nazi hunters in Germany and found to be in breach of Section 130. That crime is serious enough to place me in prison –

serious enough to deprive me of my liberty. By taking away my physical freedom, so it is hoped, German society will be made safe again from an onslaught of the radical right winger that I am! It will also teach me a lesson to shut up, and it will send a signal around the world that Germany is not 'brown' anymore, that any form of nationalism has been nipped – again – in the bud. Germany is telling the world that it will not tolerate any free expression about its period of history dealing with what is, since about 1977, loosely referred to as the Nazi-Jewish Holocaust. My imprisonment is designed to keep me quiet and to teach me to respect the taboo topic – the Holocaust dogma. Now, that really is funny.

Why is it funny? Throughout my working life as an educator I have never valued silence in the form of suppressed mental activity as a virtue. Think of it, what a terrible thing it is to level against the Germans – that they systematically exterminated European Jewry in homicidal gas chambers at Auschwitz – and then not give them a right of reply! This means that we are not giving the Germans natural justice, and that means we are being unjust to the Germans and we are getting away with criminal libel.

More than that, though, Section 130 permits anyone to mentally rape the German people because it prevents them from discussing and wrestling with their history. The individuals who execute this paragraph – the enforcers in the form of judges, public prosecutors, media personalities, academics and so on – are themselves the criminals. From where do they derive their powers to act against their own nation? That is a simple question. Germany still has not a peace treaty which would close World War II as a chapter in its past. The war has not ended for the Germans; over 60 years ago it began, and like a festering sore it continues to ooze. Some international treaties have been signed without closing up the wound.

When the two Germanys united in 1990 in that 2+4 Treaty, Germany became one nation again with the blessing of its former enemies' consent – UK, France, Russia and the USA. But that was not all. This treaty has two secret clauses: (a) Allied military bases are extraterritorial in Germany; and (b) education and media matters remain under the Allies' control. Only the USA is interested in retaining any control over Germany and so it exercises this power without hesitation. No wonder that the Holocaust claims that continue to be made on the German people comes from the USA's powerful Zionist lobby.

And so Germany is not a free and democratic country where open debate on any issue is possible. The judges and public prosecutors need to overcome their own self-imposed censorship and develop the democratic spirit – so that what the treaties wish to achieve can be democratically rejected. For that to happen individuals need to become courageous, without fearing loss of job or livelihood. It also requires some maturity

because to date it is an infantile, emotive appreciation that prevents free speech from developing. Freedom of speech means giving your enemy the right to express their point-of-view, their world-view without feeling threatened by it. In other words, each one is given a right of reply thereby fulfilling the principle of natural justice.

Taking away my physical freedom cannot keep me quiet – only a chemical straitjacket would do that. But I am not a violent person and there is no reason to go to such lengths. Even as an educator I would not think along such lines, though the time-out room comes close to it. No wonder I vigorously opposed the Glasser system of discipline in the classroom during the 1980s when it made its way from the USA to Australia.

Then it was fashionable to exclude a disruptive student from the classroom. The cane was used on disruptive students during the late 1960s in New Zealand and the late 1970s in Rhodesia – sometimes to good effect, but more often not because the connective dialogue was not sought. Likewise the time-out room did not seek dialogue but rather wished to arouse self-reflection in students.

I grew up in Australia during the 1950s and 1960s when open debate on any issue was permitted, though morality laws and censorship remained on the statute books. The banning of homosexual acts and censoring *Lady Chatterly's Lover* are just two examples that come to mind. Yet we had the freedom to talk about these things. We used foul language, though that was frowned upon, especially in ladies' company. There was such a thing as good and bad manners, and good and bad taste. Today such categories are rejected in favour of those rather dubious ones which reflect intellectual dishonesty: racism and discrimination. The flat earth society rules the roost through enforced multiculturalism and internationalism – and consumerism's 'choice' and politicians' 'anti-discrimination' industry. The latter two have a collective effect of neutralising mental processes to the point where emotionalism and hedonism become the driving agent propelling individuals into certain self-destructive nihilism. Basic uplifting human values such as trust, courage, honour, justice and the love of truth are cynically discarded as a legacy of reactionary cultural imperialism and murderous nationalism.

The talk is about the universality and the 'brother-sisterhood' of humankind but wherever such views are expressed and policies implemented there is exclusion of the worst kind. Classrooms around the world tried to experiment in microcosm what politicians attempted to achieve on the world political stage.

I recall how, during the late 1960s at Lumsden in New Zealand, I caned my first unruly boy. The principal of the school, Mr Blackie, advised me to be firm about it, then give the student four good, hard whacks on his behind. I was amazed how dutiful the boy, I think it was Mudford, stood at the allocated spot and bent over while I took off my blazer and put it

over the chair. When the ordeal was over, the boy smiled and slunk off into the classroom. I, on the other hand, was saved by the lunch bell. I walked home and did not return to school that day. I was sick with disgust at what I had done.

After my second caning of an uncooperative student it was much easier because there was no accompanying emotional turmoil as in the first time. The practice of caning was a well-established tradition within the school. I think it was Mr Bailey who, young, enthusiastic with wife and baby girl, was the champion 'disciplinarian'. He did not like students asking questions – he regarded such as a form of rudeness. He knew everything there was to know about any topic and he did not like to be faced with a mind that challenged his prejudices. He was an enforcer of correct attitudes – his viewpoint was orthodox and did not permit any deviation.

After my second caning – a Year 9 student – I revised my tactics. It was as a result of learning that Mudford was the class champion who held the record canings in this all-boys 3B class. Even before the Easter break he had achieved 20 hits. I opened myself to the students and began talking to them. At the end of the year I had my reward – a class book which illustrated wonderful student cooperation. One student came to me and confessed that never in his nine years at school had he ever passed his English examination. I was pleased because his work output, though still in much need of polishing, had developed to the point where I could hear his inner voice – he had begun to liberate himself from his won illiteracy that had crippled his learning process.

During the late 1970s in Rhodesia (now Zimbabwe) at Que Que High, there was Mike Plevy who, as the newly appointed assistant head, had a whole class line up at his office door. What for? One-by-one they filed in and came out laughing – all 25 of them. What happened inside? Plevy had given them 'four of the best' but these Rhodesian boys could not be tamed like that. It must have hurt Plevy more than them because he saw them laughing at him. His authority had dwindled to zero on that day. Hatred and rejection began to motivate Plevy from that day on. He sought solace in the company of the lonesome boy which every school has. Plevy then abused this loneliness by sexually abusing him.

And what was the boys' crime for the caning? At the end of the previous day some boys had broken into the book store and taken exercise books – giving away a portion to their classmates. And so the whole class was guilty of stealing. This collective form of punishment was swift without any due process of investigation. There was no asking of questions nor of attempting to develop within the boys a moral sense of justice – why did you do it? The youngsters did not need a right-of-reply because they had broken the law – 'Thou shalt not steal' – and thereby forfeited any right to natural justice.

Quite different was the attempt to discipline students at Merzschule in Stuttgart, Germany during the early 1970s. The director, Helge Merz, was fanatically trying to create a democratic system of discipline. As a former Rhodes Scholar, he idealised the British democratic tradition. Merz insisted that we must verbally master any disciplinary challenge and retain our stand through force of argument. That meant that some teachers were sacrificed on the altar of youthful student brutality.

During one teacher's lesson students ran riot. It ended with a student jumping out the first floor classroom window then pretending to be dead below. Inside the classroom students then began a slow 'murderer' chant which built up to a pitch then ended as the teacher fled to the staffroom. Other teachers left their classrooms in tears – and still others survived with splendid cynicism. Tiedemann was the Latin teacher who had it up on failed teachers and provocative students alike. Students feared him because he was mentally tough on them. How did he achieve this mental control over the minds of unwilling students? Easy. He set an example which students could not really comprehend. He drove a luxurious two-door Mercedes Benz. He preached left-wing politics – against wealth and for the underprivileged. He had a wife who also taught at the school. After school his own children would leave the grounds and see their father saying hello to his girlfriend who would be there to collect her own children from school. He was an immaculate dresser. Students feared him but they knew that his class discipline and sharp tongue made them learn their Latin – 'grosse Latinum'!

This school to this day provides education for Germany's new industrial class, the financially strong. It is not an easy task to imbue such students with a love of learning rather than the easier task of imbuing them with a love of consumerism. That did not need any teaching at all. Merz's policy of forcing the issue through dialogue was exhaustion personified but it was worth the effort to open students' minds. Some hated you for encroaching upon their personal subjective self too much. But there was really no alternative to confronting students with that Socratic mirror.

Merz permitted students to address him informally by his first name, quite a sensation in Germany where familiar impertinence is frowned upon. But even Merz had his blind spot, his own limitation. When the issue of long hair came to a head with a boy refusing to cut it to collar length, Merz challenged him publicly during the weekly 'Erkennen und Gestalten' lecture. This was part of the Merz philosophy which aimed to further the creative impulse within students – to recognise and to create something derived from such insight. The boy, whose father had long hair but whose mother had short-cropped hair, cheeked Merz before the assembled students. It was outright rudeness – literally telling Merz to get stuffed. Instead of sending the boy out of the theatrette, Merz could not let go and admit that he had lost this student's respect and interest. Merz hated to give up on any student. So he asked the boy to come forward and then slapped him across the cheek. Deafening silence fell

over the assembly. Fortunately it was near the end of the lecture. Lunchtime came not too soon. Later the student took the school to court over the hair issue because expulsion threatened the student. A judge decided that owing to the school's private status it could insist on a certain uniformity of hair length. One of the lawyers defending the boy was Jörg Lang, a member of the Baader-Meinhoff, a Red Army Faction terrorist group. The boy lost the court case but he had shown up the limitations of Merz's mindset, his tolerance. That night Merz and I finished off a bottle of whisky – he was hurt because he saw his democratic ideal shattered at the hands of the mindset that preached Marxist revolution.

My own personal recollection of being disciplined was when I was about 5 years old. My parents had gone out for the day and left my twin brother and I with our grandfather in Jaderberg, where I was born. As grandmother was also away, it was Opa who had to prepare lunch for us. As we three set down at the table, Opa seemed to us unapproachable, trying to make the whole matter a serious business. In those days you did not speak at the table – something I still find difficult to believe that a meal is to be devoured in silence. Then again, I have done this now for three months within my prison cell!

The tension thus generated by Opa's silence made my brother and I laugh – and we had a good reason to laugh. We found the dark brown spots on the kitchen ceiling rather funny. The roof must have been leaking! Were we glad to get out of the kitchen and back into the autumn sunshine. We lay on the warm asphalt near the footbridge leading to the main road. There we yearned for our parents' quick return. When they did, we could not wait to tell them about grumpy Opa and how he was angry with our laughter at the table. Father reminded us that we were lucky because he still recalls annoying his father, then having to stand to attention (*Strammstehen*) for an hour while his father had his lunchtime nap. When I started at Jaderkreuzmoor primary school in 1950, we had a Mr Hustede. He was a returned soldier, a farmer and lots more. As was the case in Australia these one-teacher schools somehow managed to provide education for students from the first to the eighth grades somehow! To my knowledge there were no serious disciplinary problems. Senior students looked after the young. My sister, Waltrun, four years ahead of me, helped me with my arithmetic. Occasionally she would nibble at my ear which gave me a warm sensation – and a willingness to keep on working. Years later, at Macedon, Victoria, I recall that as a 12-year-old I had a disagreement with my sister and she did not talk about it. She settled the dispute by giving me a king-hit on the chin which KO'd me for a few minutes.

Once at Jaderkreuzmoor I was fooling about with another older student. He piggybacked me, then I fell off and broke my right leg. The boy was reprimanded though it was not his fault and I felt sorry for him. On another occasion my brother and I together with our cousin, Bärbel,

made the most of our parents' absence. We wheeled out father's motorbike and I sat on it while the other two pushed it. I engaged the gear, having already opened the petrol tap. And suddenly the motorbike engine sprang to life with me in its seat. It was fine racing along the farm road leading to the main road at a reasonable pace. Tony and Bärbel had been left behind and I was fast approaching the road. What to do? I panicked and slipped into the side ditch. I vaguely walking past Bärbel and Tony. I was going home because I was hurting. I did not care about the bike nor anyone. I next recollect standing next to the tiled oven and parents entering the lounge room. I was fearful of receiving a thrashing that I had as yet never received but been threatened with in the past. Nothing happened. Mother simply said to father that it was obvious I was still with aching bones and that that was enough punishment already – it was.

After spending four years at the primary school, I began Year 5 at the private high school in Jade where the director, Klaucke, and the English and French teacher, Hinrichs, ruled with an iron fist – and we learned basics. So much so that when we arrived in Australia at the end of 1954, our first primary school, Sylvan in Victoria, was way behind in basic maths instruction. It was all old stuff for us, and this accompanying boredom in us was noticed by the head teacher. He thus gave us a job to do – clean long grass from the wooden buildings and some general gardening. For that daily work he would give us 2 shillings each. We would then immediately spend this money on lovely ice-cream, jump on our bikes and pedal home. It was on one of these occasions that we saw a car coming our way along the road. It slowed down and stopped – it was father in his Mercedes Benz that he had just on that day collected from the wharf. It had arrived after we had landed in Australia. My brother and I wanted to leave the bikes lying on the side of the road and ride home with him. That was not to be and so we gulped our ice-cream and furiously pedalled home after that disappearing Merc.

Our next school was Lucindale in southeast South Australia. There the principal, a Mr Boehme, seemed a heartless type. Of German extraction, he had no mercy on those who could not speak English. We were glad to be leaving that school, though leaving behind a 'girlfriend' and other friends made me cry!

At Beveridge Primary School in Victoria I experienced my first collective punishment. No wonder as a teacher I never indulged in that kind of practice. A group of Year 5 and 6 boys and girls had built a couple of rival grass huts wherein we were going to play nurse and doctor. Somehow rivalry broke out and a fight ensued. My brother and I were not involved in the fight but we, too, had to line up in the classroom. The head teacher, Mr Black, gave each student – not the girls – one firm whack on the hand with his thick leather strap.

This was my first conscious act of injustice – that innate feeling that what I had just received was not deserved. It was mere guilt through association – something that is so well developed in today's Germany. Public prosecutors will not hesitate to express their joy at finding 'geistige Brandstifter' (mental firebugs) even if the connection is not there and no actual physical deed has been done. Just harbouring sympathy for a sense of justice is enough to receive punishment.

Macedon Primary School was a pleasure for us – being in Year 6 we were at the top of the tree. Mr McCarthy, the returned soldier who had become a teacher, loved nothing better than talk about his experiences – and he had high regard for German soldiers. He did not hate Germans – and he liked us. My brother had the job of looking after the music for morning assembly, taking out the loudspeaker, playing the national anthem ('God save the Queen') and then 'Sussex by the sea', the tune to which we marched into the classroom.

Kyneton High School was different because we were moving into the puberty blues stage of our development. It was also here that bluff teachers huffed and puffed their way through the school day without encouraging us to be verbal. 'Do not ask so many rude questions', was a common discussion stopper. And tolerance was low whenever someone had had a bad day – and the march to Mr Murphy's office was guaranteed. There a blustering roar, 'I will teach you some manners', would greet transgressing students. Demonstratively Murphy would roll up the strap and demand I hold out my hand. I did so. But as he swung his arm down I pulled mine away and he hit his own leg with the strap. This made him furious: 'I will knock you through that wall if you do that again' he screamed in full voice. I did not pull my hand away. I listened to his command. But from that day on I could not take him seriously. He left me alone but his wife, also teaching at the school, made up for it. She had a natural warmth. And they had lovely daughters. That was under Mr Douglas's principalship. It was during this time that I was also sick, with thrombosis in both legs, on account of which I missed most of Year 8. It was Mrs Murphy who during my hospital time went to great length to ensure that I kept up with the work. She organised students' sending me cards and books – and perhaps that is why I did not have to repeat the year and slipped into Year 9 without too many difficulties.

The school under Mr 'Porky' Veal's leadership seemed mature. As a bachelor he did not have much time for nonsense, and yet when I – again – was sent to the principal's office, he would ask me to sit on a chair, then intermittently talk to me about what was bothering me. The 'bastard' even made me cry in the office! He did not talk to or at me but with me. One evening, with Ernie Turner and others, I think it was after the school social, we walked to the school office and saw Veal sitting there behind his desk, working. Someone suggested we out to throw a rock through the window – just for a tease. But the idea remained just that because no-one could really come up with a good idea why we ought to

attack him. No-one disliked him. And so we walked away from school thinking about finding some lovely girls at Kyneton! Yes, there were some lovely girls there, though I had a girl at Woodend. But whenever a group of boys is on the prowl, nothing ever happens.

We would have been pleased to see Veal marry Miss Edna Pool, the wonderful music teacher. Her task was not an easy one in an environment where many students did not care for classical music. It was not surprising for me to note the rapid decline of music teaching in Victoria's schools. Twenty years later the scene was somewhat better – but the reluctance or general inertia is just as marked.

At Edenhope, where I completed my matriculation, it was a different matter as regards discipline. By this time the education system is entirely voluntary – anyone who does not wish to learn may exit the system. Many students who make it to Year 11 – and this is a worldwide phenomenon – cannot bring along the discipline to complete the final school year. So, what had to be done? The final school year was adapted to such students – it was a democratic right of all students to achieve success at school. The dumbing down of the Western nations had begun. I look back on my education and thank those who dared fail me. No work and thought = no results. But that kind of philosophy is still considered to be oppressive and discriminatory – even racist and anti-Semitic. And here we are again at what is moving my mind at this present time. The thought that brought me to Mannheim Prison, the reflection on what transgression I have allegedly perpetrated, and whether actual physical imprisonment is a disciplinary measure befitting my alleged crime. What is my crime? Thinking and talking about those terrible allegations levelled against Germans: That they systematically, industrially, exterminated European Jewry in homicidal gas chambers.

* * *

Wednesday, 8 September 1999

Hofgang – Hubertus not well.

Kraftsport OK.

No Social Training Group from 2 p.m.

Umschluß OK.

8.30 p.m.: Germany vs Northern Ireland – the latter wins the game.

Thursday, 9 September 1999

9.9.99 = 'Schnappsdatum'. The media is full of hype about this date. Couples have been coupling themselves since 0.01 a.m. – I wish them luck.

I become extremely homesick because German and Swiss television screened live – from around 9 a.m. – the spectacular scaling of the north

side of Switzerland's Mount Eiger (3970 m). I am reminded of my own climbing around Wimmera's Mount Arapiles area with my son and his two cousins and nephew. Now I lie on my simple prison bed and watch and dream. For a while I share this with loved ones back home. It moves me to see these four experienced climbers meet the challenge: Evelyn Binsack (32), Ralf Dujmovits (37), Hansrudi Gertsch (33) and Stephan Siegrist (27). Each carries a 5 kg media pack which permits us to see and hear what they are up to at all times. A special helmet fitted with a camera and microphone makes it possible. I recall how Heather Phillips taught me the basic 3-1 steps of climbing: one roaming grip and three firm. Natimuk, just a few kilometres from Mount Arapiles, has Jon and Brigitte Muir residing there – both are world-class climbers.

Friday, 10 September 1999

Continued watching the climb as I cleaned my room – the climbers slept on a small ridge – and continued their climb before sunrise. Hubertus also cleaning room – we share a coffee.

The dawning of the day – a beautiful sunrise. How do I know? The east side of our wing has huge windows through which I can see the rising sun – but only when out of the room. The sky is already filled with half-a-dozen jet streams. It is so clear – reminds me of Africa, nay, of home on the farm. No wonder I was not too ambitious in life.

Another happy day – Andreas Röhler visited – and we talk about all sorts of things. The whole matter should not be in court because it offends against the Grundgesetz (Basic Law) to treat this historical topic in court. Just before Andreas departs he is again permitted to spend DM18 on fruit and chocolates. The latter I hand to my Umschluß mates in Hubertus' cell, 1334 (my former one). After the visit, I return to my cell and watch the final moments of that historic moment when, at 3.30 p.m. the climbers reach their goal. There will not be a telecast of their climb down. They insisted that they not be picked up at the top – the return is the completion of the task.

Frankfurter Rundschau item:

An interview with state security chief, Peter Frisch, who claims that a democracy must cope with right-wing extremism, as allegedly embodied by the DVU and skinheads.

Saturday, 11 September 1999

My legs and feet swelling still there – why? Is there something in the sauce or gravy at lunchtime that does not agree with me. This is the second time that it has happened.

Hofgang helped reduce the swelling a little – no wonder sitting around is death for me. Either walk or lie down. Except when I attend the opera.

Frankfurter Rundschau items:

Mario Vagas Lolsa writes about Dr Jack Kervorkian ('Dr Death') receiving a 10 to 25-year prison sentence in the USA state of Michigan. He has now gone on a hunger strike, and on the same day on which this was announced, the state announces that force-feeding of hunger strikers is prohibited. They are to be informed in writing of the consequences of their actions. Kervorkian's lawyers cannot follow this logic because it is exactly that which applies in the argument that had him convicted, namely, the state is now permitting a person to suicide. It is assisting Kervorkian in his death-wish. The whole episode has further brought the taboo topic of euthanasia into the open – and that is a good thing. It is a pity that fear of death permeates our entire society and sick people who wish to suicide ought to be given an ear. In Holland the freedom of choice card is played out without inhibition.

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There is also a full-page article by Daniela Dahn, a writer from Berlin, who focuses on the problem faced by democracies that call themselves 'open societies' but exercise censorship. She is critical of the current democratic economic system. It reminds me of Dr W. De Maria's criticism of the democratic system as such: the only freedom we have is to go shopping! Dahn says that if the Grundgesetz is used to retain the status quo, then it is legitimate to challenge those who misuse the Constitution. It is done to intimidate those who think beyond a certain point. The concept of Verfassungsfeind (constitutional enemy) is nothing but an ideological Disziplinierungskeule, a means of disciplining individuals. It aims to shroud the question about power so that it is not asked. Again, what's new?

Sunday, 12 September 1999

A day of rest.

Hofgang.

Lunch.

Umschluß.

Good night.

Monday, 13 September 1999

An uneventful day until a visit from Bock after lunch – 11.30 a.m.
Information from home – good comfort.

This evening Australian literary great, Les Murray, appears in the Literaturehaus in Frankfurt at 8 p.m. A Frankfurt cinema, Orfeos Erben, features New Zealand films from 16 to 22 September. Why can I not attend? Will have to ask the court for special treatment!

On this day Professor Arthur Butz writes to *The Sydney Morning Herald* (Appendix 30). Ryba's article, which had stimulated Butz to establish telephone contact with him, was published by *The Sydney Morning Herald* on 5 May 1999 (Appendix 30). On 11 September Butz sent Ryba a copy of his Pohl trial testimony as Jerzy Bielski and on 12 September he wrote to tell him that he had sent a copy to Faurisson (Appendix 30).

Tuesday, 14 September 1999

Off to the prison hospital about my legs – will receive extra ration which contains fruit. Watched the Bubis memorial live coverage on the television. It amazed me to hear pure Volksverhetzung (incitement to hatred against a people) coming from a number of people. Martin Walser is referred to as 'Der Mann vom Bodensee'. The contempt expressed so openly amazed me. There is something wrong somewhere.

5–7 p.m.: Umschluß – Klaus I preparing himself for tomorrow's court case.

Bible Group lively – value of money and sex!

Wednesday, 15 September 1999

Good news about the Verfassungsgericht permitting witnesses from overseas to appear in a German court via video. This makes me think and revise my attitude towards fighting the case. I can bring in people who would never travel to Germany for the fear of being arrested. The court's comment is interesting: 'ist Zulässig zur Wahrheitserforschung' (it is permitted to find the truth).

TV's *Kennzeichen D* discusses the right-wing scene and its perceived threat to Germany's political stability.

Thursday, 16 September 1999

Hubertus's birthday – 51 today. He never thought he would be celebrating this day in prison. As recently as April this year he attended his 26-year-old daughter's wedding.

Shopping in afternoon – the usual things for me but little fresh fruit and vegetables available.

Friday, 17 September 1999

ZDF-TV's *Aspekte* program features Spielberg's Shoah Project which Professor Yehuda Bauer rejects because it claims too much – thinks it is kitsch.

Saturday, 18 September 1999

Munich's Oktoberfest begins today – how nice to be there. Why can I not go? I am here for Hofgang, lunch, Umschluß, supper then lock-up until 8 a.m. – it is church tomorrow morning.

Sunday, 19 September 1999

Final day of Bundesschutzenfest at Mayen is televised on BW-TV. What a turn-out of these shooting clubs that have existed for over 100 years. It was stressed that many clubs hid under the church mantle during the Nazi era – hence, they were never disbanded, and can now look back over a tradition that is unbroken by that ‘shameful 12-year period’.

Monday, 20 September 1999

Linen and laundry service day – take sheets off bed and clothes into the bag, then out by 6 a.m. It will be back before lunch – all fresh from the prison laundry. Some remand prisoners refuse to wear the clothes provided because they will have to when they transfer into one of the three other wings that houses the convicted prisoners.

Kraftsport OK.

Lunch OK – then rest. Tom calls through door, just back from first day on kidney dialysis. About 60 people at the hospital – some on the machine for 20 years. He is hopeful that his father will give him one of his kidneys.

Item from New York: A 48-year-old American can expect 10 years prison for distributing forged documents about murdered President Kennedy. He earned about DM9 400 000. Cusack’s material was considered to be so authentic that someone almost wrote a book about it. The material dealt with Robert Kennedy’s alleged drug addiction and Marilyn Monroe’s association with Kennedy.

In Disney’s Florida Funpark a controversy has arisen over the way the ‘Journey to Jerusalem’ is portrayed as the capital of Israel – thereby neglecting the claim made on this city by the Palestinians. Head of Disney, Michael Eisner, has now withdrawn the program and Israel is not connected with Jerusalem.

The expose of *Der Spiegel* over the millions of Deutschemark out of the German pension fund not reaching its recipients in Israel – but rather deposited in private bank accounts of Israeli businessmen. Lawyer Israel Perr, Tel Aviv, is accused of abusing the German-Israel Pension Agreement of 1980.

On ARD-TV’s *Beckmann*, German actor Götz George and his daughter Tanya, who lives in Australia, talk about his new film about Auschwitz doctor, Mengele. He plays the part of Mengele – attempts to humanise this ‘grotesque’ person.

Tuesday, 21 September 1999

Bible Group interesting, again! On Matthew 19 – again active participation – the foundation of the Christian Church.

An unusual item in the *Frankfurter Rundschau* :

Court orders a former concentration camp doctor to undergo a psychiatric analysis. Who is it? None other than Hans Munch, the man who claims the Auschwitz gas chambers existed. Now a French court has proceeded against him for having *Verharmlosen* (diminished) the national socialist crimes. It also wants to know whether the man is suffering from Alzheimer's. The item does not make sense to me. This man supports the extermination thesis and yet he is charged in France almost like a so-called 'denier'. What is going on? Can anyone fill me in on this case?

Wednesday, 22 September 1999

I send off my application to the prison administration as a candidate in the forthcoming remand prison spokesperson election.

Social Training Group: just Klaus and I, and Frau Fallenberg. Herr Horr could not make it and so the coffee things remain locked in the cupboard. We cut our talk session short – 2-3 p.m. instead of 2-4 p.m. The group is rapidly dwindling as participants move from remand into one of the other three wings of the prison where the convicted prisoners reside. Still, there will be newcomers. I have already spoken to a couple of persons because I believe it is important for any person to have an opportunity to talk about their fears, dreams and plans: in this instance, for when they get out. This activity is run by the Mannheim 'Anlauf- und Beratungstelle des Bezirksverein für Soziale Pflege'. It assists prisoners upon release as well – with first external contact, housing and clothing etc. Some prisoners think that marrying someone will reduce their prison sentence because it is rumoured that the judiciary will bend over backwards to ensure that families remain intact.

5-8 p.m.: Umschluß with same group. Tired but still watch films on TV about Dr Josef Mengele (the Angel of Death at Auschwitz) with the usual commentary and another documentary about the Berlin Wall.

Thursday, 23 September 1999

Autumn – raining all night.

Room service in morning.

Drogensport with Hubertus and then typing up his story of complaint until lunch-time. Then an hour on guitar to relax until choir.

ARD-TV's *Panorama* – item about the right-wing scene.

11 p.m.: on ARD-TV is 'Gesucht wird ... Biedermanns Reich', a fascinating story of the International Tracing Service operated by the International Red Cross at Arolsen. Wilfried Huismann and Monika von Behr have exposed the bureaucratic bungling that is going on in this agency headed

by Charles Biedermann. He has been in charge of the organisation for 16 years. It costs Germany DM27 000 000 per year.

The allegations levelled against Biedermann's organisation – of letting applications for compensation (or just basic information about time spent in a concentration camp) rest for up to seven years – is rejected by the director. Yet this is proven to be a lie by the reporting team. They make contact with a 'disgruntled' former employee of the organisation, Anna Minke, who then gives them the name of a former slave labourer in Poland, Andrzej Baurzawa. He had been waiting for over five years for confirmation that he had spent time in Dachau Concentration Camp. It took a while to find the various letters that he sent to the organisation. The excuse was always that there was an Aktenstau (a file jam).

Rumour has it that this bureaucratic delay is intentional so as to minimise compensation payments – claimants will die. I see this argument as a ruse. We have always claimed that the truth about the death figures – about anything concerning the concentration camps and its attached extermination claim – lies at Arolsen. Indeed, it does.

With TV cameras following Baurzawa around the organisation, we see how his letters and then his personal belongings (what was left of them) were all found in the Dachau filing system. And this kind of information is available for all camps. It reminds me of this prison's Kammer where my personal effects are stored. My file will be here for a long time to come. All concentration camps operated as huge bureaucracies. I cannot accept the proposition that such bureaucracies turned into killing machines without an order.

We have always maintained that it is the ordinary concentration camp prisoners during the war who are suffering – and not receiving their entitlements. The classic example was that recent fraud concerning the German pension fund and some Israeli businessmen. They channelled the money into their own pockets instead of handing it over to the needy pensioners. But we have this problem in Australia as well – of former Auschwitz inmates not receiving their compensation entitlements in full, because the legal eagles devour it as part of the huge cost package. So, too, it will be with the current round of claims made by those organisations that want the money without handing over any names – the Swiss banks, for example. I wonder how the names list being typed up by Yad Vashem is progressing.

Veronika Rall, in the *Frankfurter Rundschau*, comments on *Nichts als die Wahrheit*, the film by Roland Suso Richter about Josef Mengele with Götz George in the lead role. She claims that today it is permitted, no, it is in vogue, to speak 'differently' about the Holocaust. Yet she still trots out the usual – Auschwitz is unique. Kai Wiesinger, who plays the role of defending Mengele in this courtroom drama, hopes the film will stimulate a discussion about Auschwitz. The author, Johannes W. Betz, saw his work as emancipating himself from the 'collective guilt'.

Friday, 24 September 1999

Hofgang with Hubertus and Klaus II – the former is not feeling well about the way things are going. After lunch I prepare myself for Eric Rössler's visit at 1.30 p.m. Klaus I and Huby also off to see their lawyers. Outside the office, Huby informs Mackert he is officially going on a hunger strike. The stuff he received for lunch was 'zum Kotzen' (vomit). Now it is official – Hubertus is on a hunger strike. I like that idea.

Over half-an-hour with Eric – brought new runners along.

3 p.m.: Tom about – talked about the procedure for his exit to attend dialysis.

5–8 p.m.: Umschluß with KI, KII and Huby – OK – coffee, cake and cards.

10.30 p.m.: ZDF-TV's *Aspekte* is a discussion with Peter Sloterdijk. The important comment from him is that we need to revise our cultural concepts. Lothar Fritze's book, *Täter mit gutem Gewissen. Über moralisches Versagen im diktatorischen Sozialismus* (Bohlau Verlag, Köln 1998) is of interest here. Fritze attempts to understand the East German dictatorship perpetrators by focusing on these individuals who were convinced that their actions were correct. This moral claim will be offensive to the system's victims. But the aim of the book is to bring about a discussion with the perpetrators so that their thinking structure is exposed, something that a liberal democracy may also find helpful so as to guard against a new dictatorship. I wish the Germans would open up to a discussion of the national socialist era in such a way. It would help so many to an understanding of what moved the world from 1933 to 1945. The current politically correct attitude is not helpful at all. In fact, it represses and prevents our mind from understanding the forces that played a role during this period.

Saturday, 25 September 1999

7 a.m.: awake call.

9.20 a.m.: Hofgang – in rain, together with Huby and Cong. Luckily it was not cold so the hour walk in the rain was a delightful refreshing experience.

Lunch: decided to also go on diet.

Umschluß with Huby, writing up his report.

3 p.m.: supper and sleep until 6 p.m. Attending to correspondence while watching the German version of the Guinness Records – rather flat and forced.

Legs and feet swollen again – from Friday's gravy sauce?

Frankfurter Rundschau items:

Norbert Grob writes about Nazi film producer, Veit Harlan, whose 100th birthday falls this month. He is best remembered for his *Jud Süß*. His

aim was to affect through his films, 'Die Aussage des Ungesagten'. In 1962 Harlan wrote an open letter to *Die Welt* in which he expressed deep shame for having been a defenceless tool in the hands of Josef Goebbels. Grob rightly calls Harlan an opportunist. Any science student knows that this cannot be a crime because it is part of our human nature to be thus. We need to augment such opportunism with personal responsibility, do we not?

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Friedrich Christian Delius's *Die Flatterzunge*. (Erzählungen, Rowolt, 1999) is reviewed by Uwe Pralle under the heading: 'Fünf Sekunden Adolf Hitler sein'. Delius talks about the 'AH-Effekt' which describes the social ostracism that occurs when someone mentions the name Adolf Hitler – the taboo figure that to this day produces odd responses in individuals. Those who without much thought raise the taboo in a conversation will find listeners distancing themselves. It is also expected that transgressors will justify their *faux pas* and show *Reu'e*. The case of the German musician who in 1997 signed a hotel bill in Tel Aviv with Adolf Hitler, is of course Delius himself. Must get a copy of the book.

Sunday, 26 September 1999

Strange dreams about son and Goroke – and related matters ... but not painful.

Church with Father Volz. Church all lit up – still dark outside, overcast but not raining.

Hofgang with Hubertus – he is OK.

Lunch: mashed potatoes – reason for my rejecting food.

Umschluß: all together again – I won, again, at Mau-Mau. Funny, I do not cheat like the others and still win. Perhaps if I start to cheat, I may then also lose.

3 p.m.: supper and back to cell 1313. Watched a film on HR-TV about Ostfriesland – a moving portrait because I can see father's mentality there. One old fellow tells the interviewer what he does all day – leaves home, sits on a bench with friends then eats lunch in the Gasthaus and after some more of 'doing nothing' goes home. Oldenburg, Jadebusen, Leer, Aurich and Bensersiel.

ARD-TV's *Kultur Report* is about John Cornwell's book, *Hitler's Pope. The secret history of Pius XII*. Father Kurt-Peter Gumpel, 75 years old – but youthful, is the Relator at the Vatican. He attempts to correct the picture somewhat. The rest of the program focuses on the two letters the Pope wrote wherein he expresses allegedly anti-Semitic sentiments. His critical comment about the Bolsheviks being Jewish is, of course, a fact. Gumpel rightly pointed out that the Pope's comment was about individuals and not about Jews generally. That is the point we also make

but we refuse to accept the term 'anti-Semitism' as a discussion stopper. These things need to be brought to light – that so many of the Bolsheviks were Jewish persons.

ZDF-TV's *Philosophisches Nachtstudio* continues the Sloterdijk controversy at 0.23 a.m. on 27 September. I am amazed how traumatised some of the persons are – free thought and speech is difficult for them, though not for Sloterdijk. He pushes to the limits of asking 'ungeheure Fragen' – to the boundaries of consciousness for the sake of having the Heidegger 'Weltgespräch' – we are back to the universality of all our endeavour – informed consent? I sense others are trying to strip Sloterdijk of a moral claim – without success. The Kantian Categorical Imperative comes into play – it is above cultural imperatives and is thus universal.

Monday, 27 September 1999

7 a.m. off to Kammer for a change of tracksuit.

Hofgang changed to the area between the administration and the remand wings. Why? Because the other area has workers who are digging around the lawn. The Edeka supermarket truck also waits to enter our area for deliveries. Tomorrow is shopping!

I formulate my hunger strike notice in letters – and off.

Ten years ago East Germany opened its borders as democratic impulses swept its territory. No, what swept its area was a desire of its citizens for more personal freedom – to go shopping!

10.15 p.m.: BW-TV's *Versuch über Josef Mengele* is a detailed look at Dr Mengele who, 30 years after working at Auschwitz, died in 1978, age 68. Dr Hans Munch, Mengele's assistant, claims he objected to the gassings but Mengele said it is 'wissenschaftlich erforderlich' (for the sake of scientific research). The Kaiser Wilhelm Institut in Berlin was closely associated with Mengele's work. Actor Götz George comments 'Mengele is human and he needs to be given the space to destroy himself'. That is how George approaches his playing of Mengele in the film *Die ganze Wahrheit*. Mengele saw the conflict around him as a battle between two peoples of high achievers – the Jews and the Germans – and one had to win over the other. That is a new angle for me. It does not explain the initial cooperation between the Nazis and the Zionists, the latter pushing for their own state in Palestine. An SS soldier, Joseph Kehle, said he found Mengele a good superior to work under – more a Kamerad (friend or colleague) than a boss.

Following this program at 11.05 p.m. is *Literatur Im Foyer* which featured the literary critic Marcel Reich-Ranicki in a discussion about his autobiography. He trots out the same old story of his Warsaw Ghetto time – and how the family was murdered in the gas chambers at Treblinka. Threateningly he jabs his index finger in the air, at those who ask him challenging questions.

Frankfurter Rundschau items:

The European Union Parliament has withdrawn a report about right-wing parties and movements. An additional document from political scientist, Jean-Yves Camus, from the Paris-based Research Institute for Racism and Anti-Semitism. Therein it is stated that in all 41 countries of the European Union a marked increase has occurred. He mentions extreme right-wing activity centres in Stuttgart, Brandenburg, Sachsen and Thuringen. As well, he termed the small independent peasant party of Hungary as 'catholic, conservative and opposed to foreigners'. Hungarian delegates objected to being thus categorised.

*

The UN Security Council is re-thinking its position on Iraq – perhaps lifting the 8-year-old sanctions.

*

The World Jewish Congress has criticised Germany's Allianz Insurance company because at the Eagleburger Commission it refused to hand over its list of unclaimed insurance policies. World Jewish Congress director, Elan Steinberg, wants these lists. Instead, Allianz says it has since 1997 advertised and invited victims and their relatives to send in their claims against the company. This is exactly what the Swiss banks have demanded – a list of claimants, and not just a handing over of unclaimed funds. What a racket that is. Under the guise of Holocaust reparations, a group of people fleece companies of their dormant accounts.

Tuesday, 28 September 1999

Hofgang – OK. Hubertus feeling reasonable – thinks he will keep it up.

Drogensport – Wolf not available so watched morning TV. BW-TV *Fliege* had prominent people talking about their lives. Dr Dieter von Puttkammer had nothing to do with the 'braune Masse' (brown mass) but behaved like a true Prussian soldier, full of honour and conscious of his aristocratic tradition. Puttkammer says that, of course, he would like to return to Pommern but the Poles have a law which prohibits Germans from purchasing property. Markus Stolberg's great-great-grandmother, Sissy, was an Austrian empress.

2 p.m.: shopping – not much, some tobacco for the needy and Coke for Hubertus.

Supper down the toilet.

Umschluß – all together again. I won Mau-Mau again. Must be a losing streak on its way by now.

7-9 p.m.: Bible Group – Erntedankfest so two plates full of grapes, basket of apples, and biscuits and tea. I drink only tea – and am amazed how I do not feel like eating those delicious things.

Mannheimer Morgen item:

A court case in the Landgericht – a former prison officer is on a charge of having smuggled drugs into prison. From within prison three men had a roaring business going with drugs and alcohol. The case is continuing.

Wednesday, 29 September 1999

Strange dreams – small town – travelling on a bus – love – knew it was Australia because of the sun's position in the sky: northern hemisphere facing sun, it travels from left to right; southern hemisphere facing sun, it travels from right to left. Wow, that is brilliant.

Hofgang – with Huby and after he is with me in 1313 as he now has a blue dot (suicide risk) and cannot remain alone. Thus no Kraftsport for me.

Try to get home on the phone but no answer – just ringing. On my return to 1313 Kunzmann is talking to Huby. Geiger also appears and talks to Huby about his work application, which has been almost immediately granted – for next Monday. But he will have to start eating again. Suggests that he can take the food and throw it down the toilet bowl. Huby agrees to stop his hunger strike – he stays the night with me, and we talk until almost 3 a.m.

2 p.m. Social Training Group – only one because Klaus cannot come, Hubertus is in his cell during my absence! The group definitely needs replenishing. It would be ideal for the fourth floor, for those who are barred from doing anything!

Frankfurter Rundschau items:

“Ein Zeuge der Vernichtung’ Ernst Rosin, Co-Autor der ‘Auschwitz-Protokolle’, ist tot’ by Michael Okroy in Wuppertal.

Well, what have we here? Okroy claims that the tragedy of the Jewish extermination lies in the fact that only in April and May 1944 the Allies believed the rumour. What happened on those dates? Four Jewish prisoners escaped Auschwitz-Birkenau to tell their story to Washington.

Ernst Rosin died yesterday, age 86, in Düsseldorf. In 1942 he was sent from his home in east Slovakia to Auschwitz where, at Birkenau, he became acquainted with prisoner no. 29858. When he became a witness to the murder of the Hungarian Jews in May 1944, he saw flight his only chance of surviving.

At this point I ask myself whether the Hungarian Jews and all those thousands of other prisoners were not thinking along the same line. After all, it was possible to get out of Birkenau. There was no fence at the bottom-end of the camp, where the alleged homicidal gas chambers were.

With the aid of the camp underground resistance organisation he escaped with a Polish-Jewish friend. On 6 June they were arrested by Allies in the Slovakian border, but they were not identified as 'Auschwitz refugees' (Auschwitz Flüchtlinge). In Bratislava they made contact with the Jewish underground and made their statements. In this way he became the most important witness in the Polish court case against Auschwitz Kommandant Rudolf Hoss and the Lager-Wachmannschaften as well as the Frankfurt Auschwitz Trial of 1963-65. He migrated to Palestine but then returned to Bratislava. In 1966 he wanted to emigrate to the USA but ended up in Düsseldorf.

*

'Der Brief aus Stuttgart' ('The letter from Stuttgart') by Bernhard Honnigfort in Zwickau confirms what George Kausch said to me a few years ago. While discussing the revisionist cause with Kausch, I made the comment that if there were 100 professors in Germany who stuck their necks out, then that would herald a kind of 'Woodstock' situation. The German authorities would never dare to imprison 100 professors for offending against Sections 130, 85, 89, 94 etc. For this to happen, Kausch said, the economic situation in Germany would have to deteriorate drastically. He then cited a number of examples from history where economic decline led directly to a change in ideology. He believed that the revisionist cause had to wait some more. This point made sense – and brushes aside the notion expressed by some that I, by coming to Germany, wished to become a sacrifice on the altar of free speech.

Honnigfort recounts how during the final days of the Erich Honnecker regime of East Germany, with the Hungarian-Austrian borders open, President Horst Sindermann wished to strengthen 'socialism' in his country. This meant he had to show something was happening on the economic front. In the Dresden transformer factory there was no more copper available to build necessary transformers. The only one available to that time was thus transported on a heavy loader from power station to power station – each time unloaded, officially commissioned with party bosses present champagne and snipping of ribbons, then dismantled and loaded again.

Around this time, in August 1989, a woman from Stuttgart wrote a letter to the SED newspaper *Freie Presse* in Zwickau wherein she claimed that most West Germans could not understand the desire of the East Germans to leave their country. The wish to travel to Spain was just plain stupid, she wrote. She concluded that the citizens in East Germany had more freedom than those in West Germany: if she had a choice then she and her husband would live in East Germany.

At that time Erwin Kullant was in charge of the Friedensbibliothek, the core of the peaceful revolution in Zwickau, where emigrants could inform themselves and draft dodgers could seek counsel. The 'Neue Forum, Demokratie Jetzt und die Grunen' emerged out of this library.

‘The letter from Stuttgart’ came just at the right time for those trying to hang on to a dying system. They incorporated it into their anti-Bundesrepublik propaganda by celebrating the letter writer, Ingrid Sacks, with a further interview. Therein she astonished the Zwickau readers by informing them that their country was doing well, improving from year to year. She lamented the hateful response that she had received from readers of newspapers in Baden-Württemberg who had followed the inter-German controversy. Kullant says even the SED bosses laughed about the letter and its writer, who was dubbed in Zwickau, Erzgebirge and Vogtland as ‘the red aunt from Stuttgart’. The letter had become synonymous with silliness. Publishing the letter had the opposite effect to that desired – it enraged the people. The economic situation – especially going shopping – worsened and words could not improve it. The system that relied on a control of individuals – the dictatorship – could not control anymore.

This fact, alone, brings forth the virtue of a democracy – where individuals control themselves, their own lives. It is an ideal – but well worth following. It works reasonably well in Australia – but it needs to be explained to each generation that a voluntary system is better than a system where faceless persons dictate under the guise of some ideology that is in fact crippling their minds, as was the case in East Germany.

Oh, by the way, George Kausch was right in his analysis!

Thursday, 30 September 1999

Dreamed about my ex-wife, then woke up just at a nice moment.

Hofgang – Hubertus off to cell 1217 afterwards and I went to Drogensport (soft tennis, exercise and playing with a medicine ball). The latter certainly brings back memories of past days – do you remember those big medicine balls? Afterwards the fellows showered in the gym showers because the new rule is that this must be done. I was not prepared for that – in any case, after showering most fellows still sweated – and moving into the open afterward can chill you. A couple of fellows already have colds. I shall not go along with this rule and continue to shower on the block.

After lunch we had Wäschekontrolle – two Beamte came along with a big sheet of paper and ticked off all the clothing, linen and towel items in my possession. I had one missing towel – Hubertus had taken it when he moved to the floor below. It did not matter.

Supper – played some guitar and watched TV, a program about apes. Oh, so much like us.

5 p.m.: choir – only KI, KII, Davide, Bernd, Prokop, Bernard and another plus Kunzmann and choirmaster Kretzer. Not enough because the second floor had its clothing and linen check at this time, and other choir members could not attend practice. So we moved into the room where we usually have our Bible Group and drank tea and talked freely

about anything that came to anyone's mind. Kunzmann is having a 2-week break so the Bible Group and choir will not be held.

Bernhard Claasen informs me that he is the second person to nominate for the U-haft election. Bernhard informs me that the names are out and that the election is on 3 October. Hell, what to do? I am unofficially on a hunger strike! Luckily the letters that I sent out Monday morning in the blue envelope returned that night – I had forgotten to put the reference number on the envelope. Must now think.

Watched TV about Günter Grass receiving the Nobel Prize for Literature. Then sifted through the 13 letters that came in today. What a pleasure it is to get these letters.

Frankfurter Rundschau items:

Salman Rushdie's contribution to a book, *Jeden Tag beginnt die Welt auf neue*, by a Dutch publisher, Podium, is causing problems for UN Secretary-General Kofi Annan. He has withdrawn his foreword to this UN-supported book because Rushdie's contribution contains a warning about the danger of religion – and which the publisher was not prepared to edit out.

*

In Belgium the bishops are begging the Jews for forgiveness for having had an anti-Jewish attitude in the past, something which is anti-Christian.

Friday, 1 October 1999

Had another lovely dream-filled night, full of love – something that cannot be satisfied within these four walls.

Cleaning of room but because it is cold outside I shy away from wetting the floor. A sweep is good enough. Becoming a little too relaxed.

During Hofgang Klaus II informs me of the morning news item about Kurt Hoffmann's imminent release from prison, as ordered by the Verfassungsgericht (Constitutional Court), something the Landgericht had earlier suggested but which was opposed by the public prosecutor whose decision was supported by an appeal to the Oberlandesgericht in Karlsruhe.

After Hofgang I try, again, to phone Australia – the line is engaged. I try cell 1232 on my way to the main office – Herr Geiger is in charge of the remand wing. The cleaner has his trolley in the passage and it is being loaded with Hoffmann's bare essentials. He is on his way to freedom after 18 months in this remand block. I am happy for him – but no luck with my call home – the number still is not answering.

5 p.m.: I accompany Klaus II to the aquarium in the basement – he is the fish monitor. My stay with him lasts for 15 minutes. On my ID card it says

I have permission only for Tuesdays and Thursdays. So, off I go, back into my cell. Luckily I have a lock on my cell door, so when there is no warden to open it, anyone can let me through the main door, and I can slip quietly back in – without having to wait outside my door until someone does come by. There are times when there is no-one about: for example, after the 3 p.m. supper has been handed out.

6 p.m.: Klaus I enters my cell. He has just returned from another day in court. Like Hoffmann, he is categorised a Wirtschaftskrimineller (white collar criminal). He has been here for 17 months. He is also 55 years old – his birthday is on 20 April, something that always leads to some comment about Hitler's birthday. It is through him that I began to play the guitar. Together we watch the RNF-TV news. Sure enough, we see how Hoffmann walks out of the prison gate with his bag in hand to a waiting lawyer.

6.30 p.m.: Klaus II enters, having returned from his fishes, and we play cards until 9 p.m. The warden on duty knows we are a quiet, trusting group of men – and all the warden wants is peace and quiet.

10 p.m. I watch NDR-TV's talk show which features Marcel Reich-Ranicki responding to questions about his autobiography, *Mein Leben*. He does not agree that Günter Grass should have received this year's Nobel Prize for Literature. Perhaps this is because Grass once publicly demolished literary critics, naming him, as not being productive. Asked whether he considered himself to be a German he responds, 'I am not a German but I can live comfortably the way I am' and 'What happened to Bubis cannot happen to me'.

Frankfurter Rundschau items:

The Japanese 'Chernobyl' accident in Tokaimura.

*

Communist China celebrates its 50th birthday – reports say it is all show and the population has been neglected. The favoured 'masses' are not there, are not participating in this 'politically correct' celebration. It is reported that 300 000 itinerant workers from China's rural provinces have been placed in 'concentration camps' outside the city limits of Beijing. Also 100 000 prostitutes and petty criminals have been removed to 'cleanse the peoples'. Well, what is there to say? Rupert Murdoch supports the regime!

*

George Bush, former USA president, will receive the Franz Josef Strauss prize of the Hans Seidel Stiftung in Munich. The reason is that Bush was significant in ending – bloodlessly – the Cold War. The ceremony will take place on 13 November and the former German chancellor, Helmut Kohl, will give the address.

*

Historian Peter Gay will receive the Geschwister Scholl Prize of the Bavarian Publishers Association together with the City of Munich. It is for his book *Meine deutsche Frage. Jugend in Berlin 1933-1939*. Therein he describes an historical period together with the fate of an individual Jew. The prize is worth DM20 000 and will be handed to him on 22 November in Munich.

*

The Berlin-based Berliner Staatsanwaltschaft gegen die Regierungs- und Vereinigungskriminalität, the organisation which had as its task to look into the legality of former East Germany's state actions, is to be disbanded. There were 1065 individuals facing allegations of having committed a criminal act – among them deaths at the Wall: 335 have been sentenced; 23 000 cases were never followed up for lack of evidence of wrongdoing; and 200 cases remain open. Among them are the doping cases of young East German sports women. According to the Humboldt University's research a total of 100 000 individuals faced investigations since the fall of the Wall in 1989. So now the pursuit of 'DDR-Unrecht' has ceased - and comparisons with the pursuit of 'NS-Täter' stands to reason. The argument follows the logic adopted by the International Court in Rome: human rights stand above any hurtful action committed by anyone under a dictatorship. Food for thought; or is the wheel turning?

Saturday, 2 October 1999

Exceptionally good rest, and pleasant dreams.

7 a.m.: wake-up call.

9.30 a.m.: Hofgang – about 200 remand prisoners participate. The workers join us for the weekend but that makes it rather difficult to move about in the small courtyard. Who cares?

Umschluß with KI and KII. Hubertus is on another floor because of his working in the Montage (assembly section) putting bicycle wheels together.

Frankfurter Rundschau items:

The USA is to investigate one of its Korean War massacres in No Gun Ri in July 1950. Six former soldiers said they had shot at refugees. Well, perhaps one day we shall hear what happened to the German refugees after World War II or just prior to the end.

*

President Romano Prodi of the European Union visited the former concentration camps of Auschwitz and Birkenau. He says he visited Auschwitz at the beginning of his term in office so as to hear the voices of the Holocaust victims. The ap report then states that 'between 1940

and 1945 more than 1.5 million people were murdered in Auschwitz and Birkenau'. Do I detect a separation here of these two sites?

*

Günter Grass, Nobel Prize winner for literature, is celebrated by the Polish media. Former dissident and now chief editor of *Gazeta Wyborcza*, Adam Michnik, describes Grass's works as an onion which Germans peel so that their tears flow more easily. He praised Grass, who was born in Danzig (now Polish Gdansk) for being one of the first to accept the Oder-Neisse as the Polish-German border.

*

A committee of the German parliament is to investigate the activities and shared responsibilities of members who once were in charge of East Germany's ministry of state security. The SED successor party, PDS, objects to such moves. Any member of the Bundestag who is investigated will have the right to look at their file.

*

There is a new book on the market about genetics and civilisation. Aptly it is from an Italian, Luigi Luca Cavalli-Sforza – *Gene, Volker und Sprachen. Die biologischen Grundlagen unserer Zivilisation*. It follows on from his 1994 book *Verschieden und doch gleich* which lay the foundation for the multicultural and anti-racist movements. Cavalli-Sforza teaches at Stanford University. For the past 25 years he has been expounding the view that *Homo sapiens* originated in east Africa.

*

In a long article by Michael Fahlbusch, a Basel-based historian and geographer, 'Die verlorene Ehre der deutschen Geographie. Bis heute wird die Mittäterschaft der akademischen Vater am Volkermord der Nationalsozialisten verdrängt' (The lost honour of German geography), he refers to this weekend's conference of German geographers in Hamburg under the title 'Geographie und Globalisierung'. He feels this sets the tone of their public role for the 21st century, and stresses their socio-political importance. Yet, ask German geographers about their past and there is silence. He lists the names of those who pioneered the subject: Emil Meynen, Karl Stumpp, Friedrich Mertz and Hugo Hassinger. They had all learned their trade during the years from 1933 to 1945 when they worked for the Reichsministerium and the SS on studies on how to re-locate and 'selektieren' the Jewish population. Fahlbusch goes into a detailed analysis of what these academics did during the war – and concludes that they will have to face their responsibility in the genocide program. Well, Dr Joel Hayward would disagree with Fahlbusch. Why? Hayward concludes that there was never an extermination program – forced relocation, yes, but never any homicidal gas chambers. Who has the intellectual problem now – Fahlbusch or Hayward?

Sunday, 3 October 1999

7 a.m.: awake and ready for church.

8 a.m.: Kunzmann's absence is noticeable but his replacement is willing. He likens our prison stay to that of what nuns and monks – nay Christians generally – endure: poverty, chastity, obedience and communal living. Then there are rules for the game which takes place above and below water. The things you see and the ones you do not, and the resultant Schadenfreude, which he termed a particular German pastime. I switched off after that and waited for the hour to end.

Hofgang with Andre, a former yuppie who, at 25 years of age, wants to get out after a year here and live.

Lunch was down the toilet as usual.

Umschluß with KI and KII – guitar playing and cards.

Television is full of 'Tag der deutschen Einheit' celebrating German unity which began with the occupation of the German Embassy in Prague on 29 September 1989. Foreign Minister Genscher spoke from the balcony on the night of 30 September 1989 and guaranteed the 5000 people a safe exit through East Germany into West Germany. He had spoken with Gorbachev prior to that. The train that transported these refugees stopped at Bruchsal. On 9 November 1989 the Berlin Wall fell to the pressure – now all Germans have the Berlin Wall of the mind to overcome. Writ large on its stones is 'Get the Holocaust investigated and do not accept anything but the truth'.

At lunchtime each U-haft prisoner received a slip on which was written:

Wahl des Sprechers der Untersuchungshaft (Election of
representative for remand prisoners)

Claasen Bernhard ()

3.10.99

Töben Fredrick ()

Nur 1 Stimme abgeben, ansonsten ungültig! (Only one vote,
otherwise invalid!)

So there, I participate in a democratic process. The result should be out soon and I do not expect to get it because the other fellow actively canvassed, as was his right. I did not sense the urgency in doing that – minimum effort was for me.

Monday, 4 October 1999

It was a cold night and I had the cell window closed for the first time since moving in here.

After lunch Tom comes to the door and informs me he has just heard the news about my winning the election. I shall wait until the result is announced officially.

3 p.m.: supertime. The cleaner informs me I am wanted at the Zentrale. I press the call button. A voice says I am to come forth – in the room just outside, to the right, Rentz welcomes me and advises of my election: 'Are you willing to accept it?'. 'Yes, thank you!'. Only 191 of the 234 prisoners voted. Of these votes, 39 were invalid. Of the 152 votes, Bernhard Claasen obtained 55 and I received 97. There are 902 prisoners here in total: 234 on remand and 668 serving a sentence.

11.05 p.m.: On BW-TV there is a dispute about Sloterdijk. Dr Norbert Bols claims he is insulted if someone uses the word 'selektion' because it is associated with the Auschwitz Camp! Sloterdijk's essential argument is difficult to elicit because of the terrible overload the other discussion members feel about the taboo topic – Adolf Hitler and the national socialists. The trauma is, in my view, a result of the re-education since 1945 of the German people. The Sloterdijk controversy will not yet go away. I will write more about it.

Tuesday, 5 October 1999

Rather tired – no Hofgang because of rain. Geiger says that it is then Umschluß for the wing – some discussion with Himmelmann and Selinger about what a U-haft representative can do.

11 a.m.: watched Jörg Pilawa on SAT1-TV discussing with individuals the terrible practice of the scientologists. Well that is exactly what is happening to me – and the public prosecutor is chasing me into prison. What is new?

Mail: Judge Kern informs me that the sentence is being reviewed by the Oberlandesgericht and I have until 10 October to respond to this action.

Supper – Tom comes in for an hour U-haft representative Umschluß – cuppa and slice of cake. Interesting story to tell – 9½ years sentence instead of life (Lebenslänglich).

5 p.m.: Fish Group with Klaus II – OK – cards until 6.30 p.m.

7 p.m.: Interna meeting: Mackert leaves the door open because he has to attend elsewhere but he checks with the Zentrale about the meeting – OK! Off to the AK room for induction. Herbert Rentz, after 18 months, is giving it away because he is due for release in six months time. We meet again Saturday and Sunday after lunch.

Frankfurter Rundschau items:

The European Council expresses concern about the growing number of prisoners in its 41 countries. Prison ought to be a means of last resort, to which I agree!

The former commandant of Hasenovac Concentration Camp in Croatia, Dinko Sakic, 78 was sentenced to 20 years in prison. Hasenovac was known as the 'Auschwitz of the Balkans'.

*

Book reviews by Christian Geulen. Michael Fahlbusch's *Wissenschaft im Dienst der nationalsozialistischen Politik? Die 'Volksdeutschen Forschungsgemeinschaften' von 1931-1945*. The author of this book just recently published an article about German geographers and complained about their refusal to face their Nazi past. He fails, says Geulen, to establish the link between the two. Notker Hammerstein's *Die Deutsche Forschungsgemeinschaft in der Weimarer Republik und im Dritten Reich. Wissenschaftspolitik in Republik und Diktatur*. Although better than the former book, it stops at 1945 which Geulen regrets because it is important to have a study that brings us up to date and relates the connections.

*

On this day the Internet carried information relating to my imprisonment (Appendix 31).

Wednesday, 6 October 1999

No hot water for a shower.

No Hofgang for me but door remains open for Sprechstunde (talk-hour): Tom comes in and we discuss the matters to be raised with the prison governor, Herr Winkler, at the end of the month: Pissours – water – newspaper – football – injury danger (the small courtyard is not suitable for Hofgang) – the telephone rule (only initiated if important from lawyer: strange logic as the prisoner can initiate at any time).

After lunch Geiger comes in and presents me with the official documents for trial. I begin to write letters containing this information – 24 in all.

Mail: from Kai Richmond and Ronald and Michael – encouraging.

No Social Training Group today but Mackert brings the Laufzettel for my meeting with Frau Frei tomorrow – OK. He also types a sign for my door re being the Internasprecher.

Umschluß with KI and KII but called out to talk with fellow prisoners generally. Tomorrow at 5 p.m. I am off to the fourth floor, as requested.

Frankfurter Rundschau items:

Hunger striker per Landgericht judgment not to be deported anymore – at Hohenasperg to get fit again.

*

Brecht Denkmal sprayed with swastika – follow-up of grave desecration in a Jewish cemetery. But Police President Hagen Saberschinsk claims it

is not politically motivated because a Protestant cemetery was also desecrated. Did we not have the same in Adelaide? Why blame the right wing for this?

*

Graf Lambsdorff stresses again to Stuart Eizenstat that his offer is that or nothing. But nothing is definite – let us hope my trial will publicise the truth of the gassing nonsense.

*

The public prosecutor at Karlsruhe has again a case of ‘auslander-feindliche Tat’ which is doubted by those in the know. A minister of religion doubts whether youths who assaulted a Vietnamese in Eggesin were politically motivated. Well, what is new? We had an alleged right-wing fellow here in prison who could not even string together a sentence!

*

Ocalan is to get a new trial – and Italy may grant him asylum.

*

In Bad Homburg there is a ‘Dialog der Kulturen’, a movement to encourage talking between Christian, Jewish and Moslem groups. It was initiated in 1996 by Lord George Weidenfeld and the ‘Bad Homburger Herbert-Quandt-Stiftung der Altana AG’. Good idea – religions have spread evil and good. Let us hope it is good.

*

The Justice Ministry announces in Frankfurt that it will trial electronic foot shackles – why not! Cell life is antiquated – but a voluntary cell life in the form of a reflective retreat is highly desirable for those who have succumbed to excessive materialism’s temptations.

Thursday, 7 October 1999

Tired but today had to make a break and have my Hofgang – with Davide and his problem. I wonder how influential drugs are in such emotional fluctuations?

From then on waiting for my 10.45 a.m. talk with the social worker, Frau Frei. While waiting I watched a Heinz Ruhmann film with the fellow next door. He is also off to see Frei. Nothing is happening in his case: he cannot even get his keys and bank card outside so that his mother can finalise his business.

Missed Drogensport – Klaus wished I had been there because they needed me for volleyball.

Asked Frau Frei if the discussion group could be changed to include the fourth floor. She will discuss it with others.

11 a.m.: just in time for lunch and to watch the news on RNF-TV which mentioned that 'mutmassliche Rechtsextremist Fredrick Töben ... Volksverhetzung/Beleidigung/Verunglimpfung des Verstorbenen ... mit Staatsanwalt über seine Theorien zum Holocaust diskutieren ... festgenommen ... leugnet Massenmord an Juden ...'. I write a letter to the station informing them that my discussion with Klein was about my not finding the four gas induction holes at Auschwitz.

Then off to Geiger's office for a telephone call to Australia – it worked – all OK, that is good.

Saw Hubertus in his cell – had just finished his meal – also saw Joe and Cong – former waiting for police who want to talk to him. Advise him not to say anything if there is not a solicitor there.

Called Bock and asked him to ring RNF-TV and complain about the text.

Noon: Back home and again saw the item on RNF-TV.

12.15 p.m.: Himmelmann and Tom – the latter thinks we could have a video of the film *Saving Sergeant Ryan* for the Bible Group and discuss violence etc. Good idea.

5 p.m.: Fish Group until 6 p.m. then news on television. Steiner's case is mentioned in the context of Hassinger's release from prison. Then Klaus comes and says he is thinking the case is good because today's witness was not helpful for the prosecution's case. Perhaps.

7.30 p.m.: writing letters in response to the ones received today, – and to Andreas Röhler requesting him to send his thoughts to Bock.

'König Pilsener – Heute ein König' advertisement on airship. I could hear the droning sound of its engines before it wafted its way over the prison complex.

News: Germany will send 100 troops to East Timor – history in the making; the Bundessozialgericht refuses a request that health funds pay for amalgam replacements – 'nicht mehr als eine Ungesicherte Annahme das Quecksilber zu gesundheitlichen Beeinträchtigungen führen'. So, fillings in your teeth are harmless. Some would disagree with that quite vehemently.

Chapter 15



After Six Months

For the record: Is it to be six months, and more?

According to the philosopher David Hume, reason is the slave of gentle passion. Does this mean that the passionate Volksfest atmosphere at, for example, Munich's Oktoberfest or Stuttgart's Cannstatter Wasen is irrational? I do not even want to think about this silly problem. All I know is that I want to be there and enjoy myself – drink beer, eat schnitzel, jump about and be irrational!

Since my arrest and imprisonment on 8 April 1999 I have not had the pleasure to pursue pleasure. Luckily, Greek philosophy's hedonism never really rubbed off on me, except perhaps for the elementary Socratic dictum: the unexamined life is not worth living. I have now had six months in which to look at myself in the mirror and reflect – counting the minutes, hours, days, weeks, months and possibly years.

When I entered Mannheim Prison, winter was on its way out. The cell heater was still switched on, a 1.7 m x 30 cm x 2 cm water-filled metal contraption through which hot water is pumped. Trees and shrubs outside the prison confines were still barren. Then, within a few days, the heater stopped functioning and during my one-hour morning walks in the courtyard I noticed visible signs of spring approaching – a greening of the countryside. I wished to become the solitary reaper (of ideas), alone in my cell and without any hope of my song breaking the silence of the seas among the farthest Hebrides.

Now spring has come and gone, and summer rapidly blended into autumn – all the while I await my trial at the Landgericht in Mannheim. Extensive correspondence with over 100 individuals from all over the world – Australia, New Zealand, Asia, Africa, Northern America and Europe – has brought great comfort to my lonely state in this cell. I thank all who have written comforting words of encouragement. Fortunately for me I have managed to adapt to prison life, and it has helped me in that I found five Germans with whom I share my social life.

Also, the information flow via the radio, television and newspapers keeps me in contact with what is going on outside these prison walls. In particular I thank Christopher Steele for subscribing to *The Bulletin* for me, though I must add that reading it causes me occasional spasms of

pain – homesickness. Horst Nöldner, likewise, subscribed to a daily liberal newspaper – *Frankfurter Rundschau* – which continues to feed my terrible habit of mutilating pages (with the pair of scissors sent to me by Christopher) in search of interesting articles.

Initially I thought I would at least kick this habit while incarcerated. But no, like any addict I just cannot. Why not? Any flow of information, as unimpeded as possible (no censorship!), is essential if we wish our mind to grow and flourish. Unfortunately in Germany there is still a strong authoritarian spirit, especially within the judiciary that hates to see its citizens mündig. A free spirit, an independent thinker, is not wanted in democratic Germany. The dictatorship of the German mind is ensured through the application of the Holocaust dogma. Anyone who does not believe in this ideology faces social, financial and legal persecution.

Throughout August and September the German media fed its citizens with a continuous barrage of Holocaust-mania. Knopfmacher was right when he referred to this phenomenon as ‘the Holocaust racket’ and begged its perpetrators to ‘let my people sleep’. But while Germany continues to pay out on this ‘Holocaust racket’, claims will continue to be submitted. But there is a noticeable slowing down of enthusiasm within younger Germans to play the *mea culpa* game.

Let us see what my diary entries reveal, and perhaps ‘a voice so thrilling n-er was heard in Springtime from the cuckoo-bird’!

* * *

Friday, 8 October 1999

Early morning call – Mackert there to my surprise because he should have taken the afternoon shift. Himmelmann on ground floor instead. Same fun about my seeking permission to clean room – no, then he arrives 6.30 a.m. and opens up. Saw Hubertus standing outside below, ready for his work walk! Quick clean of room, then lay down again with open window – it is going to be a cold walk around at Hofgang. And it was – and raining. But I powered on in the rain on my own – refreshing. After a very quick shower because water over 37°C which was too hot for me but not for KI who was under it for up to 10 minutes. Shared coffee afterwards. Mackert informs me my visitor – I was expecting Rössler – was due next week at the same time. OK. Am I disappointed? Of course I am but I put it out of my mind and think of other things. While in KI’s room for coffee a rattle on the door – thought it was lock-up without getting back to my own room but, no, the central door hatch opened and I did what all those in the row behind me did: put my head through it and looked left, looked right. The cleaner then came along to sweep the frame of dust. So that is what it was all about. He also said it looked really funny – all the hatches open and heads poking out like a horse, a cow wanting food. I laughed heartily because I was just as stupid as all the others – I wanted to know what was happening. I was more stupid, because our door was open while the others’ was not!

The morning news was all about the DM6 billion marks being rejected by the Jewish World Congress and other national socialist-victim groups. Well, I am glad to hear that Lamsdorf is standing firm – how long, is the question. Already in the USA they are running advertisements against VW and Mercedes Benz. Glad to hear they continue the talks in Germany in November – just in time for my trial. Also, the Pinochet verdict – to be extradited to Spain, despite Margaret Thatcher's public support for him.

At 11.30 a.m., just after lunch, Warden Riege appears with my Interna card – OK.

Resting until 3 p.m. suppertime when Tom informs me he is awaiting Umschluß because of Interna matters – OK.

5 p.m.: KI arrives to inform we are having Umschluß in here – OK. KII off to the fish for the first half. I depart after playing for _ hours on guitar with KI instructing – good – must practise more – it is coming along nicely, but the fingertips are hurting. Then Hauck collects me and we spend an interesting time in Tom's cell, talking about Gammon's role as a U-haft Sprecher. He had free reign – the door was open all the time – and he became an informer for the police, prosecution etc. I would assume that this position is a confidentiality-clad one.

On television I watched the crowning of Germany's wine princess – OK. Then an item about Walter Kempowski, 'Das Echolot', who has collected items about the war from all sides. Says it is not tenable to say that the Germans were absolutely evil – that it happened in Germany is accepted but it could have happened anywhere. I like this balance which makes use of the old novel technique of showing rather than telling. Good viewpoint – balanced.

I looked through the *Mannheimer Morgen* about news on my case – nothing. I looked again but really nothing. Difficult to understand. Late at night I browsed through the *Frankfurter Rundschau* and lo, an item: 'Internet - Australier angeklagt wegen Auschwitz-Leurgnens'. The tone is the same that of the *Mannheimer Morgen* and the *Rhein-Neckar-Zeitung* – I shall formulate a letter to that effect. Let them inspect the site then talk to me again. The news about this case now is that the Mannheim police and the public prosecutor claim they have received death threats. Why do they not follow these up and find out who made them?

Frankfurter Rundschau items:

'Statt Literatur ein Stück real gelebte Angst': that horrible man of literary critique – Marcel Reich-Ranicki – was invited by the Deutsche Bank to read before an audience but not of Goethe or Schiller, just about his Treblinka gas chamber story. He gets away with it, shamelessly! He trots out the same old admiration for Brandt's Warsaw visit. Member of the Deutsche Bank says that today 'das Erinnern zum zentralen Bestandteil der Unernehmenskultur der inzwischen grössten Bank der Welt'. Oh, oh, oh!

'Angst vor drüben' by Inge Gunther, the former correspondent in divided Berlin, is now settled in divided Jerusalem. She has contributed an article to a volume edited by Gisela Dachs, *Deutsche, Israelis und Palastinenser* (Palmyra Verlag, Heidelberg). It contains contributions from 17 Middle East correspondents on the subject of that triangle – Germans, Israelis and Palestinians. She claims that Berlin is now one city again – in fact there are moves a foot to re-mark the line where the Wall stood. After 10 years people have forgotten where it was. The building frenzy has obliterated in most areas any sign of the former demarcation line that split the city.

In Jerusalem it is far more complex. Although the Israelis have made it one city, the physical reality is different: the Arab sector exists, the Christian sector as well, Armenian and the Jewish sector where the Orthodox are at home – Mea Shearim – is visible. For them it is Jeruschayim, not Al-Quds. Still, the Jewish and Arab parts of Jerusalem will remain divided because of cultural and religious differences. Even summer time and winter time are different in this city – the Israelis change for it while the Arabs do not. No wonder with this situation devouring billions in expenses, there is a need for a milch cow – naturally it is Germany. These stupid Germans are still paying out millions for what? War guilt? But Lamsdorf is saying that the claim on Germany will rest at DM6 billion and no more. Allianz Insurance is doing the right thing by paying out to individuals and not to the Jewish claim mobsters.

Saturday, 9 October 1999

Good rest and some pleasant dreams. Also thinking about the use of language. Things are taken literally so that we can litigate thereby reducing our colourful language to flatness and ultimately barren legalese – serious legalese where humour has died. Humour offends and offences incite people: that is against the law in Germany. 'Wir sind das Volk – Wir wollen raus – Wir wollen Wahrheit' (We are the people, we want to get out, we want the truth).

Rheingold Opera performance tonight in Mannheim – hell, why can I not be there?

7 a.m.: arise through the lightning effect of the fluorescent tube coming to life as the wardens switch on the lights for the floor so that their eyes can see whether the prisoner has survived his 16-hour solitary.

Hofgang good – initially with Hubertus but he rested up with KI and I continued with Cong. Fresh outside but not cold – a little wet though.

New warden – Dieckmann.

Lunch OK, then off to an Interna meeting. The serious part began when personal matters were raised – how letters do not get to the ministry etc. Well, my non-critical attitude towards the prison is developing into a

critical one – but that is owing to the information from the convicted prisoners. Punishment if one objects to the early morning light. After 3 years done nothing wrong, then immediately punishment without warning. That is not giving someone a right of reply etc. After the meeting talking more with Tom about what needs doing here in prison.

Umschluß – just the tail-end with KI and KII before it was time for lock-up just before supper.

Could not be taken to the fellow who wanted to see me (per Antrag). Will be done tomorrow – completed watching the Heinz Ruhmann film about a postie during and after the immediate end.

Wrote a letter to the *Frankfurter Rundschau* about their article about me. Letter to the paper from Professor Andreas Baro (Kommittee für Grundrecht und Demokratie, Graven-Wiesbach). He takes the USA to task about having known of the Indonesian army's atrocities in East Timor. What is new?

Rest after supper until 6 p.m.: dreamt about C. and other nice things. Watched television but except for the football nothing much on: Germany vs Turkey – first half no goal, a slow match and the result remained nil all which qualifies Germany for the European Cup. Completed these entries. Then off to bed – another night in my bunk.

I wonder whether I shall be energetic enough to attend church tomorrow morning. I must not let myself go – after all, I can sleep a lifetime when I am dead. OK!

Sunday, 10 October 1999

Dreamt about some country happening involving a flooding – even Stäglich appeared therein, besides the usual close ones. It ended with that flicker of neon and Wotan's ravens flying around the courtyard, sending messages that I still do not understand.

I did go to church – Hubertus not well because of negative letter from lawyer – now talking about 2 years etc.

After service off to the fourth floor to talk to Yuksel Yilmaz about his problems. Others also there – ended with Bernd and coffee. He has changed the regime as left by Eric – even in his cell. He jokes, 'Mein Vater starb auch in Auschwitz – fiel betrunken vom Wachturm' (My father also died at Auschwitz – he was drunk and fell from the watchtower) and 'Was ist der Unterschied zwischen einen großen und kleinen Juden? Der große brennt länger' (What is the difference between a large and a small Jew? The large one burns longer). When Eric transferred to the third floor, Bernd informed him of the good news – you are sharing a cell with Töben! Bernd just does not like people who ride on the Holocaust ticket in any sphere, especially in the business world. It is discrimination against his hard work, his personal effort. Gave me some of the writings.

No Hofgang – returned just in time for lunch but down the bowl.

Glance out the window – overcast outside.

After lunch to the second Interna meeting – until 1.30 p.m. Quite interesting to hear what those with six years on their back have to say about the role of Interna: three for and three against being active (it does not change much doing anything at all – such is life) inside and outside the wall.

After a brief call to Hubertus – quite down because of the 2-year prison sentence threat. Sad. After one hour back with the two Ks before lock-up time for the night.

Emil gave me Thursday's copy of the *Mannheimer Morgen* – therein was the item I looked for. Now also a letter off to them. Together with one to the *Frankfurter Rundschau*.

Frankfurter Rundschau items:

In a book review Mattias Arning writes about the latest study of Hitler's reign and finds – surprise, surprise – corruption. Historian Gerd Überschar and former Brigadier-General Winfried Vogel have produced a book, *Dienen und Verdienen*, wherein 'Dotationen' are exposed, for example the legendary opulent lifestyle of Hermann Goering. But this is not new material – Germans knew there was a new elite developing within their Gross Deutsches Reich. Were the ordinary people a part of this process of re-distribution of wealth? That, to me, seems the real question. The ensuing corruption is normal – until it reaches excessive heights and a new broom must come along to give the downtrodden hope of getting out of their misery, that is 'die selbstverschuldete Unmündigkeit' must be given the opportunity to become Mündig! That is the essence of a democratic spirit.

*

The Gauckbehörde has completed its work about the Stasi history by historian Hubertus Knabe. Now three publishers are producing a book about it – and each, in effect, has Knabe as a major actor in the production – rivalry within the publishing world is beneficial to Knabe. What is wrong with that?

*

Mit den Clowns kommen die Tränen by Peter Korte deals with the Holocaust and how this topic is being dealt with in the film industry. It began five years ago with Spielberg's *Schindler's List*. Then the Italian Roberto Benigni's *Das Leben ist schön* created a stir by presenting a 'grotesque comedy' about a father and son in a concentration camp and the Warsaw Ghetto. Now there is *Jakob der Lügner* – Jacob fabricates news because it is assumed he has a radio and he keeps the ghetto spirit up by using the BBC News about a Russian advance on Germany – all lies. The

film, based on the 1969 book by Jurek Becker, will be screened in Germany from 28 October. Robin Williams plays the leading role.

The importance of this article rests on presented facts – the Holocaust in the film industry is not a dogma anymore. Claude Lanzmann's *Holocaust* (1977); prior to that, Ernst Lubitsch's *Sein oder Nichtsein*; *Der Grosse Diktator* – Charlie Chaplin; *Schindler's List*; Robert Benigni's *Das Leben ist schön*; *Jakob der Lügner*; and the latest film from Roland Suso Richter, *Nichts als die Wahrheit*. In the latter Götz George claims, 'Jeder Trick, dieses Thema zu behandeln, ist erlaubt' (Every trick is permitted when dealing with this topic).

Question: Why tricks at all when it is a fact, an historical fact? From this perspective I sense that the story is falling apart, but that is only my view because I know enough about the topic, not so the general public.

Monday, 11 October 1999

Around 5 a.m. there is a strange sound. Later during the day I find out what it was all about – a breakout from the second wing through a hole in the wall. But a guard was waiting at the bottom of the cloth ladder.

After Hofgang off to talk on the fourth floor. Mackert writes out the note. Heinz Kiss, Jacko and Thomas – an interesting talk. Will bring matters to Winkler's attention. After lunch to the second floor: Wolfgang Gross (the cleaner) knows all about vegetarian diets. Form to Nick who sends it to Winkler for permission.

From there to the administration wing and the same discussion about the Stockwerks Sprecher and food with Ante Jacovich.

After lunch – rest – supper – mail and then off to second floor. With Diehl discussing an important point about Betreuung of younger prisoners: look after them I am to suggest to Winkler. Shall see how I fare when I meet with Herr Winkler.

Rhein-Neckar-Zeitung item from the weekend paper:

'Erst den Benz-geklaut und jetzt in die USA': treats the Mannheim problem of its important manufacturing industries – loss of Benz (now DaimlerChrysler); Lanz (now John Deere) and BBC (now ABB). Regional identity lost. Fritz Stern's 'universelle Bildung – präzise Urteil und unbestechlich, unbequem ... schwer ... unmöglich leidvolle Vergangenheit zu verstehen'.

Oh, my beloved Wagner opera slips through my sight. Mannheim 'Walküre': Siegmund – Stefan Vinke; Wotan – Claudio Otelli; Sieglinde – Janice Dixon; Brünnhilde – Jayne Casselmann; Fricka – Lioba Braun. What a pity I could not be there on Sunday night.

Tuesday, 12 October 1999

On the way down for Hofgang Diehl was there. In a loud voice I congratulate him and others fall in line wishing him a happy 73rd birthday.

Loud verbal altercation between Hoffmann and a Polish fellow. Latter calls Hoffmann a racist. This gentle man is undeserving of such a lashing from this young fellow. I mediate as far as possible. After Hofgang I go to Nick to see whether the fellow can be put in a 3-man cell with another two Poles – we shall see.

No Drogensport today – why not? Perhaps because it is shopping week. Hardly.

10 a.m.: back in 1313 – soon after the warden unlocked the door and Jacko is there. Invited to his abode until lunchtime, with a discussion about the nature of the job with Peter Rupp, a long-time expert who has seen many German jails over the past 25 years. Got a floor operational for quality control – took him three years of education but the U-haft is not stable enough to do anything at all. During Hofgang the American was back again: apparently exposed himself in a car at an intersection while the lights were red.

Lunch – OK but not for my consumption. I do not mind just eating salad but the rest is down the toilet.

My radio is back from Baker: listening to classical music is much better than watching television. Bernd said the same thing about his mythology writing: it stopped when he collected his television set and he has not written since. That is typical of the syndrome of Abbauen – resistance to the forces here because submission means no trouble; but that does not mean that the mind cannot remain active. Physical submission is a necessity here because that is how the system works. But mental submission? No way! Hence I continue to write my thoughts – be they as crazy as anything. That is the freedom a democracy must give me – otherwise my human rights are violated. And why should my human rights be violated here in Mannheim Prison?

2 p.m.: call to März's office (assistant to Winkler) about the meal quality control: no permission to copy sheet for each level. I am to do it during each floor's free time. OK.

Supper: a slice of cheese. Fernsehen (television) and Kochen (cooking) on first wing, third floor. 'Nicht Rauchen' (no smoking).

Umschluß with KI. KII at Fish Group. During cooking the cell doors are open and I survey a number of fellows, Moslems in particular. They complain about food and want to purchase their kind on Thursdays in the supermarket. Also complain about their Friday religious service. Interesting – about 50 Moslems here.

Conny also came along to cell 1301 – can he play the guitar! Good.

Wrote letters in evening to Everard Baker and *The Bulletin*. Watched the first episode of *Klemperer* – an admission that Jews survived Nazi Germany – that is a sensation!

Wednesday, 13 October 1999

Hofgang with Prokop, also here for 17 months.

Kraftsport – OK. Shower afterwards and lunch – lots of complaints about it before (from the cleaner) and after (from others).

Noon: telephone to Bock. Will be here tomorrow. Must remember the Baker request to have a new Anwalt.

Brief call to Wolfgang, the cleaner on first wing, second floor. What about *Klette* for prisoners? Then talk to first wing, fourth floor on their way to Sonderhof: all complain about lunch – no meat and only one small bread roll.

Resting to around 1 p.m. To be at Winkler's office at 1.15 p.m. OK. Waited with others until 2.30 p.m. then called in by März. Informed him I had little time because of a Social Training Group meeting (which then did not meet) and he advised me to put it all in writing. OK.

More talk afterwards: Nick returns two letters which I did not place stamps on – to Borleis and Migeod.

3 p.m.: supper – white bread – that is all. Down the hatch.

Problems with Tauchsieder – found the fault and fixed it.

Reading *Frankfurter Rundschau* and *Süddeutsche Zeitung* – many articles about Hitler's time, as if it is only yesterday.

5–8 p.m. upstairs to first wing, fourth floor. Talking to Bernd for the first half; and to Heinz for the second half. The plan is to get the position of U-haft Sprecher structured for the sake of all. Letters to Winkler for more information and also to Berufstrage person from outside.

Returned around 8.20 p.m. and the two Klauses returned. Urteil for KII tomorrow – *Rhein-Neckar-Zeitung* indicates a maximum of up to 15 years. We shall see what Kern will deliver.

ARD-TV series about the Berlin Wall (*Geheimdienste und Spione*): that the Jewish East German spy chief, Markus Wolf, took all the files to Moscow and handed them over to the CIA is telling. My case is part of this larger picture – really?

Porsche refuses to settle with the Zwangsarbeiter (slave labourers).

10.40 p.m.: tired after today's work!

Thursday, 14 October 1999

Cool morning but an hour for Hofgang after having cleaned my room and shared a coffee with KI and KII. The latter is apprehensive about judgement day: at noon it was on television – 7 years.

Drogensport cancelled because Wolf has an injury to nurse and three wardens are required to supervise the hall.

3 p.m.: Bock visits – lots of material from Adelaide Institute – personal matters – oh, I have no Bock for this, I need my energy for other things. Back next week for action plan.

5–7 p.m.: visiting the first floor to talk to fellows about problems. Prokop out soon. Hoffmann judgment has effect.

7–8 p.m.: Umschluß with KI and KII. The latter is holding on firmly to fate. We feel for him.

Friday, 15 October 1999

‘Kein Bock für Hofgang’ and so I swan about on duty. To the first wing, first floor cleaner for a chat: he wants a booklist for foreign books because books are there to be read by French and English and Spanish speakers. Will seek an appointment with librarian Meisner. The *Mannheimer Morgen* gives KII’s case an OK write-up.

The Schänzer (cleaner) is named a ‘Kalfaktor’ elsewhere.

11 a.m.: a visit from Eric Rössler. Good chat about everything: he thinks I should prepare myself for a longer stay – perhaps.

3 p.m.: supper then a little rest.

5 p.m.: off to the first wing, second floor for Freizeit (free time) chat to fellows about any problems. Freizeit means no sport for workers. Lots about bad food. Afterwards a legal book to Davide Brunetto and type out a letter for Cong. Began trip with Bernhard Claasen, second-in-charge – OK.

Ramadan for Moslems from 15 December for one month from 5 a.m. to 7 p.m. Want to cook afterwards. OK. No sport for workers – again!

Horst Hassler dealing with the judge:

Die besprochene Vorgehensweise wurde bestätigt. Termin zur mündlichen Verhandlung wird bestimmt werden auf 22.10.1999, 13.30 Uhr ... In vorgenannter Sache habe ich mit Herrn Richter Palm Rücksprache gehalten. Er ist jedoch nach wie vor bereit auch ihnen einen erheblichen Strafnachlass zu gewähren, sollten Sie ein Geständnis ablegen, welches letztlich die Herbeiholen der beiden holländischen Zeugen erspart.

In other words, if he confesses and admits to everything then he will receive a reduced sentence because he is saving the state costs in having to bring witnesses from Holland.

By 8 p.m. I am exhausted and off back to first wing, third floor – tired. Before sleep I look through the mail: Andreas Röhler is sending copies of his magazine – all the argument I need not to proceed with the case on the grounds that it is against the law. Kirby writes back – he is OK again because he stresses that he will never succumb to political correctness but will demand humaneness. That is OK by me. Müller wrote again, ironically of course, that there is a new plague ‘Braunfleckenseuche ‘fabulosus hitleritis’ (brown spots disease) which fits the pattern.

Saturday, 16 October 1999

Hofgang with Hubertus – quite chirpy though complaining about his lawyer’s slackness.

Lunch – did not eat it.

Umschluß with KI and KII – won the Mau-Mau games again. KII thinks cheating does not seem to pay – I win without cheating while they cheat and lose.

Supper – potato salad – spoonful with lots of garlic from my own supply.

Rest and later prepare correspondence for the Interna meeting tomorrow.

Sunday, 17 October 1999

No call for church – another slap in the face for Pastor Kunzmann – but enough there to balance the 25 guests. The Melchathon Choir – five men and 20 women, including a female pastor and choirleader. Tom, Cong with me in between smile nicely at the ladies and the response is ‘nice’. At the end I am the last to leave the church and they wave. And so I dream – as do Tom and Cong, not just for some minutes but right into our cell. Their singing fills the church and warms our hearts.

Hofgang – a beautiful morning which turns into a magnificent autumn day which calls me outside. Luckily, though the cell window is high, I see clear blue sky out there and jet streams, even crossing each other. It is all good outside.

Interna after lunch – Georg Höflein, Robert Siegel and I are the positive ones who seek action within the legal framework while Berthold Mohr, Ismer Berisher and Peter Bossmann (absent) oppose any action. We prepare the list for our 29 October meeting with Winkler, the boss of Mannheim Prison. The man who does not look you in the eye does not despise the people here – he fears them!

Afterwards, just one hour of Umschluß left with KI and KII. Playing Mau-Mau: I was in the middle and KI won while KII lost.

Supper and completed writing the letter for the Pole this morning. Collected stamps from Kühnle and so my 10 letters will be off in the morning. That is good.

Then preparation for next meeting with Bock. Watched *Liebe oder Geld* (Love or money) and the Christiansen program with Bill Gates, Stoiber etc. about globalisation.

Today Fritz Stern received the Frankfurt Book Peace Prize. He says the Germans need to confront their history. Indeed, they must look for truth without the fear of imprisonment, as is still the case. What kind of process is it which threatens imprisonment for historical research? That is what happened in East Germany and the Soviet Union. Reminds me of my 1970s Berlin visit where I met a historian who was not permitted to lecture anymore at the Humboldt University! The same is happening here: it is an old story. Good night!

Monday, 18 October 1999

Hofgang OK with a Turk who curses and spits on the ground and thus vents his frustration that way. He wants to know what is happening with him. He just does not know what is happening to his wife and children. Hey, I have been through something like that! People keep you in the dark and feed on the pain that generates within you.

After lunch to Geiger's office. I see Charley from Gabon crying: he has been here five months and does not know what will happen to him. The lawyer whom he rang – nothing. I spoke with only the secretary because Frau Muller is in court today. Message will be left that Charley rang. And what about the man in Strasbourg with whom Charley can speak French? His phone does not answer. Charley says to me he is tired and wants to die now. He is not interested in going on with this life. Geiger informs Charley that he will spend the night in the hospital and in the morning go to a clinic for a medical check-up. Dejected Charley is taken by Himmelmann and Geiger to the hospital and I continue my talk to the cleaner on the first wing, second floor. Afterwards to the first wing, fourth floor but Himmelmann is back and sternly advises me to leave immediately – it is not free time. OK, back to my room.

Not even time for a rest. At 5 p.m. it is Umschluß: cooking – KI provided chestnuts. Meanwhile, I talk with the fellows outside. All floors have received my proposed points for Winkler. That is another story – before Charley was taken away, Winkler read to me his reply to my letter. On the back of my letter Winkler had written his response but Geiger has problems in deciphering a word, which seems crucial to understanding the text. I request a copy of this for my file – preferably typed on a separate sheet of paper. No response from Geiger so I write a letter to Winkler requesting that I be written directly on a separate sheet of paper. This act of his may have offended against Section 8 of the Human Rights Convention etc. We shall see.

During Umschluß Robert Siegel arrives and we move into my cell. He, too, has a 3-page letter for Winkler about the food in this prison. It is detailed and it looks good, despite the extra exclamation marks and too

many commas. Never mind. Before that I talked with Conny about my views.

Tuesday, 19 October 1999

Good Hofgang with Hindt and Hoffmann – white collar criminals. Need to look at his Haftschrift (arrest warrant) for details of his delikt. Knows Mohr etc.

Kraftsport – OK. Tennis – 10 of us – a little late but a good sweat up. Shower after on floor, much to Himmelmann's dismay. Also to Kunzmann for a brief chat. Prokop out on DM150 000 bail – I thought it was 500 000. Also, today is the anniversary of three escapes from Kraftsport and the fourth wing, third floor of the sentenced prisoners section. And this morning two escaped after returning from the clinic – through an open door (gate)!

Lunch – OK and resting after good Kraftwork at Drogensport!

Supper – noodles.

5 p.m.: Fish Group – interestingly, funded 20 years ago by a millionaire who spent time here. Only Klaus I and I – played Rommé. Then after to the office of the prison magazine, *Klette*: Rob and Mario. Collected old copies of magazines for distribution to the fourth floor fellows. Had a nice drink and spaghetti there while delivering copies to them.

Bible Group – 14 people there – two new ones and the South American Indian in Abschiebungshaft: after eight months in U-haft without a trial or anything he is just sent back home.

Good session Matthew 22. Diehl comments on Sunday's female pastor who felt God had to learn a thing or two about his own failings. Also, a letter of thank you to the Melchathon Choir. A question was asked whether the prison director was also present: was either Klaus or I because we were the only ones wearing a suit!

10 p.m.: off to bed and watched the conflict of the Middle East.

Wednesday, 20 October 1999

Awoke at usual time – the result of early to bed!

Hofgang was OK – with Kühnle and Kukertz. After to Kraftsport – good.

Lunch OK and mail.

2 p.m.: new Social Training Group – 12 new faces. The coffee at the end was just enough for 11 – I volunteer to go without! The group will meet again next week without Charley and Everett who cannot speak German well enough to participate in this exercise.

Laiber hands me lots of mail – goody, goody – and stamps for speedy replies.

5–8 p.m.: Umschluß with Tom. In between Robert Siegel comes along about the Interna copy of the meal criticism. Then he tunes the guitar and the string-tuner breaks! Bad luck.

This evening's news: Papon is in hiding because of tomorrow's appeal hearing. It seems the matter is hotting up. Letter from Röhler is pointed: how could anyone persuade Bennett from attending the case? Bennett has his own mind, has he not?

Frankfurter Rundschau items:

'Holocaust-Zitat sorgt vor Wahlen für Empörung': a week before the Swiss elections Christopher Blocher is charged with being anti-Semitic etc. through Jürgen Graf's book *Vom Untergang der schweizerischen Freiheit*.

Thursday, 21 October 1999

Awake and house cleaning until Hofgang. Cold but a brisk walk with Hans – interesting perspective on things. Managed to get into the heart of the Russian bear.

Drogensport – football. Aching all over thus after shower and lunch in bed until mail and paper delivery.

To choir and deviated to the second floor for an Interna talk with fellows on matters such as Moslems needing their own type of wurst etc. Interesting. The foreigners curse German judges and public prosecutors as Nazis and 'brown mass' – while the judges and public prosecutors label me as such!

Choir was good. Kretzer's birthday – will celebrate next time – I have to draw up another list.

After to the second floor again. More talk about Huby's disappointment – he must settle down! Submit physically but not mentally. Laiber is OK: he is a grandfather.

Friday, 22 October 1999

Hofgang with Klaus: his plans of transferring out have changed again – thinks it is worthwhile doing his 3-year carpentry course etc.

Talk with Polish-Russian and to Geiger about room transfers but that is not my job. The Turkish fellow's complaint about lack of books is brushed off. My claiming there is only one person in the library to cope with the demand is a matter for Sunday's Interna meeting. Zimmermann's idea of collecting for the Swiss boy in the USA jail is also a matter for Sunday's meeting.

Lunch – OK. After some letter writing – Art brought me a packet of envelopes, so I am now up to date.

Supper – OK. Mail from Oberlandgericht Karlsruhe – Haftüberprüfung – another three months!

Television and cooking: first with KI and KII – lovely Bratkartoffeln – then some coffee and cake. Later a brief stop at Tom's for a chat and some noodles. I am eating too much – legs not feeling good since Thursday's Drogensport.

News:

Schindler Koffer – Rechtsstreit between *Stuttgarter Zeitung* and Emilie Schindler. She is laying claim on it as the legal heir to his things.

*

Reemtsma Heir exhibition: a Polish historian claims the photos are false – that is what many have been saying. Discredits the seriousness of the Hamburg Institute!

Saturday, 23 October 1999

Good dream about family members then awake by 9 a.m. An overcast autumn day.

Hofgang: listening to Rencher's problems – exhibitionism gone bad.

Lunch is OK after usual Umschluß.

3.30–6 p.m.: sleep – and odd dreams about home.

Afterwards cutting up the paper with a focus on topics relevant to case.

News:

Ferrari team is OK for the final Grand Prix; Andreotti not guilty – 'mußte schweigen' (had to remain silent) – fancy saying this!

Note:

Most of the foreign prisoners here (about 70% of the prisoners) accuse their judges and public prosecutors of being 'Nazis', 'racists' etc. Ironically, that is what public prosecutor Klein accuses me of being, with the addition of 'anti-Semite'.

Freedom of speech in practice. The expression of my thoughts is my right and it should not lead to Alan threatening me with legal action nor Geoff feeling hurt and defensive. A robust democracy requires that we are open and critical with the aim of clarifying problems.

For almost six years I battled with Christopher Steele over the newsletters – it was a fruitful battle where the result was quality! It was hard for me initially to listen and take biting criticism – which later I enjoyed because I valued the energy Christopher put into knocking the material into perfection! Quality control is essential – as is our symbol and 'Viam Monstrare' (hands off)!

I do not tolerate bullshit from outside; that is, Phillip Adams who forced John 'ACLU' Bennett to sack Muirden because the latter had used ACLU letterhead and talked about 'the synagogue of Satan'. Muirden should have been given the opportunity to apologise publicly. He was not and thereby was not accorded a right of reply. Natural justice was not fulfilled. Likewise with Jack Selzer. Responding to outside pressure, Muirden sacked him. That is not necessarily a strength – we need to be firm in our views.

It was not an act of strength on the Adelaide Institute's part – we are outsiders whatever we do. I see this here in prison. We have most of the prisoners cowering and crawling and full of fear. It is painful. In our prison Interna representation three men are strong and fearless and three fear sticking out their necks (always within the legal framework – hence 'mutiny' and 'defamation' of prison personnel is not a possible charge – which the anxious three fear). We operate within a definite framework – and although some claim we have an alibi function for the prison director, we are going to use the position to get reforms through – reforms that are implemented in other prisons but not here – a rather backward prison.

The fact that Adelaide Institute supporters collected the legal fees for this trial is a matter which obliges me to fight hard – and I hope the donors have all, individually, been thanked for contributing to the cause. I may have to spend another year in prison – I am adjusting to that – but the newsletters must go on. The fact that numbers 96 and 97 are up is fantastic. At long last because we never had the focus for it. You put anything you like on the website – do not take regard about my being here – I shall wear everything – just make certain it remains factual and not religious history.

Back to Kai and Alan – why not work together even if at cross-purposes? Do not give me that shit – if and when I return with a couple of million, than we shall see who will work for us! At the moment we are all free enterprise, giving our time for nothing! The year 2000 will begin with newsletter number 101. That is a good reason to toast those who have made it possible – from cell 1313 I salute you all!

Sunday, 24 October 1999

Good rest but almost too tired for church. Voltz just does not inspire me to make any effort but as U-haft Sprecher I need to do my duty.

Hofgang with Hubertus and others. OK. Weather pleasant and the extra hour later makes all the difference.

Lunch is OK. Afterwards to the Interna meeting from 11.30 a.m. to 2 p.m. OK, all points discussed and ready for Friday afternoon's meeting with Winkler. Interesting snippet about Judge Kern's daughter – is it gossip or is it fact? Afterwards for an hour to KI and KII for the tailend of

Umschluß. KI has written a poem for Kratzert's birthday party on Thursday – wrote out copies.

Supper – cheese down the toilet. Then prepared for tomorrow's heavy day. Watched some television: elections in Switzerland, 4 600 000 voters – fear of Blocher's Volkspartei; Baden-Württemberg state community elections – CDU making gains over SPD but overall voting interest low, around 30%.

Monday, 25 October 1999

Restless night. Perhaps I supped too much sugar and so the mind just turned over the prospective field that needs quick ploughing.

Change of sheets. 7 a.m. Kammer – collected David's tube of Delva. Papers have been sent off to Judge Kern for censorship.

Hofgang then off to the visitors' barracks: Frau Ingeborg Mickisch and Ingrid and Wolf Scheuerbrand of Ludwigshafen. Strangers in a strange land for me – locals belonging to the republican party. A pleasant surprise – elderly individuals who do not fear the German political system. Then after a wait in the barracks, Bock turns up, and it is down to tin-tacks. Witness list is needed. Faurisson and Bennett want to come. But Röhler's thoughts align themselves with mine – this is an Internet matter where governments wish to control the free flow of information, and that is a problem in national states because we are actually internationalists and multinationals. We function in the free-market system of information. Only dictatorships wish to control the flow of information. They use the method of control: threat, punishment, corruption, profit and praise. On the Internet this method does not work. The liberation of the spirit is upon us – controllers are not even sincere and morally sound people. They wish to control because they are control freaks, something that is also sexy, according to Henry Kissinger! We saw this when Clinton wished to control the pornography sites and traffic but the USA Supreme Court knocked it out.

Back by 2 p.m. and rested until 3 p.m. supertime – one slice of cheese and lovely apples from visitors' purchase.

Cooking/television on the fourth floor. I while away my three hours visiting the boys – Heinz Kiss is bubbling with his Internet knowledge and books about the demise of the nation state – will talk to him again. Handed the Polish fellow the item I typed out for him – work request. Roland Schottak, item about Springer workers having to sign up to support Israel if they wish to become a part of the world publishing empire.

Tuesday, 26 October 1999

Cool morning. Hofgang with the Palestinian with whom Cong and I arrived on 9 April. He is back in U-haft because he paid his fine with a 4-

month prison sentence. Says it is reasonable there. He refused to work although he did do some voluntary cleaning. On return to U-haft he was placed in a dirty cell and refused to enter it. Then he agreed to stay the night if it meant a single cell the next day. Now he is in 1334, my old cell and that of Hubertus, Klaus etc. The pattern of placing prisoners is emerging.

Kraftsport – only eight of us, four played football and four tennis. KII had to leave a little earlier because of a meeting with a notary outside the prison. Talk with sports fellow Wolf. His family comes from Chechnya.

Lunch is OK. Sleep until 1.30 p.m. Good dream.

2 p.m.: newspaper from Hauck; look through and again plenty for me to cut out. The old story is never going to go away.

Supper is OK then work on the birthday card for Kratzert for Thursday.

Umschluß with KI and KII – working on the program for Thursday evening, and practising songs on guitar. KI's Kratzert song and 'Geburtstagslied', instead of 'Happy birthday'. 'Geburtstagslied' is only D and A/A7 so I should be able to accompany the others on my guitar. Perhaps also when we sing 'Die Gedanken sind frei'

Bible Group – full house. Critical passages in Matthew – 22:21 (emperor-God) and 22:39 (love thyself, love others). The two biscuit baskets are emptied quickly as a dozen hungry mouths snapped them up while Pastor Kunzmann read through the texts. Interesting comments about Seele (the life hereafter) etc.

For a long time afterwards I could not sleep. Worked on my case approach and thinking it best to run it in the following manner: bearing in mind that any discussion of the factual nature of the case increases the risk of a further offence, the focus should be on (a) freedom of press; (b) academic pursuit; (c) Internet censorship; and (d) shut up and say nothing in court! I shall have to prepare myself without actual witnesses. After Klein reads the Anklageschrift (formal indictment), any defence on my part will merely criminalise me further – good night!

Wednesday, 27 October 1999

Tired because of late sleep: two films ending after midnight. Watched BW-TV's *Auf Gebeine Gebaut!* – the story of Stalin's attempt to lay a railway line into the Arctic Circle – terror in camps – and interview with survivors – just like KZ survivors – Alexander Solzhenitsyn all over again. ZDF-TV's *Albert Speer* – Joachim Fest's biography – Speer before the Nuremberg trial – 'guilty' for war effort but 'not guilty' for genocide of Jews. Fest comments about getting Speer's statement into a moral context: 'letzte Rätsel das sich nicht lösen lässt' (the last puzzle which cannot be solved). Speer, says Fest, has no viewpoint because he denies genocide. Fest rests his whole book on a false premise – thinks the gassings happened.

Did not do Hofgang this morning. Fellow comes in and wants to borrow my legal book; another wants me to write a letter for him on behalf of a fellow who is in isolation and now wishes to be sent back to Spain. Georg, from the prisoners' representative group is also in the wing, fixing wash basins. Later I collected the radio from Baker because of an indication that we may have a cell inspection coming through. Coincidence that I did not do Hofgang?

No Kraftsport – so focused on Friday's meeting with director Winkler and his team.

Lunch OK and after some mail. Letter from Jürgen – suggests Fröhlich come as a witness, as well as Faurisson. A note from Horst Lummert – convicted in Berlin for writing as I do about Birkenau – and he is Jewish. This makes me think I should definitely not say anything at all about the topic. Must not offend against the obnoxious and unjust Section 130.

Social Training Group – 14 prisoners meet. Through a game we all learned one another's names. It worked: Claudia and Uwe (the social workers) with Uwe, Marcel, Manfred, Klaus, Manfred, Fredrick, Victor, Gebow, Horr, Salvatore, Michael, Thomas, Shey and Dieter.

5–6 p.m.: Fish Group with Klaus II. Informs me he had a good meeting with Winkler – a second wing, third floor ruling depends on individual's behaviour. No trouble = benefits. What is new?

6–8 p.m.: on second floor with Wolfgang. Ended with a brief call in at Diehl to discuss my Friday meeting with the prison administration and what needs solving.

In cell watching ARD-TV's *Die Mauer: Wir sind das Volk, Wir sind ein Volk* (The wall: we are the people, we are one people). Then a talk about the Reemtsma Heir Wehrmacht exhibition, the defence force exhibition that has been travelling around Germany for about five years with the theme that Germany's defence force is a criminal organisation. Now the fraudulence of its contents has been exposed by a Polish historian. Pictures and text need corrections. Then ZDF-TV at 11 p.m. *Kennzeichen D: Böse und Banal – Hitler's Henker Eichmann*. This is a new film about Eichmann using footage from the Eichmann trial. I have my trial and I will not be sworn to tell the truth. It is expected I will be telling lies. What a justice system. The public prosecutor assumes he has a monopoly on truth – immoral. I shall not break a German law while in court – that is what I would be doing if I actually engaged in any kind of defence. I have to prove my innocence – but how? It is witch-trial mentality stuff.

Thursday, 28 October 1999

Room cleaning after 6 a.m. but tired so no Hofgang for me.

At 8.30 a.m. off to see supermarket Marx about the Moslem food offer. Been there, done that, he says, but he will look at it again.

Drogensport – football for an hour – good.

Shower then lunch and a sleep. Some mail – Stäglich, Henk and from Kern who will inform the prison authorities that I need not be shackled for my court appearance. I respond to Kern's letter with the statement that I do not intend to offend against a German law during court.

4.30 p.m.: with KI practising songs.

5 p.m.: choir – getting card signed by 15 participants and with the pastor off to church to photocopy the songsheet so we all have one – no excuse for not singing. A successful session. Kratzert waits outside while we have one practice then Klaus gets him and we sing the birthday song. I then make a few comments, including the five Bs on how to motivate people, something he has done so well here: Bedrohung (threat), Bestrafung (punishment), Bestechung (bribery), Belohnung (reward) and Belobung (praise). After we sup on orange drink and 'belegte Brötchen' (mixed rolls with fillings). Yum, yum, yum.

Umschluß afterwards with Tom and Hassler. To bed at 9 p.m. Watched a little television then sent my voting form for the 6 November Australian referendum to the embassy in Berlin.

News on TV about rumours that the German payment to national socialist victims was bumped up to DM10 billion, and that USA President Bill Clinton rang Chancellor Schröder about it. Confirmed by the USA lawyer, Hausfeld, that the offer was there. Otto Graf Lambsdorf denies this.

'Geburtstagslied'

Heute kann es regnen, stürmen oder schnein
Denn Du bist ja selber wie der Sonnenschein
Heute ist dein Geburtstag darum feiern wir
Alle deine Freunde feiern heute mit Dir
Alle deine Freunde feiern heute mit Dir
Wie schön, daß Du geboren bist
Wir hätten dich sonst sehr vermißt
Wie schön, daß wir beisammen sind
Wir feiern heut mit Dir Geburtstagskind.

(The Birthday Song)

Today it can rain, storm or snow
Because you are like sunshine.
Today is your birthday, that's why we're celebrating
All your friends are celebrating with you
All your friends are celebrating with you
How nice you were born
We would have missed you
Nice that we're together
We're partying with you birthday child.)

Friday, 29 October 1999

6 a.m.: awake call.

7 a.m.: call for shopping but I must wait to see whether my payments will come through this afternoon. Thinking freedom for a 'mündiger Bürger' (mature, responsible citizen).

Hofgang with the Palestinian for a while and then with a newcomer from Cameroon – only here three days.

Lunch: news of noon meeting with Bock. Slight clash with an Interna meeting at 1.30 p.m. Bock plans our plan and will be back on Tuesday.

Interna meeting in the committee room in the administration wing. Director Winkler and his team of six helpers, and Höflein and his Interna team of five – so it is 7 vs 6. The meeting initially was conducted as an open discussion then it got too involved with what is possible to change; for example, the food complaints, and the Christmas party arrangements concerning extra time with wives etc. When it was my turn, Winkler listened to my 12 points, then said a decision would be made on them afterwards. Democracy behind prison walls – a most difficult thing to realise.

5 p.m.: cooking on the fourth floor – Heinz and gang – interesting. What it is like to be with professional prisoners – they, too, have their views on life. Often the real crooks are still outside while these fellows were just unlucky or are the fall-guys for 'Mr Big'. But I arrived an hour late because I was delayed by Charley Akadu on the second floor. He is in total despair – wants to get out of prison after five months, not back home to Africa but to France through which country he slipped without papers into Germany. I somehow admire these refugees for having the courage and just taking off from home. It is a massive feat of personal initiative to come to Europe and attempt to survive here – for the sake of feeding his family back in Africa. He cried a lot and talked of suiciding – sad, sad, sad. I comforted him in the only way I could – talking, talking, talking.

Saturday, 30 October 1999

Good dream. Awake at 7 a.m. and I could not get back to sleep because of early to bed, so I practised the birthday song on my guitar. So when door opened at 9.20 a.m. for Hofgang, I slipped off to cell 1307 and serenaded Hans Nieth for his 44th birthday. I actually completed singing the song without relying on my sheet – no written prompt, only a slight fumble on the guitar. Still, I am tickled pink.

Hofgang with KII then with Cong. Afterwards, Cong, Baker and the fellow next door bring me goodies as a thank you for my assistance to them in their time of need.

Lunch and Umschluß with Hans Nieth in Rudi's old cell. Tom came in later but KII had business with Father Voltz. Afterwards, resting and

thinking, and writing letters, and preparing for tomorrow's Interna lunchtime meeting.

Sunday, 31 October 1999

Turn clocks back an hour now that it is wintertime in Europe. Restless night, must be the cups of coffee that I drank while sorting myself out and preparing for my exit from this place. Here is hoping!

Church with Pastor Kunzmann. Reformation Day – in 1517 Luther posted his theses and in 1521 he had to take the step of defending himself before his superiors.

Hofgang with controlled boundaries. That is an impertinence, rather childish to look for an invisible demarcation line. We must have our 'große Hof' (large courtyard) back, at least for the weekend. Even had the chief looking out the side door to see how this new control is being effected.

Lunch – television is full of Catholic-Protestant union celebrations – we shall see.

Interna – no comment, the internal bickering has begun.

Umschluß – good for an hour.

Supper – OK. ARD-TV about Christian guilt over Auschwitz. The death of Maximilian Kolbe after the invasion of Poland in 1939: starved to death in a cell.

Playing guitar and my fingers are hurting but I force them to work harder still. Another cup of coffee, another cup of vitamin fizzy and the last Knäckebrot slice while surfing the television looking for a sign!

Monday, 1 November 1999

A mixed bag of dreams but nothing extraordinary. Awoke a few times, body aching a little. Either too much sleep or still from excessive exercise. On BW-TV the 10 May 1933 burning of books in all universities, according to Telekoleg Deutsch. National socialists want to ausrotten (exterminate), do not want any Literaten (literary) figures anymore. The new Dichter (poet), Volk (peoples), Stamm and 2000-year history; Volkerziehen (to educate the people). Suppress any other literature, Heinrich Mann, Erich Kästner etc. About 2500 writers left Germany. Ernst Toller suicided in New York and Kurt Tucholsky in Sweden. A new beginning for German literature in 1945 – some would think not!

Church – Father Voltz had to manage without his zombie help, except for the Protestant helper who assisted outside but not with the reading during the service. Again about 20 attended – the usual hardcore that attends both services.

Hofgang alone then with Andre. Was first at the door – just there as the call 'Hof beendet' comes through the loudspeaker from the Zentrale.

Lunch then into cell 1307 with KI and KII – Hans is a Skat fan and so my first real lesson. Will have to think more about the game, more than when playing Mau-Mau or Rommé.

Supper – the bread box fell over and so the prisoners immediately approached me to ensure we got a new load. It happened.

The fellow next door showed me photographs of his wife and family, and the bundle of 12 letters that he received all at once.

Afterwards watching a 1996 television story about a Black Forrest cameleer who has connections in Abu Dhabi who wished to have someone trekking through Germany advertising their country as a tourist resort. Did he ever succeed?

In my mind I am running through the possibility of commenting about the Karlsruhe Tafel – the charity organisation, just what David is doing in Adelaide – charity work for the needy in Germany. Then another point: no sport for prisoners on remand – needs to be told. And I am angry because I could not attend Mannheim's 'Der Ring des Nibelungen'!

Tuesday, 2 November 1999

6 a.m.: washing.

8 a.m.: no Hofgang because of a little rain. Not good enough for me – I want to get out. So, instead coffee with KI and KII until Drogensport when we played tennis and volleyball.

Lunch then a brief shower and rest until 2.30 p.m.

3 p.m.: supper and reading newspaper.

Umschluß with KI and KII until 7 p.m. Then Bible Group – John 23 about the Pharisees and a lively discussion with 14 participants – good fun. Interesting how Tom and the others throw in their comments – shows how each one is wringing his hands, how each one is developing a moral framework in which to tuck away his self-image until Kant's Categorical Imperative is struck.

On return, news that Bock will be here tomorrow at noon. ZDF-TV's *Frontal* at 9 p.m.: item about Blocher. Elan Steinberg of the World Jewish Congress warns about the Blocher phenomenon because of Blocher's good words about Jürgen Graf's book! Werner Schnapper, assistant editor of the *Sonnstagsblatt*, blew the whistle on this Blocher–Graf connection. We shall see whether they can break Blocher.

Wednesday, 3 November 1999

Awake in time for the 6 a.m. envelope collection service.

8 a.m.: an initially hesitant but then enjoyable Hofgang – weather crisp. A delightful walk with Everett Baker – old Powell boy! Has an interesting

perspective on world events – from Clinton to Gulf War, from Reagan to German justice.

No Kraftsport – with the Arab to Geiger for a telephone call etc. Then a cup with Wolfgang – his story. Instead of national service he served in a psychiatric hospital. Later a cup with Diehl. Immediately afterwards to lunch at 11 a.m. then at 11.30 a.m. to see Bock at noon – a brief call: disaster – no defence!

Social Training Group – 15 participants – only want 14 there and so I volunteer to leave, which I do after the ‘flashlight’ exercise in which I mention my legal predicament: If I say something in my defence I get extra punishment. I tell the truth as I see it and I get punished. I say nothing and I get mentally raped by the prosecution. This is a sad day for anyone who has a sense of justice. Convenor Horr and his mate did not really wish me to leave the group but then I said it would be better for Hans Miedt to join. After all, I have been through the group before the summer holidays. Klaus II there but most likely for the last time because he is moving out of the remand block into the sentenced prisoners wing.

Upon returning to my cell I see Winkler and März outside the first wing, third floor on their way to the office – and I openly asked Winkler about what I may expect to receive from him re the requested list. He says that März will talk with me by the end of the week about these matters, as will also Frau Herzog who is back from her holidays. We shall see. I shall use the opportunity to say something appropriate next Monday, if that is possible.

Supper and a little rest afterwards until 4 p.m. when Laiber finally closes the door. I then clean up – I am packing up, I am closing down shop and am preparing myself for an exit from this home of seven months.

Thursday, 4 November 1999

No Hofgang but Drogensport – basketball.

Lunch and ready for visitor: Eric Rössler – good to see him again; afterwards wait there for 12.30 p.m. to see Bock who has quit as my counsel (‘legt sein Mandant nieder’). After speaking to Kern about it, he is now my court appointed defence counsel (Pflichtverteidiger). *Time* magazine for 8 November 1999 has an article about my case: it is OK but it is abuse and not a dialogue with me.

Supper afterwards and preparing for choir – good show – copy of birthday card for most – mail also from Rudi. In the evening I watch an ARD-TV program about the fall of the Berlin Wall – *Als die Mauer fiel* – and the 50 hours that changed the world, how the people simply changed the regulations by moving through the checkpoints. Can be done in other spheres as well: for example, this gas chamber lie.

Friday, 5 November 1999

Good dreams – interesting and lovable thoughts! Sent off 13 letters. Room cleaning and cup with KI. Bernd's birthday.

Hofgang is OK with Leitmann, Laiber and Mackert – a good team.

Lunch is OK. Reading and preparation for Monday. Looking at the newspapers: lots of material. Lots of mail as well.

Umschluß after supper to 5 p.m. First half with guitar; second half to fourth floor to celebrate, in appropriate style, Bernd's birthday – excellent. Afterwards back to our floor and counselling Thomas. Letter to RA and the judge in Heidelberg re the failed attempt/forgotten/lapsed appeal date etc. Sad. Then read Peter Sloterdijk's *Regeln für den Menschenpark* (Rules for the human park) which Eric Rössler obtained for me.

Klaus Wiesler ready to transfer to the wing for sentenced prisoners after the weekend.

Saturday, 6 November 1999

Hofgang, walk with Hubertus who is speculating on his exit from here. In order to do that he will have to offer the judge an admission of guilt even though he says he is not guilty.

Lunch is rather late so complete writing letters for fellows who wish to continue appealing against judgments.

Umschluß with KI and Hubertus at KII's who is out of remand next week and into the sentenced prisoners wing.

Supper – milk with sugar heated up with the Tauchsieder instead of bread, cheese and mustard. Not too well later on that drink.

Australia voted against becoming a republic – God save the Queen of Australia!

Watched a BW-TV film about eugenics in the Third Reich, *Die Schatten der Vergangenheit* (Shadows of the past), presented by the Josttal acting group in order to stimulate discussion. Fancy that, they are permitted to upset!

Laufzettel for Monday – be at court at 9 a.m. – hmmm!

Sunday, 7 November 1999

7 a.m.: awake before the knock on the door – I gave the warden the letter for Tom.

Church – about 25 of us heard Pastor Kunzmann's message of hope.

Hofgang – raining but good.

Joined KI, KII and Hubertus afterwards and played Skat.

Lunch – OK.

Umschluß in cell 1313. My farewell but off for a final Interna meeting. Mohr message from Conny. Yes, that is the freedom I have above the others because it is a pleasure being able to help others.

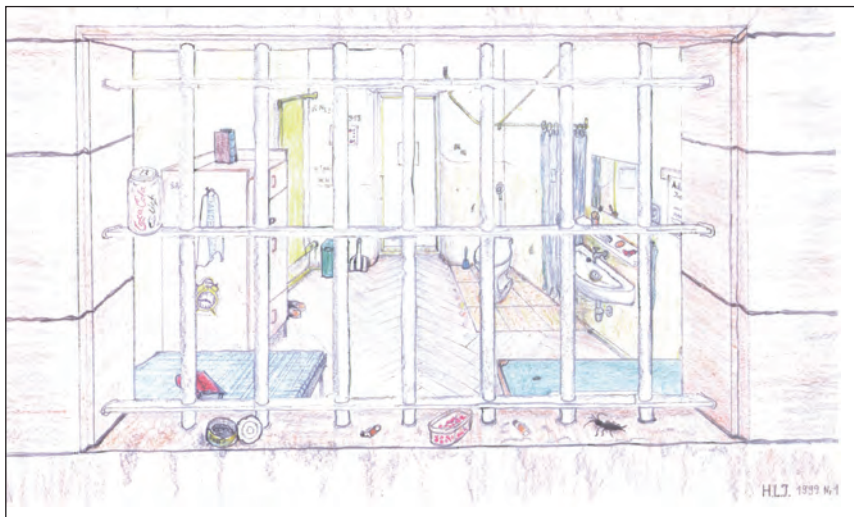
Supper, then restless because of tomorrow's matter.



What is this? Presley in Holland!



Gracelands in Holland? Yes. The facade was constructed by Hubertus Lehnert, my fellow prisoner at Mannheim – a true Renaissance man.



My cell as drawn by Hubertus Lehnert.



The interior of my cell.



Eric Rössler and the author in 'conspiratorial' mode.



My visit to Radio Regenbogen for an interview. The station had sent a news item about Israel congratulating Mannheim's public prosecutor for arresting me.



With Jürgen Grässlin (right) at a meet-the-author evening hosted by the local Pforzheim Radio Station. Grässlin's biography of Jürgen Schrempp, the boss of DaimlerChrysler, is quite critical of him. When he celebrated free speech in Germany I informed him of my 7-month prison term.



Visiting Günter Deckert on his weekend home from prison.

Chapter 16

After Seven Months – The Trial

Monday, 8 November 1999

Restless night thinking about what to do, what to say – if possible.

6 a.m.: awake.

7 a.m.: coffee with Klaus I.

8 a.m.: off to transport with KI, then a single transport to the court.

9 a.m.: in the Landgericht after spending about 15 minutes in a windowless cell above the courtroom and five minutes with Bock. No handcuffs. In court are Rössler, Röhler, Edwards and Bahner – the latter with a message from Paris.

9.25 a.m.: Bock reads out his statement that he will remain silent during the proceedings. Kern takes my particulars and asks me whether I intend to participate. I state that I shall not say anything. Then silence from Bock and myself.

Klein then begins to read out the formal indictment and ends at 9.57 a.m. He mentions all sorts of things and repeats the matter about Töben and Toeбен. Fortunately he cannot criticise my doctoral studies because it would have pleased him had I one of those USA doctorates that the Federal German Ministry of Culture does not recognise. He relies on a Hitler law that requires anyone with an academic title to have it checked out, then registered with the local police. The fact that mine is from Stuttgart University must tempt him to invoke the Hitler law that enabled the University of Göttingen to revoke Dr Wilhelm Stäglich's title in 1983 on account of Stäglich writing *The Auschwitz Myth*. Stäglich advised me that this revocation was only partial – he still retains the parchmented degree. No doubt Klein has his eyes on having my doctorate revoked from Stuttgart University. But then Professor Elisabeth Walther-Bense, the second person involved in my gaining this academic honour, would not agree to such a move. In April 1997 she advised me that it is legitimate to ask questions about the alleged number of Jewish deaths.

Klein also makes an issue about the Adelaide Institute hosting the first-ever revisionist symposium in the southern hemisphere in Adelaide in

August 1998, where all the important revisionists attended or were brought in via a video presentation or a telephone link-up.

Kern asks, 'Any questions?', but no response from us.

Then the Beweisanträge (submissions): Judge Burk from the Amtsgericht, read by Kern. An adjournment at 10.12 a.m. and I go back to the cell until 10.45 a.m. Kern confers with his offside, Judge Schmetzer – 'In Augenschein wird genommen' and 'Es wird verlesen ...': the first is, literally, looking at something without comment while the second is reading out the matter.

Kern looks at the first three of the five allegations together (Appendix 32). For 'Images of Auschwitz' he reads out 'Eindrücke von Auschwitz' (impressions of Auschwitz). This includes Dwork and van Pelt's comment about Krema I being a symbolic representation of the homicidal gas chambers at Auschwitz-Birkenau. Another deceptive translation: the Entlausungskammer (delousing chamber) is translated as gas chamber. Why? Part of the Adelaide Institute's newsletter no. 86 is read out as the fifth allegation.

Then at 11.25 a.m. Schmetzer is fiddling with the folders because he is looking for the Bruchsal matter that is not there. So a short break of 20 minutes.

11.25 a.m.: the fourth allegation, my open letter to Clapiér-Krespach is read out, together with the list of recipients, including Hans-Heiko Klein (at the Karlsruhe prosecutors' office). The translation is not there and Frau 'Glubschy' says she will do it by Wednesday.

The Deckert judgment is read out and the article on the Deckert controversy, including his question to Max Mannheimer in a letter on 6 August 1997. Deckert also mentions the now-discredited Wehrmachtsausstellung – good point. The judges do not realise that they are shooting themselves in the foot by doing this. But I forget that truth is not a defence in these proceedings and evidence is not privileged either. The Deckert letter was let through the Bruchsal censor, Frau Förster, and so Deckert copped it in the neck with a defamation action – just for asking questions. The Karlsruhe Landgericht judgment was handed down on 1 December 1998 and the Berufung (appeal) was lost before the Oberlandesgericht. The same court in Karlsruhe then rejected the revision on 9 March 1999.

12.15 p.m.: A funny thing happened when Klein submitted part of my correspondence with Jamie McCarthy, then of Nizkor (see Appendix 33 for the complete letter). Why did Klein do that? It unequivocally reveals the 'Denken und Handeln des Herrn Töben' (thinking and action of Mr Töben). The part selected as evidence is a long letter I wrote to McCarthy in 1996 wherein I detailed the revision of the 6 000 000 down to 4 000 000 Jewish death figure from 1962 to 1996. My chronology relied on memory,

together with a re-reading of my diaries for those years. Judge Kern begins reading the diary extracts and hands over to Judge Schmetzer when he gets to the end of 1990. Schmetzer continues reading 7½ pages until 1992 then, in exasperation, at 12.45 p.m. he slaps his right hand on the bar table and exclaims, 'Do I have to continue with the reading of this material?'. Kern helpfully indicates it should stop. Klein quickly agrees that the thrust of its contents has been aired in court. The court then adjourns for lunch.

12.45 p.m.: lunch. Rössler informs me that he will be back on Wednesday.

2 p.m.: 'Fortführung der Verhandlung' (continuation of trial). Only 12 of the more than 50 people return. My letter in response to Penelope DeBelle's article is read out as it was confiscated and never sent, though I did get another copy out as soon as I heard of the confiscation. I do not like such glaring censorship. Schmetzer has problems reading the letter.

Jürgen Graf's letter to me, the one I never received, is read out. Graf admonishes me – on behalf of other revisionists – for having visited Klein. In Klein's words this letter proves that I am a 'führender Revisionist' (leading revisionist).

Then my letter to Professor Ulrich Sieber (University of Würzburg) who wrote a legal piece about my situation and how it raises the problem of controlling the Internet using German laws. His conclusion is that German law cannot control overseas websites. I had written to Sieber on 28 July advising him that I would not participate in this trial because I consider it to be immoral.

The Wimmera Mail-Times article is read out by interpreter Lubitsch without prior notice. Then at 2.45 p.m. Kern and Schmetzer flick over pages and pages while they natter away about things that were inaudible to anyone else in court.

My travel diary is read out – the meeting with Pressac on 31 March, as is my letter of 6 September to David Brockschmidt in which I talk about the 'push-pull' technology and raise the issue of moral and intellectual freedom. Then at 3.05 p.m. the judges end the show and I am in my windowless cell until 5.15 p.m. waiting for a return transport. I arrive back at prison at 6 p.m. then have Umschluß with the usual and watch the television news on RNF-TV. Sure enough, an item appears. I am labelled an extreme right-winger, an Ewiggestriger (someone living in the past). I formulate a letter of protest for posting tomorrow.

The view of the trial by Ernie Edwards of the Australian Embassy is in Appendix 34.

Tuesday, 9 November 1999

Restless night thinking all sorts of things after writing letter to RNF's Volker Hurre.

Awake call and cell open until 7 a.m. for Kammer: all my mail that has been withheld from me is there in a box, including the stamps.

Hofgang with Conny, the fellow who knew the prison before all the foreigners spoilt it for Germans, so he says. Before that, he says, it was possible to operate within a trust system but the foreigners abused it by escaping from sports and running off into town. Conny thinks I will get a long sentence because of the politics of it all. The common thief's problem. If he does not confess immediately, the charge is upgraded by claiming that it is theft and assault because he threatened a policeman. If that does not work, then it is assault with a weapon, that is, boots. And so the petty criminal confessed to his lesser 'crime'.

The fellow from cell 1003 is with us and after Hofgang I join him for a cuppa. One of his other cellmates wants Bock as his defence lawyer. Then a call through the pa system looking for me: Geiger wants me in his office. Welfare officer Frau Herzog there to discuss matters I raised in my letter about the fourth floor not being permitted to attend church and the discussion group. Then back to home base on the third floor but not to my cell because Klaus I is brewing coffee. The *Mannheimer Morgen* article is there: reasonably neutral and mentions the crucifix and rocket analogy but no gas chamber in the Holocaust museum. Good.

Lunch. Writing these notes. Tired so rest and wonder what all this will bring. Yesterday's Radio Regenbogen continues reporting my case - I need a transcript of this.

2 p.m.: Himmelmann arrives - a visitor. I am shaken out of my nice sleep. I dash off with Himmelmann and another prisoner to the visitors' barracks. Klaus II is there waiting for his Rita. Röhler is waiting for me. The plan now is to get a new defence counsel, Dr Thor von Waldstein, who will possibly be able to open up the issue, away from the historical topic and back to the legal question of the Basic Law guaranteeing free speech. So, once back in my room I turn my mind to a statement that I can read out tomorrow before the court begins. It should be borne in mind that I was arrested during a conversation - and such basic freedoms should be protected by the Basic Law. Thus the trial may continue into the year 2000, and I had better prepare myself for anything but an early release. Will have to inform Kern that I gave the whole matter considerable thought throughout two nights in my cell.

Fish Group with Klaus I and Klaus II.

And then I type my thoughts ready for tomorrow's action.

Wednesday, 10 November 1999

Do not feel like writing anything today but the documentation speaks for itself.

The day begins as usual and I am taken to court by the courier service – a small car all on my own again.

Klaus Huscher is here today. (On 24 November 1999 he heads his court report in his *Denk Mit*, ‘Von Australien über Auschwitz in den brd-Kerker – ein wahres Erlebnis im Jahre 1999’ [From Australia via Auschwitz into a frg (Federal Republic of Germany) prison – truly an experience in the Year 1999])

As the presiding judge opens proceedings I rise and request permission to make a statement, which he grants. I read out my night’s thoughts – in German:

Statement of Fredrick Töben To Herren Richter Kern/Schmetzer, Landgericht Mannheim

At the end of the first day I had time to think about my situation and thought that I should put up a fight, and not go down with a whimper. So on the second day of my trial before proceedings commenced, I read out the following:

1. It is painful for me if I let myself be forced to be silent, especially if it concerns seeking clarification or solving problems.
2. I regard this trial as state-sanctioned mental rape of my person.
3. Through a lifetime of philosophical studies I have liberated myself from my own ignorance thereby not shying away from becoming a citizen who voices his concerns and takes a moral-ethical stand against injustices.
4. After I left the court Monday afternoon I reflected a lot on what was happening in court. I also saw the RNF television news, how reporter Volker Hurrle insulted me and incited hatred against me. Yesterday morning I read the articles written by Ulrich Willenberg in the *Frankfurter Rundschau* and the *Rhein-Neckar-Zeitung*, that also offered an ideologically distorted picture of my endeavours, and thereby defamed and incited hatred against me.
5. Every thinking human being is a revisionist – revisionism is nothing but a method, an heuristic principle, with which to construct one’s world view. Opinions are constantly revised through a free flow of information. Only encrusted minds cannot absorb new information and so moral responsibility does not come to the fore. Then citizens like I are arrested in a private discussion and thrown into prison.
6. I revised my plans last night when I heard German President Rau’s address given on the occasion of the 10th anniversary of the fall of the Berlin Wall. Rau said no one is expelled from

Germany for disagreeing with the government's opinions. He also talked about freedom and how justice requires such. I now add to that, in Germany there is a basic law that protects my human rights. I therefore request that I may defend myself in this court with a new lawyer – Dr Thor von Waldstein.

7. I am now in my eighth month in Mannheim Prison and I have gained many impressions about the German judiciary. I was also elected spokesperson for the 250 prisoners on remand, and I hear how many prisoners insult prosecutors and judges as 'racists' and 'Nazis'. State public prosecutor Klein – that is the irony- also defames me with these words. He even decorates his office wall with a swastika!
8. I see how prosecutors and judges order that prisoners on remand be placed in their cell for 23 hours a day – they are treated like convicted prisoners and not as innocent persons. Convicted prisoners are better off than prisoners on remand. They are not even allowed to participate in the church service and in the Bible Study Group. This is human rights abuse – the prevention of exercising one's religious belief. Why do Messrs Volker Hurrle and Ulrich Willenberg not focus on such injustices?
9. I have no criticism to make of the Mannheim remand personnel. The staff there attempt to do their best in coping with a difficult situation, but they can do only so much and they are often just overburdened.

Judge Kern confers with Judge Schmetzer. Defence counsel Ludwig Bock is asked whether he knows about this matter. Bock says no. Kern then adjourns the hearing and requests that Bock accompany both judges to confer on my application. All three leave the courtroom, then at 11.45 a.m., 15 minutes later, they re-enter the court. Kern advises me that my application to have Bock removed is not granted. In any case, he says, a call to Dr von Waldstein indicates he is too busy to take on this matter. It appears that this no-confidence application of mine has caught Bock and the judges by surprise.

The prosecution now calls its first and only witness, Wolfgang Mohr, the state security officer who handled my arrest. He informs the court how I had come to Germany to seek a dialogue with prosecutor, and that I had indicated to Klein that there was a discrepancy between the story of the gas induction holes and what is physically found at the Krema II site. Mohr also reported on how he downloaded the Adelaide Institute material. Judge Schmetzer asked him whether one has to actually look for the material. This Mohr affirms. It seems to be of importance to the judge, and Professor Sieber's argument about 'push-pull' on the Internet has entered the argument, much to Klein's discomfort.

Judge Schmetzer actually makes an issue of it, something Klein hates. It concerns the actual dates on which the material was published on the home pages, something that is not easy to determine, and so the judge uses the Latin, 'In dubio pro reo'.

The court then adjourns for lunch. In my cell I am offered some tea, a sandwich and an apple. I munch away on the apple and enjoy a cup of cold tea. I lie down on the wooden bench for a rest and time passes quickly. Then the police officer collects me again and we enter the courtroom at the only other entrance besides the public entrance – from behind the judges' bench. As I enter I see Klein rising from his chair, and I looked back thinking the two judges are following us in. But no, there is no-one behind us. I recognise immediately that this moment needs to be celebrated. I say to Klein, 'Bleiben Sie sitzen, Herr Klein, das kommt später' (Remain seated, Mr Klein, that is for later). The whole courtroom fills with laughter and Klein sits down, and recognising the joke, he lets a smile escape from his grumpy face.

2 p.m.: When proceedings resume Judge Kern reviews the arrest dates and other legal issues, then invites prosecutor Klein to close his case. Klein begins with a heart-rending story, saying that only after telling it, will he tell us where it has been taken from. It is an episode within the Auschwitz-Birkenau complex, about gassings, about two, yes, two gas insertion holes in the roof. I muse to myself that here we have another story about these holes, but it is only two holes now. Klein then reveals the source of this story. It is from the 1964-65 Frankfurt Auschwitz Trial. This is interesting for me because that would explain why we have those two crudely chiselled holes in Krema II's roof. But has not the story now progressed?

Klein continues to heap abuse on me – what a terrible person I am, I do useless work and all I wish to do is rehabilitate national socialism. The 'brown' tide is ever increasing, especially on the fertile Internet, and Jews are already sitting on their packed bags. The audience becomes restless, not because of the content of what he is saying but rather how he is physically presenting himself. Klein's casual attitude sees him hand in jeans pocket and softly mumbling his words so that it is difficult to understand him. He continues with his diatribe, saying I am incorrigible, and thus deserve at least 2 years and 4 months. And no suspended sentence either, because 'it is obvious that the 7 months on remand have had no effect on him'.

Presiding Judge Kern then asks Bock to respond. He declines by simply saying, 'I thank you'. When he asks me if I wished to respond, I too decline and reply, 'I have nothing to say'. The court rises and adjourns for 4.15 p.m. But it then hands down the judgement at 4.30 p.m. Kern sentences me to 10 months in prison without suspending any portion of it but adds that I could immediately be released on posting DM6000 bail.

I find this a little disturbing because I did want to spend the night in prison for the farewells that need to be made. As the court rises I walk over to the judges and shake their hands – also the Schöffen (the two citizen representatives) – saying that I harbour no hard feelings about the judgement because they are themselves in a prison. Kern advises that it

is not usual for him to shake a sentenced prisoner's hand but then says he will make an exception in this case. I look for Klein but he has already left the courtroom and I am not permitted to enter the court foyer where the media is waiting to interview Bock and Klein.

I do manage to speak briefly with Eric Rössler, Andreas Röhler, Klaus Huscher and, of course, Ernie Edwards about the bail money. But then the court orderly warns me to desist, and takes me back to the cell.

Well, it is over. I am somewhat relieved and now I actually yearn to get out of Mannheim and continue my work. I sit in the court cell for another hour before being transported back to prison by a Sammeltransport – a large van for 12 prisoners, though only four prisoners occupy it today.

As I return to my floor, the prisoners are smiling at me because they have already heard about the sentence on the radio and television news. We jest a little. It is shopping day tomorrow and so some fellows want me to spend the money that is still on my account. I agree to that, then silently thank all those who sent me money, those who made it possible for me to live here in reasonable comfort. Without money and without being able to buy those little things to eat and drink, it would have been more painful here than it was.

I am exhausted. I have an early night watching television, mindlessly flicking through the channels and thereby watching about six films at once, until that drugged feeling of overpowering sleep relaxes me.

Ernie Edwards' report on the second day of the trial is in Appendix 34. At the time I thanked the Australian Embassy for attending the trial and for its consular assistance during the preceding eight months. To that now I can only say – thank you, again, for having been there.

SOUTH PACIFIC

Putting Race Hatred Laws to the Test

An Australian who says the Nazi Holocaust was a Jewish "swindle" faces trial next week in Germany

By LEORA MOLDOFSKY

WAITING IN SINGAPORE FOR HIS connecting flight from Adelaide to Frankfurt in February this year, Fredrick Toben couldn't resist sharing his "good news" with a German couple. The Third Reich and its accomplices had not systematically exterminated six million Jews, he said: the gas chambers at Auschwitz and other Nazi concentration camps were a hoax. The Australian Holocaust revisionist thought the Germans would welcome this information; instead, noted Toben in the diary of his European tour, the husband became agitated and fled.

That "study tour" of the U.K., Poland, Ukraine and Germany ended abruptly when Toben, the founder and director of the Adelaide Institute, Australia's most notorious anti-Jewish, Nazi-genocide-denying organization, met with German public prosecutor Hans Klein in his Mannheim office on April 9. Arrested on charges of inciting hatred against segments of the population and defaming the memory of the dead in print, speech and on the Internet, the German-born former schoolteacher and bus driver will stand trial in the southwest German city from Nov. 8. If convicted, Toben, currently in custody near Frankfurt, could spend up to five more years in prison. Institute colleagues and revisionist historians like England's David Irving claim that Toben is an innocent abroad, a political prisoner and martyr to historical truth. But they would be hard pressed to find much support outside their own circle.

The Nazi attempt to exterminate Jews from Germany and occupied countries—

documented by its perpetrators with meticulous records—is widely recognized as an almost unimaginable crime; the very emblem of evil in the modern age. To the Adelaide Institute's acting director Geoffrey Muirden, however, it is "well-attested historical truth" that the gas chambers



DENIER: Toben says Jewish prisoners in Auschwitz and other concentration camps like Buchenwald, right, were not systematically murdered. "Germans never exterminated European Jewry in homicidal gas chambers," he has said. "Germans can breathe easy now."

"He is propagating outright lies with the ultimate aim of rehabilitating the record of the Nazi regime."

—COLIN RUBINSTEIN, EXECUTIVE DIRECTOR, AUSTRALIA/ISRAEL & JEWISH AFFAIRS COUNCIL

which effected much of the killing "are a propaganda myth perpetrated by Zionists." It's a view that is given ample expression (by Toben and others) on the Institute's website, which characterizes the Holocaust as "an allegation" and accuses the Jews—whose religious teachings it says "condone lies, brutality, pedophilia and the sadistic killings of Christians"—of inventing the Holocaust "to swindle the world."

Toben has admitted that he is not a

historian. Neither are most of his revisionist cohorts. Says Robert Manne, associate professor of politics at Melbourne's La Trobe University: "Not one of them has any historical training, except David Irving, who has not written anything that comes within a cooee of scholarship on the Holocaust." Manne says that when he was editor of the conservative Australian journal *Quadrant*, he was deluged with newsletters from the Institute: "I doubt whether I have ever seen anything as disgusting."

Germany is determined to take strong action to prevent the rehabilitation of National Socialism; it's a federal crime to deny or play down the Holocaust's existence by using the so-called "Auschwitz lie." In the wake of the law's implementation in 1994, several neo-Nazi leaders were arrested and convicted, among them American Gary

Lauck, who served a four-year sentence for sending anti-Semitic literature and videos to Germany. Sympathizers consequently watch their words and keep a low profile, while revisionists like Irving, who was convicted and fined on a previous visit, now stay out of the country.

Toben, however, was eager to publicize his visit. Before leaving Australia he alerted several German judges and even went to the trouble of arranging his meeting with Klein

TIME, NOVEMBER 8, 1999

43

An extract from the overseas edition of Time magazine which carried this report, dated 8 November 1999.

Geschäftsnummer: 5 KLa 503 Js 9551/99	Ausfertigung
	
Landgericht Mannheim	
- 5. Große Strafkammer -	
Im Namen des Volkes	
Urteil	
In der Strafsache	
gegen	
den am 02.06.1944 in Jaderberg/Oldenburg geborenen, in 23 Caleroga Street, Adelaide/Australien wohnhaften, geschiedenen Lehrer australischer Staatsangehörigkeit	
<u>Dr. Gerald Fredrick T o b e n</u>	
hat das Landgericht - 5. Große Strafkammer - Mannheim in der Sitzung vom 08. und 10. November 1999, an der teilgenommen haben:	
Vors. Richter am LG Kern als Vorsitzender,	
Richter am LG Schmetszer als beisitzender Richter,	
Christa Ehmann Ronny Kriek als Schöffen,	
Staatsanwalt (GL) Klein als Beamter der Staatsanwaltschaft,	
Rechtsanwalt Bock, Mannheim, als Verteidiger,	
JOS Wießmann als Urkundsbeamter der Geschäftsstelle	
für R e c h t erkannt:	
U 1999 199	

The Töben judgement in the name of the people (das Volk)! At the time of completing this book the appeal date had not been set.



My home for seven months, from the car park outside.



Pointing towards the prison church, from the outside!



Eric Rössler with the author in front of the Mannheim Prison gate.



Eric Rössler addressing his party's faithful.



Germans who are Germans: three who visited me in prison.



Klaus Huscher, a German who believes that the German Reich still exists de jure.



Snowing at Dachau: it is wonderful for me to feel the snow.



Tidua Rudolf and a lady friend who is still a heavy smoker at 83 years of age. Rudolf accompanied Fred Leuchter to Auschwitz in 1988.



Udo Walendy and his wife, Margarete, who visited me in prison. Herr Walendy is currently spending his second term in prison 'for the things he did not write'.



Andreas Röhler who visited me a number of times in prison.



My second professor from my Stuttgart student days, Frau Dr Elisabeth Walther-Bense, in 1997 when she advised me that it is legitimate to ask questions about the 6 000 000 alleged deaths.



Gerd Wedemeyer who kept me informed about the Iranian broadcasts that dealt with my imprisonment.

Chapter 17



Freedom – 11 November 1999

Thursday, 11 November

At 3 a.m. UTC the English radio news service of Deutsche Welt – broadcasts the following:

A court in the German city of Mannheim has sentenced the far-right German-Australian Fredrick Töben to ten months jail for denying in publications the murder of millions of Jews by the Nazis. The 55-year-old Töben, who had also published his claims in the Internet from Adelaide, has already spent seven months in custody. He was arrested in Mannheim in May (sic). The court found him guilty on charges of incitement and insulting Holocaust victims in an open letter distributed by normal mail. Prosecutors, who'd sought a longer 28-month term, said they would appeal to a higher court.

*

I AM BACK! A big thank you to all those who have made my prison stay at Mannheim an educational experience. Would I do it all over again? Yes, yes – freedom of speech is worth fighting for. I scoff at those armchair critics who merely talk about it – and we have a number of these fellows in Australia. In particular I am reminded of Phillip Adams who begrudgingly proclaims that freedom of speech is worthy of defending. Yet, he will continue to talk about me but not with me. So, old Phillip, continues to persecute and sling mud at those who threaten his conceptual framework. He, like prosecutor Klein, would love nothing more than to silence those who do not share his world view. Like Jeremy Jones, Adams wishes ‘to stop me from functioning’ – and that is very sad, very sad indeed.

Little sleep throughout the night. Yesterday at 5 p.m. Judge Klaus Kern sentenced me to 10 months in prison, but bail of DM6000 will get me out of here. Someone is collecting for me – and I will know more this morning. The 6 a.m. call sees me already awake and I request permission to clean my room before our 8 a.m. courtyard walk. It is granted and my door remains unlocked. This gives me the opportunity to complete my farewell program – morning coffee and cake with Klaus I and Klaus II with whom I have spent over six months – despite our ups and downs, we are like brothers, like a family. My door lock I hand to Hubertus who is already lined up to go shopping. I give Cong my remnant tea and toiletries and hope he, too, will be out soon. We arrived together at the

prison on 9 April. Tom I bid a special farewell in the hope that the dialysis treatment will save his life. Bernd is still doing his excellent job as the cleaner on the fourth floor. He will continue to look after the 'heavies', those prisoners who are locked up for 23 hours a day. They are not even allowed to attend Sunday church. It is all a matter of breaking them so that they will confess to something they may not have done. German justice is in trouble. But is that not also the case in Australia where remand centres are bursting at the seams? Such a state of affairs ought to bring about a new way of looking at incarceration. KII is also off this morning – out of remand and into one of the wings where sentenced prisoners serve out their term. I give him my guitar. A sad day – both of us will leave KI who faces an uncertain time worrying about his developing MS. Hans will take our place and KI will have another Umschluß mate. It is shopping day and hence traffic from all floors is brisk. This gives me a chance to move from floor to floor and say my goodbyes. I hand over my U-haft Sprecher file to my successor, Bernhard. Everett returns my radio – he, too, is out today after a few months in which the police could not link his USA Forces petrol coupons to a \$1 000 000 coupon robbery.

I continue to pack my things. Hofgang is a conscious matter for me – it will be my last brisk walk of the day. Upon my return I make my way to Herr Geiger's office – the boss has the only telephone line out, and it is time for me to give lawyer Bock a call. I advise him to get the bail arrangements into place – I now want to get out of this place.

10 a.m.: I am advised I have a visitor – Ernie Edwards of the Australian Embassy. He had attended the trial – something I appreciated. Although I did not get the special treatment of the Australians who were arrested in Serbia – Alexander Downer did not have time to call in at Mannheim, a game of cricket awaited him in England – I appreciated Edwards' visits, just on one a month.

Edwards and I are seated in one of the five rooms in the visitors' barracks when Bock arrives on the scene. Yes, it is now official. The bail money did not come from Edwards or Bock but from Eric who managed to raise it within 24 hours. Paperwork for bail is in progress – Eric is running around the courts to get the necessary signatures and pieces of paper without which no bureaucracy springs into action.

I return from the visitors' barracks and gulp down my final prison lunch – vegetables only, the rest goes down the bowl. The cleaner arrives with the trolley and loads up my belongings. I arrived without anything at all and I exit with too much!

At the Kammer I am advised that my belongings will have to be packed in boxes because I am not to be released carrying plastic bags. And so two boxes are taped and strung while I sign countless pieces of paper. I just sign what is placed before me – I do not care what I sign. My mind is

bubbling. I want to get out. I hunger for freedom. At the main entrance is a final check before the gate slowly opens. I spy out a small window that Eric is waiting for me and with him is a photographer and an elderly bearded man – a 69er.

As I walk out of the prison, I recite the third verse of ‘Die Gedanken sind frei’:

Und sperrt man mich ein im finsternen Kerker,
Das alles sind vergebliche Werke;
Denn meine Gedanken zerreißen die Schranken und Mauern entzwei,
Die Gedanken sind frei.

(And if you lock me up in a prison,
that’s all useless work;
because my thoughts rip apart the bars and walls,
thoughts are free.)

Fancy Klein and certain other Germans trying to stop me from thinking and talking!

Eric carries my boxes to his car while the bearded fellow introduces himself as Geoff Kitney of *The Sydney Morning Herald*. In the past he labelled me a Nazi and a Holocaust denier – and so I just wish him to go to hell. But he is persistent and so I yield with the request that he write something objective, rather than fall into the politically correct mould and begin to spew forth hatred against me. I remind him that I shall respond to his questions because he is now speaking with me rather than talking about me – the old Jeremy Jones tactic. Geoff takes copious notes as I give him the freedom of thought and speech, exactly what I cherish.

The photographer, Christian Jørgensen, snaps away and fills three films. Now I know how a picture for every occasion, for each mood, is obtained.

I dine out with Eric and his fiancée – and enjoy those finer things that elementary prison life cannot offer. Then I retire to my room and read that huge pile of mail that Judge Kern sent to my belongings in the Kammer because its contents either threatened to disturb the prison order, or it offended against Section 130. His kind of censorship amazed me because it showed me that he did not understand the finer points of what it means to live in a democracy. Objects themselves cannot do anything at all – a person must initiate any action. This finer point the German judiciary either cannot or will not understand. It is the essence of what democracy is all about – liberating oneself from one’s own self-inflicted immaturity and becoming a responsible, mature citizen. Then again, once you are placed in a prison, it is assumed you are guilty and thus censorship is the order of the day. The prosecutors simply fabricate a case because if you are not prosecuted, and have spent time in a prison, then you can claim compensation. This aspect of German law will be addressed in detail elsewhere: my extensive correspondence with Judge Kern will prove of interest.

Literalism is rife in Germany – in all spheres of human interaction. Language therefore has lost its expressive colour. Just like in Australia, individuals take things literally, so that they can then express their hurt feelings – and litigate! So the racket for the dollar goes on. Figurative language use is frowned upon.

Friday, 12 November 1999

I had a restless night, yet it is somehow pleasurable to be sleeping in a queen-size bed with a fluffy pillow, rather than that hard foam rubber wedge on which I slept for seven months.

A lovely breakfast with Eric – tea and two fresh rolls with jam and honey – what a delight. And yet, I see my prison mates with me – we are having our morning coffee after our hour walk and after our return from sport. Today is the time to make a number of phone calls and again hear the voices of those who fell silent as the Mannheim Prison gates closed on 9 April.

Saturday, 13 November 1999

Near Stuttgart I meet with a group of young Germans who wished to meet with me. They are students who have escaped the re-education influence. I learn that the Baden-Württemberg state education ministry has for a number of years issued a directive which forces re-education upon all students. For example, if a student in his final Abitur-year writes in his mini-thesis that some aspect of Nazi Germany was worthy of praise, then that student will receive, for example, a very good – 1 – for form, but a fail – 5 – for content.

Another example of what is going on in German secondary schools. During religious instruction, a teacher asks a 14-year-old student ‘Would it bother him if someone greeted him with ‘Sieg Heil’?’. The student responded with a definite ‘No’. The teacher’s response was to label him a Nazi. Later a girl said to the boy he had better fit in with the prevailing opinion. This kind of pressure is called in Germany ‘mobbing’, something that we in Australia call being ‘politically correct’. What is needed is courageous people who oppose such mental rape sessions in schools.

I found one student, in his early 20s, who has broken free of German political correctness. Here is the poem he wrote in January 1999. I dare not translate this poem for fear that I would not do justice to it. I judge it to be of what will come out of Germany within the next 10 years.

Zukunft

Fort mit dir, du stilles Phlegma!
Weg, weit weg, oh Apathie!
Rühre dich, mein junger Körper,
Reg’ dich Geiste, wie noch nie!
Vorwärts will ich einzig schauen,
Schaffen mit des Geistes Kraft.

Mich an Leistung nur erbauen,
Machen, was kein anderer schafft!
Vorwärts, vorwärts, immer weiter!
Ist kein Ende dort in sicht?
Glauben an des Wollens Schranken?
Viele tun es, ich tu's nicht!

Another student informed me of his scientific research which focuses on the Third Reich's air and space exploration. Konrad Zuse's computer developments are now legendary, as are the developments of tape recording techniques and the use of solar cells. He reminds me that Heinkel developed the first rocket aeroplane which first flew in August 1939. The Me-163 was the first rocket jet fighter - pilot Heinz Dittmar reached speeds up to 1000 km/h. The first manned vertical rocket take-off was in 1945 in Stetten. The first wing-only aeroplane was by Professor Junkers and Walter and Reimar Horten. The development of the V-2 rocket bomb with a speed of over 5000 km/h and altitude of 90 km. The first guided missile with a television camera (Hs-293D). Rocket bombs (V-1). Development of the swing-wing jet Me-P1101, later known as the Russian MiG-15 and the USA Bell X-5. Both were used during the Korean War, causing problems during air attacks because they looked so much alike that pilots did not know who was the enemy. The final development coming out of Germany during the war was the first helicopter FW-62 or the Fi-282 Kolibri.

The conclusion from such reflections is that nothing new in any kind of development has occurred since Germany was stripped of its creative potential. The patent office - where Einstein worked - was literally transferred to the USA, as was the entire Stasi agent list in 1989 after the fall of the Berlin Wall. This list enables the USA to employ a host of effective former East German agents as industrial spies. These spies then infiltrate the offices of the various public prosecutors' offices, who in turn create a long list of potential - and then actual - white collar criminals. And so the German business community is systematically destroyed, and the war goes on. Add to that the massive reparation payments Germany has to meet more than 50 years after the event, then it is Versailles all over again. Someone will have to say, enough is enough.

One such person is a former member of the Red Army Faction terrorist group - the Baader-Meinhoff Group of the 1970s - Horst Mahler. On 9 November 1999 Mahler wrote an open letter to his friend, the German Chancellor, Gerhard Schröder. It is too long to reproduce here but it can be viewed on Mahler's websites: <www.horst-mahler.de> and <www.werkstatt-neues-deutschland.de> or e-mail <hm@horst-mahler.de>. I was sentenced to 10 months in prison for revisionist activity. Mahler is calling for an uprising! I am tame compared to what he demands. Perhaps Adelaide Institute ought to get out of historical research and throw itself into political action. Let me know what the feeling and thoughts are on this point. After all, we are confronted by a

massive cultural war – and not only us but other cultural nations as well. The international community of political correctness is losing its grip – and it will do anything to hang on to power – even if it means exhibiting a president's private parts for distraction purposes. Germany is bubbling – and those who scapegoat by blaming the situation on the 'radical right wing' fail to take heed of what the people want. The German people will voice their concerns – even if it is forbidden for the time being.

In this context I am reminded of Günter Steinmetz's words. For 25 years he has headed the Schwebebahn Technik that has developed the world's first magnetic transport system. He says the magnetic rail concept is best visualised as a millipede with intelligent legs. Steinmetz says about the current government hesitation to develop the magnetic rail link between Hamburg and Berlin, 'Wenn wir nicht fähig sind, diese Chance zu nutzen, dann weiß ich nicht, ob in Deutschland jemals noch neue, innovative Systeme erfolgreich eingeführt werden können' (If we are not capable of grasping this opportunity, then I do not know whether new innovative systems will ever be successfully introduced into Germany).

Prophetic words for the world!

Sunday, 14 November 1999

9 a.m.: church at Pforzheim's Catholic Herz Jesu – full church. As I sit there listening to the service I am back in prison and before me I see Voltz and Kunzmann doing their best to comfort the prisoners. At 11 a.m. I attend a Volkstrauertag (Remembrance Day) ceremony at Pforzheim Cemetery. On 23 February 1945 – after it was all over – 20 850 citizens died within a quarter-of-an-hour as the city was flattened by bombs.

Monday, 15 November 1999

Met a German who had read the trial details in the local newspaper. It turns out to be Dieter Oltmans with whom I went to school in Germany. He was four years ahead of me. Thus he had more to do with my sister. Although he knows prosecutor Klein, Dieter thinks there is still free speech in Germany.

I take the opportunity of looking through the Klaus I's Topware CD telephone disk and find that there are about 130 Töben's listed, mainly in northern Germany. This is interesting. There are more of me about – how terrible for Jeremy Jones!

On this day there is a hatchet job in *The Australian* (Appendix 35).

Tuesday, 16 November 1999

I have my third haircut for the year: one in Adelaide when I left, the next in prison, and now this one. I think of Pressac, how he advised me to cut my hair shorter so as to look younger. What nonsense – to look younger! It reminds me of the lady in Sydney who at 75 – with a tuck here and a

tuck there – looks a youthful 40. Yet, she forgot to tuck her vocal cords – and that is then a sad story to see and hear.

I also re-activate my return flight ticket to Adelaide. But I have problems – invitations from London, Berlin, Brussels, Paris, Jerusalem and Tehran have come in. Shall I stay a little longer or shall I take the chicken run out of Germany? Decisions, decisions – life was easier in prison.

On this day Geoff Muirden receives an e-mail from Bernard Busch of Queensland (Appendix 36).

Wednesday, 17 November 1999

Met a judge in Stuttgart who opposes pursuing so-called Nazi war criminals. In the evening I partake of a family birthday celebration – a delightful family affair. I think I wrote somewhere how important it is to have someone when exiting from prison – someone's arms to come home to.

In evening I hear on the news that a judge of the Landgericht in Munich, Laszlo Ender, has upheld the appeal by a former Compuserve director, Felix Somm, against a DM100 000 fine and a 2-year prison sentence because his Internet server had provided pornography into Germany. This is more good news for free speech on the Internet in Germany. Klein must be fuming – as will all dictators.

Phillip Adams on 'Late Night Live' on ABC Radio National is busy inciting hatred against me – so much for free speech! (See Appendix 37.)

Thursday, 18 November 1999

Met G. at Baden-Baden to talk about my impressions as to where Germany is heading. She comes from an academic family but after a 40-year marriage, her husband is shacking up with a former friend – same age, also around 75! Oh, what a bother to have good people suffer so.

Friday, 19 November 1999

Visit to Radio Regenbogen, the commercial station attached to the *Mannheimer Morgen*. This station brought as a news item greetings from Israel as my imprisonment was broadcast to the world. I meet with executive producer Sia Friedrich and we do an interview. She attempts to draw me out so that I have to advise her that Section 130 prevents me from saying things in Germany. She is aware of Marc in Mannheim Prison who had a swastika burnt out of his chest by some Turkish prisoners while they were in the showers. My visit to television station RNF in the same building proves fruitless because no-one wishes to talk with me. They sense that I wish to lodge a complaint with them against biased reporting. Never mind.

Saturday, 20 November 1999

I visit Günter Deckert at his Weinheim home during lunchtime. He is out on release for the day but has to return to his Bruchsal prison cell by 9 p.m. Deckert is still energetic and strong. He still will not conform and keep his mouth shut. He will not remain silent – for that he loves his Germany too much. The terrible right-wing in-fighting is sad to watch. I remind Deckert that the other side also has its problems keeping people onside. Hence the right-left wing dichotomy simply does not hold anymore – something that I have been advising those who wish to label me as an extreme right-wing individual.

Sunday, 21 November 1999

Attend a talk near Heidelberg, sponsored by the NPD, about what is happening in East Prussia – the territory currently under Russian control. The Bonn government refused the Soviet Union's offer of handing back this territory (it was German for over 700 years). No wonder that my mail with stickers on the back – 'We have our Nuremberg behind us, the Bonn politicians have it before them' – was not handed out to me in prison. A group of individuals who have formed a company are now attempting to develop this region by supporting locals. Ethnic Germans from the former Soviet Union are encouraged to settle in this region, which it is hoped in time will become a fourth Baltic republic after Estonia, Latvia and Lithuania. After the talk I was asked to say a few words about my prison experience. I concluded that my seven months was nothing compared to Deckert's four years. But then what is that to the over 40 years spent by Rudolf Hess in prison?

Monday, 22 November 1999

Per Intercity train to Nuremberg – train arrived late because someone suicided by ending it all as the express thundered into Bonn. Visited Klaus Huscher, author and publisher of *Denk Mit*, and propounder of the thesis that the German Reich still – *de jure* – exists. He now seems to have a fellow traveller because Horst Mahler has called on Chancellor Schröder to get back to the German Reich.

Huscher attended my trial on 10 November and will publish a detailed account of it in *Denk Mit*. He showed me a book, *Das Lagergeld der Konzentrations und D.P. Lager 1933-1947* (1993), which details the currency in use in various camps. It also contains a note on 'brothel visits' within the context of 'Service regulations for granting privileges for inmates', that is, those who play the game and do not disrupt camp order – exactly what was required of me at Mannheim Prison. But we had no brothel privileges. The concentration camps were quite humane in that respect. To think that public prosecutor Klein had the power to deny me my basic sexual needs makes me wonder what kind of mind this man has – whether he is actually still human. Huscher's challenging and stimulating work ought to be on the Internet.

Tuesday, 23 November 1999

A brief visit to Dachau, a city of 34 000 inhabitants which was first settled by the Celts in 5 BC. The area's three rivers to this day retain their Celtic names: Amper, Würm and Gloun. And then, according to the attractive brochure before me, came the 1933-45 horror years during which 200 000 prisoners passed through Dachau, until 29 April 1945 when the USA Army liberated Dachau and enabled the city to embrace 'democracy'.

The visit to Dachau Concentration Camp was not planned: two years ago a supporter advised me to give the camp a miss 'because everybody has been there' and the shower facilities shown to 1 000 000 tourists a year have been proved for long to be a post-war fabrication. My reason for stopping at Dachau was to speak with the museum director, Frau Distel, who had been interviewed by Phillip Adams on 18 November with Professor Konrad Kwiet, about the controversy generated by my recent release. I introduced myself to Frau Distel. We managed to have a brief conversation during which she expressed her hurt about the 'hate' Internet websites that 'deny the Holocaust'. I realised that there was little new material or differing point of view coming my way. Any critical assessment would have entailed questioning the basic premise on which the Holocaust story rests. I was not prepared to break the German law and offend against Section 130 - I did not come to Germany to provoke the judiciary. I now know that truth content is irrelevant to any discussion about this topic - and that means we have a show trial mentality embedded within the current German judiciary.

I spend the evening in the Hotel Central, a delightfully appointed hotel. There I watched television. Guess what I saw? Two programs were of interest. The first, *echt wahr*, features odd stories: tonight's was about violence in USA prisons. I can attest to the fact that German prisons are generally far less violent than USA prisons where, so it appears to me, violence is created. Even the so-called revolt at Mannheim Prison during the 1980s faded after trusted wardens asked the prisoners to stop romping about on the roofs. The prisoners did stop. Today, so someone tells me, it is a different story because of drugs and because of the large percentage of foreign prisoners with whom it is difficult to form a community. And then to my surprise the second item of interest. ZDF-TV's *Frontal* featured that 'dangerous' extreme right-wing movement called revisionism. Zündel and Irving both spoke in German about their work, then there were the government persons who emphatically stressed that revisionism was a danger to German democracy. Even my good friend Hans-Heiko Klein stated that he could not really stop the message through the Internet. All good stuff - except that I felt insulted because the Adelaide Institute did not rate a mention, though Bradley Smith and Germar Rudolf did. Klein was thus wrong when he presented me to the Mannheim court as a 'leading world revisionist'.

Wednesday, 24 November 1999

From Dachau I travel the 18 km to Munich by car. It is a slow drive because of wintry, snowy conditions. But I tempt fate as it is a delight for me to be travelling on the Autobahn at 200 km/h. Freedom again after 216 days in prison. My eyes feast on the countryside, just the way it was when I arrived in Europe, in Poland and Ukraine – the countryside covered in snow. I spent spring, summer and autumn in prison!

At Munich I meet with a judge and a public prosecutor and talk about Irving's expulsion from Munich in 1993 and his non-appearance before the Weinheim Amtsgericht in 1997.

I did not call on Ingrid Weckert because she was angry at my comment during her trial in Berlin on 26 March 1999. How do I know she was really angry at me? Jürgen Graf wrote me a letter addressed to Mannheim Prison which prosecutor Klein withheld. Therein Graf berates me for visiting Klein against the advice of a number of persons. He felt that I should have avoided this visit for the sake of revisionism's financial future – perhaps Graf is right. And yet I know that I would do it again. I indicated my intentions of establishing a dialogue with friend and foe as early as 22 February 1999, when *The Wimmera Mail-Times* publicised my travel plans. There was no secret about it. I am now able to express a professional opinion about public prosecutor Klein's character and about his moral make-up. I can now call this man a liar and an abuser of basic legal principles. The man is unjust, immoral and evil.

Only one courageous judge is needed to bring out the truth by publicly stating that he or she will not become corrupted. The current situation can be likened to the East German judges who all became turncoats when their ideology fractured and their world view shattered. Truth will out in the long run. The problem is, how long will people suffer on account of immoral people dispensing justice?

That night I rest in a delightful small Bonn hotel – family owned and on the Net.

Thursday, 25 November 1999

A delightful day's drive to Euskirchen where I visit Rudi, my Knast-mate with whom I spent a number of months learning the guitar. He is now in a prison complex that formerly housed young boys whose parents could not cope with the pressure anymore. It is a model prison institution which informs its prisoners that if they decide to escape, then would they please leave the keys behind.

I try to visit Herr Täubner in Köln. He sent me a guitar in prison which made it possible for me to learn some elementary guitar playing techniques. I can play and sing all five verses of 'Die Gedanken sind frei' and 'Help me make it through the night' among others. Unfortunately Täubner is not at home.

At Frau Stahlschmidt's in Düsseldorf I met Tidua Rudolf who accompanied Zündel, Leuchter and others to Auschwitz in 1988. He is well and sends greetings to all who remember him.

Friday, 26 November 1999

My arrival at Walendy's residence at Mönchen-Gladbach brings me face-to-face with a man who really has suffered more than I in prison. To be imprisoned at 70, and because of the things that he did not say, is the ultimate in German injustice. The fact that circumstantial evidence is enough to 'hang' a revisionist in Germany reminds me of the witch-trials and the communist trials. It is a perversion of justice. Frau Walendy is an upright woman who is strong enough to stand behind her husband. Lesser women would have folded up - as I know from personal experience. She survived the trek from East Prussia to West Germany - and she is thus fearless, a most courageous woman.

Udo Walendy needs to get a website - his material is encyclopaedic and it must be offered to the electronic community as a stepping stone into true history. His book, *Truth For Germany - The Guilt Question of the Second World War*, was first published during the 1960s. Still current to this day, it is obtainable from the Institute for Historical Research in the USA.

I worry about Judge Leutzenkirchen and the others who do not have the courage to value moral courage as a virtue, who do not value the search for truth in history. All very sad.

Saturday, 27 November 1999

I meet Cedric Martel, an historian who publishes for the European Foundation for Free Historical Research, Herbert Verbeke's enterprise in Antwerp, Belgium. Martel has published *Der Holocaust - Korrektur eines Zahlen-Mythos* (1998), *Sieger und Besiegte - Die andere Seite der Geschichte* (1999) and *Der Holocaust - Korrektur eines Mythos* (undated). It is good to see that these publications are in German because they produce a picture of the Holocaust that is not well known in Germany but certainly elsewhere in the world.

Sunday, 28 November 1999

It is time to say thank you with brief visits to those who wrote me letters and kept me informed. I called in at Herr and Frau Müller's in Mainz-Gonsenheim. They have been bearing the brunt of the fight for a true historical interpretation of Germany's war years without the guilt complex stigma. And they raised children who, directly, had to bear discriminatory harassment because of their parents' political activities. Müller heads an organisation which looks after political prisoners in Germany - looking after people who are persecuted by those such as Klein who hypocritically identify themselves with a democratic ideal.

At Wiesbaden I met Gerd Wedemeyer who kept me informed about news items that did not make the local press. An avid short-wave radio listener, he speaks numerous languages, including Russian, Mandarin and Japanese, besides English and French.

It does not amaze me anymore to meet individuals who are perceptive and aware of the ills that confront our current world.

Monday, 29 November 1999

It is time to prepare for my trip home on 12 December. But I wish to take the opportunity of accepting the invitations I have received from around the world. Time and financial constraints will prevent me from accepting all. I have politely declined the invitation to travel to Jerusalem because Israel has a similar law to Germany's. No such law exists in Iran, and so tomorrow I shall set off for Tehran. Time will tell if I make it to Washington, London, Paris, Brussels and Berlin.

Chapter 18



Tehran Interlude

Tuesday, 30 November 1999

Afternoon flight from Frankfurt to London then on to Tehran.

Wednesday, 1 December 1999

4.45 a.m.: Arrive at Tehran and met by Mr Jabbari of the Islamic Republic Iran Broadcasting (IRIB). He works for the English section of the external service. Off to Esteghlal Grand Hotel for a rest and freshening up. Television interview in the evening.

Thursday, 2 December 1999

Visited the Ayatollah Khomeini Shrine and study centre. In 1979 the Ayatollah successfully deposed the Shah, Muhammad Reza Pahlavi, who himself had been installed by the Russian and British occupation forces in 1941. Television interview.

Friday, 3 December 1999

Morning prayers at the University of Tehran – impressive. Afterwards to the Martyrs Cemetery.

Saturday, 4 December 1999

Media conference – reports about Holocaust revisionism are openly disseminated in Iranian society. I feel free to speak about the topic. This fundamentalist Iranian society celebrates me! Interesting reflections will no doubt be made on this whole matter in due course. Reactions to publicity: an Iranian who has spent over 20 years in Australia as a businessman has a sad story to tell – how his million-dollar business was ruined in Sydney. What was his business? Without going into details, it tried to capitalise on the forthcoming Sydney Olympic Games.

Sunday, 5 December 1999

Addresses to students at universities. Student: ‘What is the difference between Roger Garaudy and you?’. Töben: ‘Garaudy is a Moslem. I am not – yet!’. The report of one English language newspaper on the media conference is in Appendix 38.

Monday, 6 December 1999

Newspaper interviews. Visit to Mr Kazemi's family home. Kazemi works for the German section of the IRIB overseas service. He has been following the revisionist scene for over a year and reported regularly on the Zündel trial in Canada, as well as my own in Germany. He would be one of the most knowledgeable Iranian revisionists at present.

Another English-language newspaper report of today's date is in Appendix 39.

Tuesday, 7 December 1999

Final day – meeting with the president of the IRIB, Dr Ali Larijani. In the evening to Usol Al Deen College to meet with a wise educator and spiritual leader, Al-Sayed Murtada Al-Askary.

Wednesday, 8 December 1999

Early morning departure from Tehran Airport to Berlin via London. Question: 'Are you not afraid of re-entering Germany after what the government did to you there?'. Answer: 'Why should I be afraid? What can happen to me? I am not breaking the law during my stay in Germany. I have not been barred from re-entering Germany. My bail conditions imposed no such limitations on me'.

Chapter 19

Journey Home Via Berlin

Thursday, 9 December 1999

Meeting with Andreas Röhler who did so much to publicise my case in Germany.

On this day another article appeared in Tehran's *Kayhan International* with what proved to be, indeed, indeed prophetic words for Dr Joel Hayward! (See Appendix 40.)

Friday, 10 December 1999

Meet two ladies who are followers of Jan van Helsing's esoteric theorising about UFOs, the hollow earth theory etc. His latest book, *Die Akte* (The File), is a record of how state public prosecutor Hans-Heiko Klein attempted to index his previous books under Section 130. Why? Van Helsing mentions the words 'Jewish', 'Zionist' etc. and that is enough for him to be pursued.

Saturday, 11 December 1999

Invited to participate in a small group discussion on Germany's future. The former Red Army Faction terrorist and former friend of the current Bundeskanzler Schröder, Horst Mahler, is also present. All very interesting – because it confirms what judges and prosecutors have told me in private: there is a groundswell of discontent in Germany – more than just opportunistic discontent – especially among the professional classes who see excessive materialism eating away at German statehood.

Sunday, 12 December 1999

An afternoon Intercity train to Frankfurt. The 10.10 p.m. departure flight for Adelaide is delayed for five hours. I miss my Adelaide connection at Singapore. While waiting, an elderly German verbally abuses the captain who is explaining to the passengers what is being repaired on the plane's pressure-air speed measuring gauge. I interrupt the German's abuse by supporting the captain's stance. It is good of the captain to keep the passengers informed of what is happening – that old matter of keeping people informed, of having a free flow of information. Keeping them in the dark is a crime! But the German took some time to

calm down because he was grieving the loss of money – he needed to be in Sydney the next morning in order to clinch a deal.

Half-an-hour later, while I was doing my rounds of walking to keep my legs in shape, suddenly from behind a lady grabbed me by the left elbow and said, ‘Please come with me’. For a split second I felt numb and thought about all sorts of things. I noticed that she was a Lufthansa staff member. She then sidled up to me and took me into a room and said, ‘What you did there a little while ago, supporting the captain, was appreciated by us. It does not happen very often. In appreciation I have for you a bottle of wine’. I was relieved – and pleased.

Monday, 13 December 1999

Flying.

Tuesday, 14 December 1999

Arrive very early morning and spend the day at the Orchid Hotel, Singapore. Around 7 p.m. to the airport for departure for Adelaide.

Wednesday, 15 December 1999

HOME!

6.30 a.m.: Arrival at Adelaide Airport. Although I have only hand luggage, I am delayed because a customs officer wishes to be informed, in detail, about my time in Mannheim Prison.

7 a.m.: I exit customs and enter freedom – and in gratitude kiss the ground, and am moved to tears as I see the welcoming committee – Geoff, David, Werner, Theo and family. I also see Sherrill Nixon of AAP, Matthew Spencer of *The Australian* and photographer, Tony Lewis. Later that morning, Penelope DeBelle of *The Age* interviews me with photographer Bryan Charlton. Peter Krupka of *The Australian* follows up Matthew Spencer’s story. These interviews are for the Saturday editions of *The Age*, *The Sydney Morning Herald* and *The Australian*.

Thursday, 16 December 1999

Both Nixon’s and Spencer’s articles are published (Appendix 41), but the DeBelle and Krupka in-depth interviews do not appear – the imperative still stands: do not give Töben any oxygen of publicity. Or, what else is there to tell?

Wednesday 29 December 1999

Just as this account began with an extract from *The Wimmera Mail-Times*, it ends with an editorial (Appendix 42) which is telling in other respects as well.

END



Tehran, a beautifully clean city with a wonderful vista.



My first stop was a visit to the Ayatollah Khomeini Institute. This is where the 1978-79 Iranian revolution overthrowing the repressive and pro-Zionist regime of Shah Pahlavi was announced.



Students at the Ayatollah Khomeini Institute: more than one-half of Iran's university students are women - all highly intelligent.



With members of the Islamic Republic of Iran Broadcasting German department staff outside the conference centre.



After the press interview morning tea was shared with these journalists.



After addressing university students in Tehran.



A student presents me with a gift after my address.



Visiting a spiritual leader in his home.



The popular KaDeWe – Kaufhaus des Westens – in Berlin (West) two weeks prior to Christmas.



Brandenburg Tor.



Relaxing with thinkers.



Horst Mahler, once a Baader-Meinhof terrorist supporter and now a monarchical nationalist.



Arrival at Adelaide Airport.



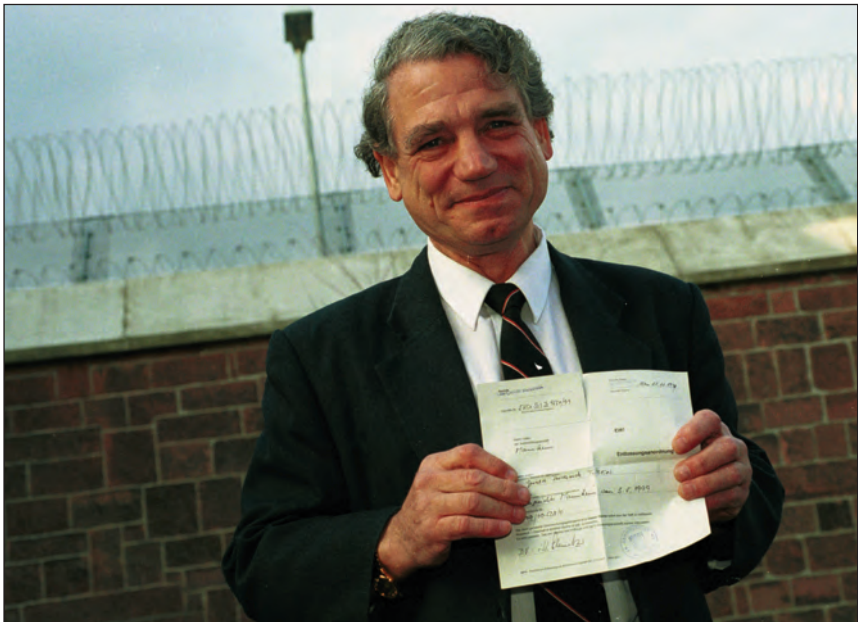
Symbolic gesture upon my return to Adelaide, 15 December 1999.



Tony Lewis captures the moment at 7 a.m. on Wednesday, 15 December 1999 when I am on my knees, in gratitude, at Adelaide Airport.



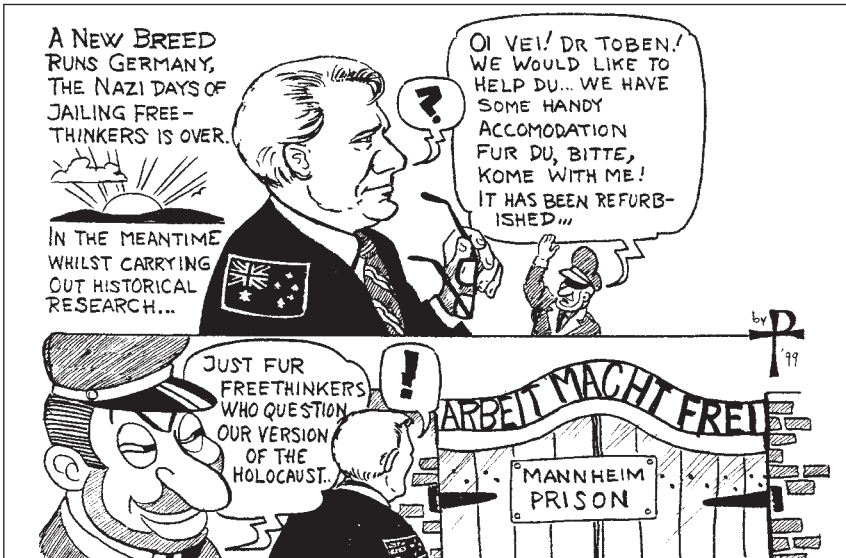
With journalist Penny Debele of The Age.



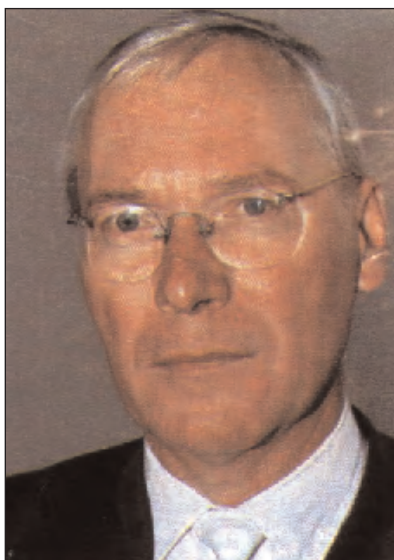
Fredrick Töben holding his release document outside the Mannheim Prison. (Courtesy Christian Jörgensen)



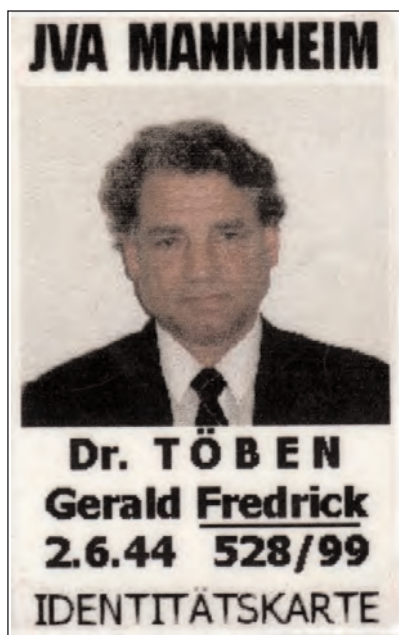
My prisoners' representative pass.



This cartoon was sent to me in a letter but not handed out. Why not? The message contained therein is defamatory of Mannheim Prison.



My lawyer, Ludwig Bock.



My prison ID card.

Justizvollzugsanstalt Mannheim

Laufzettel

Gültig nur in Verbindung mit der Identitätskarte

Datum: 09.06.99

Name:

D. Töben

von Zelle

134

nach

C-Bea

Uhrzeit:

13⁰⁰

Uhrzeit:

Grund:

Presst. Konsulat

Name des Beamten

Name des Beamten

This blue piece of paper guarantees a walkabout - this one permitted me to go to the visitors' barracks and meet Ernie Edwards of the Australian Embassy.

[illegible]

The 'infamous' Antrag. Nothing functions in prison without making a formal application to the authorities.

A

Begleitumschlag für abgehende Briefe
(Nr. 32 U/VollzO)

An das/die _____
Amts — Land — Oberlandesgericht — Staatsanwaltschaft* _____
zu Aktenzeichen _____
Inhalt: _____ Sendung(en) des/der Untersuchungsgefangenen _____

(Name, Vorname, Geburtstag)

an** _____ in _____
(Empfänger)

(Amts — Land — Oberlandesgericht — Staatsanwaltschaft)

1. Beförderung der Sendung(en) Nr. _____ wird genehmigt
2. Beförderung der Sendung(en) Nr. _____ ist mit
Beschuß v. _____ nicht genehmigt worden.
3. Geschäftsstelle zur Absendung der Sendung(en) Nr. _____
4. Umschlag zu den Verfahrensakten _____

(Tag) (Unterschrift)

(Amts — Land — Oberlandesgericht — Staatsanwaltschaft)

Geschäftsstelle
Zur Post gegeben am: _____

(Unterschrift)

* Nichtzugehendes streichen
** Bei mehreren Sendungen Empfänger auf der Rückseite angeben

VG 100; Begleitumschlag für abgehende Briefe VA Mannheim

Von Gefangenen auszufüllen

All my outgoing letters were placed in such an envelope. Before posting, the public prosecutor and the judges censored the mail.

INTERNA
INSASSENVERTRETUNG in der JUSTIZVOLLZUGSANSTALT MANNHEIM

Insassenvertretung **INTERNA**
Postfach 10 32 54 · D-68032 Mannheim

Anschrift:
Herzogenriedstraße 111
D-68169 Mannheim

Postanschrift:
Postfach 10 32 54
D-68032 Mannheim

Zeichen Zeile

Mannheim.den

I wrote my prisoners' representative grievances on such letterhead paper.

Die Chor-Sänger: vom Herzogenried.


Auch im Herbst leint mancher Singsen dazu
wird ein mancher auch Gezwungen.
manche Sengen auch im Chor das
Sonntags einmal in der Woche vor,
was nur ein Freiwilliger genießt der
hier so manche Sünde büßt.

Sitzt unser Chor im Großen Raum
und singt sich frei das ist ein Traum,
das Echo in der Kirche was wieder
Schallen läßt die Töne und Klänge die
einem Freude bringen könnte wäre
man nicht in diesem Haus, wie kommen
alle einmal raus, so Singen wir im frohen
Chor und warten auf den Tag an dem wir
nach Hause können und einem Mann wie
Kratzert Ernst einigen hauchten ein Paar Töne
hat entlocken können, was kein anderer
dermochte. Der hier im Kraß regierte oder sonst
noch hauchte, wir werden wenn wir dieses
Haus verlassen immer an ihn denken und
versuchen das Gelehrte zu verschicken.

H.H.

Oktober

1999



Der Chor Untersuchungs-
Gefangenen J.D.L.
Mannheim

Wir Gratulieren

Zuwerktagsternort

Klaus Jaccis

Wolfgang Klotz

Wolfgang Klotz

Wolfgang Klotz

Wolfgang Klotz

Wolfgang Klotz

Frederik Taban

Wolfgang Klotz

Wolfgang Klotz

Wolfgang Klotz

Wolfgang Klotz

Wolfgang Klotz

Kratzert Ernst

7. 10. 1999

I. Der Kratzert Ernst ist sehr brav;
er freut sich dass die man singt auch ganz gerat,
er freut sich auf ein and und malt,
hat nie von unserem Gesang die Zeichnung voll.

II. Der Kratzert Ernst ist ganz schön schön;
bei jedem Wetter ist er immer schön und schön,
wir bringen uns vor ihm ganz schön,
entzogen diesem diesem Fest und manchen Brief.

III. Dem Kratzert Ernst so lieb mit den Kindern im Chor,
leicht Ernst Kratzert mit Geist und famosen Humor,
ganz Stimme gibt diesem Chor seinen Klang,
zieht uns mit wie der Fuchs seinen Schwanz.

IV. Der Kratzert Ernst wird hier nicht Haus;
bald geht er heim und ist ganz lieb zu seiner Frau,
wir bleiben hier und sind die Star,
wie schön es heute mit dem Kratzert Ernst hier war.

V. Der Kratzert Ernst wird ganz schön schön,
dem sein Gesang gibt uns immer unser Laut
Der Kratzert Ernst wird ganz schön schön,
in einer Sprache wo er sich mit uns nur nicht.

Refrein: — — —

7. 10. 1999

The card the choir members signed for choirmaster Kratzert's birthday.

SAMIZDAT L'AUTRE HISTOIRE

Avril 1999 — Lettre privée, strictement réservée à son destinataire. Toute diffusion ou toute interception constituerait une infraction à l'article 226-15 du nouveau code pénal qui punit ce délit d'un an de prison et de 300 000 francs d'amende.
Rédigée par un ami d'André Chélin et de la revue *L'autre histoire*.

Frederick Toben arrêté à Mannheim : le procureur Klein est devenu fou !



Le numéro 13 de la revue *L'autre histoire* est fin prêt. Les numéros 14 et 15 sont en cours d'achèvement.

Le pouvoir a cru un moment qu'en interdisant, de manière illégale, le recours au tarif publicitaire, ils allaient réduire la revue au silence. Ils pensaient obtenir ainsi un résultat que par deux fois la justice avait refusé de leur accorder. C'est vrai que les lobbies ont mis l'équipe en difficulté, mais elle va bientôt rebondir et faire plus de mal au système que jamais.

Au mépris de tous les usages, le 8 avril dernier, l'historien australien Frederick Toben a été arrêté, au cours d'une conversation privée, dans le bureau de Hans-Heiko Klein, procureur fédéral à Mannheim, en Allemagne.

Le chercheur australien Frederick Toben vient régulièrement en Europe rencontrer les personnes qui comptent dans la science holocaustique. Cette fois, après un long périple qui l'a conduit en Pologne et en France, il s'est rendu en Allemagne parler avec le plus féroce des inquisiteurs anti-révisionnistes, le redoutable Hans-Heiko Klein, surnommé par ses amis *et loco*, le fou.

Souhaitez-moi bonne chance !

En quittant l'Europe de l'est, Frederick Toben avait envoyé le message suivant aux visiteurs de son site internet : « Souhaitez-moi bonne chance ! ». Il savait qu'il risquait gros en venant taquiner le loup dans sa tanière. Quinze jours plus tard, cette sombre prédiction se confirmait et l'historien était jeté en prison. Selon les analyses des experts en démonologie germanique, le voyageur australien risque de moisir au moins trois à cinq mois en prison dans l'attente d'un jugement. Puis,

selon la bonne volonté des juges, une caution de l'ordre de 600 000 F sera fixée, de sorte qu'il ne soit pas en mesure de la payer. L'objectif est de faire rester Toben en prison le plus longtemps possible afin de le briser et de faire peur aux autres.

Diffamer les morts

Contrairement à une légende complaisamment répandue en France, il n'existe pas de loi spécifiquement anti-révisionniste en Allemagne. Ils n'en ont pas besoin. Ils disposent de la législation interdisant de porter atteinte à l'honneur des morts. Au titre de cette loi, Toben risque une peine de cinq années de prison.

Au cours d'un entretien avec la journaliste australienne Penelope Dehelle, Toben a précisé en 1996 sa pensée : « Je ne conteste pas le fait quelque chose de terrible a bien eu lieu. Nous examinons tout simplement les affirmations selon lesquelles les Allemands ont systématiquement tué des gens, spécialement des Juifs, dans des chambres à gaz homicides. »

Un ami de Schindler

En Australie, David Brockschmidt qui dirige l'Adelaide Institute, avec Frederick Toben, nous a dit : « Nous ne sommes pas ces neo-queux chose que des organisations radicales de la communauté juive nous accusent d'être. Nous nous efforçons de faire le tri entre les faits historiques et l'histoire issue de la propagande de guerre. »

Durant la guerre, le grand-père de Brockschmidt avait établi les faux papiers qui avaient permis à 1200 Juifs de voyager de Pologne vers

Lusine tchèque du fameux Oskar Schindler. Selon son petit-fils, Toben est un homme courageux, un esprit libre et un penseur indépendant, qui cherche la vérité par ses propres moyens.

Des appels de détresse

Évidemment, tout le monde ne partage pas le point de vue de Brockschmidt. Jeremy Jones, le responsable d'un des lobbies sionistes les plus actifs d'Australie, a Toben dans son collimateur depuis 1996 quand son site internet a commencé à diffuser une version des événements de la Seconde Guerre mondiale qui ne correspond pas à la vision qu'en ont les responsables juifs du continent austral.

Encouragé par de nombreux appels téléphoniques qui seraient ceux de survivants de l'Holocauste et de leurs enfants, ayant été bouleversés par le contenu du site de Frederick Toben, Jeremy Jones a porté plainte à de nombreuses reprises pour incitation à la haine raciale devant la commission *ad hoc* australienne. Alertés par leurs coreligionnaires de Sydney, le centre Simon Wiesenthal de Los Angeles a lui aussi lancé une investigation. Des arguments tout frais pour ces incessantes campagnes de financement auprès des juifs crédules de Californie.

Jeremy Jones n'hésite pas à déclarer : « Toben est un de ces Australiens qui cherchent à blesser, offenser, intimider ou à rabaisser les Juifs d'Australie au moyen de la négation de l'Holocauste. Lui et ses collègues ne méritent que le mépris de tous les Australiens qui pensent bien. »

Lettre personnelle. À ne pas communiquer à des tiers.

The French support is most appreciated. The item was sent to me - it passed the censor's watchful eyes.

Landgericht M a n n h e i m

Mannheim, den 04.10.1999

- Strafkammer 5 -

(~~XXXXXXXXXXXXXXX~~)

(~~Jugendkammer~~)

(~~Schlichtung~~)

In der Strafsache

g e g e n

Dr. Gerald Fredrick Toben

.....

.....
wegen Verd. d. Volksverhetzung

Aktenzeichen:

5 Kls 503 Js 9551/99

Hoff

Die Kammer ist in der am

Montag, den 08. November 1999 u. ff. Tage

.....

beginnenden Hauptverhandlung

wie folgt besetzt:

VRLG Kern

Vorsitzender:

Beisitzende

RLG Schmetzer

Richter:

.....

Ehrenamtliche

Christa Ehmann

Richter:

Ronny Kriek

.....

Der Vorsitzende:

Kern

Vors.Richter am LG

Beglaubigt:

Gerberding
(Gerberding) JAng



The official public notice of my trial.

<p>2 HL 411/199</p> <p>Geschäfts-Nr. der Hinterlegungsstelle</p>	
<p>Amtsgericht</p> <p>— Hinterlegungsstelle —</p> <p>68149 Mannheim</p>	
<p>Antrag auf Annahme von Geldhinterlegungen</p>	
<p>1.</p> <p>a) Hinterleger</p> <p>b) Vertreter des Hinterlegers (wenn dieser den Antrag stellt)</p>	<p>Name, Vorname, Beruf, Straße, Hausnummer, PLZ, Ort</p> <p>a) Rössler, Eric Berndtstr. 72, 68149 Mannheim</p> <p>b)</p>
<p>2.</p> <p>Hinterlegter Betrag</p> <p>Nur gesetzliche oder gesetzlich zugelassene Zahlungsmittel</p>	<p>DM 6.000,-</p> <p>in Buchstaben DM Sechstausend</p>
<p>3.</p> <p>Hinterlegungsgrund</p> <p>a) Angaben zur Rechtfertigung der Hinterlegung</p> <p>Wenn die Sache, in der hinterlegt wird, bei einem Gericht (Behörde) anhängig ist, Bezeichnung dieser Sache, des Gerichts (Behörde) und der Geschäftsnummer</p> <p>b) Bezeichnung der dem Antrag beiliegenden Schriftstücke</p>	<p>Sicherheitsleistung (Kaution) zur Abwendung der Untersuchungshaft in der Strafsache</p> <p>gegen: G. Berndt Friedr. 72b</p> <p>AZ. der Staatsanwaltschaft Mannheim: 52 J 3039/52</p> <p>gemäß Beschluss des Landgerichts Mannheim</p> <p>vom: 15.11.99 AZ.: 5 VL 503 J 955/152</p> <p>- Beschluss lag vor -</p>
<p>4.</p> <p>Empfangsberechtigte</p> <p>die für den hinterlegten Betrag in Betracht kommen</p>	<p>Name, Vorname, Beruf, Straße, Hausnummer, PLZ, Ort (wenn bekannt, Bank- oder Postgirokonto angeben)</p> <p>a) Hinterleger</p> <p>b) Justizfiskus Baden-Württemberg</p>

HS 1 Antrag auf Annahme von Geldhinterlegungen (§§ 81f AVHOJ) VB 2.94

Fortsetzung des Antrags auf der Rückseite

Front of the proof of bail payment made by Eric Rössler on behalf of supporters who overnight collected the required DM6000.

Fortsetzung des Antrages der Vorderseite:

5. Bei Hinterlegung zur Befreiung des Schuldners von seiner Verbindlichkeit

a) Warum kann der Schuldner seine Verbindlichkeit nicht oder nicht mit Sicherheit erfüllen?

b) Gegenleistung, von der das Recht des Gläubigers (Nr. 4) zum Empfang des hinterlegten Betrages abhängig gemacht wird.

c) Wird auf das Recht der Rücknahme verzichtet?

Ort, Datum

Mannheim, den 11.11.99

☒ ANLAGE
nein

☐ ja, Blatt

Annahmeanordnung

1. Der umseits unter Nr. 2 genannte Betrag ist anzunehmen

☒ als neue Masse

☐ zu der vorhandenen Masse unter GHB-Nr.

Der Antragsteller

bis

sofort

☒ wurde aufgefordert, den Betrag einzuzahlen

☐ hat den Betrag bereits eingezahlt. Dort verbucht unter

Wird in dieser Frist nicht gezahlt, ist die Annahmeanordnung an die Hinterlegungsstelle zurückzugeben.

2. Nachricht an
mit Vordruck HS 5

☐ Antragsteller

☐ Vertreter

3. An die ~~Landesoberkasse~~ Landesoberkasse KA
— über die Gerichtszahlstelle hier —

Ort, Datum

Mannheim, den 11.11.99

Rechtspfleger

Hinterlegungsbescheinigung

Bei Annahme durch:

☒ Heute ☐ Am

wurde der umseits unter Nr. 2 genannte Betrag eingezahlt.

Gebucht: EL-Nr. 8441/1999

Gerichtszahl-
stelle

Gerichtszahlstelle Mannheim für die Gerichtskasse



Ort, Datum
11. NOV. 1999

Zahlstellenverwalter

Gerichtskasse

Gebucht: MANNHEIM

(Dienststempel)

EGH-Nr.

GHB-Nr.

Ort, Datum

Kassenleiter-Kassier

Buchhalter

NICHT VOM ANTRAGSTELLER AUSZUFÜLLEN

Back of the proof of bail payment.

Behörde
Landgericht Mannheim

PLZ, Ort, Datum

, den 11.11.1999

Geschäfts-Nr.: FK 65 503 Js 9851/99
Bitte bei allen Schreiben angeben!

Anschrift, Fernruf

Herrn Leiter
der Justizvollzugsanstalt

Mannheim

Eilt!

Entlassungsanordnung

Strafsache gegen

Vor- und Zuname, Geburtsort und -datum

Dr. Gerald Friedrich TOBEN

Haftbefehl des

Bezeichnung des Gerichts, Datum des Haftbefehls und Geschäfts-Nr.

Amtsgerichts Mannheim vom 3.5.1999

Gefangenenbuch-Nr.

1999/100528/0

Der oben genannte Untersuchungsgefangene ist in **dieser Sache** sofort aus der Haft zu entlassen.
Anschluß- / Überhaft in anderer Sache ist ggf. zu beachten.

Es wird gebeten, Tag und Stunde des Vollzugs und die Entlassungsanschrift hierher mitzuteilen.

D.V.: i.V. Klemm



StP 6 Ersuchen um Entlassung aus der Untersuchungshaft (Nr. 17 UVollzO) - JVHm 6.91

A most treasured piece of paper - my release is guaranteed by this official court order.

Jugendvollzugsanstalt
Mannheim
 Buchnummer: **1999/00528/0**
 Einweisungstabelle — Geschätznummer
LG Mannheim 5 Kls 503 Js 9551/99

Tag
11.11.1999

Entlassungsschein

Familienname (ggf. auch Geburtsname) — Vornamen
T O E B E N Dr., Gerald Frederick

Geburtsdag — Geburtsort — Kreis
02.06.1944 Jadeberg

Bev.
Erzieher

Wohnort/letzter Aufenthaltsort
23 Caloroga Street, Adelaide

Helfer vor der Entlassung (z. B. Sozialhilfe, Aufnahme des Haftbelegs) Personalausweis vorhanden (ja/nein)
08.04.1999 — 11.11.1999 Haftbefehl außer Vollzug

Auftrag und Bedingungen (ggf. Name und Anschrift des Bewährungshelfers)
 Teilnahme an berufsständischen Maßnahmen während der Haft (Art und Dauer)

1. Entlassen nach (Ort, Straße):
 2. Unterkunft — nach seiner Angabe — durch Vermittlung der Anstalt — bei:
 3. Arbeit — angebahnt — vorhanden — nach seiner Angabe — durch Vermittlung der Anstalt — bei:
 4. Eigene Kleidung a) Umfang: **ausreichend**
 b) Zustand: **gut**
 5. Bei der Entlassung sind folgende Bekleidungsstücke gegeben worden:
 6. — Gutschein für — Fahrkarte nach — wurde — nicht — ausgehändigt.
 7. Bei der Entlassung erhalten:
 a) Vorhandenes Guthaben **114,36** DM
 davon Überbrückungsgeld bzw. als solches zu behandeln (besonderer Pfändungsschutz: vgl. § 51 Abs. 4 und 5 StVollzG) DM
 b) Beihilfe zu den Reisekosten (besonderer Pfändungsschutz: vgl. § 75 Abs. 3 Satz 1 StVollzG) DM
 c) Überbrückungsbeihilfe (besonderer Pfändungsschutz: vgl. § 75 Abs. 3 Satz 2 StVollzG) DM
 Summe DM
 Abzüge für Fahrkarte/Kleidung DM
 Summe DM
 Davon überwiesen an DM
 in bar wurden ausgezahlt DM

Sorgfältig aufbewahren
 Diese Vorsprache bei Fürsorgestellen und Arbeitsstellen ohne diesen Schein ist zwecklos.

Nachträgliche Fürsorgemaßnahmen und Zuwendungen bitte auf der Rückseite vermerken

VG 44 Entlassungsschein Nr. 54 VGO (gültig 11/92) VM

Der Anstaltsleiter
 (Unterschrift, Amtsbezeichnung)



Fredrick Töben peering out from Mannheim Prison's reception centre on 11 November 1999.



Andrew Gray, Fredrick Töben, Arthur Butz and Jürgen Graf at the Adelaide Institute's international symposium, September 1998.

Afterwords



What is hateful and what is saintly

Freedom of speech has been a truism since at least the Age of Enlightenment. Even before, as early as 1644, John Milton wrote, ‘Give me the liberty to know, to utter and to argue freely according to conscience above all other liberties’.

In our time, this is what Dr Fredrick Töben has asked. He is part of an unbroken tradition of philosophers, seekers and dissenters, from Voltaire to Thoreau, who have been willing to endure imprisonment if necessary, to stand for the liberty of conscience which was the aspiration of the West until the rise of modern totalitarianism, and that most peculiar of all the tyrannies of modern ideology, the tyranny of Jewish supremacy.

Simply to connect the word Jewish to the word supremacy is to immediately invoke a firestorm of malediction and the ritual curses of the misnamed ‘human rights’ organisations. These pressure groups seek to silence those who have the courage to question every sacred cow and holy writ, not just ‘white supremacy’ or the fundamentalism of the Church, but the all-encompassing authoritarianism that emanates from Judaic supremacist ideology, as expressed in the *Talmud* and *Kabbalah*, the sacred books of the religion of Judaism.

When we are puzzled by an especially perverse dictum of the mandarins of media and government, in their role of arbiters of what is hateful and what is saintly, when we are told, for example, that it was morally correct to sentence Töben to imprisonment because he supposedly incited ‘racial hatred’ against Jewish persons – while the routine incitement of racial hatred against Germans under the guise of ‘teaching the lessons of the Holocaust’ is commended and praised – we are confronting, at the radix of this double standard, Talmudic praxis.

We cannot fully account for the case of Fredrick Töben without factoring in the doctrine of Judaism concerning Jews and Gentiles. Without considering this element we are left with a seemingly indecipherable riddle: whereas giving offence to Germans is an integral part of what it means to be a human rights campaigner, giving offence to Jewish persons is judged to be reprehensible profanation and virulent hatred, requiring the imprisonment of those who would dare to give the ‘offence’.

This Wonderland logic cannot be understood without understanding the *Talmud*. The renowned codifier of halakha (the Jewish religious law based on the *Talmud*) was the medieval rabbi, Moses Maimonides. Maimonides is considered the greatest Talmudic authority and philosopher in Jewish history. In the Mishnah Torah, Hilchot Rotze'ach 2:11, Rabbi Maimonides decreed:

A Jew who killed a righteous gentile shall not be executed in a court of law. It is written, 'If a man shall act intentional against his fellow ...'. But a gentile is not considered a fellow. Even more so, a Jew is not executed for killing an unrighteous Gentile.

The usual response of the Jewish establishment to the preceding citation of this racist halakhic ruling, is to deny its existence, or claim that it was 'fabricated by anti-Semites'. But the passage has been cited accurately from the Mishnah Torah. It embodies the Talmudic attitude toward Gentiles.

Rabbi Shimon Ben Yohai, the revered Kabbalist whose grave in the Israeli state is a site of national pilgrimage, decrees in Mechilta, Beshalach 2, 'Even the best of the Gentiles should all be killed'.¹

Fredrick Töben's human rights can be derogated in 'democratic' Australia and he can be thrown into the dungeons of 'democratic' Germany with impunity, because both Germany and Australia today do the bidding of the Jewish supremacists. The root of Jewish supremacy is found in the *Talmud*. The *Talmud* defines all who are not Jews as non-human and specifically dehumanises Gentiles: 'When a Jew murders a Gentile, there will be no death penalty. What a Jew steals from a Gentile he may keep' (Sanhedrin 57a); 'The Gentiles are outside the protection of the law and God' (Baba Kamma 37b); and 'All Gentile children are animals' (Yebamoth 98a).

There is much more unsavoury material in this vein that can be cited from the farrago that is the *Talmud*. The preceding should suffice to make the point that freedom of speech is not an issue for Töben's inquisitors because the ultimate source of their rulings against him are the binding Talmudic decrees of the religion of Judaism. By this criterion, Töben, as an 'unrighteous Gentile' who has offended the holy people, is not only outside the protection of the law, even his murder would not be considered a crime, according to the *Talmud*.

One does not find a special class of holy people in Milton, Voltaire, Thomas Jefferson, John Stuart Mill, Henry David Thoreau and the other intellectual fathers of our Anglo-Saxon and Celtic Western civilisation.

Such a notion of religiously sanctioned supremacy was alien and abhorrent to them. It is one of the ironies of our age that those who cry the loudest about racism are often themselves partisans of the fanatical racism of the Jewish religion.

The governments of Germany and Australia feel free to trample Töben underfoot because their Jewish overseers demand that they suspend the

civilisation of the West and supplant it with the laws and standards of Judaism.

While it is certainly true that many Jewish persons have no direct knowledge of the *Talmud* and may even be agnostics or atheists, it is equally true that after 2000 years of Talmudic teaching, Jewish culture is imbued with a tendency toward bureaucracy, thought control and demands for special privileges and immunities, all of which are inherently Talmudic. Moreover, even for Jewish agnostics and atheists the *Talmud* remains a revered totem of tribal chauvinism. For example, the chairman of the USA Federal Reserve Bank, Alan Greenspan, who is an atheist, swore his first oath of government office upon a copy of the *Talmud*.²

Most of the citizens of the West would never tolerate the imprisonment of someone who denied the resurrection of Christ or the Virgin Birth. Christianity is no longer perceived as a creed that requires the enforcement of belief by a jailer or a court. Yet these same tolerationists are more than willing to sit passively on their backsides – indeed, even to applaud – while Töben is entombed in a German dungeon for having denied the miracle stories of the state religion of holocaustianity.

The mentality that condones Töben's ordeal is quintessentially Talmudic. It is a betrayal of Western civilisation and represents a turn backwards, toward the fanaticism and superstition of supremacist ideology. We do no favours to Jews when, out of cowardice or conformity, we permit racism and supremacy to operate simply because, in this case, it happens to be Jewish. Anyone with a genuine regard for Jewish persons will speak the truth to them. Jews, like Germans, may be 'offended' in the process. So what? A desire to be immune from criticism and offence is a pretension of aristocracy and leads to exclusivity and paranoia.

In the 21st century it is not too much to expect that what John Milton demanded in 1644 finally comes to pass, and that intractable dissenters such as Fredrick Töben – those 'unreasonable men' upon whom, George Bernard Shaw said, all progress depends – may at last have the liberty 'to argue freely according to conscience' for the benefit of all humanity.

Michael A. Hoffman II

Coeur d'Alene, Idaho, USA

5 December 2000

* * *

A big hammer for such a little nut

Terry Lane

The human rights and equal opportunities commissioner has ordered an Adelaide man, Dr Fredrick Toben, to change the contents of his website, or else.

Dr Toben is sceptical about the use of gas chambers by Nazis for the mass extermination of Jews. He says that it didn't happen, or is grossly exaggerated. And if that is what he sincerely believes, as offensive as some people may find it, how can he be forced to pretend that he doesn't believe it?

Are we to take it that the human rights commissioner is going to order every outspoken person who offends some group or other to desist and apologise? Will Philip Ruddock be forced to declare that Aborigines did invent the wheel? Or will Bill Hayden be compelled to retract his assertion that some Aboriginal children were better off separated from their parents?

Toben is saying on his website that he doesn't believe that the Nazis used gas chambers to murder Jews. He is making a claim of fact that can be proven or disproved by evidence. It does not need to be censored in advance of the argument.

However, we know all that. Some of us believe in the principle of free speech, even though it means that we must from time to time defend the rights of individuals whose speech is morally repulsive or even fantastic and mendacious. And some of us want to prohibit speech that offends or hurts, on pain of penalty for the persistent speaker.

As one who believes in the right of the citizen to be wrong and offensive, I am interested to know how the speech prohibitionists intend to stop the mouths of those they don't like. Can it be done in a free society? To what low level of thought control are we prepared to go?

In totalitarian nations where total control on ideas has been tried they have come up with novel mechanisms. In the old Soviet Union, you had to get a government licence to own a duplicating machine. But neither the Soviets nor the Chinese thought to impose proper controls on the fax, which led to things getting out of hand in the late 1980s.

Now we have the Internet, and Dr Toben's Adelaide Institute website appears to be located on an American server. The human rights commissioner will get short shrift if she appeals to the American administration to close down a website. They don't do that sort of thing in the USA because they believe that the good order of society is not threatened by a few people who choose to hold and disseminate improper opinions.

But suppose that the commissioner, Ms McEvoy, could persuade the Americans to revoke the first amendment to their constitution, she would not be able to leave it there. She would have to effect a total ban on Dr Toben speaking in public, or even having private conversations. He would have to be a banned person in the old South African sense of the term. His mail would have to be censored, his telephone cut off, his computer and fax confiscated and all his friends, who might republish his ideas, locked up in solitary. Anyone holding similar opinions would have to be banned. Has she thought this thing through?

Some zealots who believe in free speech might think that, in the service of their convictions, they should re-publish the Toben website, not because we agree with it but because of the principle at stake.

German-born Dr Toben may be trying to clear his people's name. If a Japanese-Australian were to publish a revisionist history of WWII in which the Japanese Imperial Army is a bunch of softies, totally committed to prison reform, would the human rights commissioner ban it because the RSL petitioned her to? I think not.

If Toben is telling the truth, nothing will stop it. If he is a malicious fantasist, then he will be ignored. We should test his assertions, not silence them.

This article was first published in *The Sunday Age*, 14.10.2000.

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Poor Judgement

Since I am an American, and a libertarian, I take a rather strong position in the belief in the freedom of people to express their opinions, including and especially opinions not shared by the majority; in fact, the First Amendment of the United States Constitution was specifically written not for people with whom we agree and like; it was written for people whom we most adamantly disagree with and dislike.

Holocaust denial/revisionism fits this description and thus free speech applies more to it than to less controversial issues. If we are confident in our belief in the Holocaust (or anything for that matter), then we do not need government to protect us from those who would challenge our ideas. I would go further: those who do call upon governments to enforce restriction of speech through violence or the threat of violence, most likely lack confidence in their beliefs (or else why call on a higher power – in this case a bigger gun – to stop those who challenge your beliefs). In my opinion it is an act of cowardice to call forth government to silence those whose opinions you do not like. I thank my lucky stars every morning that I live in a country in which I can have such an opinion.

I met Fredrick Töben in person. He came to my office one day and I found him to be a most pleasant and thoughtful man. While I do not know him well enough to speak with confidence about his deepest held beliefs and convictions, I found no reason to believe that he intends to stir up hate or trouble among peoples in America, Europe, Australia, New Zealand or anywhere else. While I do not agree with his opinions on the Holocaust, and have described in great detail what I think is wrong with the arguments of the Holocaust deniers/revisionists in my book *Denying History*, I believe even stronger that Fredrick Töben, and anyone else, should be allowed the freedom to challenge any and all aspects of that history, or any other history.

The worst thing Töben has done is to show poor judgement in entering Germany, knowing what their laws say about such matters, and knowingly proffering his views on the Holocaust. His subsequent imprisonment, deplorable as it was, could have come as no surprise to him, or anyone else in the revisionist movement. If it is his goal to overturn such laws through civil disobedience, then I wish him the best because all such laws should be overturned. However, I seriously doubt that an outsider can enter a foreign country with realistic expectations of changing the law. Such change usually comes from the inside.

Dr Michael Shermer

Altadena, California, USA

25 September 2000

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Prozeß gegen Dr. Fredrick Töben

Am 8. und 10. November 1999 fand vor dem Landgericht Mannheim der Prozeß gegen den Direktor des Adelaide Instituts, Dr. Fredrick Töben, statt (Aktenzeichen: 5 Kls 503 Js 9551/99, Besetzung des Gerichtes: Vorsitzender Richter am LG Kern, Richter am LG Schmetzer, als Schöffen Christa Ehmann, Ronny Kriek, Staatsanwalt: Hans-Heiko Klein). Die Anklage lautete auf Volksverhetzung, Verunglimpfung des Andenkens Verstorbener und Beleidigung. In dem Haftbefehl vom 9. April 1999 (Geschäftsnummer: 42 Gs 830/99) heißt es u.a. Töben habe 'aufgrund mehrerer selbständiger Willensentschliefungen jeweils aufgrund einheitlichen Willensentschlusses seit 1996, so unter anderem zuletzt in den Monaten Januar bis April diesen Jahres.

von Adelaide/Australien aus u.a. monatlich die von ihm verantwortlich verfaßten Adelaide Institut/Newsletters, ... per Post u.a. an Empfänger im Gebiet der Bundesrepublik Deutschland versandt und auch - inhaltsgleich - per Internet weltweit verbreitet.

In diesen Rundbriefen behaupte und führe der Beschuldigte häufig unter Verwendung angeblicher Zitate, sowie unter Hinweisen auf u.a. im Internet abrufbare 'weiterführende' Literatur - jeweils bewußt der historischen Wahrheit zuwider, unter zumindest teilweiser Identifizierung mit den nazistischen Verfolgungsmaßnahmen, in pseudowissenschaftlicher Art, getragen von den Tendenzen, den Nationalsozialismus von dem Makel des Judenmordes zu entlasten, gesteigert und intensiv auf die Sinne und Leidenschaften der Leser einzuwirken, unter Leugnung des von den nationalsozialistischen Machthabern geplanten Vernichtungschicksals der Juden, der Leugnung der Existenz von Gaskammern zur Massentötung von Juden, unter der Verunglimpfung der Überlebenden des Völkermordes und des Andenkens der während der Massenvernichtung ermordeten Juden, unter der Behauptung, die Massenvernichtung stelle eine Erfindung der

Juden dar und diene der Unterdrückung des deutschen Volkes, u.a. folgendes aus, so beispielsweise in den am 08.04.1999 aus dem Internet abgerufenen 'Vierteljahresheften' ...

Die Staatsanwaltschaft führte als belastendes Material eine Reihe von Texten aus dem Internet (homepage <http://www.adam.com.au/fredadin/adins.html>) an. Außerdem wurden Töben Schriften zur Last gelegt, die er brieflich an Empfänger in Deutschland gesandt hatte, darunter ein Brief an eine deutsche Amtsrichterin. Weil er darin von der Verbreitung 'übelster Lügen' sprach, sah das Gericht den Tatbestand der Volksverhetzung als gegeben an. Seine Texte im Internet wurden hingegen vom Gericht als Beleidigung gewertet, weil sie im Internet nicht gezielt an bestimmte Nutzer gerichtet gewesen seien.

Dazu ist festzustellen, daß der Brief an die Richterin nicht öffentlich ist. Im Übrigen hat es zu Kriegsgeschehen immer wieder Berichte gegeben, zu denen der Ausdruck Verbreitung 'übelster Lügen' noch eine Untertreibung darstellen würde. So hatte es im ersten Weltkrieg Meldungen der Alliierten gegeben, die Verwertung von Kriegstoten beim deutschen Feinde betrafen: Am 16. April 1917 schrieb die Times, daß der US-Konsul nach dem Verlassen Deutschlands in der Schweiz berichtet hatte, daß die Deutschen aus den Körpern ihrer Kriegstoten Glycerin destillieren. Am 17. April 1917 gab es dann einen langen und detaillierten Bericht aus Leyden in Belgien über eine Deutsche Abfallverwertungsgesellschaft in der Nähe von Koblenz, wo Zugladungen entkleideter Leichen deutscher Soldaten in Bündeln angeliefert worden seien und gekocht wurden um Stearin und raffiniertes Öl zu produzieren. Am 18. April folgte der Abdruck eines Briefes von einem Mr. E. Bunbury mit dem Vorschlag, die Geschichte in neutralen Ländern bekannt zu machen, zum Beispiel für Mohammedaner und Hindus. Etwa 1923 schließlich sind diese Greuelmeldungen über den Kriegsverlierer als Propagandalügen aus Kriegszeiten entlarvt worden. Diese Meldungen als die Verbreitung 'übelster Lügen' zu bezeichnen, wenn sie heute noch verbreitet würden, wäre nach landläufigem Wortgebrauch wohl eine noch zu schwache Formulierung. Das Gericht hätte sich angesichts dieser kriegsüblichen Qualität von Propagandalügen also mit den Aussagen befassen müssen, auf die Töben sich bezog, ehe es ihn der Volksverhetzung schuldig befand. Daß es das nicht getan hat, zeigt, daß es für Deutsche nach dem zweiten Weltkrieg und seit Verabschiedung der Neufassung des §130 StGB kein Recht gibt, die zum zweiten Weltkrieg berichteten Greueltaten daraufhin zu untersuchen, ob sie ebenso erfunden sein könnten, wie die angebliche Verwertung von Kriegstoten im ersten Weltkrieg.

Entscheidend für die Anklage war, daß Töbens Aussagen nach Meinung des Gerichtes Verbrechen der Nationalsozialisten in Frage stellten oder leugneten. Der Prozeß fußte also auf Blockadegesetzen, die eine unbestimmte Version der Geschichtsschreibung über die

nationalsozialistischen Verbrechen zu einer endgültigen Wahrheit erklären, die nicht in Frage gestellt werden darf. Sie ist damit de facto das Staatsdogma der Bundesrepublik. Unbestimmt ist das Staatsdogma, weil es schon in dem Teil der Literatur, der nicht verboten ist, so viele Widersprüche in Berichten über Verbrechen der Nationalsozialisten gibt, daß auch der staatsgläubigste Bürger keine Chance hat, herauszufinden, was er glauben muß. Wer darüberhinaus die auch heute noch jederzeit nachprüfbare Indizienlage kennt, deren schriftliche und mündliche Wiedergabe jedoch in Deutschland verboten ist, der wird sich verduzt die Augen reiben und sich fragen, ob die Neuauflage deutscher Gesinnungsjustiz nur ein Albtraum ist.

Der Prozeß kann als dritter in einer Reihe von besonderen Prozessen des Mannheimer Gerichts aufgefaßt werden, die mit der Verurteilung Deckerts, der Abschiebung des Richters Orlet und der Verurteilung des Verteidigers Bock aus dem Deckert Prozeß nun einen weiteren Höhepunkt ideologisch orientierter Schöpfung neuen Rechts erreicht hat.

In den vorangegangenen Prozessen war es ebenfalls um Volksverhetzung gegangen. Die Öffentlichkeit hatte großen Anlaß, aufzuhorchen, als die Aussage in der Urteilschrift gegen Deckert, in der dem Angeklagten attestiert wurde, er sei eine starke Persönlichkeit, von den Hintergrundmächten zu einem Politikum hochgespielt wurde. Sie hatte das Mißfallen der Tugendwächter erregt, die wohl davon ausgehen, daß jemand, der am Holocaust zweifelt, keinerlei positive Charaktereigenschaften haben kann. Der politisch unerwünschte Satz in der Urteilsbegründung hatte zur Dispensierung des Richters Orlet geführt. Damit ist für alle, die nur etwas mitdenken können, offenkundig geworden, daß es in Deutschland keine Unabhängigkeit der Richterschaft gibt. Bald danach ist der damalige Verteidiger Deckerts, Rechtsanwalt Bock, wegen eines Antrages, den er in seiner Eigenschaft als Verteidiger gestellt hatte, wegen Volksverhetzung verurteilt worden. Somit ist auch die Unabhängigkeit der Anwaltschaft in den Sonderprozessen der Bundesrepublik abgeschafft worden.

Im Prozeß gegen Töben begann die Schöpfung neuen Rechts schon mit der Zulassung der Anklageschrift, die dem Angeklagten u.a. Taten vorwirft, die er in Australien begangen hat und die nach australischem Recht straffrei sind. Seine Internettexpte sind in Deutschland nur zugänglich, wenn der Leser sie sich aktiv aus dem Internet herunterlädt. Dem Anbieter im Ausland daraus einen Vorwurf zu machen, kommt der Maßnahme eines islamischen Gerichts gegen einen amerikanischen Whiskeyfabrikanten gleich, der ein islamisches Land besucht und dort ins Gefängnis muß, weil er in den USA Whiskey verkauft hat, der in das islamische Land importiert wurde und gläubige Muslims zur islaminkriminierten Sünde des Alkoholtrinkens verleitet hat. Diese neue Rechtspraxis geht nicht vom Gesetzgeber sondern vom Landgericht Mannheim aus. Ob sie verfassungswidrig ist, wurde

bisher nicht überprüft. Gleichwohl erlangen die Urteile des Landgerichts, schon bald nachdem sie ergangen sind, Rechtskraft.

Motor der Recht schaffenden Innovationstätigkeit deutscher Justiz ist Staatsanwalt Hans-Heiko Klein, der in allen drei Prozessen die Anklage vertrat. Klein hat damit de facto in wichtigen Fragen die Rolle des Parlaments übernommen, das allein Recht schaffen darf, indem es Gesetze formuliert und verabschiedet.

Töben hatte Klein im Frühjahr 1999 aufgesucht, um mit ihm über den Holocaust zu diskutieren. Zuvor hatte er ihn mehrfach angeschrieben, um zu erkunden, ob er mit seiner Bitte um ein Gespräch über dieses Thema deutsches Recht verletze. Weil er keine Antwort erhalten hatte, war Töben davon ausgegangen, daß er sich mit seinem Gesprächswunsch im Einklang mit deutschem Recht befinde. Klein ließ ihn jedoch im Amtszimmer der Staatsanwaltschaft festnehmen. Er verbrachte vor dem Prozeßtermin sieben Monate in Untersuchungshaft. Im Prozeßverlauf erklärte Staatsanwalt Klein, die Briefe Töbens nicht erhalten zu haben.

Verteidiger war Rechtsanwalt Bock, also genau der Anwalt, der wegen eines Antrages, den er in Wahrnehmung seiner Verteidigungsaufgabe im Prozeß gegen Deckert gestellt hatte, zu 9000 DM Geldstrafe verurteilt worden ist. Wenige Tage vor dem Prozeßbeginn gegen Töben hatte Bock sein Wahlmandat niedergelegt, weil er zu der Überzeugung gekommen war, daß er als in dieser Sache bereits Bestrafter nicht die erforderliche Freiheit habe, seinen Mandanten Töben in einer dem Rechtsstaat gemäßen Weise zu verteidigen. Das Gericht hat ihn sodann als Pflichtverteidiger bestellt, was er als zugelassener Anwalt nicht ablehnen konnte. Er erklärte deshalb bei Prozeßbeginn, daß er die Pflichtrolle durch Anwesenheit wahrnehmen, aber nichts sagen werde, weil er fürchte, sich abermals strafbar zu machen, wenn er in Wahrnehmung seiner anwaltlichen Pflichten Entlastendes zugunsten seines Mandanten vorbringe. Die Verantwortung dafür, ob das dann noch ein rechtsstaatlich haltbares Verfahren sei, liege beim Gericht.

Das Gericht ließ sich davon nicht beeindrucken und das Verfahren nahm seinen Lauf mit einem stummen Pflichtverteidiger.

Töben hatte bei Prozeßbeginn erklärt, daß er zur Sache nichts aussagen wolle. So wurden die Prozeßstunden mit den Erklärungen der Staatsanwaltschaft und mit Verlesen von Passagen aus der Adelaide Homepage, Töbens Briefen und der Zeugenaussage des Kriminalkommissars gefüllt, der im Auftrage Kleins die Texte des Adelaide Instituts aus dem Internet heruntergeladen hatte.

In ihren Vorwürfen konnte die Staatsanwaltschaft nicht eine öffentliche Äußerung Töbens vorbringen, die nach herkömmlicher Alltagserfahrung verhetzend oder sonst etwas wie Haß enthaltend

gewesen wäre. Es lag auch keine Anzeige von einem Dritten wegen Beleidigung oder Verhetzung vor.

Was noch wichtiger ist: das Gericht setzte sich nicht mit der Behauptung der Staatsanwaltschaft auseinander, daß es 'angebliche' Zitate seien, die Töben verwendet habe. Ob es die Quellen, die er in seinen Schriften zitiert hat, tatsächlich gibt und ob er sie richtig zitiert hat, spielte keine Rolle. Auch die Behauptung, daß er 'in pseudowissenschaftlicher Art' argumentiere, wurde nicht überprüft. Kein Wissenschaftler wurde als Gutachter zu der Frage zu Rate gezogen, ob Töbens Schriften wissenschaftlich sind. Eine Sachinstanz hat es zur inhaltlichen Richtigkeit der Aussagen Töbens, die ihm als Volksverhetzung zur Last gelegt werden also in keiner Weise gegeben. Die Parallele zum mittelalterlichen Prozeß gegen Galilei, in dem die Inquisitoren sich weigerten, durch Galileis Fernrohr zu schauen, war perfekt.

Es ging ausschließlich darum, den Zielen der Staatsanwaltschaft zu genügen, die Berichte über Verbrechen der Nationalsozialisten vor jeder Diskussion schützen will. Das Falsifikationspostulat aus Poppers Buch *Objektive Erkenntnis*, das besagt, daß es keine endgültigen Wahrheiten geben kann und daß jede Aussage, die menschlichem Erkennen entstammt, nur den Charakter einer These haben kann, darf also in Deutschland nicht angewendet werden, wenn es um die Verbrechen der Vätergeneration geht. Das wurde im Prozeß gegen Fredrick Töben überdeutlich.

Die Presse berichtete durchaus nicht nur systemkonform. So zitierte der *Mannheimer Morgen* den Angeklagten mit der Aussage, die Ermordung in Gaskammern sei technisch nicht möglich gewesen: 'Wir sind darüber besorgt, daß es bis zum heutigen Tag unmöglich ist, eine Menschengaskammer zu rekonstruieren. Das ist wie ein Raumfahrtmuseum ohne Rakete oder wie ein Vatikan ohne Kruzifix'.

Daß auf diese Weise Hunderttausende deutscher junger Menschen, die eine systemkonforme Erziehung genossen haben, mit den vom Staate am meisten gefürchteten revisionistischen Gedanken infiziert werden, muß auf Dauer das System destabilisieren. Da tut Herr Staatsanwalt Klein dem Staate und seinem persönlichen Anliegen der Manifestierung des BRD-Dogmas einen Bärendienst.

In einem kurzen Augenblick des Prozeßgeschehens wurde die Selbstbezüglichkeit des Systems deutlich. Das Gericht hatte eine vereidigte Dolmetscherin bestellt, die auch den Gegenstand der Anklage, also Töbens englischsprachige Texte, ins Deutsche zu übersetzen hatte. Einen Text übersetzte sie unmittelbar im Gerichtssaal. Darin waren die Unabhängigen Nachrichten, ein Medium, das von der Staatsmacht wegen seiner Enthüllungen der Orwellschen Strukturen unserer sogenannten Demokratie gefürchtet ist, in der Abkürzung 'UN' erwähnt. Die Dolmetscherin, eine Dame im mittleren Alter, übersetzte 'UN' mit 'Vereinte Nationen'. Das blieb einige Sekunden so im Raume stehen.

Dann schaltete der Staatsanwalt sich ungefragt ein, offenkundig unter den Recht-Schaffenden der einzige Kenner der Zusammenhänge. Er korrigierte die Übersetzerin mit den Worten: 'Nein, Unabhängige Nachrichten'. Der Zuhörer lauschte gespannt, ob der Staatsanwalt vom Kammervorsitzenden als Übersetzungshilfe akzeptiert werde oder ob sich das Gericht zur Bedeutung der Abkürzung 'UN' noch einer unabhängigen und kundigen dritten Instanz bedienen werde. Aber der Vorsitzende hatte wohl gar nicht gemerkt, welcher Formfehler sich da eingeschlichen hatte. Hier wurde an einer Marginalie demonstriert, daß sich die Tautologien immer wieder selbst in den Schwanz beißen. Das Gericht hat die Unabhängigkeit, zu der es grundgesetzlich verpflichtet ist, auch formal nicht verwirklichen können. Es ist mutmaßlich nur der Erfüllungsgehilfe einer verdeckten Diktatur.

Töben selbst, der sein Leben in Australien zugebracht hat, war wohl von der dogmatischen Stringenz deutscher Justiz überrascht. Jedenfalls hat er am zweiten Verhandlungstage sein Schweigen gebrochen und festgestellt, daß es das Menschenrecht auf freie Meinungsäußerung gibt, das ihn auch in Deutschland schütze. Er lasse sich nicht von Herrn Staatsanwalt Klein geistig vergewaltigen. Der Berichterstatter mußte hier unwillkürlich an Martin Luther und sein berühmtes Wort: 'Hier stehe ich, ich kann nicht anders, Gott helfe mir,' denken. Gott hat Luther damals bekanntlich nicht vor der Verfolgung bewahrt und die Menschenrechte bewahren heute Töben ebensowenig davor. Er wurde zu zehn Monaten Haft verurteilt, wovon er – wie erwähnt – sieben Monate schon in Untersuchungshaft abgesessen hatte. Gegen Zahlung von 6000 DM Kaution wurde er auf freien Fuß gesetzt. Der Staatsanwalt hat Revision in Aussicht gestellt, weil er das Strafmaß für zu niedrig ansieht. Sein Strafantrag hatte auf 28 Monate Haft abgezielt. Töben hat angekündigt, sich der kommenden Revisionsverhandlung stellen zu wollen und nicht – wie es naheläge – sich in seinem Heimatland Australien dem abermaligen Zugriff der deutschen Justiz zu entziehen. Welche Wellen die Revisionsverhandlung in der Presse ziehen wird, bleibt abzuwarten.

Luther ist heute einer der großen Begründer der Freiheit eines Christenmenschen. Es ist den Schergen der damaligen Zeit nicht gelungen, das freie Denken zu ersticken und der Papst ist heute eine Randfigur des politischen Geschehens. Mutige Leute wie Töben schicken sich an, die Freiheiten der Bürger des Informationszeitalters im Denken und Reden durchzusetzen. Diese Rechte sind es, die uns zu Menschen machen. Sie sind Grundlage des Menschseins, ganz unabhängig von der an sich nebensächlichen Frage, was die Nationalsozialisten möglicherweise noch Schlimmeres oder weniger Schlimmes getan haben mögen. Worauf es ankommt, ist die Bereitschaft und die Freiheit der Menschen, als wahr erkannte Thesen zu überprüfen und nur die auch weiterhin für wahr zu halten, die den Überprüfungen standhalten. Das unterscheidet den Menschen laut Karl Popper von Tieren. Popper

führt als Beispiel die Amöbe an, die auch einen Erkenntnisapparat besitzt, der ihrem Überleben dienlich ist, weil er ihr mitteilt, in welcher Richtung sie schwimmen muß, um zur Nahrung zu kommen. Aber sie kann ihre Sinnessignale nicht überprüfen, weil sie sich keine geistige Vorstellung dazu bilden, weil sie nicht denken kann.

Möge das Gericht in Mannheim die Zeit bis zur Revisionsverhandlung gegen Töben nutzen, um Popper zu lesen. Möge der Mut Dr. Fredrick Töbens und anderer, die sich nicht bevormunden lassen, schließlich doch zu einem weisen Einlenken der Ordnungsmächte führen, und zwar noch ehe unsere freiheitlich demokratische Grundordnung ganz und gar unterhöhlt ist. Sonst wird die Staatsmacht unserer Bundesrepublik genau so verfallen wie die Macht der katholischen Kirche seit Dr. Martin Luther, nur rascher.

Willibald Gründer

[A German observer reporting on the Töben trial to a German audience.]

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Neo-Nazi accused of ‘racial hatred’ goes on the run

Jessica Berry and Chris Hastings

GERMANY has issued an international arrest warrant for a Holocaust revisionist who fled to Britain to escape a prison sentence for inciting racial hatred.

Police here have joined the hunt for Germar Rudolf, who has been on the run from his home in Stuttgart since 1995. If he is arrested on British soil, he faces extradition or deportation. One source close to the case said: ‘Concern about this man’s presence in Britain has been raised at the very highest level. The Home Secretary is likely to want to do all he can to help the Germans bring this man to justice.’

The warrant was issued three months after Rudolf was traced to the south coast by *The Telegraph*. He has not been seen at his home for some time and police have not ruled out the possibility that he may have left the country.

An internet site which he runs from a PO box address in Hastings was still being updated last week. It carried the message: ‘Germar Rudolf is alive and still free.’ The site also carries an appeal for funds and volunteers to help with the revisionist cause.

Rudolf, a former German air force pilot, was sentenced to 14 months in prison in 1995 for three counts of inciting racial hatred. He was found guilty of breaching Germany’s Holocaust denial legislation after he produced a study claiming that Jews did not die in gas chambers at Auschwitz.

Rudolf escaped to Spain where he stayed with a former Nazi general who had been a close friend of Adolf Hitler. But in 1996, fearing

that the German authorities were catching up with him, he moved to England.

David Irving, the Right-wing historian who is currently involved in a High Court libel action against Prof Deborah Lipstadt, one of his fiercest critics, was one of the first people Rudolf contacted when he arrived in Britain and both men have been supportive of each other.

The Telegraph, October 1999.

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Some unedited mail correspondence upon returning home

Name : Jennifer Dulwich (discussion@planetaccess.com)

Comment: In November last year, an Australian, Fredrick Toben, was released from a German prison after serving 7 months for expressing doubts about the Holocaust story, which is a crime in that country. Zionist (ie Jewish fascist) groups in Australia are now asking for a similar law here with the punishment being fines and imprisonment. These Zionists are the world standard bearers of hypocrisy and double standards. Who are they to say what we can and cannot say in our country?! Can you imagine the reaction if Australians told Israelis what to and not what to say in Israel! They are also clamoring for more war crime trials in which only some one who is alleged to have harmed a Jew is brought to trial. They aren't interested in bringing anyone who allegedly committed war crimes against Australians to justice. Anyone who allegedly harmed a Jew over 50 years ago is charged with 'crimes against humanity' yet tens of thousands of Palestinians have been murdered and tortured since 1948 and Israeli officers have admitted shooting prisoners and leaving others to die of thirst in the desert during their various wars (1956, 1967, 1973). They also continue to deliberately bomb clearly marked hospitals and schools in Lebanon after their 1982 invasion. Someone who speaks out for the rights of white people is automatically deemed dangerous by Zionists and usually termed a nazi, KKKer, racist etc. But it is now known that during the apartheid era in South Africa successive Israeli governments worked on covert operations with the White South African government including giving them info on nuclear weapons (see two books by former Mossad officer Victor Ostrovsky *By Way of Deception* and *The Other Side of Deception*). If a Jew is banned from speaking Zionists call this 'anti-semitism'. Yet they are experts at banning people they disagree with (including other Jews). David Irving was banned from Australia due to Zionist pressure because he stated the Holocaust is exaggerated and used for political and financial gain. A legitimate opinion in what is supposed to be a democracy yet he was banned even though ASIO and the Federal Police said there was no reason not to let him in. In Australia and other Western countries a climate of hysterical thought control and political correctness has engendered a

situation where if one casts doubt on the Holocaust story they are publicly vilified, pilloried and condemned yet at the same time if someone says 'I don't believe in God' no one batters an eyelid. Is the Holocaust a religion that is infallible? Two years after the banning of Irving, Salman Rushdie was allowed into Australia even though his *Satanic Verses* book angered millions of Muslims worldwide including some in Australia. Yet he was allowed here without any fuss. There are more Muslims in Australia than Jews so why does both Labor and Liberal cower to Zionist demands? Do they think Jewish concerns get more mileage than Muslim ones? Or are the two sold out parties of Australian politics receiving funding from Zionist sources?

Date Entered: Tuesday, March 14, 2000 at 17:02:23 (EST)

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Name : neville (nmanser@powerup.com.au)

Comment: Jennifer Dulwich, I am not a Jew, just a 4th gen' Aussie 'native' born. I am heartily fed up of 'new' angles on history because (yawn) of no reason other than 'let's have a new angle.' The holocaust did happen and it was the worst case of human depravity in 7,000 years. I hope in 7,000 years it will STILL be regarded properly as such (for 2 obvious reasons). The comparison, btw, of treatment to abo's is ridiculous. Random atrocities are not genocide. Genocide would have meant only a couple of thousand may have survived and today's population of abo's would have been impossible. Sometimes I WISH the Japanese HAD conquered Australia. a) I would never have been born and b) there would certainly be no abo's at all. ... now THAT would have been genocide. I get sick of the Voltaire approach ...' I may not agree with what you say, but I will defend to the death your RIGHT to say it.' Sounds good don't it? People who quote it usually can be counted on believing the first 8 words and that's all. Look, ok, fair enough, it's everyone's right to say what they like so long as it is not defamatory, liable to lead to disaster, etc (e.g. you do NOT yell 'FIRE!' in a darkened theatre for no good reason.) But, if new 'facts' are thrown up against old facts, the new ones must be expected to be challenged vigorously. For example, I am tired of the Palestinian 'We wuz robbed!' dirge. The Arabs just can't stand the indignity, the utter humiliation and the embarrassment caused by being tossed out by a smaller group in 1948. Also, they feel the same about the fact that a tiny (miniscule) force (no direct USA help as in 1973) belted hell out of them in 1967 in 6 DAYS!!! I still have an EB year book which records the arrogant, confident boasts by the Arab nations that they VASTLY outnumbered and encircled Israel and it would have NO hope of surviving. Face it, the Arabs were well and truly outwitted and out fought by a puny foe and the truth of that is plain too hurtful. So, ever since, it has been a belly ache about 'Give us our toys back! You didn't fight fair. You took our land by force and we want it back, waaah, sob, boo hoo, snuffle, not fair! You shoulda let us win.' I still love the cartoon of that week which showed a reporter asking an Egyptian guard, 'And you STILL say you heard nothing

unusual in the night?'.... in the background is a pyramid standing on its point.

Date Entered: Tuesday, March 14, 2000 at 20:04:10 (EST)

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Name : Justin Moxham (justinm@beyond.net.au)

Comment: It seems those who scream the loudest have the most to hide. I'm talking about the case involving Dr Francis Tobin of the Adelaide Institute of Australia, in which he served a seven month prison sentence in Germany (wait for it) for questioning the Jewish Holocaust. Unbelievable, seven months jail for speaking your mind. We all know how screwed up the world is already without witnessing this sort of global suppression of free speech. Everytime someone opens their mouth to question the Holocaust they're automatically branded a racist or Nazi sympathiser all because they either do not believe in the Holocaust or they disagree totally with the reported figures. Those who are familiar with British Historian David Irving cannot afford to ignore the exhausting research he has compiled together over many many years questioning the total number of deaths during the Holocaust. David Irving claims that around 2 million probably died and that was mainly due to disease and starvation and he claims that the gas chambers used were fakes which the Zionist Jews financed for the purpose of extracting money and guilt out of the rest of the world! That is the reason why David Irving was denied entry into Australia because he has enough evidence to blow the Holocaust out of the water and to expose it for what it truly is. That is one massive conspiracy to cover up the truth forever. The fact is, someone with the protential to expose the Holocaust to the rest of the world has finally come along and this has the Jews shitting in their pants and screaming the loudest of all. It's kind of ironic that the orders given to carry out the execution of Jews were ordered by none other than the worlds wealthiest and highly organised committee of jews, the Zionist organisation! David Irving claims that Hitler although he despised the Jews and considered them to be the lowest form of scum on the planet, believes Hitler did not give the final orders to carry out the execution of all Jews, Gypsy's and Blacks. In fact Irving claims he has evidence that clears Hitler of any wrong doing and says Hitlers only crime was that he hated all Jews. Whether or not David Irving is telling the truth the world cannot afford to ignore the research he has done nor can they ignore the Library containing over one million documents pertaining to the events during the Holocaust. Mr Irving has also interviewed thousands of Germans and Jews during the war who back up his own claims about the Holocaust. Claims that the figures are grossly exaggerated, and that the gas chambers used were faked. David Irving claims he also has evidence which proves over 9 million German POW'S were executed after the war by the American's. If this is true than the whole world is entitled to know about this biggest hidden crime and lie of the century! It seems the truth is always suppressed. And you can bet your boots this news pertaining to 9 million German POW'S killed after the war by American hands will never reach the

surface of the public arena, because the Zionist/Jewish owned press will see to that! The Zionist organisation poses the biggest threat to the world. It is them who financed the first and second world wars, and they planned world war three straight after the second world war. Although they're not the only organisation determined to make our lives hell, their are numbers of others on the planet who are obsessed with the concept of world domination. However the Zionists are potentially the biggest threat to mankind. One of their strategies of course is to introduce a new world order and to achieve this they use many options such as mixing cultures together the purpose being to wipe out individuality and racial unity. That's probably their number one biggest threat. Another one of their strategies (although it may sound far fetched and rather Hollywood in nature) is to plan a staged alien invasion with the purpose in mind of bringing the world closer together as one world, one people. Impossible you say! Well not really when you consider that all Aliens are man-made on earth thanks to advancements in genetic engineering! Try chewing on that one!

Date Entered: Wednesday, March 15, 2000 at 07:42:21 (EST)

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Name : Jennifer Dulwich (discussion@planetaccess.com)

Comment: Re:Comments by Neville nmanser@powerup.com.au I couldn't care less whether you are fed up with new angles on history. The point I was making was if Australia is a democracy David Irving should never have been banned from entering here simply because he has a dissident opinion. I hate double standards and hypocrisy and the arguments used to keep Irving out are full of it. People should not be fined and/or imprisoned if they question the Holocaust. It is definitely not the worst case of human depravity in 7000 years either. In the 1930's 7 million Ukrainians were deliberately murdered in an enforced famine by the Soviet government. Add to this the tens of millions of Russians, Belorussians, Latvians, Lithuanians, Estonians, Georgians, Armenians and other nationalities of the USSR who were shot, starved or slave labored to death in the gulag by Lenin and Stalin and you have a great case of depravity. Some historians say the Soviet communist death toll may be as high as 50 million (ie Robert Conquest who has written *The Great Terror*). As to these communist crimes and Israeli atrocities in the Middle East a murder is a murder no matter who commits the crime. Apply the war crimes laws equally or not at all. I never mentioned Aborigines in my mailing so I don't know why you mentioned them. But I'd rather be an Aborigine in Australia than a Palestinian in Israel. At least they aren't shot at. The war crimes trials in this country didn't achieve one conviction - \$30 million of taxpayer funds down the drain. This money could have been used for hospitals or nursing home improvements or any other decent cause. If Zionist fanatics want further trials in Australia of non Australians who are alleged to have committed crimes

against non Australians while not on Australian soil, then let the Israeli government pay for them.

Date Entered: Wednesday, March 15, 2000 at 13:30:50 (EST)

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Name : neville (nmanser@powerup.com.au)

Comment: This topic should not be on here as it takes away from the political ones of the moment. However ... Justin Moxham, everyone has the right to speak. That includes lies. I have never read such a bunch of idiotic sentences in the one space. But you have that right. Just as I have the right to opine that what you write is arrant nonsense. I never 'automatically branded (you) a racist or Nazi sympathiser.' You use such a phrase to create a strawman to draw sympathy to yourself. Your tactic is to keep denying the holocaust until the denial becomes 'established ' conventional wisdom. WW2 (and the preceding opener, WW1) was far too horrible and massive an event in human history to ever forget just in military terms alone. It did not need any embellishment by some fictitious massacre. Even some file footage of Jews in the Warsaw Ghetto made by Goebel's propaganda machine had to be shelved because it 'disturbed' the Germans too much. So, do you suppose they were going to show Jews being gassed in Saturday matinee newsreels? You quibble about the exact figures as if totting up a grocery bill! A million here, a million there, LIVES, that is! Even if, and I use the word very carefully IF, IF, IF, ONLY 2 million were disposed of, does that make it better?? HOW???? That's a bit like the doctor saying you have cancer, but, not to worry because it is a 'quick killer variety'! I don't care if Irving stands on his head all day and works his butt off ... that is no proof for his statements or conclusions. I could spend a decade trying to come up with proof on ANY subject, but the length of time I spent and energy expended does not, of themselves, lend one scintilla of validity to my 'findings.' Unfortunately, too many academics do not understand that either. Just suppose, I repeat SUPPOSE, for argument's sake alone that the Holocaust never happened. (I do not for one moment doubt it did, but I am just hypothesizing, so don't say I denied there was a holocaust.) Adolph Hitler MAY have gone down as another Napoleon. He did create a country virtually from ruins to one that almost succeeded in conquering the entire planet in less than a decade. He was the one who stopped the easy taking of Britain after Dunkirk despite the RAF. He was the one who decided to delay taking Moscow. He was the one who squashed the atom bomb idea when told of it. He was the one who declared war on USA ... not vice-versa! He could have had USA encircled by hostile powers and left to rot. He could have waited for the Nazi sympathizers in USA to take over. And today, we would have been standing next to statues of him all over the world. AND THAT'S WHAT MIGHT STILL HAPPEN!! Even in USA before 1942, there was a popular movement supporting the MASTER RACE concept and laws still EXIST that provide for elimination of weak genes. There is obsession with a drug free environment (Hitler hated drinking and smoking),

worship of the beautiful body (and I don't mean *Penthouse*), laws on top of laws restricting movement and freedoms - especially criticism of ones' betters, a mood against individuality to one of herd mentality, a tendency to blame victims for being victims and a plethora of other trends ... as long as the 'trains run on time!' With DNA technology set to skyrocket, the wildest dreams of Adolph and co' are set to become everyday, ho-hum, events. You give the impression of being anti-Zionist. Pal, the biggest threat is FROM the anti-Zionists just as they were in 1942. Maybe there is a Zionist plot. Frankly, I don't know nor do I much care. They, at least, are not delusional.

Date Entered: Wednesday, March 15, 2000 at 14:39:28 (EST)

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Name : Justin Moxham (justinm@beyond.net.au)

Comment: In response to Neville. It's my freedom of choice to submit my own topic on this board and I'll do so as I damn well please, thankyou. Nobody dictates to me what I can and cannot do, so I advise you to mind your own business. Of course though I respect everyones freedom of speech. In fact I love criticism. As far as your comments go concerning your own views pertaining to the events of the Holocaust, you talk quite a bit of nonsense yourself. I am not denying the Holocaust at all, although I personally believe the figures are less than two million dead. And no, I'm not simply brushing them off as a statistic. You blast off like I'm somehow responsible for the holocaust. As far as guilt goes. I feel absolutely no guilt for the Holocaust victims when considering the Jews are responsible for our current global mess world wide. Does it not register or raise any suspicion whatsoever in your mind that maybe just maybe the Jews are hiding something from us, especially when a person is jailed because they dare to question the Holocaust? Does it not bother you at all that such law could be passed here soon in Australia? Does it not worry you at all that our basic freedom of speech is coming to an end? Of course you couldn't because people such as yourself are to gutless and scared to question sensitive issues. People such as yourself are a threat to freedom of speech. You accuse me of knowing nothing, and yet you display your own lack of knowledge by simply dismissing my own views and the views of British Historian David Irving, who by the way knows more truth about the Holocaust than you'll ever learn in a thousand lifetimes. But of course you couldn't care less what Mr Irving has to say because your own fear scares you away from the truth. Like any other typical mainstream degenerate, you only believe what is written in the mainstream arena as well as what you see on TV. You're exactly like the rest of society. You're just another clone off the production line. Your brain acts as a reciever and the television is the remote switch controlling your every thought! In short you have a micro-chip implanted somewhere between your ears! Your brain is incapable of processing the truth. Try digesting this. 'They deem him their worst enemy who tells them the truth' PLATO. How true!

Date Entered: Wednesday, March 15, 2000 at 22:05:26 (EST)

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Name : neville (nmanser@powerup.com.au)

Comment: In response to Justin Moxham. It's my freedom of choice to submit my own topic on this board and I'll do so as I damn well please, thankyou. Nobody dictates to me what I can and cannot do, so I advise you to mind your own business. Of course though I respect everyones freedom of speech. In fact I love criticism. (hope you won't stand on copyright.) Meanwhile, you are now attacking because you have no defence. Let me luxuriate in a bit of ad hominem. You are the very style that I learnt, as a kid, to detest as the typical, stereotyped S.S. officer who shouted at his hapless and weak opponents. I was born after the war, but there were many, MANY people who I met and listened to about the terrible events that happened. This was not learnt from the safety of a TV set, but from actual, living, breathing people with full memories whose message was clear ... 'Don't let the BASTARDS (anti-semites) ever try this again.' I am not a Jew. But, I do know, as a Christian, where anti-semitism derives from and it is by far and away the worst form of racism there ever existed. A true reading of the bible, especially of Paul's letters, will see that any Christian who even derides a Jew is guilty of deriding God. Paul, had no vested interest in supporting Jews, they were after his hide. But, the Lutheran and Calvinistic based churches in continental Europe, together with certain Arab factions have always tried to stamp out the Jews. But, again, even if I concede, for the sake of debate, that the holocaust is a tad over-rated and that Stalin murdered far more people (which is true) just what is the big deal in minimizing the event? Revisionist history only perpetuates the very thing FEARED ... the relating and interpreting of events as seen BY those alive in the present. People who do not really appreciate the finer points of learning from history miss out on chances to stop repeating patterns. The present mandatory sentencing issue, todays regurgitated abuse of disabled people and single mums are examples that show how society has already shattered and is in pieces. I'm glad that management positions are starting to go. Maybe, then, the dole bludger bashing syndrome will weaken. The streets of Brisbane echoed today for the first time in decades to WORKERS demanding jobs! Not the prissy, furry or feathered creatures lovers demanding the pardon of a tree. Maybe when a few more of the intelligensia are tossed on the scrap heap the idea of actually helping people will become an interesting idea. Then, the Nazi lovers (not saying you are a Nazi) may find it harder to gain the attention they so richly undeserve now. Maybe, and it's only my perception, the surge in Nazi adoration is a sign that the 'born to rule' class is seeing it's grave being dug. For a little while, the height above the pit rises and all seems secure as those in the depths fall lower down ... until!

Date Entered: Thursday, March 16, 2000 at 01:25:32 (EST)

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Name : trueblue (beyondhope@clusterfuck)

Comment: It seems Hitler became powerful because he not only identified a path to power, he went on to exploit it beyond his

wildest dreams, though given the endless funding from 'you know who' & the long term & laterly undisturbed meticulous & ruthlessly planned build up, it is hardly suprising that he and his crew came exceedingly close to ultimate domination. Had he & his team been as sly as todays politicians then the world would not have heard of the horrific war crimes ... But alas power breeds arrogance & of course they were invincible, so in the end there would supposedly be no one to answer to!! The invincible ones of today have learned much in the past 2 score years or more ... The horror unleashed during 39-45 will be insignificant compared to that which the future will see ... and YES!! The law will protect the perpetrators!! See ... No crime!! ... No Time!! But even as it happens most Australians will still be saying 'she'll be right mate' No worries!! I wonder??? Mr Smirk says 11 consecutive quarters of continuous growth ... Is that really suprising when we suffered 28 consecutive quarters of stagnant or negative growth previously!! But really whats the point of 'Smirks' wonderous growth ~ when in the next breath he gives the nod to another notch up the interest tree ... Petrol up ... +GST ... has all the makings of a recession ... 'a recession' she'll be right mate!! No worries!!

Date Entered: Thursday, March 16, 2000 at 05:48:06 (EST)

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Töben offers his viewpoint

The whole issue about Irving and the Holocaust is this: Irving is an historian who has a much wider perspective on historical matters than those who have, for whatever reason, locked themselves into the conceptual prison called the Holocaust.

But it gets worse: concepts such as 'racist', 'antisemite', 'hater', 'Holocaust denier', 'neo-Nazi', etc. are designed to block an open enquiry on controversial topics.

In Germany one side of the debate is permitted to lie like hell about what happened during World War Two, while those that do not blindly want to believe - but rather wish to know - are hauled before the courts, then charged using any of the above concepts.

Truth is no defence in any of such proceedings. Think about it - what you say is not permitted to be tested for truth-content. That's throwing the proceedings back into the witch-trial era.

And we have a Zionist group in Australia, headed by Jeremy Jones, Dr Colin Rubenstein, et al, who want to control our thoughts. Yes, not only free speech is in danger here, it is the actual thinking process, something that is a reality in Germany.

A 72 year-old historian was sentenced to prison 'for the things he did not write'. Udo Walendy had all his books checked by a team of lawyers so as not to offend against the paragraph 130 that forbids anyone from saying anything positive of the war years. The sentencing judge then accused Walendy of actually insinuating things in his texts. Walendy denied the assertion but was found

guilty - at 72 he has spent 22 months already in prison, being released in May 1999. He now has another 15 months ahead of him.

And then we have armchair critics in Australia who do not think there is a danger to free speech here! The Human Rights Commission (HREOC) and the Racial Hatred Act are the precursors for this attack. Why? Because truth is no defence in any of their proceedings. The fact that a complainant merely has to show that he has suffered hurt feelings by what you have said or written is enough to find you guilty.

And then think on this: the massive allegation that Germans systematically exterminated European Jewry in homicidal gas chambers at Auschwitz is not permitted to be tested.

Irving offered to withdraw his action before the London court if the court travelled with him to Auschwitz and looked for the alleged four square gas insertion holes.

I travelled there and could not find them. I have thus looked at the murder weapon, and have formed a professional opinion that the homicidal gas chambers at Auschwitz did not exist.

The argument is a simple one - look at the murder weapon, that's what any police investigation focuses on when called out to a murder. At Auschwitz the holes are not to be found - and the story crashes.

So, just remain rational on this topic and don't let yourself be blackmailed into silence by someone attempting to knock you over the head with any of those concepts listed above.

They then fail to lock you up in their conceptual prison.

And it is liberating for an active mind that loves freedom to be free of this conceptual prison where only liars and the ignorant reside as wardens. Inside, well, there we have the ones who just go along with anything - so as not to upset someone's feelings. Never mind about the quest for a moral virtue such as truth-seeking.

If you deny me my freedom to think and to speak, then you deny me my humanity, and you commit a crime against humanity. Truth is my defence.

Fredrick Töben

info@adelaideinstitute.org

www.adelaideinstitute.org

* * *

www.Hatewatch.com

Hate Sites in Australia

For information on the state of online hate in Australia: **'Racism on the Internet'**

Australian B'nai B'rith Anti-Defamation Commission

The groups listed below represent only those that are catalogued at HateWatch.

Adelaide Institute

'We are not 'holocaust deniers'. We proudly proclaim that to date there is no evidence that millions of people were killed in homicidal gas chambers. That is good news all round. Why would anyone find this offensive? We are celebrating the living who were thought dead. How can this be an offense - unless it offends those who have their snout in the trough which Jewish academic, Dr. Frank Knopfmacher called, 'the Holocaust racket'.

Access : <http://www.adam.com.au/fredadin/adins.html>

Annwn Publications

'The fact is, the Holocaust is about money, legitimacy for Israel, and the total denial of any moral failings (or evilness) in the Jewish people. Jews are outraged when it is mentioned that many gypsies and Russians suffered the same fate as Jews, because to compare a sub-human to a Jew is unspeakable. The Jewish scripture declares that the life of a Jew is the most priceless thing to 'god' and the life of a non-Jew or 'goy' is worthless. The Jews have a history of crying 'holocaust'.

The Talmud cites examples of many billions of Jews being killed (including children being burned). Needless to say, there have never been that many Jews on the face of the earth. The same falsification and embellishment is true with regard to the 'holocaust' of World War II. Many Jews died, but not the six million that is claimed. Perhaps a million died, none from gas chambers. Red Cross documentation which Jewish controllers refuse to release, is suspected of suggesting that some 100,000 were lost.'

Access : <http://www.alphalink.com.au/~jdm/index.htm>

Bible Believers

'The main discovery that such an examination will reveal is this fact: the revolution was not the work of Frenchmen to improve France. It was the work of aliens, whose object was to destroy everything, which had been France. We have the names of several of them, and it is clear that they were not British, or Germans, or Italians, or any other nationals; they were, of course, Jews. Let us see what the Jews themselves have to say about it: 'Remember the French Revolution to which it was we who gave the name of 'Great.' The secrets of its preparation are well known to us for it was wholly the work of our hands.'

Access : <http://www.biblebelievers.org.au/>

Drumbeat

Kriegsberichter Vol. 2 brings you 'interviews (including tons of concert footage) with: Brutal Attack, No Remorse, Stigger, Entwarnung, Freikorps, Konkwista 88, Totenkopf, Mistreat, Razors Edge, Aryan and Noie Werte and also Skinhead Girls, Tattoos, Top 10 Charts, Action report on DNSB, 'black' humour and much, much more...' Running Time: 2 hours 40 minutes.

<http://www.ozemail.com.au/~drumbeat/>

Fortress
'Victory or Valhalla'

Access: <http://www.eisa.net.au/~fortress/gwp1.html>

National Action

'ONE AIM: AN INDEPENDANT WHITE AUSTRALIA... National Action rejects all of this. We aim to preserve and promote this European Nation in the Southern Land. We look to no-one but ourselves to achieve this: only the ideal of true independence will be accepted in this very real struggle for national freedom, and so Nationalists reject the fraud of Westminsterism and constitutional links to Britain and its royal family, which is so committed to internationalism - we fly the Eureka Flag, the symbol of an Independent White Australia. National Action cultivates a spirit of militancy in its political activity. This is a political struggle but it is also a fight for Australia's very survival. The organisation has become known for noteworthy street action and demonstrations. Its campaign posters and recruitment material use forthright slogans which make no secret of our rejection of Asianisation.'

<http://www.adelaide.net.au/~national/>

National Socialist German Workers Party / Australia

Conscience is a Jewish invention. Like circumcision it is a mutilation of the human being. There is no truth, either morally or scientifically. Every act makes sense, even a crime. All passivity, all standing still, on the other hand, is senseless. Thus we have the German God given right to annihilate everything that stands still.

<http://www.ns.aus.tn/propaganda/index2.html>

This is the Hatewatch site that does not give anyone natural justice, that is, a right of reply.

I say: Better a Holocaust denier than a Holocaust liar!

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Revisionism in Australia

This article covers the important role of individuals and of personal initiative in Holocaust revisionism; whether the Holocaust has become not the hoax of the 20th century but the bore of the 20th century, my experience in Australia; the importance of asking questions; the need to support Dr David Irving, and lies by Professor Deborah Lipstadt about Holocaust revisionism in Australia. It also covers possible steps to combat Holocaustomania, including satire; the fact that Holocaust revisionism is not necessarily Holocaust denial, anti-Semitic or right wing; and the failure of free speech groups such as Amnesty International to support free speech for dissenting historians.

Credit should be given to the Institute for Historical Research (IHR) for organising a conference in 2000 keeping Holocaust revisionism on the road. The work of Dr Robert Faurisson, David Irving, Ernst Zündel,

Bradley Smith, Mark Weber, Greg Raven, Ted O'Keefe and Robert Countess now supplemented by Jürgen Graf, Germar Rudolf, Dr Fredrick Töben and Carlo Mattogno has made historical revisionism widely known. Webmasters, such as David Thomas and Ingrid Rimland, who have created the excellent websites of Smith, Zündel, Irving, the Adelaide Institute and the IHR, are critical in promoting historical revisionism.

Historical revisionism has made great advances in recent years. Although Faurisson is pessimistic about the future, more people have become aware of the Holocaust revisionist position on the Holocaust and many agree with it. Many of the actions taken against Holocaust revisionism such as the imprisonment of Töben in Germany, censorship of historical revisionist books in Germany and Canada, and the refusal of visas for Irving to enter Australia and Canada have, as Faurisson would say, been bad for revisionists but good for revisionism.

I do not take *The Protocols of the Elders of Zion* very seriously but I remember one sentence: 'There is nothing more dangerous than personal initiative'. The most important thing I have done for Holocaust revisionism, apart from placing revisionist material in all Australian newsagents each year in the annual ACLU publication, *Your Rights*, was to hand a flyer to Bradley Smith outside a Skeptics' convention in the early 1980s which was the direct cause of him becoming a revisionist. Although Smith says the person who handed him the flyer looked remarkably like himself, the only people handing out the flyers were David McCalden (who, together with Willis Carto, founded the IHR) and myself. Many revisionist activists will know what I mean by the importance of personal initiative and the persecution they often suffer as a result of their personal initiatives. Revisionists such as Irving, Faurisson, Graf and Töben have been subjected to great pressure in recent years but are still active and very effective. Some Holocaust revisionists such as David Cole and Joel Hayward have succumbed to pressure and to a greater or lesser extent have recanted.

Although I have been described as the leader of the Holocaust revisionist movement in Australia I gladly pass the mantle on to Fredrick Töben, especially if that means I can avoid going to prison! Töben advises me, though, that he likes to make himself dispensable in any 'movement' because 'no one is indispensable'. I have had it very easy in Australia compared with the experience of revisionists in other countries. Since some of the stock of *Your Rights*, 1984 containing Holocaust material was destroyed, I have faced legal proceedings to stop the distribution of *Your Rights* on three occasions, many invitations to speak on radio and TV have been withdrawn at the last moment and I have been subjected to much vilification. Thus I was described as a 'pathological raver' in *The New Statesman*, and 'possibly more evil than Himmler and Pol Pot' in *Quadrant*. A play performed in Australia in which I was the central character referred to me as a professional propagandist who pretends to

be a guardian of civil liberties, and a review of the play said that attendees at the play left with an eerie feeling of evil.

What is the future for Holocaust revisionism?

Holocaust revisionism will thrive if more young people such as Germar Rudolf become involved, and if all supporters of the IHR exercise personal initiative, especially by using talkback radio, writing letters to the editor and giving financial support. For instance, financial support should be given to Irving who did much to give publicity to aspects of revisionism in the recent action for libel he took against Deborah Lipstadt. The ACLU has called for such donations through its recently created website (<http://go.to/aclu>) and information about how to make donations can be obtained from Irving's website (www.fpp.co.uk). Irving's brilliance as an historian is reflected in reviews of his books set out in *Your Rights*, 2000.

The Holocaust has become a new religion and steps should be taken to demythologise it. A *Private Eye* spoof said that 6 000 000 viewers had died of boredom from watching too many Holocaust films, while another spoof said that a self-portrait of Hitler had been taken to Israel to be charged with war crimes. I have used some of the early cartoons of Bradley Smith in his *Smith's Journal* extensively in Australia in a back-to-back flyer with the *Private Eye* material, to ridicule the religious aspects of the Holocaust dogma.

It is often said that revisionists are 'Holocaust deniers', 'anti-Semitic' and right wing. This may apply to some but, as Vidal Naquet pointed out in *Assassins of Memory*, many cannot be so easily categorised. Revisionists such as Smith and myself are libertarian supporters of free speech who are opposed to censorship and victimisation of dissident thinkers.

Amnesty International fails to act

Although the ACLU has defended freedom of speech for the IHR some free speech groups such as Amnesty International have run for cover.

The charter of Amnesty International states that its aim is fight arbitrary victimisation of people because of their beliefs and to secure the release of prisoners of conscience – people imprisoned for their beliefs that have not caused or advocated violence. As a long-standing member of Amnesty International I had always been interested in its activities and assumed it would be fearless in taking up cases within its charter. The response of Amnesty International to my first-ever letter to it was an eye opener (as with the response of my first-ever complaint lodged with the ABC which led to an attempt by the ABC to stop distribution of *Your Rights*, 1998). The ACLU wrote to Amnesty's headquarters in London on 17 January 1995 to draw its attention to the persecution of 15 revisionist historians who had challenged various

aspects of the official version of the Jewish Holocaust in World War II. The ACLU said the persecution of revisionists was a world-wide phenomena and included jail, dismissal from employment, confiscation of books, destruction of the printing plates of books, revocation of university degrees, physical violence, assassination, being forced to live in exile, and attempts to censor their views on the Internet.

Among the 15 examples, the ACLU referred to the case of Dr Wilhelm Stäglich, whose book, *The Auschwitz Myth*, was banned, and the printing plates for the book destroyed. Stäglich, a former German judge, had his doctorate degree revoked by Göttingen University, ironically under a law passed by the Nazis.

David Irving was fined by a German court for defaming the memory of the dead by claiming that the gas chamber shown to tourists in Auschwitz was built after the war: the claim is now accepted as true by the curator of the Auschwitz Museum and most historians. This conviction is used by Australia as a reason to exclude Irving from Australia and major publishers are pressured into refusing to publish his books after he began to query the extent of the Holocaust.

Robert Faurisson, an authority on the poet Rimbaud, was forced out of his position at the University of Lyon in France, and has faced numerous civil and criminal court proceedings under anti-racist laws costing him a huge amount in legal costs, damages and fines. He has been assaulted on several occasions and was hospitalised after one incident with severe head injuries. Another Frenchman, Henry Roques, had his doctorate on Kurt Gerstein, the SS officer who supplied fumigant gas to concentration camps revoked – the first revocation of a doctoral thesis in French history.

Despite six letters to Amnesty's headquarters requesting a response to the ACLU letter, numerous letters and phone calls to its Australian office, and a visit by an ACLU representative to Amnesty in London, none of the letters have even been acknowledged, and no explanation given as to why Amnesty International will not take up the cases referred to it for action, which are clearly within its charter. Some members of Amnesty International in Australia have resigned because of the hypocrisy and lack of courage of the organisation.

Since 1979 I have queried the extent of the Jewish Holocaust in World War II. I have done this because I believe, as a lawyer, that allegations – especially those that cause offence to an ethnic group, in this case Germans – should not be made without supporting evidence. The lack of supporting evidence for the 'official' version of the Holocaust has led to a series of dramatic modifications to the official version. For instance the official death toll at Auschwitz has recently been reduced from 4 000 000 to just over 1 000 000. Many other concessions have

been made. These modifications would not have been possible without freedom to discuss the issues.

People who query the extent of the Holocaust are often called Holocaust deniers. I have been described by Gerard Henderson as the leader of the 'Holocaust denial' movement in Australia. I reject the claim that I am a 'Holocaust denier'. I query the extent of the Holocaust as I indicated in a letter to *The Age* on 19 December 1996. I have asked a series of questions about the extent of the Holocaust. These questions were set out in *Your Rights*, 1995. No-one has ever attempted to answer my questions that have been widely distributed to historians and 'intellectuals' in Australia and elsewhere. If the 'facts' about the Holocaust are as indisputable as alleged by those seeking to silence revisionist historians, why do these opponents of freedom of speech not arrange for queries about the extent of the Holocaust (as for example set out in my paper, 'Some questions about the Holocaust') to be answered? A paper I gave at the first IHR conference in 1979 emphasised the importance of asking questions. *Your Rights* was first published in 1974. All editions of *Your Rights* since 1984 have contained historical revisionist material. *Your Rights* is available in most newsagents and bookshops in Australia and is the most commonly used layman's guide to the law in Australia. The response of people who support the 'official' version of the Holocaust to those who query its extent is character assassination, misrepresentation and suggestions that it should be a criminal offence to query the extent of the Holocaust. No Australian has ever been prosecuted in Australia for challenging the official version of the Holocaust.

While I concede that the exercise of freedom of speech can cause offence to people including some Jews who are offended by historical revisionists, I invite those seeking to prosecute and imprison revisionists to consider the offence given to people of German extraction by what Jewish commentators refer to as 'Holocaustomania'. I also draw their attention to references by the Jewish linguist, Noam Chomsky, to the deeply 'totalitarian mentality' of some of those seeking to suppress historical revisionism and his claim that there are 'no necessary anti-Semitic implications in querying the existence of gas chambers'.

Claims that those querying the extent of the Holocaust are 'anti-Semitic' and 'right wing' are incorrect. Many revisionists such as Murray Rothbard, David Cole (a former revisionist) and J.G. Burg are Jewish. Arno Meyer, a Jewish historian, has expressed doubts about the official version of the Holocaust. As I pointed out in a letter to *The Australian* on 5 May 1999, Chomsky, who wrote a preface for a book by Faurisson, said there were no anti-Semitic connotations to challenging the Holocaust dogma.

Nor are historical revisionists necessarily right wing. Organisations I belong to such as the Fabian Society and the Society of Labor Lawyers are often described as 'left wing'. Vidal Naquet described me as 'extreme left wing'. I do not accept the left-right dichotomy and wrote an article to that effect in *Quadrant*, Australia's leading public affairs magazine. I describe myself as a politically eclectic cynic. I believe many other revisionists, such as Faurisson, could be similarly categorised. I also do not accept that controversy about the extent of the Holocaust is a left-right issue. It is a question of historical fact, revolving essentially about the presence or absence of contemporaneous documentary evidence. It is the absence of contemporaneous documentary evidence that makes the revisionist case so compelling. A paper by David Botsford, which contains a defence of the right of revisionists to conduct research and publish their findings, refers to left-wing and Jewish revisionists.

The extent of the Jewish Holocaust is freely discussable in Australia. *Your Rights*, which contains historical revisionist material, is readily available. I have never been threatened with criminal prosecution. In 1979, when I first began to believe the extent of the Holocaust had been exaggerated, I was interviewed at length on several Australia-wide television stations and my views were reported in most of Australia's major newspapers. I have been reported in the media on many occasions since then and as recently as 20 April 1999 I was interviewed for a nationwide television program on ABC-TV. Töben and other members of Adelaide Institute were extensively quoted on the program. SBS-TV ran a similar nationwide program on 20 May 1999.

Almost all the commentary in the Australian media about Töben's arrest was critical of the heavy-handed and counterproductive action by German authorities in arresting him. He was in prison for seven months and then released upon the payment of DM6000 bail. This was for something that is not an offence in Australia, following an arrest that could be regarded as entrapment for alleged offences arising from historical research and the exercise of free speech. Almost all the publicity in Australia has created a renewed interest in revisionism and has caused speculation as to whether Germany is a fully democratic country. Some commentators have equated the hostility of the German authorities towards freedom of speech with the hostility of the national socialists to freedom of speech. The blow to Germany's reputation as a democratic society has not been confined to Australia, with adverse publicity about Töben's arrest in many other countries such as the United Kingdom.

An article in *The Sydney Morning Herald* states that the Jewish Holocaust is one of the most thoroughly researched subjects of modern history. However, there are no wartime documents to

substantiate claims that there was a plan to exterminate Jews, that there were mass gassings and that 6 000 000 Jews died. The Wannsee Conference, often cited as evidence of an extermination plan, does not mention such a plan or refer to gassings. The official figure for deaths at Auschwitz has been reduced from 4 000 000 to just over 1 000 000, surprisingly, without affecting the near-sacred dogma that 6 000 000 Jews died in the Holocaust and the camp records indicate a much lower figure. The high death rate in the camps was almost entirely due to typhus, which was combated by the use of a fumigant, Zyklon-B, that was also used in the armed forces. It has been argued that Jews may have suffered more than any other group in the war, especially from the activities of 'Einsatzgruppen' squads on the Eastern front but there is no need to exaggerate the extent of their sufferings or to jail revisionists querying the extent of the Holocaust.

The German legal system seems to proceed on the basis that assertions about history can be illegal one day with heavy attendant penalties, including jail, but can become legal and unpunishable overnight, or vice versa. George Orwell's novel *1984* refers to the role of a 'big brother state' in controlling history on the basis of 'who controls the present controls the past. Who controls the past controls the future'. In 1984 Winston Smith works in the Ministry of Truth, which dictates what happened in the past. Can Germany be compared in a limited way to Orwell's nightmare society? A bizarre situation prevails in Germany, whereby someone querying the official figure of deaths at Auschwitz before the figure was reduced, or claiming that the structures shown to tourists at Auschwitz as being a gas chamber before the acknowledgement by Auschwitz officials that the structure was built after the war, or claiming that there were no execution gas chambers in Germany in places such as Dachau and Buchenwald before the official acknowledgement to this effect by Martin Broszat, suffer the sort of persecution now being suffered by Töben and many other researchers such as Günter Deckert who are 'prisoners of conscience' because of their beliefs.

As I have pointed out in several issues of *Your Rights*, it is bizarre that the only aspect of history which cannot be questioned in some countries in Europe is the extent of the Jewish Holocaust. As the noted British writer, Auberon Waugh, asked, writing in London's *Daily Telegraph*, 'are the truths on which the Holocaust relies so flimsy that they need smears to protect them, coupled with prison sentences like those now imposed on Germany, Austria and France, on any historian who ventures to challenge any aspect whatever of the Holocaust?'. Professor Gordon Craig, writing in *The New York Review of Books*, stated:

... it is always difficult for the non-historian to remember that there is nothing absolute about historical truth. What we

consider as such is only estimation, based upon that the best available evidence tells us. It must constantly be tested against new information and new interpretations that appear, however implausible they may be, or it will lose its vitality and degenerate into shibboleth. Such people as David Irving have an indispensable part in the historical enterprise and we dare not disregard their views.

The names of Töben and the many historical revisionists who have been persecuted and imprisoned in Germany because of their beliefs could be added after that reference to Irving.

John Bennett

Melbourne, Victoria, Australia

13 August 2000

* * *

Töben's Choice

On 10 October 2000 the Australian government's Human Rights and Equal Opportunity Commission (HREOC) ordered the Adelaide Institute and its director, Dr Fredrick Töben, to remove from its Internet website material that 'denies the Holocaust' and to issue an abject written apology to the country's Jews. HREOC Commissioner Kathleen McEvoy declared that the Institute had violated the country's *Racial Discrimination Act 1975* by posting material whose main purpose was to denigrate Jews. The material, 'none of which was of a historical, intellectual or scientific standard', she declared, should be banned because it is 'bullying, insulting and offensive'.

The order came in response to a 1996 complaint by the Executive Council of Australian Jewry (ECAJ), the country's most influential Jewish community organisation. Welcoming the order, the ECAJ vice-president Jeremy Jones said, 'Töben's Holocaust denial is offensive, insulting and, as HREOC has now confirmed, unlawful'. He added, 'The Commissioner has demonstrated an understanding of the need to apply laws which cover ... the Internet and has also endorsed the view expressed in other jurisdictions that anti-Semitism masking as pseudo-history is as pernicious as more overt forms of racial hatred'. Peter Wertheim, a Jewish community leader and ECAJ lawyer in the legal action, said, 'This is a landmark case because it deals with hate on the Internet, and it's the first in Australia, and quite possibly anywhere in the world, to have done so'.

Consistent with his attitude throughout this legal battle, Töben immediately declared his defiance of the HREOC order, saying that he would not apologise for posting 'factually correct material'. The only consideration for the HREOC, he noted, is whether Jews were offended by the posted material. 'I shall do nothing', he said, 'because I consider

the proceedings [that led to the order] to have been immoral because truth was not a defence’.

In persistently protesting against the HREOC’s standards and procedures, Töben has noted that in such ‘human rights’ cases the truthfulness or accuracy of the material is not a consideration. He said, ‘Truth is not a defence. I cannot defend myself against someone’s hurt feelings’. In September 1997 Töben walked out of a preliminary hearing regarding his publications. ‘I cannot proceed’, he declared, ‘because if truth is no defence, the lie must prevail. We have an inquisition here’. He also withdrew from the public hearing scheduled for November 1998, protesting that he and the Adelaide Institute were being denied ‘natural justice’.

Early on in his legal battle with Australia’s ‘human rights’ enforcers, Töben had an important choice to make. How should he respond? Should he fight for his rights (and the rights of many others) by defending himself to the best of his ability in an arena in which the rules of the game are starkly against him, or should he refuse to cooperate in this judicial farce?

Ernst Zündel in Canada faced the same dilemma. Acting on a complaint from a Jewish group, a similarly named ‘Human Rights Commission’ had brought the German-born publicist and civil rights activist before a Toronto ‘Human Rights Tribunal’ on charges that material posted on the USA-based ‘Zundelsite’ is ‘likely to expose [Jews to] hatred or contempt’. In this case as well, the truth or validity of the allegedly offensive material is irrelevant. In spite of this, Zündel decided — as he had in an earlier case that resulted in high-profile trials in 1985 and 1988 — to fight every step of the way, not only for himself, but also on behalf of millions of fellow Canadians. (In that earlier case he was ultimately vindicated when, in August 1992, Canada’s Supreme Court acquitted him, declaring the law under which he had been prosecuted to be unconstitutional.)

I experienced first-hand some of the absurdity and hypocrisy of Zündel’s case as a witness on his behalf. After being qualified in December 1998, I testified for three days in early October 2000 (shortly before the HREOC in Australia issued its order against Töben). Lawyers representing powerful Jewish organisations, including the Simon Wiesenthal Center and the Canadian Jewish Congress, were on hand to silence a lone man with no power and precious little public influence. These same Jewish groups that demand, in the name of ‘human rights’ that Zündel be silenced, have well-documented records as staunch defenders of, and apologists for, the Zionist regime in Israel that routinely, and as a matter of state policy, oppresses people on the basis of ancestry. (A few weeks after I testified, Zündel abruptly concluded his defence with a motion for a dismissal of the case on the

grounds that the statute under which he was being prosecuted is unconstitutional.)

Töben made a different decision. In proceedings that are inherently unjust, he chose non-cooperation.

No one can say for certain which response is the correct one. Each has its own logic and its own drawbacks. But there is a nobility in Töben's forthright refusal to cooperate with injustice – a principled defiance that reminds me of lines by the great 20th century Russian poet, Marina Tsvetaeva:

To you insane world
But one reply – I refuse.

If, as appears likely, Töben is imprisoned for his stand, he should be regarded as a political prisoner, no less worthy of support than dissidents in the former Soviet Union who were punished for expressing 'offensive' views on history after trials in which truth was no defence. Any narrowly focused or selectively applied law is inherently unfair. 'Holocaust denial' laws are unjust by their nature because they prohibit dissident views about only a select chapter of history, that is, the treatment of Jews during World War II. Standards for determining just what is offensive are, obviously, elastic and subjective. Many people feel offended or insulted by much of what appears in magazines and books, as well as on the Internet. That is life. If anyone wants to avoid being offended by what is on the Adelaide Institute website, or any other Internet site, he or she merely has to refrain from viewing the material. Simple.

To my knowledge, no government anywhere has attempted to censor Internet websites that present a pro-communist view of history, even though such sites presumably offend many former victims of communism. Perhaps nothing better underscores the double standard in operation here than to point out that no governmental authority anywhere has called to account any prominent Jewish figure for making patently offensive statements. Two examples:

- Edgar Bronfman, president of the Jewish World Congress, at a meeting of Jews in Montreal in 1989 called Austrians 'dirty, anti-Semitic dogs' for their refusal to renounce Kurt Waldheim as their country's president.⁵
- Elie Wiesel, the Nobel Prize laureate who is a kind of 'high priest' of what even some Jewish writers aptly call the 'Holocaust cult', wrote in his book *Legends of Our Time*, 'Every Jew, somewhere in his being, should set apart a zone of hate – healthy, virile hate – for what the German personifies and for what persists in the German'.

In practice, only the politically powerful are able to translate their notions of what is offensive or insulting into law. The only serious

efforts – so far, anyway – to censor the Internet have, not accidentally, been in response to Jewish complaints.

The laws in various countries that criminalise scepticism of Holocaust extermination claims are the result of a well-organised, long-term Jewish campaign. In 1982 the Institute for Jewish Affairs in London, an agency of the Jewish World Congress, announced that it was launching a worldwide campaign to persuade and pressure governments to outlaw ‘Holocaust denial’.⁴ The anti-revisionist ‘thought crime’ laws that have subsequently been enacted in several European countries, as well as in Australia, reflect the success of this initiative. Underscoring the organised nature of this campaign, in June 1998 the International Association of Jewish Lawyers and Jurists called for new and more severe laws against Holocaust revisionism.⁵

By an objective standard, Töben, and all ‘Holocaust denier’ criminals in Germany, France and elsewhere, deserve the support of ‘human rights’ organisations, such as Amnesty International, and of internationally prominent newspapers. Their failure to speak out against this patent injustice is, of course, no mystery. Their shameful silence is an expression of fear – fear of a power that only Jews, it seems, feel free to identify. Not long ago, the prominent French Jewish writer Alain Finkielkraut boldly declared:

Ah, how sweet it is to be Jewish at the end of this 20th century! We are no longer History’s accused, but its darlings. The spirit of the times loves, honors, and defends us, watches over our interests; it even needs our imprimatur. Journalists draw up ruthless indictments against all that Europe still has in the way of Nazi collaborators or those nostalgic for the Nazi era. Churches repent, states do penance ...⁶

‘Imprimatur’ – there is an apt term.

The effort to censor the Adelaide Institute is particularly ominous because it comes in a country with a fairly strong tradition of free speech and civil liberties. If Australia’s Federal Court upholds the precedent-setting HREOC order banning Internet material, what will be next? Efforts to censor books, newspapers and television broadcasts that Jewish groups deem offensive or insulting? Or Internet censorship in other countries?

Fredrick Töben’s legal battle is important because it is a struggle against powerful forces that threaten the rights of everyone. It is therefore one that deserves everyone’s support.

Mark Weber

Costa Mesa, California, USA

December 2000

* * *

Endnotes

- 1 Isidore Singer (comp.), *The Jewish Encyclopedia* (Funk & Wagnall's, 1907) under the entry, 'Gentile' p. 617.
- 2 Michael Lewis, *Worth Financial Intelligence*, May 1995, p. 102.
- 3 *Toronto Globe and Mail*, 8.5.1989.
- 4 *Jewish Chronicle* [London], 23.4.1982.
- 5 *Athens News*, 28.6.1998.
- 6 *Le Monde*, 7.10.1998.



Fredrick Töben at the gates to Auschwitz-Birkenau.



Fredrick Töben at the railway track at Auschwitz-Birkenau, which was laid in mid 1944.



Danish Year 10 students visiting Auschwitz: some were interested but most were not. This particular talkative guide could not answer the question asked of him by the accompanying teacher, 'What kinds of experiments did Dr Mengele conduct on the twins?'. 'We don't know because the Germans destroyed all the records'.



The swimming pool for inmates' use at Auschwitz.



A hole in the roof of Krema I. It is now admitted that this is all fraudulent work.



A hole in the roof of Krema II.



Two crudely cut holes at Krema II: the German responsible for making the holes would have been shot for shoddy work



A solid pillar is all that remains of the Krema III crematorium site.



The entrance to Auschwitz-Stammlager (base camp) with its famous inscription, 'Arbeit macht frei' (work liberates).



The gallows photographed on 16 April 1997, 50 years to the day of the hanging of Commandant Rudolf Höss for a crime that he did not commit.



To the left of the gallows is the alleged entrance to the homicidal gas chamber. This was the entrance to the air-raid shelter. When the building was fraudulently turned into a 'gas chamber', this entrance should have been removed.



The door to the alleged gas chamber with the obligatory 'peep-hole' in the door through which you can see just another wall.



Inside the alleged gas chamber – shown to millions of tourists and sold to them as an original gas chamber. Now Robert Jan van Pelt and Deborah Dwork in Auschwitz: From 1270 To The Present claim that it is a mere 'symbolic' representation of the gas chambers at Auschwitz-Birkenau.



Images of Krema I: a door inside the alleged gas chamber is made of wood.



The caved-in roof of Krema II at Auschwitz-Birkenau, destroyed by the Soviet Union's army. The story has it that the Germans blew up the building to hide their 'crime' but failed to destroy the architectural plans of the building.



Dr Töben enters the 'gas chamber' through one of the two holes which have been crudely cut into the concrete roof.



Close to the ceiling.



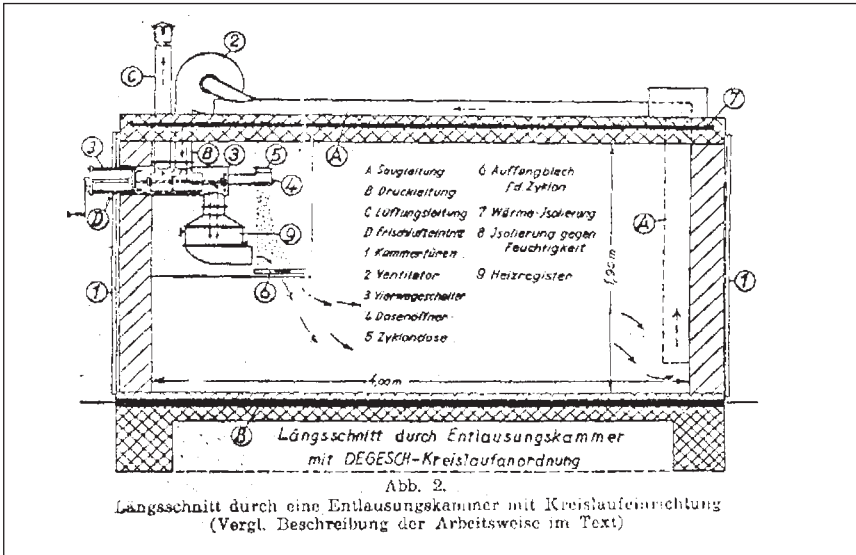
The pillars are not 'porous' and the ceiling does not show any of the four holes through which the Zyklon-B gas allegedly was thrown.



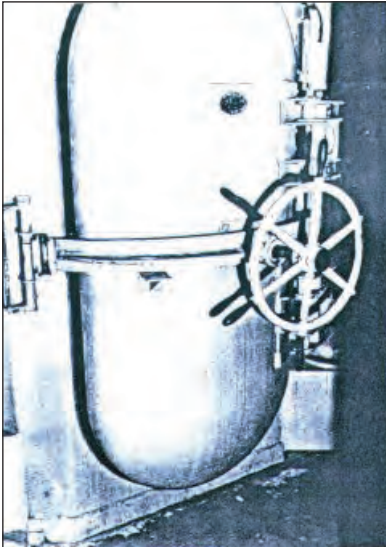
These were the words on the plaques at Auschwitz. Pope John Paul II blessed this plaque in 1979. The words were removed after the Soviet Union's president, Mikhail Gorbachev, released the Auschwitz death books in 1989 which, until then, it was thought the Germans had destroyed while evacuating Auschwitz.



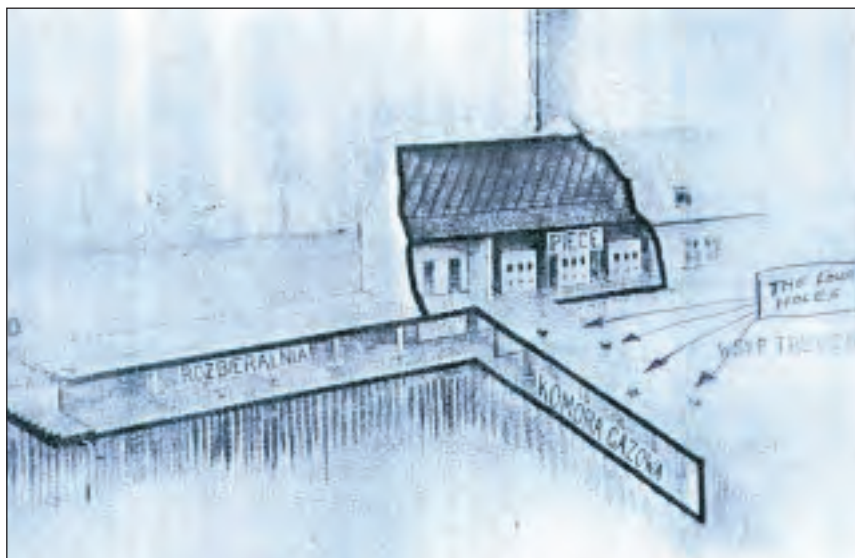
This plaque replaced the plaques in 1990. No-one has yet explained how it is possible simply to reduce a death figure from 4 000 000 to 1 500 000.



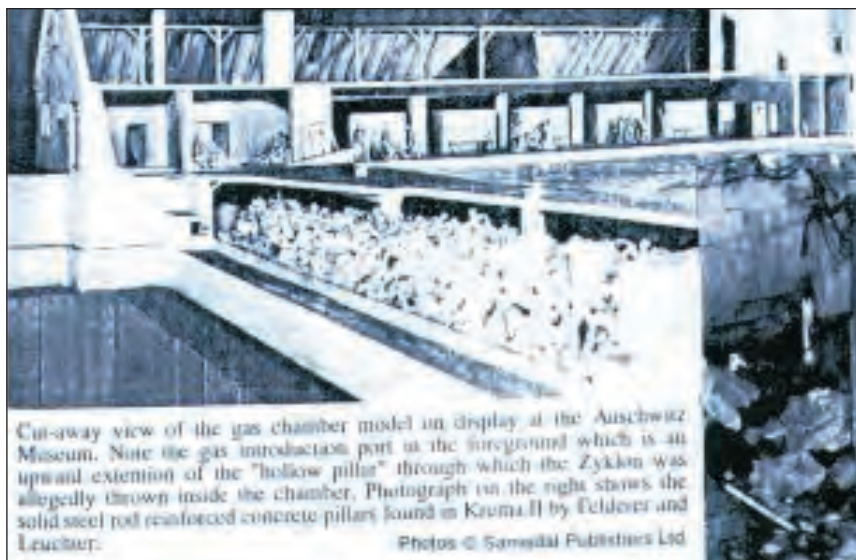
The gas chamber model from van Pelt and Dwork's *Auschwitz from 1720 To The Present* (p. 222).



Professor Faurisson's comparison of two gas chamber doors: (a) a gas chamber door from an execution chamber in Baltimore in the USA; and (b) is the alleged gas chamber door from Krema I at Auschwitz. The first is a steel door with secure locking mechanisms and is hermetically sealed; the door from Krema I is similar to a door found in any house.



The gas chamber model at the Auschwitz Museum



The gas chamber model in the USA's Holocaust Memorial Museum.

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Appendix 1



The International Express, 6 April 1999

Nazi mass murderer weeps as he is led away to die in prison
By Alex Hendry and John Coles

Justice caught up with the Demon of Domachevo after 57 years as he became Britain's first convicted war criminal.

Anthony Sawoniuk, 78, crumbled in tears as he was condemned to die behind bars after being found guilty of massacring Jews for the Nazis during the Second World War.

Ordering Sawoniuk to the front of the Old Bailey courtroom, Mr Justice Francis Potts sentenced him to two terms of life in jail.

He said: 'You have been convicted of two charges of murder on clear evidence, in my judgment.'

In a historic case which cost £11 million, a jury convicted Sawoniuk of two sample charges of murdering survivors he had caught hiding from a massacre of 2,900 Jews in the Belarus village of Domachevo. He was cleared of two other counts of murder on the direction of the judge.

As the partially deaf and half-blind former British Rail ticket collector was led away to begin the rest of his life in prison, Detective Sergeant Michael Griffiths said: 'This case shows that irrespective of the passage of time, those that commit murder will be brought to justice and there can be no hiding place for murderers.'

A Crown Prosecution Service spokesman said: 'This has been a remarkable trial in many ways. Its successful conclusion is a result of close co-operation between the CPS and Metropolitan Police and is also a tribute to the courage and resilience of the eyewitnesses.'

The prison service will now have to find a safe place to house Sawoniuk to protect him from revenge attacks. He has a history of mental illness and suffers from a heart condition and is unlikely to cope with the normal prison regime.

During the trial, the jury heard how Sawoniuk, the illegitimate son of a Jew, machine-gunned up to 15 naked Jewish women into an open grave.

On another occasion he shot a Jewish woman and two Jewish men in the back of the head and kneed them into a pit in the sand hills outside the village, before forcing young boys to bury their bodies. One of them, Alexander Bagley, who was then 12, came from Belarus to give evidence.

The two-month trial included a visit by the jury to the scene of the 1942 atrocities, where another villager who witnessed them acted as jurors' guide.

The prosecution said that now grey-haired Sawoniuk had been an enthusiastic Nazi collaborator, volunteering for the police when the Germans overran his home village of Domachevo.

He rounded up Jews who survived the main massacre in September 1942 and led them along the 'Road of Death' to the execution site. Sawoniuk, who initially denied even being a member of the police, claimed the prosecution was part of a KGB plot.

He protested: 'I have done no crime whatsoever. My conscience is clear. I killed no one. I would not dream of doing it. I am not a monster - I am an ordinary, working class, poor man.'

But the jury of eight men and three women also saw an old man still able to convey an aura of menace when he denounced his accusers with a clenched fist. Sawoniuk, the bastard child of a Jewish schoolmaster, had been taunted mercilessly about his parentage and never forgave his father.

Another irony is that he was the unwitting author of his own downfall.

He fled Domachevo with the retreating Nazis but deserted and joined the Polish 10th Hussar Regiment, attached to the British Army. In one simple move he transformed himself from a German collaborator into an Allied soldier.

He arrived in England with the regiment in 1946 and once demobbed settled into a life of anonymity. He worked at St Francis Hospital in Dulwich, South London, and in 1961 joined British Rail as a cleaner, progressing to ticket collector by the time he retired to his flat in Bermondsey.

However, in 1950 he wrote to his half-brother in Poland and the letter was intercepted by the KGB. Due to the Cold War, he was left alone for 30 years, until a second incident which told the KGB he was still alive.

A woman who lived near Domachevo got a letter from her brother in London, saying that he had seen Sawoniuk. She passed the letter on to the KGB.

In 1988, his name was on a list of suspected war criminals living in Britain passed by the Russians to the Government. Three years later the War Crimes Act made it possible for war criminals to be prosecuted for crimes committed abroad.

But even then Sawoniuk almost slipped the net because Soviet documents gave a Russian spelling for his name – Savonuyk. A historian working for the war crimes unit spotted the name Sawoniuk in archives and realised it was the same man.

To bring the case investigators interviewed 430 people, took 120 statements and submitted 90,000 pages of evidence. They visited the Ukraine, South Africa and Australia.

Sawoniuk's conviction probably marks the final chapter in a 13-year campaign for justice for victims of the Holocaust. Of 376 investigations, only one has yet to be completed.

There could be up to 200 war criminals in Britain but beyond reach of prosecution through lack of evidence.

Appendix 2



The Quarterly Journal for Free Historical Research

Ein KGB-Novellist: Gerald Fleming
Zusammengestellt von Dr. Fredrick Toben
Ein Experte fordert uns heraus

Der in Mannheim aufgewachsene Jude Gerhard Flehinger zog es während der Zeit des Dritten Reiches vor, sein für ihn ungastlich gewordenen Heimatland zu verlassen und nach Großbritannien auszuwandern. Dort nahm er den Namen Gerald Fleming an und widmete sich nach dem Krieg u.a. der Zeitgeschichte, insbesondere dem "Holocaust" an den Juden Europas unter der NS-Herrschaft. Er brachte es in England zu hohem Ansehen und gilt heute als einer der bekannten Holocaust-Schriftsteller der Welt. Anfang der 90er Jahre erhielt Fleming Zugang zu dem bisher unter Verschluss gehaltenen Staatsarchiv in Moskau, in dem große Aktenbestände der Bauleitung der Waffen-SS und Polizei Auschwitz lagern. In einem Zeitungsartikel in der *New York Times* vom 18.7.1993 (S. E19) führt er unter dem Titel »Engineers of Death« (Ingenieure des Todes) aus, daß er den gesamten Aktenbestand des Archives gesichtet habe. Anschließend beschreibt er die seiner Meinung nach wichtigsten Funde, die seine These von der Vernichtung der Juden stützten. Als die Geschichtsforscher Jürgen Graf (Schweiz) und Carlo Mattogno (Italien) 1995 ebenfalls die Akten des Moskauer Staatsarchiv einsehen, entdecken sie in den Quittungsbüchern der Leihstelle des Museums, daß Gerald Fleming nur den Erhalt eines Teils der Akten der Bauleitung des Waffen-SS quittiert hat. Außerdem finden beide Forscher in diesen Archiven Dokumente, die der These von der Vernichtung der Juden klar entgegenstehen, die aber Gerald Fleming nie erwähnt hat (VffG wird darüber noch detailliert berichten). Sie äußern daher den Verdacht, daß Gerald Fleming nicht, wie behauptet, die ganzen Akten gesichtet hat, sondern daß er nur jene Akten auslieh, von denen er annahm, daß sie etwas beinhalten, was seine vorgefertigte Meinung stützen könnte. Dieser Sachverhalt wurde von dem australischen revisionistischen Adelaide Institute im Sommer 1996 in einem Beitrag im Internet dargelegt. (<http://www.adelaideinstitute.org/adins.html>) Die darin enthaltenen Vorwürfe gegen Herrn Fleming haben diesem offenbar nicht gefallen. In einem Schreiben vom 20. August 1996 hat Gerald Fleming daher ein Hühnchen mit uns zu rupfen:

»Verehrter Dr. Toben

Meine Aufmerksamkeit wurde durch Kollegen auf Informationen gelenkt, die mit der Datumsangabe 15.7.1996, 17:30:00 vom

Adelaide Institute stammen. Ich zitiere aus dem fraglichen Dokument:

Der schweizer Historiker Jürgen Graf und der italienische Experte Carlo Mattogno besuchten die einstmals geheimen Moskauer Archive. Ihre Funde beschämen die Arbeit des britischen Professors Gerald Fleming (und des französischen Apothekers Jean Claude Pressac).

Da der fragliche Kommentar nicht nur absurd und skurril ist, sondern vielmehr hart an der Grenze zur Beleidigung, gebe ich Ihnen einige Informationen bezüglich meiner Archivstudien im Moskauer Staatsarchiv (und in anderen Archiven):

Ich habe sieben Jahre lang in russischen Staatsarchiven gearbeitet, jeweils mehrere Wochen pro Aufenthalt.

Ich habe alle relevanten Auschwitz-Dokumente gesehen und untersucht und eine große Anzahl davon kopiert.

Meine Berichte und Veröffentlichungen bezüglich meiner Archivstudien in russischen Archiven sind wohlbekannt.

Der Ausdruck "beschämend" im Zusammenhang mit meiner Arbeit und im Vergleich zum kürzlichen Besuch zweier benannter westlicher revisionistischer Schreiber ist unangebracht falsch und unakzeptierbar polemisch.

Sollte ein ähnlicher Kommentar erneut im Internet unter der Verantwortung des *Adelaide Institutes* erscheinen, werde ich Schritte unternehmen, um meine akademischen Interessen und meine tatsächliche geschichtliche Stellung zu verteidigen. Die von Ihnen genannten westlichen revisionistischen Schreiber werden über diese "Internet"-Kommentare wie hier dargestellt informiert.

Schließlich sei zu Ihrer Information angeführt, daß ich der erste westliche akademische Historiker und Forscher war, der Zutritt zu dieser wichtigen Sammlung deutscher Akten des Zweiten Weltkrieges bekam wie auch zu anderem wichtigen, zuvor gesperrten Material in russischen Staatsarchiven mit Bezug zu diesen Akten.

Schließlich habe ich bemerkt, daß Sie für Ihr *Adelaide Institute*, dem letzten intellektuellen Abenteuer des 20. Jahrhunderts eine Verwahrung ausgesprochen haben, indem Sie ausführen: "... falls ich jemanden kränke, weil ich politisch unkorrekt bin ... dann beanspruche ich für mich das Recht, in Ausübung der Meinungsfreiheit dieses sagen zu dürfen." - Die Worte "beschämen die Arbeit von..." sind aber nicht politisch unkorrekt, sie sind absolut böswillig und eines seriösen Gelehrten unwürdig. Lassen Sie mich hinzufügen, daß ich während meiner 37-jährigen Universitätsarbeit niemals solch einem Unsinn begegnet bin und daß ich es nicht ein zweites Mal durchgehen lassen werde.

Bezüglich Ihres Kommentars zur Meinungsfreiheit geht mir der Hohn des Dr. Goebbels nicht aus dem Kopf:

“Es wird immer der beste Witz des demokratischen Systems bleiben, daß es seinen tödlichen Feinden erst die Mittel liefert, mit denen diese es dann zerstören.” Genau so!

Mit freundlichen Grüßen
Gerald Fleming«

*

Die Antwort des Adelaide Institute, 30.8.1996

Verehrter Dr. Fleming

Der Ton Ihres Schreibens vom 20. August legt nahe, daß Sie eine recht lange Zeit mit Wutschnauben und Bluffen davon gekommen sind.

Ich beziehe mich insbesondere auf den Unsinn, den Sie in *Blueprints of Genocides* (Blaupausen des Völkermords, vgl. Adelaide Institute Newsletter No. 27) von sich gaben. Ich meine, daß Ihre Zeit als glaubwürdiger Historiker aus einem einfachen Grunde vorbei ist: Während der vergangenen 37 Jahre haben Sie versucht nachzuweisen, daß im KL Auschwitz Menschenvergasungen stattfanden. Nach Karl Popper kann ein gescheiter Mensch alles beweisen. Die wissenschaftliche Methode allerdings fordert die Falsifizierung von Hypothesen.

Wir wissen natürlich, daß jeder, der versucht, sich auf diese Weise der Hypothese von den Menschenvergasungen zu nähern, von Ihnen und Ihresgleichen sofort als *Holocaustleugner* oder im schlimmsten Fall gar als Haß schürender Antisemit gebrandmarkt wird.

Was Sie mit Ihrer Forschung getan haben, ist der Versuch, die Ideologie-Religion vom Holocaust aufrecht zu erhalten. Der Schmerz, den Sie gerechterweise bei der Lektüre unserer Website empfinden, mag größtenteils auf das zurückzuführen sein, was Charles Morgan wie folgt ausdrückte:

»Die Folge der oberflächlichen Bildung der westlichen Völker war, daß sie einfültig wurden, hervorgerufen durch das Entsetzen des übertölpelt Werdens.«

Der Tatsache bewußt, daß es in unseren westlichen Demokratien (mit Ausnahme von Frankreich, Deutschland u.a.) kein Verbrechen ist, die Falschheit von Prämissen zu veranschaulichen, lassen Sie mich mit einem Zitat von Professor Robert Faurisson schließen:

»Es wird behauptet, die Nazi-Gaskammern hätten physikalisch existiert; dennoch kann uns niemand eine Darstellung derselben liefern. Diese Gaskammer ist immateriell und magisch... man kann die behaupteten Menschengaskammern von Auschwitz genauso wenig beschreiben oder zeichnen, wie man einen quadratischen Kreis oder ein kreisförmiges Quadrat beschreiben oder zeichnen kann.«

Hochachtungsvoll
Fredrick Toben

P.S.: Diese Korrespondenz wird auf unserer Website plaziert.

*

Eine Erwiderung von Prof. R. Faurisson, 30.9.1996

Gerald Fleming, emeritierter Professor für Deutsch an der Universität Surrey (GB), ist, wenn ich dies so sagen darf, ein KGB-Novellist. Er ist eher ein Novellist als ein Historiker. Er war bei den sowjetischen Behörden und Presseorganen gern gesehen. Selbst als die Sowjetunion schon verschwunden war, zollte er den hervorstechenden Fähigkeiten der Roten Armee immer noch Tribut. Diese Fähigkeiten bestehen darin, bei der Befragung deutscher Gefangener die erwünschten Geständnisse selbst dann zu erhalten, wenn die US-Armee dazu nicht in der Lage war. In einer 1984 publizierten Rezension von G. Flemings Buch *Hitler and the Final Solution* mußte sogar ein unterwürfiger Journalist eingestehen:

»Sein manchmal pompöser Schreibstil sowie die Struktur des Buches als eine Art Thriller werden so manchen Historiker ärgern.« (»His sometimes flamboyant writing and the structure of his book as a kind of thriller will annoy some historians«, *The New York Times*, 28.12.1984, S. C23)

Ein jüdischer Mitstreiter G. Flemings führte aus:

»Sein Buch wurde in Rigaer und Moskauer Publikationen wohlwollend rezensiert, und er glaubte, daß ihm die sowjetischen Behörden eine Besucherlaubnis für die Archive der Roten Armee gewähren werden.« (»His book has been favourably reviewed in Riga and Moscow publications, and he believed that Soviet authorities would grant him permission for a visit to the Red Army archives“, he said.«, *The Jewish Chronicle*, 12.10.1984, S. 4)

Hitler and the Final Solution (University of California, Berkley 1984) ist eine Übersetzung des deutschen, im Limes Verlag in München 1982 erschienenen Buches *Hitler und die Endlösung*. Dieses Buch soll angeblich die Herausforderung von David Irving aufgegriffen haben, der nach einem einzigen Dokument gefragt hatte, das beweise, daß Hitler vor Ende des Jahres 1943 wußte, daß eine Vernichtung der Juden im Gange war. Natürlich war G. Fleming nicht in der Lage, ein solches Dokument vorzulegen. Er hätte also davon Abstand nehmen sollen, sein Buch als Antwort auf solch eine Frage zu präsentieren, und er hätte es vermeiden sollen, David Irvings These, daß es keinen Hitler-Befehl zur Liquidierung der europäischen Juden gebe, als »eine Fiktion« zu bezeichnen (S. 37, Fußnote 56).

Es ist Unsinn, ein Buch über die Existenz eines Dokumentes zu schreiben, das weder gefunden noch gezeigt werden kann. Aber G. Fleming dachte, er könne uns ein anderes Dokument bringen, möglicherweise ähnlich sensationell, das beweist, daß es ein Vernichtungsprogramm der Nazis gegen die Juden gab. Dies ist der Grund, warum er es wagte, den *Resettlement Action Report* zu publizieren, ein heutzutage fast vergessenes Dokument, das damals (1982) aber als eine außerordentliche Entdeckung gepriesen wurde. Es war eine Fälschung. Selbst ein Laie, der nicht von der

“Holocaust”-Propaganda infiziert ist, kann auf den ersten Blick erkennen, daß dieser Bericht *ohne Datum* und *ohne Unterschrift* voll von widersinnigen Details über Auschwitz ist.

Der interessierte Leser sei auf die hervorragende Analyse des jungen kanadischen Revisionisten Brian A. Renk verwiesen (»The Franke-Gricksch Report. A Resettlement Action Report: Anatomy of a Fabrication«, *The Journal of Historical Review*, Fall 1991, S. 261-279).

Leser, die so schnell wie möglich einen Eindruck von G. Fleming als Historiker gewinnen wollen, können sich die Fotos in seinem Buch ansehen. Auf ein und der selben Seite erscheinen zwei Fotos aus dem Archiv des (kommunistischen) polnischen Justizministeriums. Eines zeigt angeblich einen Gaswagen zur Erstickung von Menschen und das andere zwei deutsche Gefangene, die Zyklon B-Dosen halten, wie sie es angeblich taten, als sie Insassen des KZ Majdanek töteten. Tatsächlich handelt es sich bei dem Gaswagen um einen gewöhnlichen Lastwagen der Firma Magirus mit nichts Verdächtigem daran, und die (offenbar verängstigten) Gefangenen halten Zyklon B-Dosen, wie sie zur Läusetötung verwendet wurden.

1993 trompeteten die Medien weltweit heraus, daß G. Fleming in den sowjetischen Akten Beweise für die Errichtung und den Betrieb von Hinrichtungsgaskammern in Auschwitz gefunden habe. Er schrieb einen langen Artikel darüber unter dem Titel »Engineers of Death« (Ingenieure des Todes, *The New York Times*, 18.7.1993, S. E19).

Tatsächlich aber hatte G. Fleming kein solches Dokument gefunden, sondern lediglich die Protokolle der Verhöre von vier Deutschen durch die sowjetische Militärpolizei. Bei den Verhörten handelte es sich um Ingenieure, die als Angestellte der Firma Topf & Söhne (Erfurt) während des Krieges bei der Errichtung der Krematorien von Auschwitz-Birkenau mitgewirkt hatten und die auch nach dem Kriege noch bei dieser Firma arbeiteten.

Die US-Armee hatte diese Ingenieure bereits verhört und später entlassen. Als die Amerikaner Erfurt der Roten Armee übergaben, verhafteten die Sowjets die Ingenieure, verhörten sie... und erhielten die erwünschten Geständnisse.

Die wichtigsten dieser Ingenieure waren Fritz Sander und Kurt Prüfer. Der erste starb an einem Herzinfarkt gleich zu Beginn des Verhörs. Der zweite starb 1952 an einer Gehirnblutung. Wir besitzen Fotos von Prüfer als freier Mann und eines in sowjetischer Gefangenschaft. Der Unterschied spricht Bände, und ich würde sagen, daß man auf dem sowjetischen Foto Prüfers Entsetzen erkennt. (Vgl. »Protokolle des Todes«, *Der Spiegel*, 40/1993, S. 151-162, hier S. 160. Der Spiegel hat übrigens die Chuzpe zu behaupten, es sei unwahrscheinlich, daß die vier Ingenieure in den Händen des KGB gefoltert worden seien. Warum bloß dieses Dementi?)

Die Geständnisse der Ingenieure waren äußerst vage und im Stil von *ich hörte... mir wurde gesagt... ich sah von außen* (»Ja, ich sah die Gaskammer – von außen«, *Der Spiegel*, S. 160). Und zufällig stimmen jene wenigen präzisen Antworten weder mit den Details der Geschichte überein, wie man sie uns heute erzählt, noch mit den tatsächlichen Gegebenheiten, wie man sie heute noch in Auschwitz sehen kann. Zum Beispiel sagt einer der Geständigen: »In der Decke (der Gaskammer) waren quadratische Öffnungen (25 mal 25 Zentimeter)« (*Der Spiegel*, S. 162). Das Problem ist nur, daß man noch heute erkennen kann, daß es in der Decke keine quadratischen Öffnungen gibt.

1994 machte G. Fleming zusammen mit dem Architekten Jan van Pelt den Film *Blueprints of Genocide* (Blaupausen des Völkermords, BBC, 9.5.1994). Der Höhepunkt des Films war der Augenblick, als ein Dokument mit folgendem Kommentar gezeigt wurde:

»Es sagt sehr deutlich, "Sie werden in diesem Gebäude (Krematorium II) in der Lage sein zu töten und sie werden gleichzeitig in der Lage sein zu verbrennen."« (»It says very clearly, "You will be able to kill and you will be able to burn simultaneously in this building"«)

Aber erstens wird das Dokument in dem Film derart verstohlen gezeigt, das niemand den deutschen Originaltext lesen kann. Zweitens sagt dieses Dokument tatsächlich nichts dergleichen aus. Es handelt sich dabei um einen einfachen Aktenvermerk vom 29.1.1943 über... die Stromversorgung. Es trägt noch nicht einmal den allgemein üblichen "Geheim"-Stempel. In Wirklichkeit erwähnt es eine »Verbrennung mit gleichzeitiger Sonderbehandlung«. Man bemerke, daß die Schwindler das Wort »Sonderbehandlung« in »Töten« umwandelten und daß sie dann die Reihenfolge der Worte umdrehten, indem sie zuerst »töten« und dann »verbrennen« sagten. Der Originaltext könnte niemals eine kriminelle Bedeutung haben, etwa im Sinne von "erst Menschenvergasung, dann Verbrennung der Leichen". Das Wort »Sonderbehandlung« kann bei dieser Satzkonstruktion alles mögliche bedeuten mit Ausnahme von »töten«, da die »Sonderbehandlung« zeitgleich mit der »Verbrennung« stattfand.

Es ist offensichtlich, daß G. Fleming und van Pelt im Falle der Entdeckung eines Dokumentes, das *sehr deutlich* aussagt, was die "Holocaust"-Historiker seit langem zu finden versuchen, dieses in jeder Zeitung, jedem Film, Buch und "Holocaust"-Museum veröffentlicht, herumzeigt und kommentiert hätten. R. Hilberg, E. Wiesel, S. Wieselthal, S. Klarsfeld und all die anderen hätten diese Jahrhundertentdeckung gefeiert. Aber statt dessen sagten sie kein Wort. Am Ende des Films zitierte G. Fleming völlig entstellt, was die deutschen Ingenieure den Sowjets gestanden hatten. Dieser Film enthält nichts über die Technik und Arbeitsweise der Nazi-Gaskammern, und zudem gibt es nichts dergleichen wie quadratische Öffnungen in der Decke der angeblichen Gaskammer des Krematoriums II in Auschwitz-Birkenau.

Am 28.1.1995 verkündete Jan Taylor im *The Sydney Morning*, daß van Pelt dabei sei, ein Computer-Model des Lagers Auschwitz zu entwerfen. Wir warten immer noch auf das Ergebnis. Ich wäre sehr daran interessiert zu erfahren, ob er es wagt, jene vier besonderen Öffnungen in der Decke der "Gaskammer" zu zeigen, durch die, wie man uns erzählt, die Zyklon B-Klumpen geworfen worden sein sollen.

Aus diesem Grunde ist G. Fleming nicht nur ein KGB-Novellist, sondern zudem ein Betrüger.

Jeder, der am Transkript der Sendung *Blueprints of Genocide* interessiert ist, hat die Wahl zwischen der britischen und der amerikanischen Fassung. Die britische Fassung wurde gegenüber dem von BBC am 9.5.1994 tatsächlich ausgestrahlten Text überarbeitet. Das erwähnte deutsche Dokument erscheint auf Seite 20 mit einem betrügerischen englischen Kommentar (Horizon, *Blueprints of Genocide*, Text adapted from the programme transmitted 9 May 1994, 26 + 6 S. Mariette Jackson, Acting Publishing Manager, Broadcasting Support Service, 252 Western Avenue, London W3 6XJ, UK). Das amerikanische Manuskript ist ehrlicher, auch wenn man uns sagt, daß diese Abschrift nicht mit dem Videoband abgeglichen wurde. (Nova Show #2204. Air Date: 7.2.1995, 8 S. (zweispaltig). WGBH Educational Foundation. Journal Graphics, Box 2222, South Easton, MA 02375, USA).«

*

Die Antwort von Jürgen Graf, 11.11.1996

Ich korrespondierte im August 1996 mit Professor Fleming, und trotz der Tatsache, daß er keine einzige der von mir gestellten Fragen beantwortete, war ich vom zivilen Ton seines Antwortschreibens überrascht. Die zwei der wichtigsten Fragen, die ich ihm stellte, lauteten wie folgt:

1. Fand er während seiner Archivarbeiten in Moskauer Archiven irgendwelche dokumentarische Beweise für Menschenvergasungen? Ich warte immer noch auf eine Antwort. Sein Schweigen verleitet mich zu der Schlußfolgerung, daß er keinen solchen dokumentarischen Beweis fand, da kein solcher Beweis existiert.

Im Januar 1945 fielen der sowjetischen Befreiungsarmee in Auschwitz über 90.000 Aktenseiten in die Hände. Es scheint, als hätten die sich zurückziehenden Nazis diese Dokumente achtlos hinter sich gelassen, die sie doch vor der Evakuierung des Lagers einfach hätten zerstören können. Die Deutschen dachten nicht, daß diese Dokumente sie später einmal belasten könnten!

Wenn jemand die so sehr gesuchten dokumentarischen Beweisstücke für Menschenvergasungen gefunden hätte, dann wären diese weltweit triumphierend präsentiert worden. Aber

nein – seit über vier Jahrzehnten verbargen die Sowjets diese Papierberge in ihren Archiven. Warum?

Anstatt uns einen dokumentarischen Beweis für den Gaskammer-Holocaust vorzulegen, bietet uns Fleming die Geständnisse aus den Kerkern der Sowjets, abgelegt von Kurt Prüfer und anderen Ingenieuren der Bauleitung.

Wenn diese Geständnisse akzeptable Beweismittel sein sollen, dann werden nun wohl auch jene Geständnisse zuverlässige historische Quellen, die 1937 für die Moskauer Schauprozesse durch die alten Bolschewiken “herausgekitzelt” wurden, in denen die Angeklagten gestanden, Faschisten und imperialistische Agenten zu sein.

2. Aus irgendwelchen unerklärlichen Gründen zitiert Fleming in seinem Buch *Hitler und die Endlösung* (Limes, 1982) den sogenannten Franke-Gricksch-Bericht als eine wichtige dokumentarische Quelle für den Holocaust. Dieser Bericht ist eine plumpe Fälschung, da er voll von Absurditäten ist. Zum Beispiel gibt er an, die Birkenauer Krematorien könnten 10.000 Leichen pro Tag einäschern; die Leichen kürzlich Verstorbener würden besonders gut brennen; Juden würden in hohlen Zähnen Wertgegenstände verstecken usw.

Neben Fleming nimmt nur Jean-Claude Pressac diesen Bericht ernst. Pressac zitiert ihn auf S. 238 seines Bandes *Auschwitz: Technique and Operation of the Gas Chambers* (Beate Klarsfeld Foundation, New York 1989).

Weder Reitlinger, Hilberg, Poliakov noch die *Enzyklopädie des Holocaust* erwähnen den Franke-Gricksch-Bericht in ihrem Index. Warum nicht? Sie sollten es, wenn dieses Dokument einen solch klaren Beweis für die Gaskammern und für den Holocaust darstellt.

Fleming erklärte nicht, warum die “Holocaust-Fachleute” den Franke-Gricksch-Bericht nicht ernst nehmen.

Ohne Zweifel ist Gerald Fleming ein Experte auf seinem Gebiet, der deutschen Sprachwissenschaft. Aber bezüglich des “Holocaust” ist er nur ein drittklassiger Propagandist.

(Quelle: *Vierteljahresshefte für freie Geschichtsforschung* 1(2) (1997), S. 87-91).

Appendix 3



Letters and publications, 10 April 1999

Günter Deckert

z.Z.Pf. 3010

76643 Bruchsal, den 10.4.99

Dr Fredrick Töben

z.Z. Herzogenriedstraße (JVA)

68169 Mannheim

Lieber Herr Dr Töben!

Nun ist das eingetreten, was ich bei dem Psychopath Klein befürchtet habe ... Sie werden nun ebenfalls MA-Justizgeschichte schreiben.

Ich habe gestern über Radio/Fernsehen von der Verhaftung erfahren. Ich habe heute meinen Geschäftsführer angerufen und gebeten, daß er RA L. Bock, meinen Verteidiger, unterrichtet und ihn bittet, Ihre Verteidigung zu übernehmen und sich umgehend mit Ihnen in Verbindung zu setzen. Herr RA Bock erhält Durchschlag dieses Schreibens genauso wie mein Geschäftsführer, der sich darum kümmern wird, daß Ihnen eine Grundausrüstung Schreibmaterial (Umschläge, Papier, Briefmarken usw.) sowie eine mechanische Schreibmaschine zugänglich gemacht wird. Er wird sich auch um einen Besuchstermin bemühen.

Da Sie unvorbereitet in diese Lage kamen, sollten Sie bei Mangel in irgendetwas umgehend um Gespräche mit dem Sozialarbeiter sowie einem der beiden Pfarrer beantragen. Ich weiß nicht, ob Sie hier noch Verwandte haben, die Ihnen wegen Wäsche bzw. Kauf von Wäsche helfen könnten.

Versuchen Sie über einen der Pfarrer einen gewissen Betrag für das Knastkonto zu erhalten. Ich werde veranlassen, daß Ihen über meine Frau vorab mal DM 50.- zwecks Einkauf im Knastladen zugehen.

Beantragen Sie umgehend, wohl über StA oder zuständigen Richter, die Erlaubnis mit Angehörigen telefonieren zu können. Gespräche mit dem Anwalt bedürfen keiner Genehmigung über den Sozialarbeiter vielleicht, sicherlich aber über den Pfarrer möglich, sofern Sie noch kein Geld auf dem Konto haben.

RA Bock ist wie folgt zu erreichen: MA (ohne Vorwahl) 156 4747.

Sofern Ihen der Pfarrer keinen alten Radio zur Verfügung stellen kann, können Sie einen älteren von mir, d.h. aus meinem Büro, erhalten.

Ich werde auch veranlassen, daß HSCh wie EZü sowie andere von Ihrer Verhaftung erfahren und auch Ihre Anschrift mitgeteilt wird.

Sicherlich haben Sie einen Haftbefehl (mit Begründung) erhalten. Ihre Zustimmung vorausgesetzt, läßt mir RA Bock sicherlich eine Ablichtung zukommen.

Schriftlich erreichen Sie RA L. Bock über B2, 16 - 68159 Mannheim; meinen Geschäftsführer unter Pf. 10 11 17. Eric Rössler - 69451 Weinheim/B.; Weinheim liegt 20 km östlich von Mannheim.

Wegen der U-Haft-Zensur (StA/Gericht) müssen Sie bei Normalpost, nicht bei Anwaltpost, mit entsprechender Verzögerung rechnen. So weit mal erste Hinweise. - Die erste Zeit ist hart. Lassen Sie sich nicht unterkriegen. Und achten Sie genau auf den Umgang..., u.a. Hausordnung geben lassen ... Ich gehe davon aus, daß Sie die Australische Botschaft einschalten.

Beste Grüße von Zelle zu Zelle.

Ihr
Günter Deckert

* * * * *

Radio Deutsche Welle - English Program
PO Box 50588,
Cologne,
Germany

10 Apr 99

Dear Sir,

I hear last night on your program that you want people to write in with their thoughts on what Germany is today. I will tell you.

Official Germany today is not a country with an open mind on matters Holocaust.

The official position is that Germany has free speech but in this particular of the Holocaust, Germany says that 'defamation of the memory of the dead' has to be punished and this has nothing to do with free speech.

Having your cake and eating it; or Orwellian Doublethink.

People go to jail in 'modern' Germany for 5 yrs for publicly doubting aspects of The Holocaust.

There are many there in jail now. Is there a story in this ?

The courts there take 'judicial notice' of the revealed history of the Holocaust, and hence it follows that truth is not a defence the hapless accused has.

He can only lose - as is intended by the Zionist drafters of the law which the craven 'good' Germans allow or dare not complain of.

Right at this moment there is German born Fredrick Toben, PhD, MACE, visiting from Australia nabbed, 8/4, by Mannheim Chief Prosecutor Hans-Heiko Klein and Chief Criminal Investigator Bureau Chief Mohr, because he has a website also accessible in

Germany which says that gassings could not have been technically possible.

Again truth will not be allowed to be demonstrated/investigated when his case comes to trial - for why else arrest him ?

Will you yourselves report the case, let alone give a comprehensive coverage of the trial ? If so, how ? But I very much doubt it.

So, what are Official Germans in Germany today? They have adopted the Nazi tactic of suppressing/oppressing those they wish to silence; hence I am not enamoured of soft nazis (Official Germans) either - note lower case 'n'.

Yours sincerely

Michael Mazur
97 Wilson St,
Brunswick 3056, Australia

Try www.adam.com.au/fredadin/adins.html; you will see why official Germany fears truth about the Holocaust more than it fears neo-Nazis.

* * * * *

From *The Daily Telegraph*:

**Historian arrested for disputing Holocaust
By Barbie Dutter (Sydney) and Andrew Gimson (Berlin)**

A controversial Australian historian who disputes the facts of the Holocaust has been arrested in Germany and charged with defaming the memory of the dead.

The public prosecutor's office in Mannheim announced yesterday that it had begun preliminary proceedings against Fredrick Toben, who was held overnight at Mannheim Prison.

"The accused is charged with spreading in print and on the Internet anti-semitic and neo-Nazi material written by himself," a spokesman said.

"Among other things, the murder by the national socialist dictatorship of millions of Jews in concentration camps is disputed."

David Brockschmidt, a member of the Adelaide Institute of which Toben is director, claimed yesterday that Toben had been the victim of a trap set by the German authorities.

He said the arrest took place on Thursday while Toben was outlining his research into whether the Holocaust took place to a German government prosecutor in Mannheim.

Toben had arranged to speak to the prosecutor after spending two months conducting research in Poland, Hungary, the Czech Republic and the Ukraine, Mr Brockschmidt said.

But an undercover police officer was present during the conversation and arrested Toben on the grounds that he had “defamed the memory of the dead”.

The charge was also thought to relate to Toben’s controversial views about the Holocaust expressed on the Adelaide Institute’s Internet site and through its newsletters.

“The Germans must have been waiting for him, it was a trap, he was set up,” Mr Brockschmidt said and accused Germany of breaching free speech rights.

* * * * *

From the *Mannheimer Morgen* (translated from the German original):

**Arrested on suspicion of inciting the people
Australian historian Fredrick Toben allegedly denies Nazi crimes
against the Jews**

An arrest warrant was issued yesterday against the Australian historian Fredrick Toben by the local court (Amtsgericht) in Mannheim. According to the public prosecutor’s office, the 54 year old Toben was temporarily arrested on Thursday. The Australian is accused of incitement of the people, defaming and reviling the memory of the dead. He is on remand until further investigation because since there is the danger that he may flee the country.

Fredrick Toben is the Director of an institute in Adelaide, Australia. According to the Public Prosecutor, he has for some time been spreading anti-Semitic and neo-Nazi thoughts in newsletters and on the Internet. Among other things, therein he denies that the National Socialists murdered millions of Jews in concentration camps. In an interview the historian also expressed the view that the gassing of the Jews was technically not possible. In the past Toben’s theses have mainly been hotly debated on the Internet by like-minded people.

The Australian news agency, AAP, yesterday quoted a colleague at the Adelaide Institute as having said that Toben has been “set a trap”. A “disguised” official of the Intelligence Services is supposed to have taken part in a discussion with the Public Prosecution authorities in Mannheim. He then arrested the Australian on the grounds that he was defaming the memory of the Holocaust victims. Toben, when being questioned by the magistrate, is reported to have said he came to Germany as a tourist in order to have discussions here with judges and public prosecutors on the Holocaust.

Appendix 4



Letters and publications, 11 April 1999

From *The Sydney Morning Herald*:

Nazi Law: SA doctor charged

By Andrew Chennell

An Australian man who is the subject of Australia's first Federal human rights case alleging race hatred on the Internet has been arrested and charged in Germany with defaming the memory of Jewish Holocaust victims.

The director of the Adelaide Institute, Dr Fredrick Toben, was arrested and jailed yesterday in Germany while speaking to a German prosecutor in Mannheim. He had previously freely admitted in his Web site travel diary that he was flying to Europe to "challenge the German ban on denying the Nazi genocide of Jews".

Dr Toben and his institute are the subject of a complaint by the Executive Council of Australian Jewry (ECAJ) to the Human Rights Commission because of information on his and the institute's Web site suggesting there was no Holocaust.

He has been charged with "defaming the memory of the dead" and was due to face court in Mannheim last night Australian time, the prosecutor's office in Mannheim confirmed.

In his Web site travel diary, written in February, Dr Toben was quoted as saying about the visit: "I have no intention of breaking German law, but I do want to talk to judges, prosecutors and others about the ban. I want to challenge the authorities there on the freedom of speech issue.

"The German authorities have to realise that discussing such things as the gas chambers is a legitimate intellectual exercise and that people should be able to discuss it without being called anti-Semitic, anti-Jewish or a hater of Israel.

"There are about 6,000 people being held in German prisons because they have been convicted of Holocaust denial. Many of them are members of various right-wing extremist groups but not all of them."

A German Ministry of Justice spokeswoman said last night that up until 1997 (the latest figures available) only eight people had been convicted under Article 130, Paragraph 3, of the country's penal law.

The law stated people “will be punished if someone denies or minimises acts committed [by] the Nazi regime”, she said.

The maximum penalty was five years’ jail or a fine.

Controversial British historian Mr David Irving, who has been prevented from coming to Australia to express his views on the Holocaust, yesterday defended Dr Toben and issued a statement expressing his “outrage”.

On Mr Irving’s press statement were contact phone numbers for the assistant director of the Adelaide Institute, Mr Geoff Muirden, and the president of the Australian Civil Liberties Union, Mr John Bennett. Mr Bennett has previously proclaimed “exaggeration” of the Holocaust.

The vice-president of the ECAJ, Mr Jeremy Jones, said yesterday he found it hard to believe Dr Toben would have been unaware of the consequences of his visit to Germany.

* * * * *

Letter to the Minister for Foreign Affairs, Alexander Downer MP, from Adelaide Institute’s Victorian Associate, Michael Mazur:

Dear Mr Downer

Chanced to see you on Ch7 0835hrs as I was looking to hear more on Serbia/Kosovo and Glen (to my astonishment) asked you about Fredrick Toben; so I came in from the kitchen to hear and look at you as you spoke.

By looking at you, you knew already – and were pleased – that he had been arrested and that you didn’t really need confirmation from the Germans of that fact.

On the late evening of 8/4 Geoff Muirden, Acting Director of Adelaide Institute, phoned to relay the detail of the circumstances in which this happened.

Yesterday, ABC Radio had it as one of their news items.

So, Mr Downer, you knew about it, and probably before the ABC mentioned it, but were hiding behind official speak to put off having to say anything about it as your Zionist controllers/owners want him to stay in Germany – detained by the soft nazis (Official Germany) for 5 years for the *nonsense crime of ‘defaming the memory of the dead’ – not that they had to tell you what to say; you understand well what is required of you.

What your response really means is that when an Australian citizen infringes on a ‘defaming the memory of the dead’ law of another country there is nothing the Australian government would want to do about it.

Am I right? I say this with complete justification because as soon as the Zionists can effect it, through Parliament will be pushed amendments to the Racial Discrimination Act which will ensure that what happened before HREOC on November 2 and 16 last year (Sydney and then Launceston) when the Adelaide Institute came before it, will not be repeated.

It was possible – justifiable – in November for both Fredrick Toben and, then in Launceston, Olga Scully to walk away from this toothless Kangaroo Court with complete impunity after having determined from the respective Commissioners that the simple historical truth is no defence for the Respondent.

What happened in Germany to Fredrick Toben is what your Zionist Controllers would have wanted to happen to him here late last year.

Were he to come back tomorrow he would await the spectre of the passage of law in this country equivalent to those currently in Germany, and then the Zionists armed with their new law would move against him by instigating proceedings.

For Dr Toben it's the proverbial between a Rock and a Hard Place.

Michael Mazur

PS: Why not tell these soft nazis that a new law will be passed here and he can then spend time in jail here instead of in the 'new' Germany.

* Why 'nonsense crime'? Because for some absurd reason some people's dead are more important than the rest.

*

Mazur could not have been pleased with the response on 7 May, not from Minister Downer but from someone in the department:

Dear Mr Mazur

Thank you for your letter of 11 April 1999 to the Minister for Foreign Affairs, Mr Downer, about the arrest in Germany of Dr Fredrick Toben. Mr Downer has asked that I reply on his behalf.

The contents of your letter are noted. Beyond confirming that we have been providing consular assistance to Dr Toben, I am afraid that I am unable to discuss details of his case because of privacy considerations.

Yours sincerely

Robert Whitty
Director
Consular Operation

* * * * *

Letter to Prime Minister John Howard from Nigel Jackson:

Dear Mr Howard

Re: Arrest in Germany of Dr Fredrick Toben

As you know, an Australian citizen, Dr Fredrick Toben, director of the Adelaide Institute, has been arrested in Germany on a charge of “defaming the memory of the dead”.

Reports in *The Age* and the *Herald Sun* on 10 April suggest that he is likely to be sentenced to five years in gaol.

Five years in gaol purely because he has in Australia and Germany expressed dissident views on events and issues of Twentieth Century history!

I write to ask you to protest long and loudly to the authorities in Bonn and to ensure that the Australian Government does everything in its power to secure the safe return to Australia of Dr Toben as soon as possible.

What is essentially wrongful in this matter is the German law itself. It is outrageous that criticism of the received view of the Jewish Holocaust cannot be legally aired in Germany.

The very idea that free speech and thought on historical controversies should not be allowed is contrary to traditional British justice and to the Aussie “fair go”.

We can understand that Jewish persons and groups may be offended, hurt or intimidated by historical revisionism; but such revisionism is by no means always an attempt to rehabilitate Nazism.

As you know, research by independent and intelligent commentators in a number of countries has gravely called into doubt the received view of the Holocaust.

The correct way for that challenge to be met is by debate, not by intellectual suppression.

Otherwise, the revisionists’ claim that a wartime propaganda myth has been elevated into a cult protected by political Establishments because of the financial power of Jewish lobby groups will be strengthened.

With the greatest respect, I submit that your Government erred badly in not allowing British historian David Irving an entry visa to Australia. The present crisis gives you and the Government an opportunity to show that you really do intend to defend intellectual liberty in Australia and in the world generally.

Appendices

Please act quickly, unequivocally and firmly – and maintain your rage until the Bonn authorities have been shamed into freeing Dr Toben.

With cordial regards.

Yours sincerely

Nigel Jackson

*

Over a month later, Mr Jackson received this reply:

Dear Mr Jackson

Thank you for your letter of 11 April 1999 to the Minister for Foreign Affairs about the detention of Dr Toben in Germany. Mr Downer has asked me to reply on his behalf.

We note your concerns about Dr Toben's detention but I am constrained to say that this Department is unable to comment on German law or on the charges brought by German authorities. Those matters are most properly the domain of the German authorities and Dr Toben's legal representatives.

The issue of Dr Toben's release is one for the German judicial system in which Australian Government neither has nor seeks any standing.

The basis of our interest in Dr Toben's case is to provide him with consular assistance of a kind that is available to any Australian who is detained in a foreign country. I am afraid that privacy considerations do not allow me to provide further information about our consular dealings with him.

Yours sincerely

Robert Whitty

Director

Consular Operations

* * * * *

Adelaide Institute Media Release

Adelaide Institute, an Australian website examining the truth about historical events, especially those connected with World War II and the Holocaust, wish to appeal against the decision of German authorities in Mannheim, Germany, to arrest Dr Fredrick Töben, Director of Adelaide Institute, on a visit to Germany, claiming that the contents of the website "defame the memory of the dead".

Adelaide Institute further feels that this is a case of entrapment, in that he was thrown into jail after a private conversation with Public Prosecutor Klein. After being invited to return for further conversation he was then arrested by State Security Police Superintendent Mohr for "thought crimes".

This is a violation of free speech on the Internet and is an assault on his right to freedom of movement as an Australian citizen. An attempt will be made to contact organisations concerned with free speech on the Internet to give moral support to Dr Töben, and to protest this action to the German Embassies. The Australian Government should also intervene to defend the rights of Dr Töben as an Australian citizen and not a citizen of Germany.

Geoff Muirden
Assistant Director
PO Box 3300
Norwood, SA 5067
Australia (03) 9534 1314

* * * * *

From Ingrid Rimland's Zündel Internet website:

Dr. Fredrick Toben - latest victim!

Though German in origin, Dr. Fredrick Toben was raised in Australia as an Australian citizen, and speaks both English and German. Becoming interested in exonerating the German people from the anti-German racism of the Holocaust legend, he at first edited a revisionist journal called Truth Missions, which was later renamed Adelaide Institute Newsletter. He then broadened out to establish Australia's revisionist website, Adelaide Institute. He has personally visited the site of Auschwitz and burrowed under the ruins of the alleged gas chamber, being unable to find the four holes in the roof which were supposedly used to throw in gas pellets. He conducted regular dialogue with Exterminationists, and did not expect to be arrested when he visited Prosecutor Klein in Mannheim, Germany, for a private discussion on the Holocaust laws in Germany, which make it mandatory to accept the entire Holocaust story.

Nevertheless, he was arrested by Klein and police chief Mohr in Mannheim, Germany, in April, 1999, and is currently in Mannheim Prison awaiting trial for being a "holocaust denier".

* * * * *

Correspondence on David Irving's website:

THE ARREST of Dr. Frederick Toben is a serious matter for those staunch advocates, myself decidedly included, of free expression and the right of dissent. The thing to note in the Toben case is that his arrest stems for those 'activities' NOT committed in Germany but rather the ramifications of his Australian website 'Adelaide', being viewed 'within' Germany, mirror site or otherwise. Think about that!

In effect, any folks who have a dissenting view in re the Holocaust ranging from 'it never happened' to questioning parts of it or taking serious issue with the 'accepted' facets of it can place these

comments on the Internet OR Usenet newsgroup(s) 'but' if that website or newsgroup is available for viewing in Germany and not blocked for whatever reason (or an unknown generated mirror site), then that person could be subject to arrest as soon as they set foot on German soil. Or, at present, three other nations which have such freedom of speech and right of dissent restrictions.

It is a ramification that has far reaching international consequences and makes a mockery of 'true' free expression and right of dissent by those nations (four at present with others mulling it over) which seemingly advocate such precious freedoms for their citizens yet make their freedom of expression and right of dissent 'exceptions' so blatantly one sided as to form a forced fed dogma of legislated thought. Those who know my writings know that I have defended the historical presence of the Holocaust based on my own study and research both in the USA and Germany itself (1969-72) but to the extent that historical research is an ON-GOING process and thus the unescapable conclusion that history is rarely written in stone. It 'is' subject to historical revision and part and parcel of 'that' process is the absolute right of free expression and unhampered right of dissent so that new findings can be brought to the table and considered. Indeed dissected and analyzed for either its veracity or its worthlessness.

When David Irving challenged the yea braying 'scholars' in re the 'Hitler Diaries' some years ago and he in fact warned various and sundry that they were entertaining highly questionable data, he was scoffed at and ridiculed UNTIL independent analysis proved the 'Hitler Diaries' to be an utterly bogus forgery. Various world historians groused mightily (read: envy with a capital 'E') that David Irving was the first Western historian to get his hands on the subsequent 'Goebbels Diaries' plates post Glastnost and yet when he prepares to publish his views and the manuscript is already accepted for publication by St. Martin's Press in the United States, a world 'haven' as they say for freedom of expression and/or dissenting view, St. Martin's Press caves in to external pressure because a small but vociferous minority coupled no doubt with the usual PC adherents do not care for Irving's 'unacceptable' conclusions.

My question then (and my subsequent public defense of Irving) is the same as now, viz., if it's David Irving today who gets the boot and the muzzle, or indeed Fred Toben just this week, then WHO tomorrow where one's opinions, findings and conclusions seemingly don't 'fit' into the 'accepted' norm? Or dogma. Or, worse, proffered agenda via force of law. Any issue. Any theme. Any basic right to simply say 'I disagree.' What's next? Mandated thought legislation in a 'Supreme Being'—or, conversely, none at all? Think about it. And reflect on history itself!

Dr Anthony J Lomenzo

* * * * *

Dr. Töben in Mannheim verhaftet!

Dr. Fredrick Töben, Direktor des Adelaide Instituts und Verantwortlicher der revisionistischen Website Adelaide Institute, wurde am Donnerstag den 8. April 1999 in Mannheim verhaftet. Dr. Töben besuchte den berühmigten Verfolgungs-Staatsanwalt, Hans Heiko Klein, um mit ihm über sein unseliges Treiben zu sprechen. Dr. Töben war der verhängnisvollen Auffassung, mit Klein sei ein menschliches Gespräch zu führen. Dieser Irrtum sollte für ihn tragische Konsequenzen haben. Frederick Töben besuchte also Heiko Klein am 7. April und wollte an Kleins Vernunft appellieren und ihm die international verbrieften Menschenrechte auf freie Meinungsäußerung darlegen. Klein gab vor, interessiert zu sein und schlug ein weiteres Gespräch am nächsten Tag vor. Dr. Töben, der gegen Hinterlist und Verschlagenheit keine Abwehrkräfte besitzt, nahm die Aufforderung zur Diskussion ernst und kam tatsächlich am nächsten Tag wieder in Kleins Büro. Zu diesem Zeitpunkt hatte der Verfolger bereits alles für Dr. Töbens Verhaftung vorbereitet. Ein hoher Offizieller der politischen Polizei, ein Herr Mohr, war zum Zwecke der Verhaftung anwesend. Dem Haftbefehl Kleins ist zu entnehmen, daß er auf eine längere Haftstrafe drängen wird. Dabei muß man bedenken, daß Dr. Töben in Deutschland nie etwas Eigenständiges publizierte bzw. etwas öffentlich äußerte. Seine Internet-Publikation ist in englisch gehalten und es ist technisch nicht möglich, deutschen Internetanschlüssen den Zugang zu Töbens Website zu verwehren. Das Land, in dem sich diese Dinge ereignen, heißt Deutschland - dies sei all jenen Ausländern gesagt, die das heutige Deutschland so gerne im Lichte von Goethe und Schiller sehen möchten.

(<http://www.adam.com/au/fredadin/adins.html>)

Adelaide Institute, PO Box 3300, Norwood, South Australia 5067

* * * * *

Amtsgericht Mannheim
Staatsanwaltschaft Mannheim
Aktenzeichen: 503 Js 9551/99
Geschäftsnummer: 42 Gs 830/99

Mannheim, den 9. April 1999

Haftbefehl

Gegen den Beschuldigten

Dr. Gerald Fredrick Toebe
geboren am 02.06.1944 in Jadeberg,
wohnhaft in 25 Caloroga Street,
Adelaide/Australien,
australischer Staatsangehöriger,
Familienstand: geschieden,
Beruf: Direktor des Adelaide-
Instituts, wird die
Untersuchungshaft angeordnet.

Er wird beschuldigt, er habe aufgrund mehrerer selbständiger Willensentschließungen jeweils aufgrund einheitlichen Willensentschlusses seit 1996, so unter anderem zuletzt in den Monaten Januar bis April diesen Jahres Von Adelaide/Australien aus u. a. monatlich die von ihm verantwortlich verfaßten Adelaide Institut/Newsletters, ferner die ebenfalls von ihm erstellten "Vierteljahres-Hefte für freie Geschichtsforschung" per Post u. a. an Empfänger im Gebiet der Bundesrepublik Deutschland versandt und auch - inhaltsgleich - per Internet weltweit verbreitet.

In diesen Rundbriefen behaupte und führe der Beschuldigte häufig unter Verwendung angeblicher Zitate, sowie unter Hinweisen auf u. a. im Internet abrufbare "weiterführende" Literatur- jeweils bewußt der historischen Wahrheit zuwider, unter zumindest teilweiser Identifizierung mit den nazistischen Verfolgungsmaßnahmen, in pseudowissenschaftlicher Art, getragen von den Tendenzen, den Nationalsozialismus von dem Makel des Judenmordes zu entlasten, gesteigert und intensiv auf die Sinne und Leidenschaften der Leser einzuwirken, unter Leugnung des von den nationalsozialistischen Machthabern geplanten Vernichtungschicksals der Juden, der Leugnung der Existenz von Gaskammern zur Massentötung von Juden, unter der Verunglimpfung der Überlebenden des Völkermordes und des Andenkens der während der Massenvernichtung ermordeten Juden, unter der Behauptung, die Massenvernichtung stelle eine Erfindung der Juden dar und diene der Unterdrückung des deutschen Volkes, u. a. folgendes aus, so beispielsweise in den am 08.04.1999 aus dem Internet abgerufenen "Vierteljahresheften";

Der Fall Dr. Töben steigt mittlerweile zu neuen Höhe der Verfolgungs-Perversion auf. Hier finden Sie die neuen Entwicklungen im Fall Dr. Töben:

<http://www.sleipnir.purespace.de/3MHaftEng.html> und

<http://www.sleipnir.purespace.de/3Mai.html>

Bitte schreiben dem politischen Gefangenen und dem zuständigen Justizminister:

Dr. Frederik Toben
JVA Herzogenriet 111
D-68169 Mannheim
Germany

Justizminister Dr. Ulrich Goll
Schillerplatz 4
D-70173 Stuttgart
Germany

* * * * *

Thomas Brooks' 'Heroes of our time'

Thomas Brookes feels that the publication of this website HEROS OF OUR TIME was not only necessary, but also urgently long overdue in its publication. Since the defeat of the dictatorships in 1945, the world with it's "New Democracy", promised a new age of freedom for the individual, open government, freedom of opportunity, intellectual research and open debate. Artistic, spiritual and physical freedom was ours for the taking. This idea

was trumpeted regularly around the globe, in the schools, the Universities and in the media. This precious freedom we were constantly reminded, was the reason why the world went to war, to liberate mankind forever from the horrors of persecution, forced dogmas, religious discrimination and racial hatred towards our fellow man.

The age of a new Utopia had arrived. At last we believed in a bright new future for all mankind to celebrate. In the late sixties we began to sense a change in the world's political strategy, increasing emphasis was placed on the defeat of the "Evils of Communism". The need to destroy it where ever it existed, to guarantee the future of freedom for us and the generations to come. We had no reason to doubt our system, we readily swallowed what we were told.

The world was held in the grip of a collective fear of nuclear annihilation. We were told that this balance of terror power was necessary and would guarantee our treasured liberties. Liberties so precious, that if unavoidable, a nuclear war would be fought, to preserve God's unique gift to man notwithstanding that there would be no world left, in which to be free. New laws of secrecy and public order were gradually introduced in order to help protect us from our enemies and criminals. The C.I.A. and the K.G.B. vied with each other in their daily struggles against one another in the defense of their systems. We the people, could only watch with wide open mouths at the antics of these special forces, as each side scored successes when they exposed this and that spy. Hollywood had a field day of inspiration as they produced a plethora of cheap spy thriller films spiced up with murders and sex with their inane "them and us plots".

We were unaware that under the guise of these world threats, groups of well-organized professional operators were beginning to tighten their grip on the world's resources and finances. Gold, silver, precious metals, oil, food production and supplies, pharmaceutical companies, land, banks, technology, military hardware and more importantly the media, our only source of information now lies in the hands of a few people.

The years passed and more political scandals and atrocities took place in Vietnam, Cambodia, Afghanistan, Middle East, Iraq and many smaller states. Some nations in Europe were deliberately destabilized by powerful democratic nations, secretly supporting terrorist organizations or (so called independence groups like the Red Brigade in Italy and in Germany the Baader Meinhof group), to encourage the host nation to conform to a new democratic "Diktat". The media continued to promote and sell the idea of Human Rights (a very noble ideal) to an all believing public via an already subservient easily malleable intelligentsia.

Our honest democracies stood idly by, whilst illegal outrage after outrage took place in the Middle East. Millions of innocent people, forced to flee from their homes and lands, without a word of protest from the various Presidents in the Democratic West. The

Mafia was usually blamed for the massive increase in illegal drugs pouring into the west and beyond and for many assassinations of political personages not always in line.

During these years a small but growing number of dedicated historians and scientists began to question many aspects of World War II which they felt required serious answers for the sake of historical accuracy. They soon experienced what the so-called freedom of expression really meant in practice. They had naively believed it was their natural right. They found themselves persecuted by various national courts especially in the new showpiece Democratic Republic of Germany. Some of the bolder spirits were imprisoned, others heavily fined and nearly all forced out of their chosen professions, vilified and in a number of cases physically attacked and in some cases, murdered. If anyone doubts that the Orwellian world is now upon us and tightening its grip, we refer to one of Germany's renowned news pagers, "Welt am Sonntag" (Oct. 25, 1998, p. 38), describing the situation in democratic Germany as follows: "The thought police of the correct political opinion", is spreading in Germany.

These brave people were duly victims of "The Thought Police Of Correct Political Opinion" and they were character assassinated and generally described as odd characters with dangerous crazy ideas, weirdo's, frustrated failures and Nazis, despite the fact they came from every sector of the political spectrum. Many were communists, others were democrats from the center, the right and from the political left. Only one was a self proclaimed Nazi. This orchestrated hysteria is reminiscent of the teachings of Jesus Christ when the manipulated crowd shouted at him "you are demon possessed" (John, 7:20).

What united them all, was their hunger for the truth and the very high level of education they possessed. Scientists, doctors, engineers, lawyers, historians, writers, journalists who were respected members of society until they touched on taboo subjects.

Under the cover of Civil Liberties and the daily chorus from every corner of the world on "Human Rights" to the present day incessant demands to persecute anyone accused of "Race Hate." George Orwell's terrible vision of the future is now steadily taking on a discernable shape. The Orwellian system has continued to advance, it's long sharp claws stretching out in all directions to snuff out the life of true liberty.

At this present time of political correctness, we must obey, "One World, One Law, One Democratic system", any resistance or objection to this movement, either by culture or national self determination, will be ruthlessly crushed just as effectively as the Chinese students were in Tiannamin Square. Inspired by the courage of the few (thousands are persecuted and imprisoned in Western Democracies), we owe it to them and to others, to arm ourselves with education to fight back, with the certainty that what is being achieved is honourable and in the noblest traditions of

many of our freedom loving ancestors who experienced similar humiliations.

This website is dedicated to the Heroes of Our Time of all nationalities and religions who have suffered and are still suffering, having given so much of their lives in pursuit of truth and the right to express it.

* * * * *

FOREIGN AFFAIRS AND TRADE Canberra ACT 0221

Facsimile Message

To: Australian Consulate General FRANKFURT

From: Consular operations CANBERRA

Subject: CONSULAR : ARREST : TOBEN, GERALD FREDRICK

During an interview on the television program "Face to Face" this morning the Minister answered questions regarding the alleged arrest of Dr Toben in Germany.

Attached is a copy of a cable to Bonn seeking a further update on efforts made by both Missions to confirm details of the alleged arrest. Grateful if you could liaise with Bonn and provide an early update which would assist the Department in fielding further enquires from the media.

Date: 11 April, 1999

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CONSULAR: ARREST: TOBEN, GERALD FREDRICK

THE AAP RECENTLY CARRIED A REPORT THAT DR FREDRICK TOBEN 9PDOB JADE. DEU, 02/06/44, PPT L5890829 ISSUED ADELAIDE 27/10/970 HAD BEEN ARRESTED IN MANNHEIM OVER PUBLIC COMMENTS HE IS ALLEGED TO HAVE MADE IN GERMANY DOUBTING THE SEVERITY OF THE HOLOCAUST. DR TOBEN IS A DIRECTOR OF A GROUP KNOWN AS THE ADELAIDE INSTITUTE. HE AIRS HIS VIEWS ON A WEBSITE (WWW.ADAM.COM.AU) WHICH CHALLENGES WIDELY ACCEPTED DETAILS ABOUT THE HOLOCAUST.

2. DETAILS OF HIS ALLEGED ARREST WERE PROVIDED TO THE MEDIA BY A FELLOW HOLOCAUST REVISIONIST, DAVID IRVING.

3. INITIAL ENQUIRIES BY THE CONSULATE GENERAL IN FRANKFURT HAVE BEEN UNABLE TO CONFIRM WHETHER DR TOBEN HAS BEEN ARRESTED. WE NOTE THAT DR TOBEN WAS BORN IN GERMANY AND WONDER WHETHER GERMANY PRIVACY ACT PROVISIONS MIGHT PRECLUDE THE LOCAL AUTHORITIES FROM PASSING DETAILS OF THE ARREST TO AUSTRALIAN GOVERNMENT AUTHORITIES IN GERMANY.

4. MR DOWNER APPEARS ON THE TV PROGRAM 'FACE TO FACE' THIS MORNING AND RESPONDED TO QUESTIONS REGARDING

DR TOBEN'S ALLEGED ARREST. IN ORDER THAT WE MAY RESPOND TO FURTHER MEDIA ENQUIRES WE WOULD BE GRATEFUL IF YOU COULD PURSUE ENQUIRES, IN CONJUNCTION WITH FRANKFURT, TO ASCERTAIN WHETHER MR TOBEN HAS BEEN ARRESTED.

5. YOUR EARLY RESPONSE WOULD BE APPRECIATED.

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The response:

To: Consular Operations Canberra Attn: Jim Harper
Cc: Australian Embassy Bonn
Date: 11 April 1999

From: Peter Frank Consul General, Frankfurt

ALLEGED ARREST: TOBEN, GERALD FREDRICK

Since receiving initial advice via Consular Operations, on evening of Thursday April 8, that Dr Toben had allegedly been arrested in Frankfurt, possibly at Frankfurt airport, and that he was possibly being held at Mannheim prison we have contacted, and recontacted, all of the relevant local authorities, ie

- * Frankfurt police
- * Mannheim police
- * Mannheim prison
- * Frankfurt airport border guards

In all cases advice received was the same, ie, there was no record of the arrest, or incarceration, of a Dr Gerald Frederick Toben.

Contrary to para 3 of your April 11 cable I would thus submit that initial enquiries by the Consulate General in Frankfurt confirmed that Dr Toben had not been arrested, at least not by the regional authorities contacted by us.

I am not familiar with provisions of German Privacy Act referred to in your para 3 and am not in a position to pursue this aspect any further today(Sunday). I would in any case regard this as something more appropriately pursued at the federal level, my the Embassy in Bonn.

In the absence of any further information concerning the whereabouts of Dr Toben I have difficulty envisaging what more we can undertake, on a regional level, to advance these investigations. It would be most helpful if David Irving could be contacted to provide such details but don't see this as something we would pursue ex Frankfurt.

I propose discussing future options directly with Bonn on Monday and we will naturally be pleased to provide whatever support needed to clarify/resolve this issue.

Peter Frank

Appendix 5



Correspondence, 12 April 1999

From: Rod
To: Stephen, Trevor, Chris
Cc: Ernie Edwards, Lucinda Meagher
Priority: Urgent. Receipt requested
Subject: Re: Consular Arrest – Dr Frederick Toben

Further to my earlier e-mail of 10:18 a.m. 12 April Mannheim prison has just advised (in response to a further enquiry by Mr Joachim Waldi of the Consulate-General in Frankfurt) that Dr Toben is an inmate of the prison. According to the prison official, Dr Toben was arrested on Friday afternoon but further information is not as yet available.

Dr Toben's lawyer, Dr Brock, has been contacted and requests an urgent visit to Dr Toben – this is currently being arranged with prison authorities and Mr Heiko Klein, the State Prosecutor. It is intended, subject to obtaining the necessary approval from the prison authorities (which we are pursuing), that the visit take place as soon as possible – possibly later today but more likely tomorrow morning (Tuesday, 13 April 1999 Bonn time).

The State Prosecutor advises that Dr Toben will not be sentenced today as investigations in the case have only just begun. The State Prosecutor advises that it will be some time before the investigation is completed but is unable to be more precise at this stage.

We will advise further details and developments as soon as possible by follow-up cable.

Regards
Rod

*

Reply: Rod

We have just been given the following information by SBS (television) stating the following comes from David Brockschmidt of the Adelaide Institute.

Heiko Klein – State Prosecutor – 621 29 22 276
Mannheim Prison – 621 174 2250
Toben's lawyer is Dr Brock – 621 156 4747

They claim he is being sentenced today and will probably be deported.

Appendices

Could you please check this information and let me know the outcome through the COC.

Thanks
Steve

*

To: Ross, Stephen, Martin, Chris
Hi Steve/Chris

Just to let you know, I have an appointment with “Klein”, the responsible Public Prosecutor in Mannheim at 10 am tomorrow (13 April) and am scheduled to see Dr Toben at 1 pm at Mannheim prison.

I'll report on the visit en retour!

Cheers & Regards
Ernie

Appendix 6



Geoff Muirden's media release, 13 April 1999

Demand Release of Toben

Dr. Fredrick Toben, a leading Australian anti-communist, has been arrested in Germany on charges of “defaming the memory of the dead” and is now in Mannheim Prison.

Rightists around the world are demanding Toben's release. The leftist German regime made the arrest based on the content of Toben's Internet page, which takes the anti-communist side of history.

Gary Lauck, an American citizen, was kidnaped by German police while on vacation in Denmark and held for four years on a similar charge.

“Defaming the dead” is a leftist catch-all for depriving writers, publishers and speakers of freedom of speech. America has a Bill of Rights which prevents such arrests.

The Nationalist Movement condemned the Toben arrest, but warned Americans to stay out of Germany until the ruling regime falls. Rightists have captured a governorship in Austria lately and observers predict that the unpopular Schroeder coalition, which is importing Moslems into the country from the Balkans, will be short-lived.

Appendix 7



The Advertiser, 14 April 1999

City wants to stop misuse of its name

Adelaide City Council will investigate if it has any right to stop the name “Adelaide” being misused by controversial companies and organisations. The move follows the arrest in Germany of Dr Fredrick Toben, the director of a Holocaust-denial group, Adelaide Institute.

Councillor Michael Harbison has told the council the Adelaide Institute “brings our city into disrepute”.

He believes the council should have the power to “screen” all organisations which use the name Adelaide in their titles.

“We should be able to screen the bona fides of people who use the name Adelaide,” Mr Harbison said yesterday.

“There is potential for the good name of Adelaide to be dissipated or brought into disrepute.”

The council’s principal legal officer, Ms Sue Renner, said the council already had copyright over the name City of Adelaide. The 1998-99 *White Pages* includes seven pages of businesses and other organisations that start with the word Adelaide.

Dr Toben who claims the Holocaust of Nazi Germany never occurred, was arrested last week for “defaming the memory of the dead”.

A local institute member, Mr David Brockschmidt, said yesterday Mr Harbison’s claims were “absolute nonsense”.

“We have not brought anybody into disrepute,” he said. “The Adelaide Institute has been operating nearly five years ... the incarceration of Dr Toben only took place last week. (The council) have no legal right to stop us now just because Dr Toben was been locked up.”

The Adelaide Institute, based at Wattle Park, is represented around Australia and in other parts of the world. Its membership mainly comprises historians who investigate events over the past 100 years, focusing particularly on the Nazi Holocaust. Dr Toben’s supporters said Dr Toben could be held in a German jail for up to four months pending a trial on “hate-speech” charges.

They claim Dr Toben would remain in jail after being denied bail by authorities in Mannheim. He was arrested there after challenging the extent of the Holocaust while in Germany and through his website and newsletters.

Appendix 8



Letters and publications, 17 April 1999

From *The Age* and *The Sydney Morning Herald*:

Rewriting the Holocaust - Crusader for truth or Holocaust denier?

By Penelope Debelles

"Wish me luck," Dr Fredrick Toben posted on his Web site at the end of March as he left Eastern Europe and entered Germany on a provocative research mission in the cause of Holocaust revisionism.

A fortnight later, the German-born Australian schoolteacher found himself in jail in Mannheim.

Dr Toben, who runs the international Holocaust revisionist forum, the Adelaide Institute, primarily through a well-organised Web site, is expected to be in jail for at least the next three to four months until a hearing is held.

After that, bail is likely to be set at a level which his Australian lawyer, Mr John Bennett, from the Australian Civil Liberties Union, expects to be as high as \$100,000 and is unlikely to be met.

A court case will then be fought accusing Dr Toben of defaming the dead, a charge introduced in Germany specifically to curb Holocaust denial.

According to Mr Bennett, who will go to Germany for Dr Toben's hearing, the charge carries a possible jail sentence of five years.

Dr Toben says he is not a Holocaust denier.

"No-one denies that this terrible thing happened," Dr Toben told me in a 1996 interview. "We are looking at the allegations that Germans systematically killed people, specifically Jews, in homicidal gas chambers."

His Adelaide Institute colleague, David Brockschmidt, who knew Oskar Schindler and says his father organised the work permits for 1,200 Jews to travel from Poland to Schindler's Czech factory, says Dr Toben is a courageous man, a free and independent thinker and truth-seeker.

"None of us are neo-Nazis or any nonsense which the other side - especially organised Jewry - is trying to throw on us," Brockschmidt says. "One of our major jobs is to divide the historical fact from the hysterical fact of war propaganda."

"If you have a few loonies of the neo-Nazi Right who hop on the bandwagon and use that, that's too bad and we cannot stop that, but more than 90 per cent of us, I can tell you, are serious people."

Brockschmidt met Toben in Adelaide at a viewing of the Steven Spielberg movie *Schindler's List*. The film, he says, was Hollywood Zionist propaganda soap opera.

"I couldn't believe what this Hollywood man, Steven Spielberg, made out of it," Brockschmidt says.

"It's a sad thing that these people have to forget history all the time to get what they want."

Brockschmidt introduced himself to Toben and was immediately impressed with the institute and his work. It is neither racist nor anti-Semitic, he says, but scientific research.

"History and the Holocaust has nothing to do with race," he says. "It's history, facts and figures - nothing more."

Jeremy Jones, the Sydney-based director of community affairs for the Australia, Israel and Jewish Affairs Council, says his office received distressed calls from Holocaust survivors and their children after Toben's Web site - which can be found using the word Auschwitz in a search engine - began in early 1996.

As well as being investigated by the Human Rights Commission after complaints by the Simon Wiesenthal Centre in Los Angeles, it is the continuing subject of direct complaint by Mr Jones's council under the Federal Racial Hatred Act.

"Fredrick Toben is one of a number of Australians who has sought to offend, insult, intimidate or bring into contempt Jewish Australians through the vehicle of Holocaust denial," Mr Jones said. "Neither he nor his colleagues deserve anything but the contempt of all thinking Australians."

Toben, 55, is a driven man. Born in Jade, northern Germany, in 1944, he emigrated to Australia when he was 10 to live with his family at Edenhope, western Victoria. He has Bachelor of Arts degrees from Melbourne and Wellington universities, and a PhD in English and philosophy from Melbourne.

He went on to teach at Goroke Consolidated School near Edenhope but in 1985 fell foul of the Victorian Education Department and was sacked, allegedly for incompetence and disobedience.

Toben, who after that drove the school bus to earn money, took the Education Department to court, claiming wrongful dismissal. His claim was upheld and he was awarded a small sum but was not re-employed, although he tutored in sociology for a time at Warrnambool Institute of Advanced Education, now a Deakin University campus. He wrote a book about the sacking called *Bloodied but Unbowed*.

After moving to South Australia, Dr Toben has worked sporadically as a temporary relief teacher but his employment record shows only one day of relief teaching last year and none in 1999.

Over the past five years, the Adelaide Institute and its pursuit of a Holocaust without the Auschwitz gas chambers and with far fewer casualties has become his passion.

This journey, he says, is the final intellectual challenge of the 20th century.

"We are worried about the fact that to date it has been impossible to reconstruct a homicidal gas chamber," Toben writes of the institute's forensically based mission to prove, or disprove, the Holocaust.

"Even the Holocaust Museum in Washington informed us that it could not bring one across from Europe because there are none available. This is like a space museum without a rocket or the Vatican without a crucifix."

Brockschmidt is expecting a media backlash against the Adelaide Institute but overall, with Toben in jail, business could not be better.

"We are extremely happy about it because the feedback coming from all over the world is fantastic," he says. "And they are creating a martyr."

Historical note: The Nazi Holocaust of Jewish people in World War II is one of the most thoroughly researched subjects of modern history. Scholars agree the total number killed is between 5.8 million and 6.6 million, and that nearly a third of those were murdered in death camps, many by the use of poison gas or diesel exhaust.

* * * * *

German bid to muzzle Internet

Germany will use its prosecution of the Adelaide-based Holocaust revisionist, Dr Fredrick Toben, to try to erect national boundaries over the Internet.

Dr Toben, arrested in Mannheim, Germany, last week for publicly disputing the mass murder of Jews, is being charged over material posted on his Adelaide Institute Web site.

The Australian online liberty group said because the material was downloaded in Germany it was being treated as a German publication for which Dr Toben was liable under laws prohibiting Holocaust denial.

The charges were separate from those arising from Dr Toben's conversation with a government prosecutor, Mr Hans Klein, and which led to his arrest.

West Australian lawyer Mr Kimberley Heitman, chairman of Electronic Frontiers Australia, said the German Government was in effect deciding it intended to legislate for the entire world.

But Mr Heitman said its attempts to enforce this in an international medium forum were likely to be futile.

“As a result we should simply acknowledge that the global Internet is the sort of resource where the opinion of one Government doesn’t mean much,” Mr Heitman said.

Germany has made three similar attempts to bring the Internet to heel, without much success. The American Internet service provider Compuserve voluntarily censored pornographic material from its service feeds in a clumsy attempt to meet Germany’s concerns but Mr Heitman said the material simply turned up on other providers.

* * * * *

Andreas Röhler: Alternativer Historiker verhaftet

Als der deutsche Bundestag 1994 die Verschärfung des Volksverhetzungsparagraphen beschloß, beeilte man sich mitzuteilen, daß sich dieser Strafrechtstatbestand nicht gegen Historiker richte, daß die Freiheit der Forschung wie der Geschichtsschreibung gewährleistet sei usw. Im September 1997 wurde der Historiker Udo Walendy inhaftiert, und am 10. April diesen Jahres konnte man dann in der Berliner “tageszeitung” lesen: “Historiker festgenommen”. Wie Recherchen der Slepinnir-Redaktion ergaben, ist ein Haftbefehl auf Antrag des Mannheimer Staatsanwaltes Hans Heiko Klein, der bereits die Haft des Übersetzers Deckert betrieb, ausgestellt worden. Dieser Haftbefehl zitiert ausführlich einen Briefwechsel zwischen Dr. Toben und dem Historiker Gerald Fleming.

Toben hatte Fleming scharf angegriffen, dem Angegriffenen aber auch breiten Raum zur Erwiderung eingeräumt, so daß der Haftbefehl nun Rede- und Gegenrede zur Begründung dieser Inhaftierung nimmt. Toben hatte sich insbesondere für ein offenes Gespräch zwischen Deutschen und Juden, sowie zwischen Juden und Palästinensern eingesetzt; “Slepinnir” druckte in Heft 5/98 einen Aufsatz aus dem von Toben herausgegebenen Journal “ADELAIDE INSTITUTE” nach: Der seinerzeit mit Oskar Schindler, dessen Leben und Taten die Vorlage zu Spielbergs Film “Schindlers Liste” gab, bekannte David Brockschmidt hatte in “Schalom und Salam” auf unmißverständliche Art den 50sten Jahrestag des Staates Israel gewürdigt.

Die Inhaftierung Tobens ist auch ein Angriff auf die in Deutschland lebenden Juden, wird doch der Eindruck erweckt, die Geschichtsschreibung habe etwas zu verbergen, Juden könnten sich dem Wettstreit der aufgezeigten Tatsachen nicht stellen.

Dieser Haftbefehl ist - wie bereits der Volksverhetzungsparagraph - seiner Tendenz nach nicht nur antisemitisch, er bedeutet eine Beleidigung aller in Deutschland lebenden Menschen, er ist ein Angriff auf demokratische Bestrebungen; wird dem Bürger doch - wenn historische Tatsachen per Gesetz geschützt und von

kritischer Überprüfung freigestellt werden sollen - das Urteilsvermögen und damit die Menschlichkeit abgesprochen. Ein Vorgehen, das nach Ansicht der "Sleipnir"-Redaktion nicht nur deutsches Recht und Gesetz bricht: Hier werden internationale Normen eines kultivierten Umganges im Streit um die historische Wahrheit verletzt. Gerald Fleming hat es nicht nötig, seinen Gegner einsperren zu lassen, er kann sich sehr wohl - wie jeder Wissenschaftler - auf die Kraft seiner Argumente, und auf diese allein, stützen.

Für nähere Auskünfte wenden Sie sich bitte an Oberstaatsanwalt Kneip in Mannheim, Tel.: +49621-292-3537, Fax: +49621-292-3256 oder direkt an den Inhaftierten

Dr. Frederick Toben, z. Zt. in Untersuchungshaftanstalt, Herzogenrietstraße 111, 68169 Mannheim

Mit freundlichem Gruss und der Bitte um Ihre Aufmerksamkeit

Andreas Roehler (V.i.S.d.P.), 17. April 1999

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**Andreas Roehler: Historian vs. state - two worlds apart
(Translation by Luis Fernández Vidaud)**

From the state prosecutor's point of view, "investigating" means nothing other than finding "facts" (or better stated: pseudofacts) for a position that one has already been convinced of a priori. Never will the examination of the facts lead a legal investigator to alter his original opinion, which he considered to be apodictically correct, just as he considers himself to be infallible. So, if you come up with facts that challenge or even contradict the state's official ideology, then you are obviously an enemy of the state. You need to be arrested, prosecuted and eventually convicted.

Needless to say, you also could use a little bit of brainwashing that the state is more than happy to administer to you. This is what happened to Frederick Toben, an Australian historian, as he was talking to a German state attorney about his research concerning the Holocaust just a week ago. Obviously, his finding did not conform to state doctrine, which - as everybody knows - is absolutely correct and cannot be doubted.

Imagine if the "investigating" method implemented in German courts - especially in criminal courts - were to be adopted in other disciplines such as in the natural sciences or other domains of human knowledge? Would that not end up in a total catastrophe for the entire human race? What is normal for jurisprudence turns out to be fatal for more serious disciplines.

Indoctrination is the key for the "rule" of German "law." Faculties and research institutes would be asking the government first what opinion is "politically correct" before proceeding to do any work. Then, they would begin twisting the facts to suit the state. After all, the ideology is right. Hence, the facts have to be

amended. But, this reminds me very much of George Orwell's 1984.

April 14, 1999 Luis Fernández Vidaud www.psychonauten.de

ps: [The attorney's warrant mentions and criminalizes an exchange of letters between Toben and historian Gerald Fleming, allegedly published under www.adelaideinstitute.org/Sleipnir]

For further requests please write to:

Oberstaatsanwalt Kneip in Mannheim, Tel.: +49621-292-3537, Fax: +49621-292-3256 or contact

Dr. Frederick Toben, z Zt. in Untersuchungshaftanstalt, Postfach 103254, 68169 Mannheim.

Appendix 9



Letters and publicity, 20 April 1999

The ABC-TV's *The 7.30 Report*:

Australian historian faces German jail over Holocaust views

Now to the case of the Australian revisionist historian whose arrest in Germany has become an international test case for freedom of speech on the Internet. Dr Fredrick Toben, who is the director of a group called the Adelaide Institute has been charged under a German law which prohibits defaming the memory of the dead. German authorities allege Dr Toben has questioned the scale of the Holocaust and dismissed accounts detailing the use of gas chambers in Nazi concentration camps. If found guilty he faces five years in jail. Mike Sexton reports on a case with implications beyond German borders.

DAVID BROCKSCHMIDT: Truth is always inconvenient and one of our jobs is to divide the historical facts of history from the hysterical facts of war propaganda.

DANNY BEN-MOSHE: Holocaust denial is about the rehabilitation of Naziism. It pursues a political agenda. It's a racist agenda. For Australia, it means a white supremacist agenda.

MIKE SEXTON: Until a few weeks ago Fredrick Toben was an amateur historian who was little known in Australia, let alone elsewhere. But his arrest in Germany has turned him into an international martyr for free speech and has raised questions about the future of cyberspace.

FREDERICK TOBEN (ADELAIDE INSTITUTE VIDEO): Here at Oswiecim Railway Station until at least 1943 most persons destined for the Auschwitz concentration camp made their first stop.

MIKE SEXTON: This documentary is one of the works produced by Fredrick Toben as director of the Adelaide Institute. Born in Germany, he came to Australia as a child and has a philosophy doctorate from Stuttgart University. After years as a high school English teacher, Dr Toben turned his passion for history into an organisation based at his home called the Adelaide Institute.

DAVID BROCKSCHMIDT: We have been always accused, and still are accused, as being holocaust deniers. Now that is absolutely ridiculous. We are not.

Denying the Nazi Jewish Holocaust, like denying the Bolshevik Jewish Holocaust or the Maoist Holocaust or any Holocaust is like

saying the earth is flat and the moon is made from green cheese. Of course we don't.

MIKE SEXTON: The institute boasts 250 members across Australia and is drawn to contentious views of history.

DAVID BROCKSCHMIDT: The Adelaide Institute was founded about five years ago and the major reason for it was to find out about truth in history, especially dealing with the Nazi Jewish Holocaust, the homicidal gas chambers and with the Bolshevik Jewish Holocaust between 1917 and 1953 until Stalin died.

MIKE SEXTON: Dr Toben, seen here during a visit to the former concentration camp at Auschwitz in 1997, believes there isn't proof that millions of Jews were executed in gas chambers.

FREDERICK TOBEN (ADELAIDE INSTITUTE VIDEO): This second door you can see is supposed to be gas tight. That is the problem.

DANNY BEN-MOSHE: Fredrick Toben is not a historian, he's not a scientist, he's not an engineer. Let's say I studied science at school and I decided, "You know what? I want to be a scientist. "I'm going to establish the Melbourne Institute for Scientific Research," I would put on an Internet site and I would say, "You know, the world isn't round, it's flat." Would people take me seriously? Would they even consider my issues? Would they give me the time of day? Of course they wouldn't. The same should apply to Fredrick Toben.

MIKE SEXTON: Although the group has produced videos and papers, its main publicity vehicle is its web site. The Adelaide Institute has twice faced the Australian Human Rights and Equal Opportunities Commission charged with breaching the Federal racial vilification laws. But it was when Dr Toben again travelled to Europe to research that his situation got worse. On his return to Germany, he was interviewed by a prosecutor. They'd met before and discussed the views of the Adelaide Institute but this meeting was different.

DAVID BROCKSCHMIDT: One of the state security officers was sitting in there in the dark without identifying himself. Within the conversation, he got up and said, "Dr Toben, you're under arrest. You've violated the criminal code of the German law." And he was taken away and thrown into jail.

MIKE SEXTON: Frederick Toben has been arrested under German law that makes it illegal to question the Holocaust, a charge known as defaming the memory of the dead.

If found guilty, he faces five years in jail. David Brockschmidt accuses German authorities of entrapment. However, it's clear from this 1998 lecture that Dr Toben is well aware of German law.

FREDERICK TOBEN (ADELAIDE INSTITUTE VIDEO): It's a massive allegation which cannot be questioned in Germany and other European countries because laws have been enacted which prevent such an exercise.

KIM HEITMAN: It's not beyond the realms of possibility that this is partly a publicity exercise. However, he has generated an important principle, and that's that if a person publishes on the Internet in Australia, should they have to answer to another government for it?

MIKE SEXTON: Kim Heitman is a Perth-based lawyer who chairs Electronic Frontiers Australia. He says Dr Toben's case illustrates his concerns about governments trying to censor the Internet.

KIM HEITMAN: People should be free to express opinions, even if they're unconventional opinions or even if they're plainly wrong. The beauty of the Internet is that everybody can be a publisher of their own opinion. So in conventional media it's very difficult for somebody who disagrees with an opinion to have an equal right of reply and redress, whereas on the Internet this is simple and easy.

MIKE SEXTON: It's a view shared by John Bennett of the Australian Civil Liberties Union. He sympathises with Dr Toben's views on the Holocaust and believes the principle is so important, he's prepared to fly to Germany to defend him.

JOHN BENNETT: I think it's a very important free speech issue. I think people should be able to express their views in relation to history. After all, history has been constantly revised. The official figures for Auschwitz have been reduced from 4 million to just over 1 million and that sort of revision would not be possible if we didn't have freedom of speech.

MIKE SEXTON: Opponents of the Adelaide Institute believe the defence of free speech is overriding a wider issue.

DANNY BEN-MOSHE: My organisation has profiled almost 100 Australian hate sites. Clearly, if we recognise, the Government recognises - and I think this is a bipartisan view - that we have to deal with the problem of, for example, pornography on the Internet, then we have to deal with the problems of other forms of prejudice and dangers on the Internet, and racism is clearly one of them.

DAVID BROCKSCHMIDT: We have a right to know, we have a right to research and we have a right to publish that so everyone has a chance here to see what the archives really hold and I think establishment, governments and political and religious organisations fear this very much.

* * * * *

E.J. Wall & Associates, Perth to Alexander Downer, Minister for Foreign Affairs, Canberra:

Dear Mr Downer

Dr Toben - Imprisonment in Germany

We are Australian solicitors acting for Dr Toben.

We refer to the writer's recent telephone conversation with your "adviser" about the charging and imprisonment of Dr Toben in

Germany. We enquired as to what the Australian Government was doing to obtain the release of Dr Toben. The writer was informed the Government had arranged for the usual “Consular visit” to Dr Toben and should we require further information we should contact Dr Toben’s German lawyers.

Dr Toben was arrested because his historical revisionist material on the Adelaide Institute website can be downloaded in Germany. This, of course, is due to the international nature of the Internet.

There is absolutely nothing in the content of the website that would constitute a criminal offence in Australia. Because of the contents of the website Dr Toben has been charged with “defaming the memory of the dead”. This is an offence unique to Germany and is used to stifle free speech in relation to enquiry about the extent of the Holocaust.

We understand that Dr Toben will be held for 4 months in prison before his trial, and if convicted faces up to 5 years imprisonment.

His arrest and imprisonment represents the most outrageous and intolerable infringement of human rights. Dr Toben is an Australian Citizen and we respectfully suggest that this matter deserves more than arranging the usual consular visit. The Minister should protest this matter at the highest diplomatic levels and in all international forums.

We look forward to hearing from you urgently as to what further steps you intend to take in this matter.

Yours faithfully
E J Wall & Associates

Copied to:
*The Prime Minister, John Howard,
*The Attorney General, Daryl Williams,
*The Minister of Justice, Amanda Vanstone.

*

The reply from the Department of Foreign Affairs and Trade, 21 May 1999:

Dear Mr Wall

Thank you for your letter of 20 April 1999 to the Minister for Foreign Affairs about the detention of Dr Toben in Germany. Mr Downer has asked me to reply on his behalf.

We note your concerns about Dr Toben’s detention and the charges against him but I am constrained to say that this Department is unable to comment on German law or on the charges brought by German authorities. Those matters are more properly the domain of the German authorities and Dr Toben’s legal representatives.

As you were previously advised when you telephoned the Department, the basis of our interest in Dr Toben’s case is to

provide him with consular assistance of a kind that is available to any Australian who is detained in a foreign country. I am afraid that privacy considerations do not allow me to provide further information about our consular dealings with him.

Yours sincerely

Robert Whitty
Director Consular Operations

Appendix 10



Correspondence, 21 April 1999

Olga Scully to Prime Minister Howard:

Dear Mr Howard

Mr Fred Leuchter is an American technician who holds patents in many technological inventions which are used by the American military forces.

When Mr Leuchter was imprisoned in the Mannheim gaol in Germany he was very concerned by the obvious fire risk presented by the ancient electrical wiring in that old building.

As a matter of urgency would you please let me know when the wiring of that building was last renewed. Like me, you must be very concerned for the safety of the Australian citizen(s) currently in that gaol.

Also as a matter of urgency would you please give me a report on what you have done to secure the immediate release of Dr Fredrick Toben of Adelaide who is being held under a racist law known as "Defaming the memory of the dead".

Yours sincerely

(Mrs) Olga Scully

[FT's note: In all fairness to the Mannheim Prison authorities, there was more a problem with the automated security doors than with the electrical wiring when I was there. At times it was not possible to open exit doors because of some faulty electronic switch. I believe an upgrade of the wiring was undertaken after Fred Leuchter left that prison. The whole complex was also re-wired for cable TV.]

*

The reply, dated 18 May:

Dear Mrs Scully

Thank you for your letter of 21 April 1999 to the Prime Minister about the detention in Germany of Dr Toben. The letter was referred to the Minister for Foreign Affairs on whose behalf I am replying.

In my separate letter to you of 11 May 1999 I explained the scope of our consular interest in Dr Toben's case. I note your comments

about the condition of Mannheim prison where Dr Toben is being detained and can only say that those views are not supported by the Consul who has visited Dr Toben.

The question of Dr Toben's release, which you raise, will be determined by the German judicial system in which the Australian Government neither has nor seeks any role.

Yours sincerely

Robert Whitty
Director
Consular Operations

* * * * *

Mrs M. Whitmore to the Minister for Foreign Affairs:

Dear Mr Downer

With reference to last night's *7.30 Report* on Channel 2 ABC, I was very distressed to see an Australian citizen being arrested and jailed in Germany.

I was more disturbed when I realised you, as Foreign Affairs Minister, did not seem to know much about it, according to your statement last week, when this event took place.

Why can Germany impose its controversial hate laws on an Australian citizen who should be guaranteed freedom of speech? I am aware there are elements in Australia who are trying to get such hate laws enacted in this country. Surely this is discrimination in favour of one ethnic group and should never be allowed.

Even though the word 'democratic' is used by some countries, adherence to international treaties on hate, human rights, discrimination, etc, have destroyed the democratic right of freedom of speech. This is evident in Australia today, when you look at the cases which come up before the courts, and the intimidation used by certain sections of the community to deny some people access to this country.

You have had a lot to say about the two CARE workers in Kosovo. When are we going to hear you insist on the release of Dr Fredrick Toben who is a law-abiding Australian citizen, arrested in a foreign country on spurious charges.

As Mr John Bennett of the Australian Civil Liberties Union said last night, history is always in the process of revision, as evidenced in figures he gave last night. Truth and justice will not prevail until controversial subjects are open for debate without censure or vilification.

Awaiting your reply.

Yours faithfully

(Mrs) M. Whitmore

*

The official reply, dated 21 May 1999:

Dear Mrs Whitmore

Thank you for your letter of 21 April 1999 to the Minister for Foreign Affairs about the detention of Dr Toben in Germany. Mr Downer has asked me to reply on his behalf.

We note your concerns about Dr Toben's detention and the charges against him but I am constrained to say that this Department is unable to comment on German law or on the charges brought by German authorities. Those matters are more properly the domain of the German authorities and Dr Toben's legal representatives.

The basis of our interest in Dr Toben's case is to provide him with consular assistance of a kind that is available to any Australian who is detained in a foreign country. I am afraid that privacy considerations do not allow me to provide further information about our consular dealings with him.

Yours sincerely

Robert Whitty
Director
Consular Operations

Appendix 11



Fredrick Töben to *The Age*, 22 April 1999

Rewriting the Holocaust

Sir

I would like to congratulate Penelope Debelle on her balanced and objective report about my imprisonment in Germany. By way of a right-of-reply, permit me to state the following:

1. My PhD is not from Melbourne University. During 1972-76, I studied at Heidelberg, Stuttgart and Tübingen universities, and submitted my thesis to Professors Max Bense and Elisabeth Walther at Stuttgart University. The essence of my work compared C.S. Peirce's fallibilism principle with K.R. Popper's theory falsification.
2. The title of my book that details Victorian Education Department corruption is *The Boston-Curry Party*, obtainable for \$30 from Adelaide Institute, PO Box 3300, Norwood SA 5067.
3. The historical note in your article requires correction as well:
 - 3.1 The Exterminationist Jean-Claude Pressac informed me during my visit to his home – see Internet Travel Diary – that owing to his rejection of the 5.8 – 6.6 million figure, French Jewry has rejected him as a friend. However, he still has a warm relationship with an influential Jewish Holocaust study centre in Milan, Italy.
 - 3.2 Dr Joel Hayward, Massey University, wrote his thesis on Revisionism in 1993, wherein he concludes that there is no evidence to suggest mass gassings, either by poison gas or direct exhaust, ever occurred.
4. Mr Jeremy Jones does me an injustice when he states that I “sought to offend, insult, intimidate or bring into contempt Jewish Australians through the vehicle of Holocaust denial”. It is Mr Jones who is the hater, who despises truth as a moral virtue and wishes to commit mental rape on me. He cannot answer intelligently and maturely my expressed concerns which have arisen out of my research conducted at Auschwitz concentration camp during April 1997 and April of this year.
5. My imprisonment is also an attack on German Jews because it suggests that Jews cannot defend themselves against my theses. The German law is anti-Semitic in sentiment and insulting to

those set on establishing democratic principles where historical facts need no legal protection.

6. Fortunately for all Australians, it is still not a criminal offence to falsify premises, as is the case here in Germany. Public prosecutor Klein decries serious Holocaust research as “not serious” and “pseudo-scientific”. Ironically, since my incarceration, I have been put through the thorough German bureaucracy where nothing happens without a command and a signature. When I had to give answers, I was informed to tell the truth – or else, punishment would follow. I now find myself in a situation where if I tell the truth about what I found at Auschwitz at Krema II (the alleged homicidal gas chamber) I am breaking a German law. How come? Germany has criminalised the holding of revisionist theses. I tell the truth, I stay in prison; I tell lies, I get out of prison. Is this desired behaviour not immoral and unworthy of a researcher? The foundation of our western civilisation rests on the moral value TRUTH. What has this to do with hatred, offence, insults, as Mr Jones claims? Is he not advising us to be immoral?
7. I am constantly reminded how Galileo empirically challenged the geocentric world-view. The Roman cardinals refused to look through his telescope and view Jupiter’s moons. That act would have dignified Galileo’s heliocentric world-view. Over 300 years later, the Vatican exonerated Galileo by stating that “owing to a judge’s error of judgment” Galileo is rehabilitated. The parallels to my case are striking, but I hasten to add, I am only the latest of dozens of individuals who have challenged the Holocaust orthodoxy. Yet, freedom of thought and speech is a virtue is a virtue fighting for. It gives us our humanity.

Fredrick Töben

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FT’s note: On 26 May prosecutor Klein advised me in writing that he was withholding the letter – without giving me a reason. It was read out during the first day of my 2-day trial on 8 November because it proved that I had an incurable revisionist mindset. This is the German text:

Sehr geehrter Herr Dr Toben,

Den an den “Editor The Age” gerichteten Brief hat das Amtsgericht Mannheim beschlagnamt; den Briefumschlag nebst einem internationalen Antwortschein gebe ich zu meiner Entlastung zurück.

Hochachtungsvoll

Gez. Klein, Staatsanwalt (GL)

Appendix 12



The Herald Sun, 26 April 1999

Dear Sir

According to the *Herald Sun* (April 20) two Care Australia workers detained in Yugoslavia for alleged spying will be released soon, following efforts by Australian diplomats.

Unfortunately, Australian diplomats do not seem to have done much towards releasing Dr Fredrick Toben, arrested in Mannheim, Germany, for “defaming the memory of the dead”. Dr Toben is an Australian citizen, not a citizen of Germany, yet to date faxes sent to Foreign Affairs Minister Alexander Downer, calling on him to assist Dr Toben as an Australian citizen, are unanswered.

I know that Australian Embassy staff visited Dr Toben in Mannheim Prison and inquired into the circumstances of his arrest, but I have no evidence that they made any substantial attempts to secure his release.

If Australian diplomatic staff would make the same efforts on behalf of Dr Toben that they did for the alleged spies in Yugoslavia, some of us would be highly appreciative.

Yours sincerely

Geoff Muirden

Appendix 13



Dr Gerard Henderson's articles in *The Sydney Morning Herald* and *The Age*, 27 April 1999

This man no innocent abroad. An Australian facing charges in Germany is there precisely because he chose to challenge the law (*The Sydney Morning Herald*)

When a Holocaust revisionist seeks martyrdom, Fredrick Toben could have avoided the ire of German authorities. He chose not to (*The Age*)

Is Fredrick Toben an entrapped political prisoner, a martyr for historical truth en route to becoming a human sacrifice and/or an innocent Australian abroad? Or none of the above?

What is clear is that the Adelaide-based amateur historian has an unfortunate sense of timing. Certainly, Dr Toben has won his moment of fame, albeit in unpleasant circumstances, incarcerated in Mannheim, where he faces charges under the German law that prohibits defaming the memory of the dead. This legislation is aimed at thwarting the resurrection of the extreme Right.

How did an Australian stumble into this? The exact details are not known but the general story is clear enough. Fredrick Toben was born in Germany in 1944 and, 10 years later, migrated here with his parents. He attended primary and secondary schools in South Australia and Victoria and did his first degree at Melbourne University. He subsequently studied in New Zealand and Germany, where he obtained a doctorate in philosophy before returning to Australia. He admits that he is "not an historian".

In the early 1990s Toben began posting out a newsletter titled *Truth Missions*, a cheaply produced flyer, opposing war crimes trials in Australia and querying the nature and number of Jewish deaths in the Nazi Holocaust. In late 1994 Toben dumped the name *Truth Missions* and began circulating his views as a newsletter of an organisation he termed the Adelaide Institute. Later the institute all but abandoned the printed word in preference for a website.

The AI is based in Toben's home in suburban Adelaide. It has a couple of hundred (overwhelmingly male) members countrywide. They describe themselves as "a group of individuals who are looking at the Jewish-Nazi Holocaust, in particular...the allegation that the Germans systematically killed six million Jews...".

Until this year Toben received little publicity, apart from the modest media coverage of a case brought against him in the Australian Human Rights Commission by Jeremy Jones, vice-president of the Executive Council of Australian Jewry. Jones claims that Toben's website breaches the Racial Discrimination Act by inciting hatred against the Jewish people. The commission has yet to announce its finding.

Then Toben decided to spread his campaign internationally. The AI's website quotes with apparent approval a report in the *Wimmera Mail-Times* (22 February 1999) that "Dr Fredrick Toben flies to Europe today to challenge the German ban denying the Nazi genocide of the Jews". One diary note, written by Toben in late March, contains the words: "Next missive from Germany, wish me luck."

The available evidence indicates that Toben knew about German law with respect to comments on the Holocaust before travelling to Mannheim. This is confirmed by one of the institute's own videos, which was shown on ABC TV's *The 7.30 Report* last Tuesday. It depicts a Toben lecture in which he claims that the Nazi Holocaust "cannot be questioned in Germany" because "laws have been enacted which prevent such an exercise. According to the institute's website, "this arrest was a case of entrapment". It claims that "Dr Toben is a political prisoner" who "has joined the list of martyrs for historical truth".

Geoff Muirden, an institute member, has been quoted as declaring that Toben "has become a human sacrifice". David Irving, the British revisionist historian, has also weighed into the debate. He told ABC Radio's *AM* on April 10 that he regarded Toben's German visit a "naïve and foolish in the extreme". Irving added: "But that's one of the endearing charms of the Australian people; they are nice, simple, innocent people who don't believe that ... in the Northern Hemisphere the laws are different."

Condescension apart, Irving is simply wrong. Toben, an Australian citizen of German extraction, is well aware of German law. That is precisely why he went to Europe on this trip. It turns out that timing and technology went against him.

Toben arrived in Mannheim, where there is considerable concern about the emergence of the extreme Right. That concern extends through Germany and neighbouring Austria, where, last month, Jörg Haider's extreme right-wing Freedom Party obtained a staggering 42 per cent of the vote in a regional election. What's more, the recent bombings in London and shootings in Colorado (all of which have been perpetrated by individuals with connections to the extreme Right) are likely to make authorities in Europe and North America even more cautious about right-wing movements.

This is not to suggest that the Adelaide Institute is in any way associated with political violence.

It is not surprising that successive German governments, conservative and social democrat alike, want to prevent the circulation of any propaganda that may give succor to the lunar right, broadly defined. It is here that technology ceases to be the institute's friend.

There is no evidence, so far at least, that Toben has queried in Germany the nature and extent of the Holocaust. But material placed on the institute's website in Adelaide can be downloaded in, say, Mannheim. Furthermore, Toben consciously chose to draw the attention of German authorities to his, and the institute's, views on the Holocaust. He even arranged a meeting in Mannheim with a government prosecutor.

Right now, no doubt, German authorities are examining the institute's website. What will they find? Plenty. Toben's personal diary refers to the "alleged homicidal gas chamber story". It seems that it is official institute that there was no death camp on the Auschwitz site. But that's not all. An institute member, David Brockschmidt, alleged on *The 7.30 Report* that there was a "Bolshevik Jewish Holocaust between 1917 and 1953 until Stalin died". This is repeated on the website, which praises Helen Demidenko-Darville for raising the issue in her (discredited) novel *The Hand That Signed The Paper*.

This is a rehash of the old "Judaism equals communism" theory, which has been completely debunked. In fact, during the last decade of Soviet dictator Josef Stalin became quite anti-Semitic. This is well documented by Robert Conquest in *Stalin: Breaker of Nations* (Phoenix, 1998) and in Arkady Vaksberg's *Stalin Against The Jews* (Vintage, 1995).

From time to time the Jewish-Bolshevik conspiracy line has been run by many an ideologue. But it should not be forgotten that this theory was central to Adolf Hitler's early political thought, as depicted in *Mein Kampf*.

As an Australian, Toben is entitled to the consular assistance that is available to his fellow citizens abroad. And he deserves a fair hearing. But it is a matter of record that he is in this predicament because he sought to challenge German law. It is unlikely that German authorities will take much notice of Toben's claim that he is a campaigner against so-called "political correctness". No doubt they have heard that cliché before.

Appendix 14



The Sydney Morning Herald, 28 May 1999

Dear Sir

Gerard Henderson's commitment to free speech is remarkably shallow. The point of free speech, as Voltaire knew, is that if it doesn't exist for those people whose opinions you regard as vile and stupid, it doesn't exist at all.

Heaven help us if Australians come to believe, like Gerard Henderson, that successive German governments, or any governments, are the possessors of absolute truth and that anyone who disagrees with them is a heretic deserving punishment. Fredrick Toben might well be seeking his own martyrdom, if that has any relevance to anything, but, however unworthy and irrational his views might be, he will be a martyr for free speech.

Yours sincerely

Geoff Mullen
McMahons Point, Sydney

Appendix 15



Correspondence, 2 May 1999

Mrs G.R. Miller to the Minister for Foreign Affairs:

Dear Sir

My concern is the imprisonment of Dr Fredrick Toben an Australian citizen in Germany on the basis of a unique German law which makes it a criminal offence to “defame the memory of the dead”. I would like to ask you what you are doing to execute his release. As this law is only held in Germany, Australian citizens , if offending against that law, should be deported and not imprisoned. I hope you put in motion the necessary means for his early release.

Yours sincerely

Mrs G.R. Miller

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The official reply:

Dear Mrs Miller

Thank you for your letter of 2 May 1999 to the Minister for Foreign Affairs about the detention of Dr Toben in Germany. Mr Downer has asked me to reply on his behalf.

The basis of our interest in Dr Toben’s case is to provide him with consular assistance of a kind that is available to any Australian who is detained in a foreign country. I am afraid that privacy considerations do not allow me to provide further information about our consular dealings with him.

I note your concerns about the German law under which Dr Toben has been charged. The questions of how and when Dr Toben may be released are matters for the German judicial system in which the Australian Government neither has nor seeks any standing.

Yours sincerely

Robert Whitty
Director
Consular Operations

Appendix 16



Correspondence, 4 May 1999

Mr M. Sladd to Mr Downer:

Dear Sir

Are you concerned by the imprisonment of an Australian citizen in Germany under such a bizarre law as 'Defaming the memory of the Dead'?

Please send me a report on what you have done to secure the release of Dr Fredrick Toben from Mannheim Prison which is known for its medieval conditions.

Waiting for your reply.

M. Sladd

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On 18 May 1999 an official reply was penned, again by Mr Whitty:

Dear Mr Sladd

Thank you for your letter of 4 May 1999 to the Minister for Foreign Affairs about the detention of Dr Toben in Germany. Mr Downer has asked me to reply on his behalf.

The basis of our interest in Dr Toben's case is to provide him with consular assistance of a kind that is available to any Australian who is detained in a foreign country. I am afraid that privacy considerations do not allow me to discuss the details of our consular dealings with Dr Toben beyond saying that our Consul has visited him in prison and is monitoring his wellbeing.

I note your concerns about the German law under which Dr Toben has been charged. The legal reasons for Dr Toben's detention are matters for the German judicial system in which the Australian Government neither has nor seeks any role.

Yours sincerely

Robert Whitty

Appendix 17



Nigel Jackson in *The Australian*, 5 May 1999

So far the arrest of Holocaust revisionist Dr Fredrick Toben in Germany has caused few ripples in Australian society, no doubt because the cause he has espoused is exceptionally unpopular.

Australian intellectuals ought to consider more carefully the following implications of that muted response.

If it does not matter than an Australian citizen is arrested and (as will probably happen) jailed for expressing a dissident view of the Holocaust, then it does not matter if in the future Australians receive the same treatment within Australia once appropriate legislation has been enacted.

And if that does not matter, then it does not matter if, later on, Australians are arrested and jailed for expressing dissident views of other historical and political scenarios which the State has declared to be beyond criticism.

The focus should not be on Dr Toben's beliefs and behaviour, but on the German laws which fundamentally, unjustly and dangerously infringe upon freedom of thought, free speech and political association.

Appendix 18



The Sydney Morning Herald, 7 May 1999

Dear Sir

Dr Fredrick Toben, the director of the Adelaide Institute, has been arrested in Germany. He is likely to be held in jail for about four months pending the hearing of his case and faces a jail term of up to five years.

The arrest of Dr Toben, and the imprisonment of many other revisionists querying the extent of the Jewish Holocaust, threatens freedom of speech. His arrest has grave implications for freedom of speech on the Internet since the charge relates to a Web site created in Adelaide which is legal in Australia but which can be viewed and downloaded in Germany, allegedly in breach of German law. All major free speech groups in Australia have condemned his arrest.

Dr Toben has shown great moral courage in challenging the official version of the Holocaust and giving publicity to the terror bombing of German cities. While the Holocaust comes up almost daily in the media, the bombing atrocity is seldom mentioned.

History is constantly being revised. The reduction for deaths at Auschwitz from 4 million to just over 1 million could not have taken place without freedom of speech.

John Bennett
President of the Australian Civil Liberties Union

Appendix 19



The Australian, 3 June 1999

Defamation slips through Net
Claire Harvey

Free-speech laws in 'the Bahamas, Tazhakistan and Mongolia' may prevent Australia's courts from stopping defamation on the Internet.

In a landmark ruling, the NSW Supreme Court said yesterday it could do nothing to shut down a Web site that defamed Macquarie Bank because the court did not have the right to impose NSW laws on other countries.

A spokeswoman for Macquarie said the bank might launch an appeal, but refused to comment on the judgment.

The Web site was apparently created by disgruntled former employee Charles Joseph Berg, who is taking action against the investment bank in the NSW Industrial Relations Commission over his dismissal in 1998.

Justice Carolyn Simpson said she could not stop the Web site, even though she was satisfied it defamed Macquarie Bank and senior manager Andrew Downe.

'It may very well be that, according to the law of the Bahamas, Tazhakistan (sic) or Mongolia, the defendant has an unfettered right to publish the material', she said in the judgment. 'To make an order interfering with such a right would exceed the proper limits of the use of the injunction power of this court'.

Mr Berg was believed to be in the US and the Web site had a US address, Justice Simpson said, adding that any order she made could only be enforced if he returned to NSW voluntarily.

The Web site does not name its author, but quotes interviews with Charles Berg, and Justice Simpson said it was reasonable to assume he was the creator.

Appendix 20



Fredrick Töben's first typed letter to Australia from prison

Here we are, my first letter from Cell 1334 written with a borrowed typewriter. One of Deckert's associates – 'rechte Hand' (right hand), Herr Eric Rossler, kindly brought it in for me. This indicates to me that there are still Germans who have some humanity left. But it is rare and in stark contrast to how Klein, Mohr, Neuenreither and Burk treated me. The latter simply delighted in exercising their power 'given to me by the German state', as Judge Burk said to me. Well, that kind of power is rather lacking in moral values – in justice. But then the Germans have not a *habeas corpus* tradition which prevents anyone from being put in prison indefinitely. That's what is still happening in Germany – arbitrary arrests. The legal code prevents this because it is automatic that any arrest is reviewed after three months. However, this is overcome by issuing new Arrest Warrants, as in my case. The official time of my imprisonment is thus not two months but one month, and two more will now have to elapse when a statutory review of my incarceration takes place.

And you can imagine, all this is done with German thoroughness. But that's where their Achilles heel lies – they are so thorough that they stuff up, then refuse to admit it's a messed-up case. Dann sind sie ganz verbissen und versuchen alle Karten zu spielen die sie glauben in Besitz zu haben, anstatt wahrheitsliebend zuzugeben sie haben einen Fehler gemacht.

A few days ago I met my first 'extreme right-wing', a young fellow drugged out and unable to string together an intelligent sentence. He was involved in some physical violence, then to top it off, had worn a T-shirt with the Celtic cross and a Swastika. That was enough for him to be carted off to prison and interviewed by Staatsanwalt Klein and his boys.

No wonder these latter feel a little challenged when they meet someone like me – it is an insult to my intelligence to be put in such a category. But that is what the *Rhein-Neckar-Zeitung* at Heidelberg has done by reporting about my case. The supposed closed meeting on 3 May with Judge Burk leaked like the Titanic. The smear campaign against me has begun – I am branded as an extreme right wing and Holocaust denier – the usual nonsense ... thanks to Klein and his boys.

The so-called right-wing fellow needs help. He is a typical example of the type that exist in any Western society. I saw these poor creatures in eastern Europe as well. Both the so-called 'left' and 'right-wing' are similar types: they are basically illiterate and drugged out. Their political awareness is at the level where it is a Trotzreaktion to sport the things that are not allowed. Anything Verboten is delightful for them to tell the authorities to go to hell.

I saw this a thousand times at school and university – perhaps recalling my own times there. In Germany it is an industry to keep the Holocaust story going – and thereby remain in political power. But I see this as a sad moral breakdown of a once great cultural nation. It is a decline into consumerism – even this prison is a part of the consumer society. Tobacco and coffee are the legal substances floating about in this place. I am informed that anything can be bought in any of the German prisons – if you have the money, then someone will get it to you, no matter about the security. I am lucky not being dependent on any of those consumer things for which inmates crave.

Kant was out to imbue the people with reason and developed his Categorical Imperative accordingly. He saw the problem clearly as one of individuals finding their own voice – eine Befreiung von seiner eigenen Unmündigkeit.

Staatsanwalt Klein wishes to speak on behalf of and protect the Jewish community in Germany from the likes of me. He thinks that our work is harming them. He cannot realise that such paternalism is in fact antisemitic. It implies that the Jewish Germans cannot defend themselves against our arguments. This, in turn, gives more credibility to our argument that they have something to hide. A pity that Klein, et al, do not know Prof Noam Chomsky's thoughts about the homicidal gas chambers. It would make them blush with ignorance – and of course make their work superfluous. They would be looking for a job elsewhere.

Klein reminds me of McCraw who tried to get rid of me from school, and he did. But I still won over him – perhaps thank him for what he did. Likewise Klein. He does not realise that so far, besides the personal discomfort, it's all going well.

Butz has said somewhere that I may be lost to revisionism – too bad, I am my own master. Can you let me know how SBS-TV handled the issue of 'Hate on the Net'. I would suppose that this multicultural station is fuelling the condescension that Jewish Australians need to be protected because they are too weak to do it themselves. What an insult to Judaism!

One compliment I must pay the German prison system. To my knowledge there has been no death in custody because prisoners are not placed in solitary upon entering the system – except the first contact via the police prison cell.

In this way a suicidal prisoner is always with two or one other person in a cell and never alone. Our Black Deaths in Custody can

be overcome by ensuring that no Aborigine is ever placed in a single cell – a simple solution. It's almost as if this solution is too simple for the police to understand.

On the other hand, just recently two foreigners died while being flown out of the country. One fellow had tape plastered over his mouth and thus suffocated as he sat on his plane seat, and the other had a motorbike helmet over his head and the police pushed his head between his knees to keep him quiet sitting on his plane seat – and he too died. The Grenzschutz fellows responsible now face the music – not their superiors.

There are other matters that make me worry about the quality of German judicial thinking, especially in the younger judges and public prosecutors. The totalitarian nature of the German mind, so often ascribed to the 'Nazis' only, is still there. But then, we have this same kind of phenomenon at home – and other countries have similar tendencies, even in liberal USA. But there they have a Supreme Court that ensures the constitutional right to free speech is upheld, as it was when the court rejected Bill Clinton's attempt to censor the Internet.

This kind of Bevormundung is a characteristic trait of immature minds – where prejudice and intolerance reign supreme. The basic democratic freedom to tolerate another person's opinion is seen as an insult, a Beleidigung. The person who feels insulted, however, needs to grow up, needs to realise that it is the nature of a democracy to tolerate persons who think differently, who dance to a different tune, who see things with different eyes, who formulate and say unconventional things. The strength of a democracy is to tolerate the crazies, the loonies, so long as they do not physically hurt anyone. Even the Baader-Meinhoff people were tolerated during the 1970s. Their crime was not their politics as such but their physical deeds – killing and bombing. No society can tolerate such a revolutionary strategy without falling apart. Now in Germany there is the fear of thoughts themselves. This reflects badly on those who are currently in power. It indicates that they are not prepared to grow up and understand and tolerate that which is not mass-consumed. Dissidents are always way ahead of the masses. That is why we chose the 'Viam Monstrare' as our motto – thanks to Gisela for getting it right.

The stories I have heard from prisoners who have been held on remand for months on end because they refuse to 'zeige Reu'e', because there is no reason to apologise, is frightening. Gossip has it that cases in Baden-Württemberg's prison would not be upheld in other Bundesländer – and this from Judges. In such instances it is judges themselves who are subjective, fearful of losing face if they admit they have erred in their assessment. Little wonder that a Rechts-Radikal case is so easy to deal with in the severest terms – it's all black-and-white for them because that's what the law says. There is no shade of grey.

And here we are again on to my favourite English language topic: the literal and figurative use of language. Take things literally and you have a good case for litigation. The German judiciary, as anywhere else in the world, loves to take things literally 'Das ist eine Beleidigung' (That's an insult) is a common phrase used by those who are not verbally skilled enough to express their innermost feelings. It is also a phrase used by those who have not matured into independent-thinking persons. It is a well-known fact among educators that the opening of immature minds is a delicate matter. Often the process is a painful one, and those charged with the task of broadening a mind can become hate-objects. Why? A person who has never been confronted with personal mental limitations, is often shocked by the realisation there is a cluster of personal blind-spots preventing further development. The task of an educator – the search for wisdom in the Socratic sense – is to present to a student the mirror of self-reflection. Any maturity must come from within the student's innermost, from the soul, and not from an impulse of fear or favour of consequences. That's the essence of the Kantian Categorical Imperative. Figurative use of language then opens up the imaginative impulse and propels the individual into the realm of unlimited creativity. It is here that the conceptual prisons of literalism evaporate and an individual finds true freedom of thought and speech, that is, becomes a Mensch.

I am just listening to Beethoven's 9th Symphony. I recall how I first began to play the Karajan recording in 1968 in Lumsden, New Zealand while surviving my first full-time year of secondary teaching. Thirty-one years later and I am alone in a prison cell again listening to this music. Has anything changed besides the obvious physical surroundings? I've been there, done that and still love it. I think it's the second verse of Schiller's contribution to this symphony:

Wem der grosse Wurf gelungen, eines Freundes Freund zu sein;
Wer ein holdes Weib errungen, mische seinen Jubel ein!
Ja, wer auch nur eine Seele sein nennt auf dem Erdenrund!
Und wer's nie gekonnt, der stehle weinend sich aus diesem Bund.

The 18th and early 19th centuries were really full of creativity – and bloodshed. Goethe not only met Schiller but Napoleon as well. Wagner, too, a little later fled the various state potentates who saw in him a revolutionary needing incarceration, until Ludwig of Bavaria saved him and loved him for his musical creations. It was on 13 June 1886, 13 days after his arrest, that Ludwig allegedly drowned in a shallow part of the lake which to this day is part of the Wagnerian pilgrimage.

Schiller, Goethe, Beethoven, Wagner, Johann Strauss who died on 3 June 1899 – great Germans who gave the world so much creativity – who also suffered personal indignities, mostly to do with some form of an 'immortal beloved'.

I'm reminded that within my near three months of imprisonment I have not had a single dream-filled night that caused me pain.

Even my former wife turns up and it is all pleasant – nothing hurtful. I'm just amazed that during my nightly dreams – and I dream every night without fail – it is always something or somebody involved with a crisis, but that I wake up smiling, my love stronger than ever. I should really be bitter towards those who have hurt me, those who have put me into this prison – but I can't. I feel sorry for them.

I think of Staatsanwalt Klein whom in rejecting bail, insisted I be placed in prison because of his perceived fear of my fleeing Germany (Fluchtgefahr).

I am informed that Klein used to be a good footballer, perhaps a little too fat, and certainly during his younger days thoroughly left-wing in politics. There is little hope of his perceptual framework maturing beyond these old habitual left-wing categories – for that he is too German, too rigid and dictatorial, and lacking in imagination.

A hundred years ago a German jurist, Alsberg, reflected on this catch-all Fluchtgefahr concept, and thus Klein is doing nothing extraordinary in insisting I be imprisoned. He is merely a good German running true to form – Ordnung muss sein!

An anticipated long sentence is in practice without fail and in truth a nonsense argument to effect most arrest warrants. It is as if an infallible prophet is predicting the kind and severity of the sentence that will be handed out. Neglected thereby is that the accused's personal demeanour, the intonation of the spoken word are also considered before a judge pronounces his judgment at this pre-trial stage. But not enough. It is creatively predicted from the accused's soul itself – which cannot be done – that owing to an anticipated and inescapable long sentence from which no lawyer can protect him, the only avenue of redress is a travel agency. Any flight overseas is futile in this age of extradition agreements between governments, especially for serious offences. In this respect the prophet is not believed. No consideration is given to the person's family ties, property, social status and other factors tying a person down to a home. This in itself takes away the fear of a long prison sentence. Again and again we lawyers see how an accused is moved by only one worry: how to gain freedom and provide for his family. How can judges involved in criminal law assume that the majority of accused persons prefer to lose their property, their home, their family rather than fight for justice? The fight for justice! In reality rather a fight against injustice. But our judges see it daily that someone they assume to be guilty fights for his freedom and honour just as energetically as the one whom they assume to be innocently involved in an allegation ... to the grave. Doesn't this apply more so to the accused. In my case the first arrest warrant was so hastily cobbled together it stated: Er verfügt in Internet über keine festen Wohnsitz und keinerlei familiäre Bindungen. Auf freiem Fuss belassen besteht die Gefahr, dass er sich der Strafverfolgung – endgültig – durch die Flucht in sein Heimatland Australien entziehen wird.

If all this wasn't so serious, then I should laugh at the incompetence of this German bureaucratic manouvrrerings in nailing me at Mannheim. This is what I mean when I say even the highly professional and well-functioning German bureaucracy is not infallible – though it may believe to be so by declaring things to be not in dispute!

I am referring, of course, to this intellectually dishonest concept of 'Offenkündigkeit', which permits judges to simply select evidence items at their own discretion. Naturally in Holocaust trials these judges commit 'Rechtsbeugung' – all the more reason why they should declare themselves, en masse, biased (Befangenheit) when it comes to dealing with matters of history. how can any judge know anything about the subject matter over which historians themselves cannot agree?

That's the mystery which awaits me in a few months time. I shall be delighted to see how a judge will dare to become involved in historical issues when this is not his domain. But while Germany is still an occupied country, anything is possible. There are still many individuals who will forsake any sense of justice for an anticipated legal career. The judges of former East Germany simply claimed all they were doing was interpreting the law as it stood – that's how simple it was for them to be absorbed into the united Germany judiciary.

No wonder Dr Stäglich's words continue to ring in my ears: All that is needed for justice to prevail is a couple of mature and courageous judges to lead the way – Viam Monstrare!

The missive continues – always more to write about ...

The German Federal Minister of Culture, Dr Michael Naumann, was recently interviewed by Thomas Gross, member of the editorial board of the local *Mannheimer Morgen* newspaper, 5-6 June 1999. The Bundestag is soon to vote on the plans submitted for the proposed Holocaust memorial planned for Berlin. Gross asked Naumann whether he agreed with Martin Walser's comment that a memorial without a museum or information centre would become a place for wreath deposition only. Naumann agreed.

To the question when this now ten-year discussion would come to an end and a final design chosen, he said that at the end of June the Bundestag would make its decision, then about the same time next year construction would begin. He favours the monument and documentation centre planned and designed by Peter Eisenman. It would have to offer the younger generation 'eine Erneuerung des Wissensbestandes über das, was damals geschehen ist' (The latest information about what happened in the past).

This makes it imperative that someone sends this Minister a copy of Dr Joel Hayward's thesis. It would inform the German government of the latest research, though I am also hoping to do that through the coming trial here in Mannheim. We shall then see

whether the German government continues to lie to its people, as it did when the Bundeskanzleramt knowingly falsely translated then British Prime Minister, John Major's 8 May 1995 Berlin speech – wherein his 30-year war reference was distorted by separating WWI and WWII which Major had deliberately eliminated. That this offends against the German's own sense of viewing WWII as unique was towards Germans – another Viam Monstrare, this time from Britain.

Appendix 21



Documents on David Irving's website on the arrest of Fredrick Töben

New letter from Fred Toben

Adelaide Institute director Dr Fred Toben is held without trial in a German jail on account of materials posted on his Australian website, to which the notorious German public prosecutor Hans-Heiko Klein had taken exception. Toben, an Australian revisionist, was arrested in Klein's Mannheim, Germany, office in April 1999. The letter has just [Saturday, July 31, 1999] reached London, evidently delayed by German censorship authorities:

7 June 1999

Dear David:

Greetings from Cell 1334 at Mannheim Prison, and thank you for your publicising my arrest on your website. Your print-out, together with about 50 related items and 30 greeting cards, now graces my cream-coloured cell walls. Although the stark reality of actual physical incarceration is still there, when I look at the various items, I momentarily imagine I am back home in my study.

I note in Dr Gerard Henderson's article in *The Age*/SMH, of April 27 that he quotes your ABC Radio AM comments of 10 April: "... naive and foolish in the extreme. But that's one of the endearing charms of the Australian people; they are nice, simple, innocent people who don't believe that ... in the Northern Hemisphere the laws are different."

Assuming that you have been correctly quoted let me say the following: I may be naive, but I nurture that kind of naiveté because it permits me to perceive things without mediation — without crippling prejudice. Staatsanwalt Klein [right] is so obsessed with his 'Nazis under every bed' that he cannot open his mind to new and perhaps uncomfortable historical facts that threaten his much-loved Holocaust dogma. Live reflection becomes sterile ritualism which regards new information as a transgression — revision does not take place and thus the mind stops thinking.

My aim of bringing the conflicting parties together has only partially been successful. Still, I managed to speak to some judges, public prosecutors, and lawyers in Germany before Mr Klein stopped my work. I am appalled at their ignorance about the homicidal gas chamber allegation. This stupid concept of

'Offenkundigkeit' has dummed-down the Germans to a terrible degree — even judges said to me that they were not really capable of judging the details of the gassing story as to their veracity because that is not necessary according to §130, et al.

As an educator I do not even give up on opening Mr Klein's eyes to the basic facts of my argument, though I fear that Mr Klein is actually well informed on all aspects of the Revisionists' theses. That is his moral problem — he knows the truth but continues to persecute. I am tempted to generalise and say that his 'typical German' authoritarian mind-set prevents him from opening his mind to new impulses. A police officer has informed me that Klein used to play a good game of football at one time and that his politics has always been thoroughly left-wing. Well, I have a number of supporters who used to be 'left-wing' and have no love for Nazi ideology but seek the truth about those homicidal gas chambers allegations at Auschwitz. Again, as an educator, I do not give up on any student and I see Mr Klein as a naughty, unruly, and loutish unwilling learner who may be led to the light, away from his self-created conceptual prison as a self-confessed Nazi-hunter.

In 1997 I met Rabbi Cooper, Prof. Eberhard Jäckel, et al, and so came in contact with intellectuals who are in open denial about Auschwitz. Likewise this year — I now understand why the Mannheim judiciary is traumatised because of the Deckert case, which saw Judge Orlet courageously give Deckert a good character-reference. This Orlet-paralysis is still deeply rooted within Mannheim-German judicial circles. However, I shall venture a prediction — like yours of some years ago — that the myth will not last up to the Year 2030 which is Ignatz Bubis' wish. We shall make certain that the truth will emerge a long time before that palatable for German consumption.

You see, David, like you, I seek the dialogue with my so-called 'enemy'. You were friendly and approachable towards Prof. Jäckel and Fleming — until they broke the trust you had given them. I have certainly been disappointed by Mr Klein's immoral behaviour in having me arrested, but that is only a sign of this man's problem in being mentally challenged. He remains within his own conceptual prison — he is not free. He has not, to my knowledge, ever embraced the Socratic method of enquiry, though his side-kicks, Messrs Schenker and Mohr claim to be familiar with Popper's falsification principles.

I'm amazed how an admission of fallibility is understood by some as a kind of weakness when in fact it admits that our knowledge acquisition is forever a growth process. For example, Mr Jeremy Jones, "the Foreign Minister of Australian Jewry" as you so aptly described him, stated in the May issue of *The Australia/Israel Review*: "Despite some of the more wide-eyed reportage, Fredrick Toben does not describe himself as an expert or authority in any area of history. To the contrary, he has written: 'I am not a historian and I have massive knowledge gaps and so I approach the

'holocaust' topic from my field which is philosophy." This comment causes me to smile because Jones regards you as a mere writer! I think it is obvious who has mental problems. Jones cannot produce 30-odd history books, as you can! And yet Jones doesn't like you either. Does he like anyone?

So, David, I'm nearing the end of this letter to you and wonder whether it will be used by Mr Klein as evidence that I am communicating with a most undesirable person — who has also offended against that catch-all §130. Today I received a note from him in which I am advised that a letter from Jürgen Graf addressed to me has been withheld because its contents may be used against me in the coming trial.

Think of it, this typewriter was kindly provided by Günter Deckert's right-hand man, Eric Rössler. Does this make me an even greater 'extreme right-wing' fellow traveller? Guilty through association? All this Gesinnungsschnüfflung seems to me so childish, were it not such a serious matter of 5 years maximum!

Kant's obsession, if we can call it that, was to establish reason as a guide to human interaction. Liberation from one's own Unmündigkeit characterises a mature moral being. Klein wants to continue to bevormunden the Jewish Germans, as Jones wishes to do likewise in Australia. This, I would say, is a blatant antisemitic act. Jews are well capable of defending themselves when it comes to the matter of the homicidal gas chamber allegation. The claim of being hurt I do not accept anymore from those who have been in this battle as seasoned soldiers, such as Jones, et al.

The Littleton massacre was perpetrated by two youngsters who felt "hurt and insulted" by the way their co-students treated them at school. This morbid sense of feeling hurt, this lamentable claim of being a victim of discrimination, is an immature response to LIFE. What is needed in place of this discrimination concept is a resurrection of a sound sense of Justice. Whether I will be accorded justice in Germany before a judiciary that is still deeply traumatised by the Orlet-affair remains to be seen. Jones ends his article with an interesting bet both ways: "If Fredrick Toben is 'unlucky' in Germany, it will only be because he has received a fair trial". How can I receive a fair trial from judges who are not expert historians?

Regards

Frederick Toben

Address: Fredrick Toben
Political Prisoner,
JVA,
PO Box 103254,
D-68169 Mannheim,
Germany

Appendix 22



Rhein-Neckar-Zeitung, 26 May 1999

Dear Sir

With reference to the 5 May item, 'Auschwitz-Leugner bleibt in Haft', please afford me a right of reply:

1. What is so 'abstruse' about my theories? Why is it worth imprisoning me, if what I say is a lot of nonsense?
2. You label me 'Rechts extrem'. Scientific research knows no politics, except the search for truth. I have never belonged to a political party, but this does not prevent me from speaking to individuals whom you would label as 'left' or 'right-wing'.
3. We are not 'leugnen' the deaths of Jews. We ask for proof that the homicidal gas chambers at Auschwitz existed. Is asking questions in Germany forbidden? Not so in Australia because thinking individuals always ask questions. We do not want to believe in the allegations. We want to physically look at the murder weapon-homicidal gas chamber!
4. The Toben-Töben matter. I was born Töben.
5. You state, 'hartnackiger Holocaust-Leugner'. We do not deny the Nazi-Jewish Holocaust, just as we do not deny the Bolshevik-Jewish Holocaust, nor the Maoist Holocaust, not the Dresden-Berlin-Pforzheim Holocaust.
6. You say, 'in diesen Kreisen'. Why don't you open yourself to our arguments? Because if you did you would be arrested! There is no freedom of speech in Germany - theses are criminalized. You have a dogmatic, authoritarian attitude towards your own history. You are cowards and you hate truth. This means that you can only defame those who 'Andersdenkende' (dissident). You take my freedom away and this makes you dictatorial. Where is your tolerance, your democratic spirit?

Fredrick Toben

Appendix 23



To the editor of *Der Spiegel*, 23 May 1999

Dear Mr Aust

In your 6/1999 edition I found an interesting article headed 'Holocaust – Die Augen fest zugemacht'. At pages 145 I found the following sentence: 'In seinem Arbeitsnachweis vom 2. März 1943 notiert er: 'Fussboden betoniert in Gaskammer'. 'Your correspondent concludes 'This is one of the few documentary proofs of the greatest crime of German history, preserved in the Auschwitz camp files'.

I would be pleased if you could name me the other proofs. I am interested in same because for two months now I have been in Mannheim prison because I claim there is no proof. Except in court judgements, which unfortunately only speak of 'Offenkündigkeit' (public knowledge). As a researcher, I cannot accept such an attitude because judges and public prosecutors are not historical researchers. To date I know of no judge who has travelled to Auschwitz-Birkenau so as to inspect the murder weapon at first hand.

Fredrick Toben
JVA
PO BOX 103254
D-68169
Mannheim
Germany

Appendix 24



The Age, 19 June 1999

Downer flies to the rescue. The Foreign Minister tries to free
the three jailed CARE workers
Brendan Nicholson

Australian hopes for the release of three CARE Australia workers jailed as spies in Belgrade soared last night when the Foreign Minister, Mr Alexander Downer, flew to Belgrade in an all-out bid to secure their release.

A spokesman for Mr Downer said the minister had been given no guarantee that his visit would secure the release of Mr Steve Pratt and Mr Peter Wallace and their Yugoslav colleague, Mr Branko Jelen.

But Mr Downer has said several times recently that he would not go to Belgrade unless he received a strong indication that his presence would make a substantial difference.

Mr Downer was picking up Mr Wallace's parents, Ross and Judy, in London on the way. Mr Pratt's wife, Samira, is already in Belgrade and has visited her husband several times over the past week.

The CARE Australia chairman, Mr Malcolm Fraser, said Mr Downer obviously believed that there was a good chance his visit would tip the balance.

'I very much hope he is correct,' said Mr Fraser, who himself has made two unsuccessful trips to Belgrade to try to free the men. 'You don't know anything has happened in relation to Yugoslavia until it has in fact happened,' he said.

Mr Fraser also said it would be difficult for aid agencies to assist with the rebuilding of Yugoslavia while three innocent humanitarian workers remained in custody.

It appeared likely that Mr Downer would meet his Yugoslav counterpart, Mr Zivadin Jovanovic, and possibly President Slobodan Milosevic.

Mr Downer was in Washington when he decided to go on to Belgrade to press Canberra's case for the release of the men who were given lengthy jail sentences by a Belgrade military court nearly three weeks ago after being convicted of revealing information about Yugoslavia's security situation. They have been in custody since 31 March when they were arrested at a border post

on their way from Yugoslavia to Croatia. Mr Downer was tight-lipped about the CARE workers when he spoke to reporters in Washington. 'My mission is to get them out and, therefore, too much public talk can be damaging,' he said.

The Foreign Affairs spokesman said the decision to go to Belgrade followed Mr Downer's telephone conversation with Mr Jovanovic on 4 June and follow-up discussions by Australia's ambassador to Belgrade, Mr Chris Lamb.

'It flows directly from that,' he said. 'We have also continued our diplomatic efforts, including those of our special envoy, Mr Malcolm Fraser.' Australia has mounted an intense diplomatic campaign to free the men. The UN Secretary-General, Mr Kofi Annan, this week wrote to Mr Jovanovic urging their release. A strong indication that the men might be freed came a week ago when the Yugoslav authorities relaxed the conditions under which they were being held, allowing them to phone their families and to share a cell after weeks of solitary confinement.

Mr Fraser was unsure whether Mr Pratt and Mr Wallace would come straight back to Australia if released. But he said it was expected they will need counselling after their ordeal.

Appendix 25



Australia/Israel Review, May 1999

In Denial

At the mid-April meeting of the Adelaide City Council, a debate took place on when and how the name 'Adelaide' could be used by organisations and corporations. This extraordinary discussion was prompted by the arrest in Germany of one of this city's more notable and less noteworthy residents, Fredrick Toben.

Toben's Adelaide Institute has the astonishingly high profile in the dark galaxy of international anti-Semitism, having found the Internet a useful megaphone for the broadcast of anti-Jewish defamations, insults, caricatures and libels.

Since the time of his arrest, many words have been spoken and uttered concerning Toben, his Institute and what lies ahead of him. From much of what we have read, seen and heard in Australia since his arrest, it appears his record is not so well-known to a number of working journalists in Australia.

Depending on your perspective, I am either fortunate or unfortunate enough to be a complainant in a case against Toben and his private 'Institute', currently awaiting a decision by the Human Rights and Equal Opportunity Commission, under the Racial Hatred Act. The elected representative organisation of the Australian Jewish community, the Executive Council of Australian Jewry, submitted the complaint three years ago, concerning a range of anti-Semitic matter on the Adelaide Institute website, which supplements Toben's printed newsletters, which were earlier entitled 'Truth Mission'. During the long three years of legal processes, many pieces of paper have been exchanged and much time expended, unlike the German situation where laws are in place which recognise the seriousness of Nazi apologia to that society.

The Adelaide Institute is not an association of historians or scholars or even, by any rational description, a 'think tank'. It is simply and totally a private vehicle through which Toben gains a letterhead under which to publish and re-print a wide ranging collection of anti-Jewish slurs. For all intents and purposes, and by his own admission, Toben is personally responsible for all and any acts of the Institute.

Despite some of the more wide-eyes reportage, Fredrick Toben does not describe himself as an expert authority in any area of history.

To the contrary, he has written: 'I am not an historian and I have massive knowledge gaps and so I approach the 'holocaust' topic from my field which is philosophy'.

The only real 'philosophy' discernible on the Adelaide Institute website is a philosophy of anti-Semitism. Although Toben and his apologists claim that they are mis-identified as Holocaust deniers, in a number of places on the site Toben and others assert 'No Holocaust!', on the basis of one or other allegation they make concerning the accepted historical record. The context of the Holocaust denial is not history but the charge of Jewish conspiracy and other unethical, immoral and criminal Jewish behaviour, including responsibility for the outrages of the Bolshevik tyrannies.

The Institute's print and electronic newsletter brings together the obsessions, thoughts and concerns of a number of internationally disreputable Jew bashers, as well as allowing Toben and his mates to have a platform. 'History' doesn't enter the equation.

The usual suspects have been out in force trying to garner sympathy for Toben. His Adelaide Institute 'associate', David Brockschmidt, made the extraordinary claim that there is nothing anti-Semitic about Toben's work, perhaps relying on the laziness of the public who only need to go to the website to find the evidence.

John Bennett, perhaps hoping that enough journalists were unfamiliar of the history of the founding of his insignificant little club, the Australian Civil Liberties Union, perhaps confusing it with a mainstream civil liberties organisation, emerged as a 'legal adviser' for the incarcerated propagandist.

Englishman David Irving, Canadian Ernst Zundel and others immediately took up the case, with One Nation webmaster Scott Balson providing those visiting his website with direct lifts of Adelaide Institute material, not balanced by a word of intelligent commentary.

As mentioned earlier, Fredrick Toben describes himself as a philosopher. According to Penny DeBelle in the *Sydney Morning Herald*, his current contribution to Australian society is through one day's employment during the whole of 1998 as a temporary relief teacher, with not even that much work this year. His major contributions to international anti-Semitism during the same period has been the broadcast of offensive and insulting anti-Jewish material on his website and his hosting, in August last year, of a 'seminar' focusing on the promotion of distortions of history, which brought together many of the most notorious purveyors of anti-Jewish prejudice on this planet.

Toben himself has provided ample testimony that claims by his supporters, that he could be in any way unaware of the likelihood of his arrest in Germany, are totally disingenuous. Not only has he published a great deal of material in which he has expressed his

objection to the German law, designed to stop the rehabilitation of the most evil regime the world has ever known, but he published a 'Travel Diary' prior to leaving for Germany which opens with the sentence from the *Wimmera Mail-Times*, 'Controversial Goroke identity Dr Fredrick Toben flies to Europe today to challenge the German ban on denying the Nazi genocide of Jews'.

The last item on the 'Travel Diary' of 21 March 1999 was 'Next missive from Germany ... wish me luck'. The active promotion of racism has the effect of diminishing the quality of life of members of the target group and of creating social divisions to supplement personal guilt. If Fredrick Toben is 'unlucky' in Germany, it will only be because he has received a fair trial.

Jeremy Jones

*

Free Speech And The Internet

The new lobbies that are developing around the Internet view it as a form of community, one with freedom of expression, open borders, and unfettered commerce. Censorship or regulation of this new community is opposed at all costs.

From the business community the rallying cry is against the effect government regulation can have on the growth of e-commerce (a term that refers to the sale and purchase of goods through the Internet - electronic catalogue shopping to be more accurate). Regulate us, they cry, and you will destroy Australia's future economic growth.

Academia challenges the right of government to regulate the debate of ideas. Retard that, they claim, and you retard the growth of knowledge.

Civil libertarians have no cyber-specific argument, only that people should be able to say whatever they like.

Thus the arrest of Australian Holocaust denier Fredrick Toben in Germany a couple of weeks ago has set the cat amongst the pigeons again. All the interest groups are out defending him. Terry O'Gorman from the Council of Civil Liberties and the Electronic Frontiers Foundation have joined the anti-Semites and Holocaust deniers in defending Toben. This is a man who claims that there were no gas chambers in Auschwitz, the Holocaust didn't happen, and through his work seeks to sanitise and reform the historical record of one of the most bloodthirsty and criminal regimes the world has ever known.

While the government is pushing through legislation to ban pornography on the Internet, they are doing little about the spread of hatred. Pornography sites are policed, require proof of age to gain entrance, and don't seek to cause hatred or violence against any group (although many would argue that they are offensive, especially to women - but I would still argue not in the same way

as hate sites). Websites that thread racism and anti-Semitism are a growing and highly pernicious form of modern day terror. They defame the dead, and reach out to any unwary or poorly informed person on the Internet.

The Internet is not some magical new form of community. It is simply another form of communication and publishing. Toben published a series of documents that deliberately distort and deny facts, and dispute the fact of the Holocaust. He published it throughout the world, including Germany. Thus the crime was committed and when he entered Germany, with full knowledge of his actions, he was arrested. Now justice will take its course.

Professor Adam Indikt

Appendix 26



Correspondence, 15 July 1999

To Lila McIntosh from the Department of Foreign Affairs and Trade,
Canberra:

Dear Miss McIntosh

Thank you for your letter of 24 June 1999 to the Minister for Foreign Affairs about the matter of Dr Toben's detention in Germany. Mr Downer has asked me to reply on his behalf.

We have been providing consular assistance to Dr Toben of a kind that is available to any Australian who is detained in a foreign country, and we will continue to do so while Dr Toben seeks such assistance.

Our consular interests in such cases include monitoring the well-being of an Australian in custody, advising on legal representation, and doing whatever we can to ensure that the person is being treated fairly and without discrimination.

I am unable to comment on German law or the charges brought against Dr Toben as those matters are more properly the domain of the German authorities and Dr Toben's legal representatives.

I hope that this background is of interest.

Yours sincerely

Robert Whitty
Director, Consular Operations

Appendix 27



An unpublished letter to *The Adelaide Review*, 16 July 1999

A friend sent me the May and June issue of *Adelaide Review* – what a delight to have me stimulated in such a familiar way. My four cream-coloured cell walls disintegrated and I thought I was back in Adelaide ... for a while at least.

Of special interest to me was David Bowman's 'The great dumbing-down' (June), referring to Alexander Downer's speech at the Colonel Light Ceremony.

I can't believe it – I want to know: did the following really spring from our foreign minister's mind:

- culture of lively educated debate
- discussion of new ideas and concepts
- development of intellectual frameworks
- extremism –rational thought – due process?

For those not too interested in theoretical considerations only, Professor Cliff Walsh rightly augments Downer's intellectual thrustings by asking for pragmatic effects – will it do any good to speak up?

This needs to be supplemented by another important factor – the search for truth, though perhaps the minister did refer to it in his speech. Truth-telling or truth-seeking is a moral virtue upon which our whole culture rests. Without it, we'll have lies and deceit bringing another unenlightened period of human history, the proverbial dumbing-down of society.

The first step of such mental enslavement has been taken: The intellectually dishonest ethnic and racist human rights-driven aim of establishing a mental dictatorship, a politically-correct Australia.

Anyone valuing individual freedom, will vigorously oppose such dictatorship because it has terrible legal implications. In Germany, for example, lawyers can be fined or imprisoned if they vigorously defend their clients in court. Two years ago, my lawyer defended a person against that odious Section 130 of German law 'Volksverhetzung' – the equivalent of our obnoxious and legally questionable Human Rights Racial Hatred legislation.

From Bock's submission in court, the public prosecutor extracted quotes and phrases that allegedly offended against that rubbery

paragraph. He was found guilty, and the matter is now subject of an appeal. Anything introduced as evidence, according to that paragraph's own logic, provides further proof of the accused's guilt – just like in the 17th century witches' trials. The mere fact that an accused dares to prove his innocence – it is not a matter of the prosecution proving his guilt – confirms he is a recalcitrant, an 'Unverbesserlicher'.

In such trials, there is no objectivity test, and concrete evidence is simply ruled as inadmissible. Can you imagine that ever happening in Australia? You bet! If proponents of the Racial Hatred Act have their way, any legal impartiality will be thrown out the window and replaced by an ideological dictatorship. The forerunner of this mindset is the 'politically correctness' movement, that cannot tolerate another point-of-view. Under the guise of feigned offence, it stifles healthy and vigorous debate on contentious issues – the hallmark of a strong democracy.

Downer's words will seem like fairy-floss when these ruthless 'caring' individuals are at the levers of legal power. The mere act of appealing against a decision will be interpreted as an insult. In Germany, it is called 'Beamtenbeleidigung', insulting of public servants, and actionable.

Ironically, a handful of courageous judges and public prosecutors could break the cycle of injustice that such thinking generates – but most have family and career to think of before they dare break out of their own conceptual prison.

Perhaps public apathy will be re-invigorated through the mind-liberating influence of the 'democratic' Internet, that is, unless Minister Richard Alston dictates otherwise.

Fredrick Toben,
JVA – Cell 1313,
Mannheim Prison,
PO Box 103254,
D-68032 Mannheim,
Germany.

Appendix 28



The response of the International Secretariat of Amnesty International, 20 July 1999

Dear Mr Bennett

I thank you for your enquiry of 10 July 1999 regarding Dr Gerald Fredrick Toben. As you are no doubt aware Dr Gerald Fredrick Toben is the director of an association in Australia called the Adelaide Institute which propagates its views via the Internet. The main focus of the Adelaide Institute is the Holocaust. Through its website the Adelaide Institute purports to refute the historical accuracy of estimates that put the number of Jews who died in Nazi concentration camps at six million. The following excerpt from the homepage of the Adelaide Institute exemplifies its position of this issue:

'We are a group of individuals who are looking at the Jewish-Nazi Holocaust, in particular we are investigating the allegation that Germans systematically killed six million Jews, four million alone at Auschwitz concentration camp...In the meantime we have noted the original four million Auschwitz death figure has been reduced by Jean Claude Pressac to a maximum of 800,000. This in itself is good news because it means that around 3.2 million people never died at Auschwitz - a cause for celebration'.

I regret to inform you that Amnesty International will not be adopting him as a prisoner of conscience. Amnesty International defines prisoners of conscience as people detained for their political, religious or other conscientiously held beliefs or because of their ethnic origin, sex, colour, language, national or social origin, economic status, birth or other status - who have not used or advocated violence. With respect to this definition, in 1995 the organization decided at a meeting of its International Council - the highest decision-making body of Amnesty International - that it would exclude from prisoner of conscience status not only people who have used or advocated violence, but also people who are imprisoned 'for having advocated national, racial or religious hatred that constitutes incitement or discrimination, hostility or violence'. The decision codified Amnesty International's intention to exclude from prisoner of conscience status those who advocate the denial of the Holocaust and it confirmed what had in fact been *de facto* interpretation of the prisoner of conscience definition contained in Article 1 of Amnesty International's Statute.

There is compelling evidence that Dr Gerald Fredrick Toben through the Adelaide Institute's website has been advocating, at times euphemistically, at times crudely, that the Holocaust is a myth. As a result, Amnesty International regards his activities as characterized by a clear intent to publicly advocate the denial of the Holocaust. For example, on the first day of the tour, commenting on the ban of the British revisionist David Irving from entering Australia, Dr Gerald Fredrick Toben wrote in his travel log: 'What was Irving's crime? He merely told a German audience that the alleged gas chamber shown to tourists at Auschwitz is a fraud - which is true. So, truth-telling is a criminal offence in Germany!' In another instance, a media release from 12 April 1999 commented on Toben's European tour and subsequent arrest stated that 'Dr Toben has shown great moral courage in challenging the official Holocaust dogma ...' On the Adelaide Institute's homepage a number of similar statements can be found. The posting of material on a website which can be viewed by millions of individuals is as much an act of advocacy as is handing out leaflets, circulating a petition or publishing a book.

In making its decision to exclude certain individuals from the prisoner of conscience status in 1995 the International Council further decided that Amnesty International should abide by international standards and in particular Article 20 (2) of the International Covenant on Civil and Political Rights which states 'Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law'.

Amnesty International seeks to promote the world-wide observance of all human rights as enshrined in the Universal Declaration of Human Rights and as such the organization does not support any group or person engaging in activities aimed at diminishing the rights and freedoms of others. The decision of Amnesty International not to adopt Dr Gerald Fredrick Toben as a prisoner of conscience is consistent with, and inherently derives, from this position.

I hope I have clarified the position of Amnesty International to Dr Gerald Fredrick Toben and our reasons for not adopting him as a prisoner of conscience.

Yours sincerely

Matthew Pringle
Researcher
Central Europe/Western CIS

Appendix 29



Correspondence, 23 August 1999

Andreas Röhler's complaint against the Mannheim court's decision not to allow him to become part of the defence counsel team:

Conflict of interest between judge and justice?

The decision of the Landgericht Mannheim (Mannheim Supreme Court) is unfounded and the kind of reasoning is a matter of concern for the prejudice it exhibits. It is submitted to reject the decision and to grant participation at the proceedings according §138 II of the German Order of Penal Court Procedures (StPO = Straf Prozess Ordnung: setting down and following procedures, technical arguments etc). This is also the desire of the accused Dr Töben.

The Supreme Court refers to informations of the Berlin Police without comment and identifies itself with these without verification. These informations are almost totally false, untruthful and were made in contradiction to the laws.

Certainly this type of information would be unconstitutional, as everybody has the right to be considered innocent unless proven guilty by a court of justice. I have always rejected any claims that my publishing house is right extremist. The contents of the published journals under my personal responsibility shows our attachment to human rights wherever they are threatened.

The court endorses the claim of the prosecution, activities on the Internet as reason for the rejection. It is a matter of concern, that both, prosecutor and court, seem to believe that any participation on the Internet must be a criminal one. This gains credibility as the prosecutor in his arrest warrant has avoided stating a criminal offence. It must therefore be concluded that the alleged criminal offence exists in any Internet activity as such.

In the letter of rejection it becomes obvious, that the court under Chief Judge Kern apparently despises the work of the press and sees it next to a misdemeanour. Kern/Folkert/Krebs-Dürr quote Berlin police authorities who - whatever the reason - allege, I am a co-editor of *Sleipnir* magazine.

To be a co-editor of publications is, however, no punishable offence and actually not a matter of business for the police anyway. Any edition of printed material is here apparently seen in connection with criminal action, and such bias is endorsed by the Supreme

Court. The anxiety of prejudice is here compounded, as Dr Töben has been incarcerated because of an alleged press-content offence.

The anxiety of prejudice is further warranted by the reason, stated in the letter of rejection. It accepts the arguments of the prosecution, which point to two letters written to the Jewish community at Mannheim. Again it is not stated, what of this letter - there is only one letter out of my pen to the Jewish community of Mannheim - is obnoxious; thus bias and unjustified rejection of my person must be assumed.

Here is the contents of the letter in question:

Berlin, 30 June 1999

Dear Members of the Jewish Community Mannheim,

I request your understanding that I turn to you in a matter which is not your direct concern.

I refer the incarceration of the Australian philosopher, historian and writer Dr. Frederick Töben at Mannheim. According to a press release by the state prosecutor of 9 April 1999 he has been charged to have disseminated 'by Internet anti-Semitic and neo-Nazi propaganda'. To my knowledge this is completely untrue. Attached please find various press reports in regard to the matter. Dr Töben works in a controversial field commonly known as 'revisionism'.

I have explained in a letter to the judge and state prosecutor, that no dishonourable and improper motive should be suspected at their part. It is out of question, that Dr Töben occasionally did one or another step a bit too hastily, too enthusiastic for my taste, that it did not correspond to the situation and the political environment.

The accusation is, nevertheless, in my opinion a serious and dangerous infringement by the German authorities. My plea and inquiry is thus: Would a member of your community be willing to visit Dr Töben in prison to have a talk with him, to convince yourself of the groundlessness of the charges against him? From my own knowledge about his person and character I can assure you he would be very happy about such a visit. If you require further information about Dr Töben please let me know.

Yours sincerely,

A. Röhler

In the opinion of the Supreme Court it is apparently not permissible, to write a letter to the Jewish community of Mannheim. This emphasises the claim of prejudice, as Dr Töben repeatedly has written to Jewish institutions and authors and apparently a criminal offence is derived out of such letter writing.

Reason for complaint as well as anxiety of prejudice and the necessity to appeal the court's decision of rejection is the claim, there is a 'conflict

of interest' between my work as a representative of the press and my obligations to the defence. The opposite is true. My experience as press representative would mean a necessary supplement for the efforts of the defence; the rejection, however, hinders the defence of the accused in an unacceptable manner, both professionally and, of course, press orientated.

The court endeavours to justify its claim 'collision of interest' by stating that I have requested a copy of the prosecution paper. What is despicable about the knowledge of a prosecution paper? When the court considers information about the accusation as illegal, it only exposes its contempt for the press and thus the accused. Such contempt is an impediment to any fair trial.

For this reason the composition of the bench seems to be unsuitable for an unbiased hearing and especially Judge Kern should be disallowed to sit on the forthcoming trial.

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Original German version: Berlin, den 23. August 1999 vorab per Fax

Beschwerde

Gegen den Beschluß des Landgerichts Mannheim vom 9.8.1999, zugestellt am 16.8.1999, wird Beschwerde erhoben.

Zulässigkeit der Beschwerde: Kleinknecht/Meyer-Goßner StPO §138 Rn 23: Gegen die Versagung oder Zurücknahme der Genehmigung nach II, auch durch das erkennende Gericht (§305 S. 1 steht nicht entgegen) können der Beschuldigte und der zum Verteidiger Gewählte Beschwerde einlegen.

Der Beschluß des Landgerichts Mannheim unter VRiLG Kern ist unbegründet. Es wird daher beantragt, den Beschluß aufzuheben und die Teilnahme am Verfahren entspr. §138 II StPO zu gewähren, wie es auch der Wunsch des Beschuldigten ist.

Das Landgericht gibt in seiner Begründung angebliche Auskünfte der Berliner Polizei unkommentiert wieder, bzw. macht sich diese zu eigen. Diese Auskünfte sind weitestgehend inhaltlich falsch und wurden rechtswidrig erteilt. Diese Art der Auskunftserteilung verstößt gegen die Verfassung, nach der jedermann als unschuldig zu gelten hat, solange er nicht rechtskräftig verurteilt ist. Ich bin Falschbehauptungen, der von mir betriebene Verlag sei rechtsextrem ausgerichtet, stets entgegengetreten und auch der Inhalt der von mir verantworteten Publikationen steht dem entgegen.

Indem das Gericht den Verweis der Staatsanwaltschaft auf inhaltliche Internetaktivitäten als Ablehnungsgrund übernimmt, entsteht die begründete Sorge, daß das Gericht offenbar ebenso wie die Staatsanwaltschaft eine jede Betätigung im Internet bereits für strafbar hält. Dies gilt vor allem vor dem Hintergrund, daß die Staatsanwaltschaft es mit den von ihr beantragten Haftbefehlen unterlassen hat, eine Straftat zu bezeichnen und somit der Schluß sich

aufdrängt, daß die behauptete Strafbarkeit bereits in der Tätigkeit im Internet als solcher bestehen solle.

Deutlich wird aus dem Ablehnungsschreiben auch, daß das Gericht unter VRiLG Kern offenbar die Tätigkeit der Presse geringschätzt und diese bereits als solche in die Nähe einer Straftat rückt. Kern/Folkerts/Krebs-Dürr zitieren angeblich Berliner Polizeibehörden, welche – aus welchen Gründen auch immer – zu der Erkenntnis kamen, ich sei Mitherausgeber der Druckschrift „Sleipnir“. Mitherausgeber von Druckschriften zu sein, ist aber nicht strafbar und geht die Polizei als solches nichts an. Hier soll offenbar die bloße Herausgeberschaft in die Nähe von Straftaten gerückt werden, und das Landgericht schließt sich dem an. Daß Dr. Töben gerade wegen eines angeblichen Presseinhaltsdeliktes inhaftiert ist, führt in diesem Zusammenhang zu Besorgnis.

Die Besorgnis besteht auch, da das Gericht in der Begründung seiner Ablehnung die Argumente der Staatsanwaltschaft aufgreift, die auf den Inhalt angeblicher zweier Briefe an die Jüdische Gemeinde in Mannheim verweist. Grund zur Beschwerde ist gegeben, da auch hier nicht mitgeteilt wird, worin das Anstößige in meinem Schreiben – es gibt nur einen an die Jüdische Gemeinde in Mannheim gerichteten Brief aus meiner Feder – bestünde, so daß von einer ungerechtfertigten Ablehnung meiner Person ausgegangen werden muß. Am 30. Juni 1999 schrieb ich an die Jüdische Gemeinde Mannheim:

Sehr geehrte Mitglieder der Jüdischen Gemeinde Mannheim, ich bitte Sie um Verständnis, daß ich mich an Sie in einer Angelegenheit mit der Bitte um Unterstützung wende, die Sie nicht unmittelbar berührt. Es geht um die Inhaftierung des australischen Philosophen, Historikers und Schriftstellers Dr. Frederick Töben in Mannheim.

Einer Pressemitteilung der Staatsanwaltschaft vom 9. 4. 1999 zufolge wird ihm vorgeworfen, er habe „per Internet antisemitisches und neonazistisches Gedankengut“ verbreitet. Dieser Vorwurf ist, nach allem was ich weiß, grob unwahr. Im folgenden sende ich Ihnen verschiedene Pressemitteilungen zu diese Problematik.

Dr. Töben arbeitet zu einem umstrittenen, weithin als „Revisionismus“ bekanntgewordenen Gebiet. Ich habe bereits in einem Schreiben an den verantwortlichen Richter und Staatsanwalt ausgeführt, daß keineswegs unehrenhafte und unredliche Motive bei dieser Inhaftierung vermutet werden müssen. Auch steht außer Frage, daß Dr. Töben den einen oder anderen Schritt, die eine oder andere Äußerung getan, die nach meinem Geschmack allzu spontan, leidenschaftlich und sowohl der Situation, wie auch seiner persönlichen geistigen und charakterlichen Voraussetzungen als nicht angemessen erscheint. Diese Inhaftierung gleichwohl ist, soweit ich es sehe, ein schwerer und gefährlicher Übergriff seitens der Behörden.

Meine Bitte und Anfrage an Sie: Wäre ein Mitglied Ihrer Gemeinde in der Lage, Herrn Dr. Töben in der Haft zu besuchen und mit ihm ein Gespräch zu führen, so daß Sie sich mit eigenen Augen und Ohren von der Haltlosigkeit der Behauptungen überzeugen können? Ich darf Ihnen aus meiner Kenntnis seiner Person versichern, daß er über einen Besuchs seitens eines Ihrer Gemeindemitglieder sehr erfreut wäre.

Sollten Sie weitere Auskünfte benötigen, so stehe ich dafür nach Kräften zur Verfügung.

Mit freundlichen Grüßen

Offenbar hält das Gericht es für unzulässig, an die Jüdische Gemeinde zu schreiben. Das begründet weitere Besorgnis und läßt meine Beteiligung als geboten erscheinen, da sich auch Dr. Töben wiederholt an jüdische Institutionen und Autoren gewendet hatte und offenbar aus diesen Schreiben als solchen ein Straftatsbestand abgeleitet wird.

Grund zur Beschwerde, sowie zur Besorgnis und entsprechend zur Notwendigkeit der Aufhebung dieser Entscheidung gibt auch die Formulierung, es bestünde ein Interessenkonflikt zwischen meiner Tätigkeit als Pressevertreter und einem Eintreten für eine sachgerechte Verteidigung. Das Gegenteil ist der Fall: Meine Erfahrungen als Pressevertreter würden eine notwendige Ergänzung der Bemühungen der Verteidigung bedeuten; die Ablehnung den Angeklagten aber auf unzulässige Weise an sachgerechter und notwendig auch Pressespezifika umfassender Verteidigung hindern.

Das Gericht hat versucht, der Behauptung von der angeblichen Interessenkollision Glaubwürdigkeit zu verschaffen, indem es darauf verweist, daß ich mich bereits um Übersendung einer Kopie der Anklageschrift bemüht habe. Was ist an der Kenntnisnahme einer Anklageschrift verwerflich? Indem das Gericht dieses Bemühen, mich auch als Pressevertreter über den Tatvorwurf zu informieren, für illegitim hält, offenbart es seine Geringschätzung der Presse und damit auch des Angeklagten. Eine solche Geringschätzung aber ist einem fairen Verfahren hinderlich.

Die mit den Ablehnungsgründen getroffene Feststellung, der Antragsteller habe auf eine Aufforderung zur Stellungnahme nicht reagiert, ist insoweit erledigt, als der Antragsteller mit Schreiben vom 12. August 1999 darauf verwiesen hatte, daß er wegen einer vorübergehenden Abwesenheit nicht innerhalb der gesetzten Frist hatte antworten können.

Die am 12. August 1999 übermittelte Argumentation hätte im übrigen als Gegenvorstellung gewertet werden und die vorliegende Beschwerde überflüssig machen können, da u.a. für den Fall der Zulassung eine Zurückhaltung gegenüber der Öffentlichkeit in Aussicht gestellt wurde.

Andreas Röhler

Appendix 30



The Sydney Morning Herald, 13 September 1999

Dear Sirs

In connection with the arrest of Dr Fredrick Toben in Germany, George Ryba of Sydney authored an article (5 May) reporting that at the Nuremberg trials he gave evidence of mass exterminations at Auschwitz, and that his “testimony withstood long and forceful cross-examination” by defence lawyers.

As the author of the book, *Hoax of the Twentieth Century*, that denies that such exterminations took place there, I was interested in Ryba’s testimony. My reaction was delayed by the end of the academic year at Northwestern University, where I teach electrical engineering, by my summer vacation, and by delays in getting a copy of Ryba’s testimony.

I contacted Ryba by telephone in August. He told me that his name then was Jerzy Bielski, and thus I was able to find the testimony he gave in 1947 at the trial of concentration camps chief Oswald Pohl (he told me that the testimony he gave at the trial of Ernst Kaltenbrunner was in closed session).

The letters column of a daily newspaper is not the place to thrash out historical issues, so I will confine my comments to only one point. There was indeed long cross examination of Bielski by the defense lawyers, but their questions had to do only with his identification of defendants. In proceeding thus, the lawyers were only doing what, in their view, they were hired to do.

It never occurred to these lawyers to probe Bielski on things that, for us, cry out for elaboration. For example, Bielski testified that “we could always speak with the people who were going to be gassed”. No lawyer asked Bielski the obvious question: did he tell these Jews what was supposedly going to happen to them? Nor were there any other questions aimed at elaborating this amazing scenario.

There exists an inescapable handicap when trying to draw historical inferences from trials of individuals: the people running such affairs are not , and are not supposed to be, interested in history.

Very truly yours,

Arthur R Butz
Evanston, Illinois

* * *

The Ryba article was published by *The Sydney Morning Herald* on 5 May 1999:

Auschwitz: truth too painful to believe. Try telling concentration camp survivors that Hitler didn't exist.

Fredrick Toben, a German-born Australian, now waits in Germany facing charges under that country's laws that he defamed the memory of the Holocaust dead.

As Gerard Henderson wrote last week (Opinion, April 27), Toben deliberately went to Germany to challenge the laws prohibiting denial of Nazi crimes against humanity. Toben's vituperation is especially directed against the Poles, whom he accuses of lying, saying that they themselves built the gas chambers at Auschwitz after the war to attract tourists to Poland. He denies the chambers' existence.

For a memorable 3½ years, I was a Polish political prisoner in Auschwitz. Beginning in October 1941, we prisoners were put to work building new Camp No 2 (Birkenau) to accommodate more than 200,000 new prisoners. As a construction electrician, I worked installing electrical power in four gas chambers and the adjacent crematoria. Later, during gassing, wire's and cables were often ripped off by victims gasping for air and writhing in the agony of asphyxiation. We had to repair such damage when the still convulsive bodies were being lifted up for cremation.

Dozens of my Jewish friends in the camp died by gassing. Seven of my close non-Jewish friends (five Poles, one Slovene and one Corsican), unable to carry out heavy work when weakened by typhus and malaria, were thrown naked in winter frost, one on top of another, like sardines, screaming onto a truck, 80 to a load, for the 15-minute journey to the gas chamber. In the aftermath of the German defeat at Stalingrad, from the middle of 1943, the Nazis restricted gassing to Jews and Gypsies and still managed to exterminate 1.5 million people before the Red Army liberated Auschwitz in 1945.

I was still there till about three weeks before liberation, when the SS demolition squad were blasting away anything indicative of what had been going on in Auschwitz for nearly five years.

All this I described in painful detail while giving evidence against Himmler's deputies, Kaltenbrunner and Pohl, and eight SS leaders during the first two main trials of war criminals at Nuremberg in 1945-6. My testimony withstood long and forceful cross-examination by dozens of the best German lawyers defending the Nazi elite.

In spite of this, I do not oppose Mr Toben. I, too, oppose the German law, but for different reasons. It is useless. In my view it is a very human characteristic to believe what one wants to believe. The experience of others, rationality, logic and information are so

often irrelevant to what people believe. There is no such thing as facts, only interpretations, said Nietzsche.

Only 50 years after Napoleon's death two professors of the Sorbonne published a work denying his existence. Some of us will later treat Hitler perhaps as a mythical figure in his times as figments of someone's imagination. No prohibition will eliminate irrationality. What will prevent some people believing that Auschwitz was really a rest and recuperation camp?

George Ryba, a Sydney resident, is a survivor of Auschwitz and was a leader in the camp's underground resistance.

* * *

Telephone call by Professor Butz to George Ryba, 9 August 1999:

I spoke to Ryba 7.25–7.40 p.m. (10.30 a.m. his time). He says his name when he gave testimony against Kaltenbrunner and Pohl was Jerzy Bielski or Jerzy Bielecki. His testimony against Kaltenbrunner was in closed session because there was a fear that the "Werewolf" organisation would assassinate witnesses. As far as he knows it was never published. I confirmed that I have found his earlier name in the list of witnesses in Case 4. He says he was arrested later by the Americans for refusing to testify in the Krupp case. I told him I was a friend of Fred Töben, and that I was particularly interested to read of aggressive cross-examination by defence lawyers. I told him that if I find his testimony in the Kaltenbrunner case I would let him know where.

* * *

Telephone call by Professor Butz to George Ryba, 11 August 1999:

I spoke to Ryba 7.27–7.58 p.m. I asked him for his date of birth and registration number tattooed on his arm, telling him only that there may have been two people with his name. At first I did not explain that my main problem was (1) in his Pohl trial testimony Jerzy Bielski said he was born in April 1914 and had registration number 66423 and (2) the *Auschwitz Chronicle* says (p. 668) that Jerzy Bielecki, born 28 March 1921, arrived at Auschwitz 14 July 1940 and escaped 21 July 1944. I did not mention that the trial testimony was that he was transferred to Sachsenhausen in November 1944.

Ryba replied that he was born Jerzy Bielski on 14 April 1921. He had a police registration number 19808 for a while after his arrest in 1941, but received registration number 66423 when he later arrived at Auschwitz. Bielecki (pronounced by-el-ET-sky) was another person, involved in the resistance, whom he knew. The name Jerzy Bielski does not come up very often because he was with the Jan Mosdorf (Polish fascist) political faction in the resistance. The major resistance group involved Polish army officers who had the support of London. The communists had the support of the Soviets. Nobody outside supported Mosdorf. After

the war he was a political orphan, since he was to some extent a leader of the Mosdorf faction after Mosdorf's execution in 1943 and thus suspected of being a fascist (he wasn't). He visited the Auschwitz museum once and Kazimierz Smolén told him that his name was not to be found in the museum records that Smolén admitted were incomplete. However the ITS has his file.

Ryba's recollection is that all of his testimony on gas chambers was in the unpublished Kaltenbrunner proceedings, and that gas chambers did not come up in his Pohl testimony (that is not true, but I chose not to correct him at the time).

Ryba says he never testified to mass murder (that doesn't appear to be true). Neither he nor anybody else saw anybody gassed; they weren't allowed near enough to look through the 'windows'. However on occasion he 'entered when bodies were still around'.

He hopes I don't attack him personally and he wants Fred Töben freed. He said none of Töben's friends has spoken with him. He says, 'I don't believe in history'.

* * *

Dear Mr Ryba

I was grateful for our two telephone conversations last month. After that I found your testimony as Jerzy Bielski in the Pohl case and very recently sent you a copy under separate cover. You have probably received it.

I will probably write one letter to *The Sydney Morning Herald* about it but I don't have much time to spend on this matter because I have a heavy teaching schedule in electrical engineering at Northwestern University and a new academic year will start shortly.

I also sent a copy of your testimony to my French friend Dr Robert Faurisson, a specialist in internal criticism of documents. I do not know whether or not he will have time to study it.

My views on these matters are represented by my book *The Hoax of the Twentieth Century* which, I assume, you can get from Fredrick Töben's Adelaide Institute (PO Box 3300; Norwood 5067). I also have a relevant web site: <http://pubweb.nwu.edu/~abutz>.

More than 50 years have passed since you gave your testimony. I do not expect that today you could reliably reply to the many questions that, in my opinion, your testimony begs. However your article published in *The Sydney Morning Herald* on 5 May has made your testimony a contemporary problem.

Best regards

A R Butz

Copy: R Faurisson

Appendix 31



Internet, 5 October 1999

Forum

Dr. Toben: Should Australia pressure Germany for his release?

Page 1/1 of selected contributions from the readers of PublicDebate.

Toben knew

Posted: November 15, 1999

By: Wilf

Toben is an idiot. He knew what the law was in Germany, went there and broke it on purpose. He is nothing but a Nazi apologist.

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Holocaust Agnostic

Posted: November 13, 1999

By: Gweilo

I suppose that I would call myself a Holocaust Agnostic, as I doubt that I'll ever know the truth about the gas chambers.

The recent propaganda from the war in Kosovo shows how easily the truth can be distorted, and the side that wins the war gets to write the history books.

However, even if Toben is 100% wrong, and the Jews 100% right, I still don't believe that anyone should be persecuted for having an unpopular opinion.

Like most lobby groups, I suspect that the Jews and the whole Holocaust industry have exaggerated their case to some degree. The motivation is obvious given the recent financial extortion from the Swiss and now the German corporate sector.

*

Preposterous

Posted: November 13, 1999

By: Antonia Feitz

Germany's laws are preposterous. No reasonable person could possibly justify making doubt a crime, especially when the evidence is overwhelming that governments lie. Just look at the recent conflict in the Balkans. In any case, as I understand it, Toben does not deny that many Jews were imprisoned and died. He disputes the existence of gas chambers. Surely that should be provable by historical research. To say otherwise is to land us back in the middle ages.

*

Vote results page

Should Australia pressure Germany for Dr Toben's release?

Yes: 68.75%

No: 31.25%

Not sure: 0%

Don't care: 0%

Return to the issue

*

Controversial speakers

Should we stop some of them from entering Australia?

The freedom to express unpopular views is accepted as a basic right in Australia, but so too does our law protect minorities from hate-mongering and vilification. Clearly the two principles can clash, and finding the right balance is an important issue for any country.

From time to time Australian immigration officials have been instructed by our politicians to withhold visas and thereby prevent the entry into Australia of visitors whose aim in coming here was to promulgate certain unpopular views.

Perhaps the most well publicised case has been the refusal by the Federal Government to allow 'revisionist' historian David Irving into Australia. It was felt that Irving's controversial views on the holocaust could stir up neo-nazi sentiment and racial hatred. For a long time Sinn Fein leader Gerry Adams was also refused a visa.

The fact that other controversial figures such as Nation of Islam leader Louis Farrakhan have been allowed to enter Australia illustrates the difficulty of maintaining consistency in such a policy.

Is the Government right to take such a stand in some cases, or is it best to allow all voices to be heard?

Salman Rushdie: Does he deserve his current predicament? (297)

Revisionist historians: Should they be silenced? (177)

Dr. Toben: Should Australia pressure Germany for his release? (211)

This issue was first published on August 19, 1999. It is currently ranked 229. Its last ranking was 168.

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Revisionist historians

Should they be silenced?

This complex question is raised by Dennis Stevenson in an Internet article dated September 29th 1999. He uses the well known case of David Irving, who has been refused a visa to visit Australia as an example of what he calls the 'persecution of the holocaust questioners'.

Stevenson begins his article by making a case for Irving's scholarly credentials, something that many people have been unwilling to accept.

"His books are found in almost every library in the world. Irving has written more than thirty volumes on the Second World War published by a half dozen of the most prominent publishers in the Western World, including: The Viking Press, Harper & Row, Little, Brown, Simon & Schuster, and Avon Books.

The most respected historians in the world, including A.J.P. Taylor, Trevor Roper, Gordon Craig, and Stephen Ambrose have praised his works. He has researched in the German State Archives for more than thirty years, as well as in the U.S. National Archives, the British Public Records Office, the government archives of Australia, France, Italy and Canada, and even the former Soviet Secret State Archives. He was the first historian to challenge the validity of the widely heralded (and later debunked) Hitler Diaries. In the course of his wide ranging research, Irving has uncovered many documents that challenge parts of the Holocaust orthodoxy."

Stevenson then chronicles a number of Irving's findings and then lists the actions taken by various organisations and governments against him.

Towards the end of the article Stevenson makes some points that do have a certain resonance.

"In Canada, at the request of the Simon Wiesenthal Center, the authorities seized, shackled, and deported him from the country in handcuffs. The Toronto Globe & Mail asked why he had been handcuffed and then answered its own question, Did someone think he might use his typewriter?"

And later, "There are those who say that we should not debate aspects of the Holocaust any more than we should debate those who say the world is flat. Yet, would any knowledgeable person be afraid to debate an advocate of the flat Earth theory? Would he urge the passage of laws to prevent the advocate of that theory from speaking, writing or publishing? Would he try to have his livelihood destroyed, have him fined thousands of dollars, and if that did not work, cast him into prison?"

And to finish, "What "historical fact" is so weak that it must be protected by terror, by jail, and deportation? What do the opponents of David Irving and the other revisionists fear? Are the revisionist arguments so convincing that their opponents must use naked political oppression to silence them?"

By quoting selectively from Stevenson's article for space reasons we may have inadvertently detracted from its impact, but the argument he is making seems clear enough. Posters are reminded that this is an extremely sensitive issue, with many families and individuals still experiencing pain associated with the holocaust, and Publicdebate understands and respects that some people feel that this topic should not even be raised.

Appendices

Dr. Toben: Should Australia pressure Germany for his release? (211)
Controversial speakers: Should we stop some of them from
entering Australia? (229)

This issue was first published on October 05, 1999. It is currently
ranked 177. Its last ranking was 33.

Appendix 32



The five allegations submitted to court, 8 November 1999

Extracted from the Adelaide Institute's website: for most of the colour pictures which accompanied this document see pages 353–64.

The First Allegation

1. All About Adelaide Institute

We are a group of individuals who are looking at the Jewish-Nazi Holocaust, in particular we are investigating the allegation that Germans systematically killed six million Jews, four million alone at the Auschwitz concentration camp. In our investigations we refuse to be intimidated by anyone because we believe that the first step in any murder investigation is to forensically test the alleged murder weapon. In the Auschwitz murder case, certain individuals wish to prevent us from focusing upon such an investigation.

The latest version of how the Germans gassed millions of Jews at Auschwitz is propagated by Professor Deborah Lipstadt of Emory University in the U.S.A. who claims that mortuaries were converted into homicidal gas chambers. Proof of this is apparently found in so-called "conversion plans". We have requested of Professor Lipstadt and of the Holocaust Museum, Washington, to provide us with copies of such conversion plans. We are still waiting for them to provide us with these plans.

In the meantime we have noted the original four million Auschwitz death figure has been reduced by Jean Claude Pressac to a maximum of 800,000. This in itself is good news because it means that around 3.2 million people never died at Auschwitz - a cause for celebration.

We are worried about the fact that to date it has been impossible to reconstruct a homicidal gas chamber. Even the Holocaust Museum in Washington informed us that it could not bring one across from Europe because there are none available. This is like a space museum without a rocket or the Vatican without a Crucifix. We are justifiably sceptical about the homicidal gas chamber claims.

We reject outright that a questioning of the alleged homicidal gas chamber story constitutes "hate talk", is "anti-Semitic", "racist" or even "neo-Nazi" activity.

The director of the Adelaide Institute, Dr Fredrick Töben, puts it thus:

If I offend anybody because I show poor taste in my sometime blunt and honest questioning, then I apologise. However, if I offend because I am politically incorrect by asking uncomfortable questions, then I claim it as my right, under the free speech principle, to say these things.

We at the Adelaide Institute also focus on the Jewish-Bolshevik Holocaust, a matter which Australian author Helen Demidenko-Darville has raised in her book *The Hand That Signed The Paper*. The controversy generated by this novel still continues.

Adelaide Institute associate, Mr David Brockschmidt, sums up the essence of Demidenko-Darville's 'crime' in writing this book:

The merit of Helen Demidenko-Darville's novel—and hidden agenda of the anti-Demidenko affair—is that she has revealed a basic historical fact, viz, that Lenin's henchman, Trotsky (Bronstein) and Stalin's henchman, Kaganovich, were Jewish mass murderers. This historical fact clearly shows that Jews are not always victims in history, but also murderers. Australia's mass media has failed to publicise this important fact. Why?

David Brockschmidt displays his parents' medal received from the West German government for saving Jews during World War II. The Brockschmidt family was also honoured by the Israeli Government and a tree in their memory has been planted in the Avenue of the Righteous Gentiles, Jerusalem, Israel.

David's father was also instrumental in providing Oskar Schindler with the trucks which transported the Schindler Jews from Poland to Czechoslovakia. Steven Spielberg, who knew the vital role Brockschmidt played in this operation failed to give credit to David's father. Why?

These two historical issues—the Jewish-Bolshevik Holocaust and the Nazi-Jewish Holocaust—are worthy subjects for an intellectual enquiry. We are aware of the fact that to venture forth in to such an enquiry can be dangerous. Professor Robert Faurisson (France), Mr David Irving (England), Dr Wilhelm [Stäglich], Professor Udo Walendy, Messrs [Günter] Deckert, Germar Rudolf, Mr Thies Christopherson, Pastor Manfred Junger (Germany), Mr Ditlieb Felderer (Sweden), Mr Hans Schmidt (U.S.A.), and Mr Ernst [Zündel] (Canada) are people who have suffered physically, mentally and materially as a result of their search for truth in history. The enemies of freedom of speech will use physical and legal violence - persecution through prosecution - to stifle debate on these contentious historical issues. There is a tremendous pressure placed on people who dare touch these taboo subjects. All too often the first thing that snaps is the family unit, followed by professional and social ostracism.

So, be warned - this final intellectual journey is not for the faint-hearted. If you dare to seek the truth, in particular about the alleged

homicidal gassings, then you will be smeared, libelled and defamed by those who are intellectual midgets but materialistic giants.

If you are mentally strong enough to seek the truth of the matter, then force an open debate. Don't get side tracked by details and always refocus on the basics. Too many individuals drown in a sea of particulars.

People who claim that during World War II, the Germans gassed millions of Jews are levelling three allegations at the Germans:

1. They planned the construction of huge chemical slaughter houses;
2. They constructed these huge chemical slaughterhouses during the middle of WWII; and
3. They used these huge slaughterhouses to exterminate millions of Jews.

Any normal person familiar with bureaucratic red tape will now ask: What proof is there to back up these claims? Firstly, where are the plans of this enterprise? Secondly, where is the budget needed to finance the massive enterprise? Finally, it is inconceivable that such a massive undertaking would get past first base without an executive order. To date, we have been led to believe that 'a wink and a nudge' began the alleged extermination project.

We at Adelaide Institute believe that those who level the homicidal gassing allegations at the Germans owe it to the world to come up with irrefutable evidence that this happened.

Instead, these defamers and libellers of the Germans use legal means to stifle debate on the topic. They claim that anyone who asks questions is engaging in 'hate-talk', is 'anti-Semitic' is a 'racist', even a 'neo-Nazi'.

If that doesn't work, then physical violence is used to silence those who want to know the truth.

So, come on board if you have the courage to look for truth. We naturally maintain that should—after fifty years—proof of the homicidal gassings be forthcoming, we shall gladly publicise this as well. To date, there has been no proof offered to the world. Robert Faurisson sums it up well; "No holes, no Holocaust!"

We are not 'holocaust deniers'. We proudly proclaim that to date there is no evidence that millions of people were killed in homicidal gas chambers. That is good news all round. Why would anyone find this offensive? We are celebrating the living who were thought dead. How can this be an offence - unless it offends those who have their snout in the trough which Jewish academic, Dr Frank Knopfelmacher called, "the Holocaust racket".

If there is to be a mission statement from Adelaide Institute, then it is best summed up in a letter which appeared in *The Australian* on

22nd February, 1996. Written by John Buchner of Camden of NSW, nine days before the 2nd March federal election:

OPEN SEASON ON GERMANS

Phillip Adams referred in a recent column of *Review*, 13th - 14th January 1996, to a number of foreign situations, which are dealt with in a jocular fashion, but he refers to the German people in a contemporary sense as "Nazi swine". Many people from a German background have settled in Australia and made a significant contribution to it, including serving in its armed forces against the Nazi regime. Their memory is vilified by Mr Adams' reference. During my school years here, I endured continual vilification because of my German origins and countless "Hitler Salutes". However, my complaint to you is not motivated by a chip on the shoulder because of these events. Like most Australians, I can take it and abhor the treatment other national groups have received. My concern is that there seems to be a perpetual open season on all Germans, as though all Germans must forever bear the guilt and shame of the Nazi regime. I can bear references to "Nazi Swine", albeit without amusement. But what of my children? Are my children to be forever classed "Nazi Swine" in this country?

John Buchner, Camden, NSW

Interestingly, a climate of political correctness pervaded the run-up period to the 2nd of March federal elections, with Liberal and National candidates coming in for some sharp rebukes from their Labor colleagues over publicly-made alleged racist statements. For example, there was Bob Katter who lashed out at "enviro-Nazis", "femi-Nazis" and "slant-eyed ideologues". Only the latter statement created an uproar. The "Nazi" word has been used by a number of politicians from all parties because it still has a sting to it. After all, everything done by the Germans prior to and after World War II is eclipsed by what is alleged to have happened at Auschwitz concentration camp. The argument is always "from Mozart, Beethoven and Wagner to the homicidal gas chambers at Auschwitz". That's the card pulled out by anyone who is faced with competition from a German-born Australian or Australian of German descent.

It is from this basis that we take it as our right to challenge the taboo topic's veracity - did the Germans operate homicidal gas chambers at Auschwitz? It is too cheap for us to decry our work as that of "hate-mongers", "anti-Semites", "racists" or "neo-Nazis". Let us repeat; we are not deniers of the Jewish-Nazi Holocaust. We affirm that to date there is no proof that millions of people were gassed by Germans in homicidal gas chambers. Dare you join us in this continuing intellectual adventure of the 21st Century?

*

The Second Allegation

IMAGES OF AUSCHWITZ

Swimming Pool - for inmates' use. Auschwitz also had a brothel, theatre, post office - even an orchestra. A stupid story is told by some 'survivors' how the orchestra would play as the people were whipped into the gas chambers!

Then there was the camp hospital where a Dr Rosensaft saved many Jewish women. Why save lives when this was a death camp? It just doesn't make sense.

Railway track at Auschwitz-Birkenau, laid mid-year 1944. Before that the people had to walk 3 Km from the Oswiecim township railway station to Birkenau.

Here at the siding the so-called 'selection' was made: to the left into the gas chamber and to the right to slave labour.

None of these assertions have been substantiated by any kind of facts or documentation other than questionable witness statements which often were 'the creation of a feverish mind set on getting a pension from the German government.

Gates to Auschwitz-Birkenau

Danish Year 10 students visiting Auschwitz I: some were interested but most were not. This particular talkative guide could not answer the question asked of him by the accompanying teacher: "What kinds of experiments did Dr Mengele conduct on the twins?"

Answer: "We don't know because the Germans destroyed all the records."

Like many of the atrocity stories about Auschwitz, a deeper probing finds that there is no factual evidence to support them, and any further questioning is regarded as an antisemitic, anti-Jewish, racist, neo-Nazi attack.

Images of Krema I

Door inside the alleged gas chamber - made of wood. Such construction simply would not work in real life - only in the minds of those who created the story of the gas chamber.

Hole in the roof of Krema I. It is now admitted that this is all fraudulent work.

From: *Auschwitz 1270 To The Present*, by Deborah Dwork & Robert Jan van Pelt. W. W. Norton, New York, 1996, pp. 363-4

There have been additions to the camp the Russians found in 1945 as well as deletions, and the suppression of the prisoner reception site is matched by the reconstruction of crematorium I just outside the northeast perimeter of the present museum camp. With its chimney and its gas chamber, the crematorium functions as the solemn

conclusion for tours through the camp. Visitors are not told that the crematorium they see is largely a post-war reconstruction.

When Auschwitz was transformed into a museum after the war, the decision was taken to concentrate the history of the whole complex into one of its component parts. The infamous crematoria where the mass murders had taken place lay in ruins in Birkenau, two miles away. The committee felt that a crematorium was required at the end of the memorial journey, and crematorium I was reconstructed to speak for the history of the incinerators at Birkenau. This program of usurpation was rather detailed. A chimney, the ultimate symbol of Birkenau, was re-created; four hatched openings in the roof, as if for pouring Zyklon B into the gas chamber below, were installed, and two of the three furnaces were rebuilt using original parts. There are no signs to explain these restitutions, they were not marked at the time, and the guides remain silent about it when they take visitors through this building that is presumed by the tourist to be the place *where it happened*.

Images of Krema II

Hole in roof of Krema II. According to the model of the gas chamber displayed at Auschwitz and at the US Holocaust Memorial Museum, there are supposed to be four square holes in the roof through which SS guards inserted the Zyklon-B gas.

Professor Robert Faurisson's words are so appropriate here: "No Holes, No 'Holocaust'".

What we found at Krema II is two crudely cut holes which would have had the German responsible for making the holes, shot for shoddy work.

Images of Krema III

Solid pillar of Krema III - that is all which remains of this crematorium site.

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The Third Allegation

More images of Auschwitz

Auschwitz I - Stammlager

The entrance to Auschwitz-Stammlager (base camp) with its famous inscription: Arbeit macht frei - work liberates.

The gallows where 50 years to the day (16 April 1947 of this photograph being taken in 1997), Commandant Rudolf Hoss was hanged for a crime he did not commit.

To the left of the gallows, the alleged entrance to the homicidal gas chamber. This was the entrance to the air raid shelter. When the

building was fraudulently turned into a 'gas chamber', this entrance should have been removed.

The door to the alleged gas chamber with the obligatory 'peep-hole' in the door through which you can see just another wall.

Inside the alleged gas chamber - shown to millions of tourists and sold to them as an original gas chamber. Now authors Robert Jan van Pelt and Deborah Dwork in the book *Auschwitz: From 1270 To The Present* (published in 1996) claim that it is a mere 'symbolic' representation of the gas chambers at Auschwitz-Birkenau (quoted below).

From: *Auschwitz 1270 To The Present*, by Deborah Dwork & Robert Jan van Pelt. W. W. Norton, New York, 1996, pp. 363-4

There have been additions to the camp the Russians found in 1945 as well as deletions, and the suppression of the prisoner reception site is matched by the reconstruction of crematorium I just outside the northeast perimeter of the present museum camp. With its chimney and its gas chamber, the crematorium functions as the solemn conclusion for tours through the camp. Visitors are not told that the crematorium they see is largely a post-war reconstruction.

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Auschwitz II - Birkenau

The caved in roof of Krematorium II at Auschwitz-Birkenau, destroyed by the Soviet Army. The story has it that the Germans blew up the building to hide their 'crime' but failed to destroy the architectural plans of the building. Professor Gerald Fleming falsely claims that the plans prove the gas chamber story to be a fact.

Dr. Toben enters the 'gas chamber' through one of the two holes which have been crudely cut into the concrete roof.

The pillars are not 'porous' and the ceiling does not show any of the four holes through which allegedly the Zyklon-B gas was thrown.

This plaque replaced the 19 plaques whereon until 1990 it was stated that 4 million persons had been killed at Auschwitz. No-one has yet explained how it is possible simply to reduce a death figure from four million to one and half million.

These words were inscribed on the 19 plaques until 1990. Even the Pope blessed this plaque in 1979. The words were removed after Soviet Union President Gorbachev released in 1989 the Auschwitz Death Books which until then, it was thought the Germans had destroyed while evacuating Auschwitz.

Question: On what authority and on what facts is the current death number based? What happened to those who were thought dead (4 million) and are now alive? [4M - 1.5M = 2.5M].

The Gas Chamber Model

This model is found at the Auschwitz Museum and in the US Holocaust Memorial Museum.

Professor R. Faurisson's comparison of two gas chamber doors. The image on the left is a gas chamber door from an execution chamber in Baltimore in the United States. The image on the right is the alleged gas chamber door from Krema I in Auschwitz. One is a steel door, with secure locking mechanisms and hermitically sealed, while the alleged door from Krema I is similar to a door found in any house.

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The Fourth Allegation

Open Letter to Frau Richter in Clapiér-Krespach, Judge at Amtsgericht Bruchsal, Germany: Tel.: 7251-740

6 October 1998

Dear Judge Clapiér-Krespach

Further to my telephone call to you today concerning your judgement in the Günter Anton Deckert case: la Ds 57 Js 24484/97-67/98, I would like to state the following:

You claim that you cannot say anything about your judgement - "Ich darf nichts sagen" - because the case is now going to appeal before the Landgericht Karlsruhe.

This is interesting for me because in another case in Germany, Mr Udo Walendy's case before the Landgericht Bielefeld, Justice Lützenkirchen advised me that he did not have to justify his judgement to anyone. He did, however, say to me that he had been to Auschwitz and had seen the 'proof'!

I am now confused about German law and how German judges handle historical matters covered by the term 'Holocaust', and I

would like to know whether truth is a defence in any legal action before you. I would also like to have this legal issue clarified because next year I intend to visit Germany with the specific purpose of exploring further what Messrs Deckert and Walendy have raised in their writings.

You say you are not allowed to say anything about your judgement - and owing to the nature of your judgement, I asked you whether we could generalise about the matter without mentioning the case. You refused to continue the conversation and referred me to a Mr Kleinheinz of the Landgericht Karlsruhe; Tel.: 721- 9266070. Unfortunately this person is on holiday and so I could not pursue my enquiry any further.

Let me therefore put my concerns to you in writing. It seems to me that your reasoning is faulty because the freedom to think, speak and research the specifics of the so-called Holocaust needs to be exercised in open forum. This is especially so if persons make statements in public about what happened at Auschwitz during 1943-45.

Hence it is only a natural reaction for someone interested in this topic - Deckert is - to put questions to those who claim to have been there during the war. In March 1997 a Mr Max Mannheimer, who alleges he survived Auschwitz, gave a talk to a group of students at Realschule der Ursulinen, Landshut. This was reported in the local paper.

Mr Deckert obtained a copy of this report and from his prison cell in Bruchsal wrote Mr Mannheimer a letter wherein he asked him quite specific questions about the claims Mannheimer made to the school students at Landshut.

This action of asking Mannheimer questions is supposed to have upset him so that he initiated legal action against Deckert. This in itself is an absurdity. Does Mr Mannheimer not realize that anyone who makes public statements - which he alleges are founded on historical facts, on truth - is liable to be met with challenges, especially on a contentious historical matter such as the allegation that Germans systematically exterminated European Jewry in homicidal gas chambers at Auschwitz?

You have now given Mr Mannheimer comfort - to continue unchallenged to tell his lies - and Mr Deckert another three months in prison for having insulted Mr Mannheimer for asking questions.

This is an outrage because what you are doing is permitting Mr Mannheimer to tell the most outrageous lies about Auschwitz to young impressionable minds, without penalty. And you are penalising Mr Deckert because in your view he should not be asking questions. Do you not realize that this is what makes us human: the power to ask questions, to think and speak freely? Your judgement is destroying Mr Deckert's human qualities. This is a

grave inhuman act - all because a Mr Mannheimer keeps on telling lies about Auschwitz!

Where is the great German intellectual spirit that celebrates: Die Gedanken sind frei?

You are therefore encouraging the telling of lies to a younger generation of Germans. As truth-telling is a moral virtue, I conclude that your judgement is immoral and that you and your colleagues who continue to support those who tell lies about the Auschwitz concentration camp are immoral in your behaviour. In view of what is currently happening in the United States of America where the President is a certain liar, do you not think it is time for the German judiciary to become moral again in matters that challenge the current Auschwitz orthodoxy?

I visited Auschwitz in April 1997 and I have from my own research now concluded that the camp never had any homicidal gas chambers operating there during the war years. I also conclude that anyone who claims that homicidal gas chambers operated there is either ignorant of the facts or is lying.

I would appreciate a response from you on this matter, in particular as regards my proposed trip to Germany next year - and my discussing these matters with you and your colleagues. I would also appreciate you advising me, in writing, whether truth is a defence in this matter.

For your information I refer you to an article in Der Spiegel, 40/1998, at p.230-35, Die Erfundene Hölle, which details the most recent fraudulent Auschwitz claim made by an alleged Auschwitz survivor in Switzerland. Please consider any further Auschwitz matters before you in this light.

Sincerely,

Dr Fredrick Toben, Director

Copy to:

Mr Kleinheinz, Landgericht Karlsruhe

Justice Dr Lützenkirchen, Landgericht Bielefeld

Mr Heiko Klein, Oberstaatsanwalt, Karlsruhe

Mr Udo Walendy

Mr Günter Deckert

Adelaide Institute website

Sleipnir

The Barnes Review

Deutschland in Geschichte und Gegenwart

UN

David Irving's Action Report

National Journal

Vierteljahreshefte für freie Geschichtsforschung

The Journal of Historical Review

CODOH

GANPAC Brief

Free Speech Monitor

Mr Michael Hoffman

Mr John Ball
Radio Islam
Dr Serge Thion
Dr Joel Hayward
Prof. A Butz
Prof R Faurisson
Ernst Zündel.

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The Fifth Allegation

January 1999 No. 86

Fredrick Töben's 1999 New Year Reflections

In this the first month of the penultimate year before the Millennium, we can look back on five year's work and state with certainty: Germans never exterminated European Jewry in homicidal gas chambers at Auschwitz concentration camp or elsewhere. Hence all Germans, and those of German descent, can dispense with that imposed guilt complex which has kept them enslaved to an evil mind-set for half a century.

Germans can, again, feel proud of their cultural achievements throughout the ages. A recent book: *1000 Years, 1000 People: Ranking the Men and Women Who Shaped the Millennium*, by Barbara and Brent Bowers, Agnes Hooper Gottlieb and Henry Gottlieb, places German inventor of the printing press, Johannes Gutenberg (1394-1468) in first place. Number 20 is Adolf Hitler (1889-1945) who is characterised as the "villain of the millennium". We know, of course, that Stalin was a far greater villain than Hitler ever was! The authors' bias is therefore evident here, in favour of international socialism as opposed to national socialism.

So, although Germans can breathe easy now, they will have to brace themselves for some more German-bashing because the likes of Jeremy Jones from Australia's organised Jewry 'cannot change their spots' overnight. They have been on a good wicket with this Auschwitz club, wielding it at anyone who does not agree with their politics so as "to stop them from functioning", to quote Jones.

Appendix 33



Fredrick Töben's letter to Jamie McCarthy, 1996

To: jamie@voyager.net
From: fredrick toben <fredadin@adam.com.au>
Subject: Open Letter to Mr Jamie MCCarthy; Open Letter to World Jewry; Open Letter to Public Prosecutors, States of Israel and Poland
Cc: ihrgreg@kaiwan.com
brsmith@valley.net.com
ezundel@cts.com
kmcvay@nizkor.almanac.bc.cs, hostrov@universe.com

Dear Mr McCarthy

Thank you for your 8 June communication which I found very interesting. Isn't it amazing that fifty years after the event there are still issues which are alive and far from settled - and that we can actually participate in a Holocaust debate. How wrong people like Professor Deborah Lipstadt are when they claim that "there is nothing to debate about the Holocaust". Only recently I remarked about the Kuwaiti claim, made during 1990 before Desert Storm was unleashed, that Iraqi soldiers had perpetrated unspeakable acts of violence upon helpless victims in a Kuwaiti hospital - throwing babies out of incubators and taking the incubators to Iraq. It is now common knowledge that an American advertising agency schooled the daughter of an US-based Kuwaiti diplomat to say such things before the US Congress. Luckily for the sake of historical truth, the incubator story was soon exposed for what it was - war-time propaganda. Yet, it served its purpose, namely to draw the USA into the Gulf conflict.

So, too, it is with the horror stories about Nazis having made soap out of Jewish cadaver and lampshades out of Jewish skin. Yet I wonder why this kind of war-time propaganda has persisted for so long. Why does the media not vigorously expose such stories for what they are? Even to this day I can think of a number of people who still believe the war-time soap and lampshade propaganda to be based on facts.

It is only if we can fearlessly ask questions about the alleged Jewish-Nazi Holocaust, then we will get to the truth-content of those allegations which state that Germans gassed millions of people in homicidal gas chambers.

Only a few days ago I received information about a court case in Tübingen, Germany, involving the publisher, Wigbert Grabert, and author/publisher Udo Walendy. I believe that Walendy has

received a prison sentence while Grabert has escaped that fate with a DM30,000 fine.

What was their crime? It appears that they doubt the orthodox homicidal gassing story - and that is a criminal offence in Germany. Also, in the latest 'Historische Tatsachen' Walendy questions the long-held belief that all Auschwitz prisoners had numbers tattooed on their arms, forearms, wrists, etc. He claims there is no proof of this ever having been done. Imagine, if this is true, then how many people do we personally know who have spent fifty years of their lives trading on that tattooed number on their forearm! I passed this information on to John Sack (Eye for an Eye) who is now pursuing this matter. I am certainly interested to find out whether Walendy is making wild claims. However, I do not think it is wise to use legal means wherewith to silence anyone making silly claims, and I would not like any government or private authority stop me from looking into such matters. Anyone who makes wild claims about something as controversial as has Walendy will soon be exposed as either being a fabricator or a truth seeker. Would you agree with me, Mr McCarthy?

You see, Mr McCarthy, it does not make sense to me that the German government authorities are persecuting through prosecution these people who dare ask questions about incidents and events of World War II. That's exactly what we are doing here per our Email service engaged in an exchange of views and opinions, yet in Germany we would be subject to judicial surveillance. Mind you, Mr McCarthy, you have an advantage over me. What you say is already legally protected because you have accepted the view that homicidal gassings did occur at Auschwitz and elsewhere. I am not so convinced - as yet. Please let me explain why I still have a nagging doubt about the so-called official version of what happened during the second world war at Auschwitz.

1. The fact that doubters are not convinced of the homicidal gassing story produces a violent reaction from Jewish-Zionist pressure groups - and from the various government agencies whose parliaments have passed laws outlawing doubt on the topic. For example, in Canada it was the 'false news' law which Sabina Citron used to start the Zundel Trials. In Germany it was initially a provision of the defamation law which saw the absurd situation arising where Dr Wilhelm Staglich, Gunter Deckert, Pastor Manfred Junger, et al, were accused of "defaming the memory of the dead". Usually any defamation action is extinguished upon the death of the plaintiff who begins an action. Not so when the defamation law was used in Germany. We then saw people coming out of the woodworks who claimed to be speaking on behalf of the dead.

Naturally they did this in the hope of being handsomely rewarded for their expressed concerns. Financially it was worth millions of dollars. Now, of course, in Germany it is not necessary to rely on defamation [laws] anymore. This anomaly has been rectified in Germany and elsewhere with the introduction of specific 'Holocaust denial' legislation. In Australia we have the Zionist lobby working very hard on getting such legislation passed through

the various state and federal parliaments. It's done under the guise of the 'Racial Vilification/Hatred Bill'.

To my mind defamation law exists to protect a person's reputation from wrongful accusations. Unfortunately not all jurisdictions accept that truth is an absolute defence against defamation. Public figures, however, claim they are deserving of extra protection - which is a nonsense claim. We saw this kind of nonsense reach its height with the doings of British publisher, Robert Maxwell, who silenced his critics by throwing writs at them. So, if you do not have the financial clout, then you are out! But in the long run the truth will come out because it is too much of an effort to have to support, by legal means, those processes which are corrupt. Yet, now in Europe various governments have made it a criminal offence to doubt matters concerning the allegation that Germans gassed millions of people. Why should we, Mr McCarthy, have a view of history supported by the force of a law? Isn't this exactly what the Marxist ideologues did in eastern Europe and in the former Soviet Union? Imagine, to have a special law which states that 'Holocaust denial' is off-limits, is a criminal offence? If someone denied that the earth was round, we would just laugh at that person's display of ignorance. Yet, when someone like 30+year-old German industrial chemist Germar Rudolf writes 'The Rudolf Report' - which is a detailed scientific analysis of the alleged homicidal gas chambers at Auschwitz - then he has his career ruined and, together with wife and two young children, is now on the run. A court had imposed on him a 15-month prison sentence for distributing his report, and as he failed to turn up at the Grabert trial in Tübingen, there is now an arrest warrant out for him. All this does not make sense to me, Mr McCarthy. Why would the German legal establishment use a sledge hammer to protect at all costs an orthodox version of the Auschwitz homicidal gassing story? This is an historical debate which can be settled if we are mature enough to listen to what others have to say. I have a firm belief about this story - that there were no gassings at Auschwitz. However, should after fifty years by some miracle new evidence come along and conclusively prove that homicidal gassings did occur at Auschwitz, then I would write about that too. But let's not have people muzzled because they dare to become HOLOCAUST HERETICS.

Let me say in passing that my training in philosophy - Sir Karl Popper's theory falsification and C.S. Peirce's fallibilism - prevents me from accepting anything controversial as being true without my having done some personal thinking and research about the matter. So, Mr McCarthy, let me put your mind at rest about my intellectual integrity. After all, this is what you are alluding to when you ask me in your 8 June communication: "Is your questioning really honest, Dr Toben?" Yes, indeed it is. But not only, Mr McCarthy. I am also fearless in my questioning. Mr Brockschmidt and I have deliberately sought out those who support the homicidal gas chamber story. It was a little disconcerting to be rejected by those who could not answer our probing questions. In

1994 Professor Deborah Lipstadt visited Australia. We made the special effort to make the 1,600 Km Adelaide-Melbourne return trip so that we could ask her probing questions. She even signed her book for us with "May Truth Prevail"! It was during her seminar that she informed us that the conversion plans for the Auschwitz mortuaries were now available. Similarly, British historian, David Irving, and American author, Michael Collins-Piper, also confronted Lipstadt about those plans. Why, if the plans prove the homicidal gassing story, did Lipstadt not take up Irving's offer of \$1,000 to produce those plans? It is not good enough for Lipstadt to travel the world and claim that the conversion plans prove the homicidal gas chamber story without having with her these plans - and discussing them in the way you now wish to do. More of this a little later.

2. The Jewish death figures are a real problem and your criticism of what we have on our website highlights this problem very well. Permit me to give you a chronology, from 1996 backwards to 1964, wherein I detail my personal connection with the 6:4 million death figure as it presented itself in the public domain. I hasten to add that what you say is quite correct, i.e. the 6:4 million death figure can be argued about. Greg Raven of the IHR informs that it was once claimed that of the six million Jewish deaths, two million were in the Eastern territories and four million were in the concentration camps. Even the 1990 removal of the plaques claiming that four million persons died at Auschwitz has not definitively solved the problem. Blaming the former Soviet and Polish Communist governments, as you do in your explanation, is a total cop-out by those who have known for decades that the four million figure was wrong from the beginning. There are Revisionist works which mention a far lower number. I think Rassinere mentions a very low number - but such numbers were ignored by so-called mainstream historians. Why, Mr McCarthy? Even the six million total Jewish deaths figure is urgently in need of revision. Yet for some historians this number is set in concrete and anyone who dares question it is immediately labelled 'antisemitic', a hate-monger', a neo-Nazi, a racist, etc. Why, Mr McCarthy? I am reminded of the entry under 'Oswiecim' in the Reader's Digest 'Universal Dictionary' of 1988: "Town of southern Poland....it lies near the site of the Auschwitz-Birkenau extermination camp, where, between 1942 and 1945, some 4,000,000 people, mostly German and east European Jews, were systematically put to death by the Nazis."

Permit me now to tabulate my Personal Chronology:

* 1996 - as recently as 7-9 June in ADELAIDE , at the so-called conservative Samuel Griffith Society seminar, during a dinner conversation the 6:4 million death figure was mentioned. Much to the disbelief at our table, of five of the eight persons present, I stated that the current death figures for Auschwitz stood around 710,000 to 800,000 (Pressac).

* 1995 - At a European history conference at the University of New South Wales, SYDNEY, Dr Stephen Wheatcroft reduced the Auschwitz death figures to 1.5 million - much to Professor Hans Mommsen's disbelief. Wheatcroft claims to be Australia's expert on the Ukraine. He denies the Bolshevik-Jewish-Soviet connection which gave rise to the Ukrainian famine. See Adelaide Institute newsletter No. 30.

* 1994 - at the Professor Deborah Lipstadt seminar in MELBOURNE I canvassed a few individuals about the 6:4 million figure. It would have been foolish to have pursued the matter among this group because they were all 'true believers'. It was at this meeting that Professor Lipstadt predicted that a force from within the Jewish community would lead to dissent and disunity on the Holocaust. See Adelaide Institute newsletter No. 20.

* 1993 - on a visit to WELLINGTON and CHRISTCHURCH, New Zealand, I met a cross-section of New Zealanders who generally held to the 6:4 figure. Any depth of knowledge on this topic managed to focus on the fact that the death figures referred to Jewish deaths. No-one I came across had heard of Franciszek Piper's 1993 published book 'Die Zahl der Opfer von Auschwitz', published by the Auschwitz Museum in Poland. Therein we find a figure of 1.1 million total deaths at Auschwitz. What bothers me with these figures is that Piper claims that 200,000 of the total deaths were registered, while the remainder was unregistered. When I pointed this out to Dr Wheatcroft, he claimed that the Germans immediately herded the unregistered into the homicidal gas chambers. That is why there were so many unregistered deaths, [of] which to this day there is no trace! This is pure nonsense because nearly a million people do not just disappear into thin air - unless they never existed in the first place. Only on Friday 21 June I saw a TV item about the Belorussian government uncovering a mass grave from World War II in which the victims had been shot in the neck - the typical Soviet Union style of execution. I'm awaiting confirmation of this news item because I could not find any mention of it on our other four TV channels, nor did I find anything in the newspapers. Perhaps you know something about it. If it is a genuine news item, then we can again say that we can go to the Auschwitz site and find the evidence of mass killings and burnings by excavating the whole complex, etc. Such reasoning leads me to believe that the Piper methodology used to arrive at the death figure for Auschwitz is unsound. I cannot accept such methodological approach in reaching a 900 000 death figure because it is possible to look at physical evidence rather than rely on mere speculation.

Further, at the conference no-one had heard of 'The Rudolf Report' wherein its author, Germar Rudolf, claims that the homicidal gassings were a physical and technical impossibility. I actually find this a little hard to believe that the experts in the field are not aware of what Revisionists are doing to push the Auschwitz argument further along. If they are not aware of what Revisionists are doing,

then they are incompetent; if they remain silent about them, then these historians are corrupt.

Also at a MELBOURNE seminar, at which Professor Yehuda Bauer was guest speaker, the 6:4 million figure was still about . In fact, some persons claimed that it was a $6 + 4 = 10$ million Jewish deaths figure. One participant, who invited me to his home for tea, claimed that he easily escaped from Germany to Switzerland where he qualified as an architect. His qualifications were accepted by the Victorian Education Department for whom he worked until his retirement.

During 1993 Professor Bauer also made an interesting public comment about the 'Wannsee Conference'. For him it is "a silly story that at Wannsee the extermination of Jews was arrived at." So, Mr McCarthy, isn't it a fact that for too long people have read into documents what wasn't really there at the beginning?

* 1992 - on a visit to Parliament House, CANBERRA, A.C.T. I was struck by the solid belief in the 6:4 million figure. This in spite of the fact that all parliamentarians received from John Bennett, Australian Civil Liberties Union, a copy of 'The Leuchter Report'. We may be disturbed by Leuchter's claims about being an engineer, Mr McCarthy, but that is of secondary importance. The fact is that he was the first person to physically do something about verifying or falsifying claims made about the Auschwitz homicidal gas chambers. I could not understand the frenzy with which his critics lashed out at him - hounding him in Germany because of what he said.

But that's the problem, isn't it. He said some pretty startling things. For example, he claimed that "All things considered, killing six million persons by means of gassing would have taken 68 [years]", and "If the [matter] were in fact as claimed, then executions would still have to be taking place today, and would have to continue until the year 2006". If Leuchter's claims are outrageous, then he discredits himself, and so his claim that "The poison substance Zyklon-B was not used on people at Auschwitz", need not be feared, i.e. if it is false.

Canberra is also the only city in Australia with a legal pornography video industry. The other Canberra vice is that its youths have a high drug addiction rate.

1991

1990

1989 - during a visit to LAUNCESTON, HOBART, and PORT ARTHUR Hobart, Tasmania, the usual response from tourists and from locals was the 6:4 million death figure. As far as I could ascertain, the figure referred to Jewish deaths alone. It was obvious to most persons I met that the second world war had been fought by Hitler to 'specially kill the Jews'. Why did the media not correct this distorted picture? It is a perversion of historical fact to represent the second world war as an exclusively antisemitic, and anti-jewish war - the elimination of European Jewry. I see such

claims as being a perversion of historical facts. What has to be borne in mind is that the Nazis and Zionists collaborated in establishing the State of Israel. This explains why the Zionists and the Nazis collaborated so well on the task of moving European Jews into Palestine. Mr McCarthy, have you read Leni Brenner's book on this topic? It's called 'Zionism in the Age of the Dictators'.

During this year Professor Yehuda Bauer was again busy correcting the [Auschwitz] picture, claiming the four million figure was wrong. The Auschwitz death book registers, obtained from the former Soviet Union archives in Moscow, listed 74,000 deaths. None of this information has been pumped into ... the public domain as have the alleged atrocity stories. Why not? I am reminded that as late as 1994 Professor Lipstadt loudly proclaimed that there is nothing to debate about the Holocaust. Mr McCarthy, it is good to see that you have opened yourself to a debate - admittedly carrying the orthodox Holocaust line.

* 1988 - in BRISBANE, Queensland at the World Expo Fair, the 6:4 figure was alive and hotly defended by those who were enjoying the atmosphere in an 'all German' beer tent. I met one businessman who knew something about Zundel's second Holocaust trial. Mr John Bennett in MELBOURNE single-handedly had distributed copies of 'The Leuchter Report' to all Australian media outlets, libraries, politicians and prominent Australians.

* 1987 At Deakin University, WARRNAMBOOL, students and staff whom I randomly canvassed about the 6:4 million death figure, claimed it referred to Jewish deaths. At HORSHAM, Victoria, during British historian David Irving's visit, the 6:4 million figure was held to be true by most people present at the meeting. Irving's book 'Churchill's War' upset some persons who could not imagine that Churchill had a very dark side to his character.

* 1986 - in country Victoria during business trips, the 6:4 million death figure made vague sense to some. My general impression was that few people cared about the death figures. What was commonly held was that the Germans killed many Jews during World War II in homicidal gas chambers. However, the gas chamber and the crematory ovens were fused into the 'gas oven'. Pictures of crematory ovens were understood to be gas ovens. Generally, though, country living had its own problems without having to worry about an event that happened in Europe over forty years ago.

On the radio journalist and broadcaster, Mark [Aarons], began to crank up a waning interest in the war crimes concept by broadcasting a series of programs which dealt with Nazi atrocities committed in eastern Europe.

* 1985 - during a visit to LONDON I noticed business associates shied away from discussing the 6:4 million deaths figure. However, during a visit to one of the pubs the ensuing discussion did raise a vague 4 million death figure. No one had heard of Professor Raul Hilberg mentioning on 16 January, at the Zundel Trial, that there was no

blueprint nor a basic plan which accompanied the destruction of European Jewry.

* 1984 - in SINGAPORE and KUALA-LUMPUR, Malaysia, talking to all racial groups yielded no definitive figure for Jewish deaths. The first Zundel trial in TORONTO did not feature in any conversation.

* 1983 - during an English Language conference in CANBERRA, A.C.T., the 6:4 million deaths figure was alive. One person wished to eliminate the ratio and claim that 10 million Jews died in Europe during the second world war. Inevitably when, during seminar sessions, the death figures for Auschwitz were mentioned, it was assumed that the four million referred to four million Jewish deaths. I also opposed the view that because of Auschwitz literature had lost its meaning. The soap and lampshade stories were still accepted as founded on fact rather than on propaganda.

* 1982 - during a visit to AMSTERDAM and PARIS, the general conversation among locals and tourists was a strong belief in the 4 million deaths figure for Auschwitz. I heard people say quite specifically that this figure referred to Jewish deaths at Auschwitz.

* 1981 - At MINNA, Nigeria, among educated and traditional Nigerians, little interest was shown for the Jewish-Nazi Holocaust. Too many still remembered the Nigerian civil war and its legacy, namely that it did not stop the "bribery and tribaary and corruption at the top". Other Nigerians recalled how their forefathers were shipped to America by Jewish-owned slave trading ships.

* 1980 - during a visit to CAPE TOWN and JOHANNESBURG, South Africa, a lively discussion about the Jewish death figure was not unusual. At the universities I found both extreme views represented: under a million and over ten million Jewish deaths. It all depended whether you spoke to an [Afrikaans] or English-speaking person, and then it mattered whether the person was Jewish or not. At that time many Jews had still not left South Africa. There was a saying in Southern Africa at that time: "When the Jews leave, there is still time. When the Indians leave, it's too late."

* 1979 - at NAIROBIE and in Kenya generally, especially among German tourists, the 6:4 million deaths figure was a topic of conversation. In the markets the locals didn't care about Auschwitz. In June, Pope John Paul II had blessed the four million victims at AUSCHWITZ, and Dr Wilhelm Stäglich's book: THE AUSCHWITZ MYTH was published in Germany.

In France, Professor Robert Faurisson stated to LA MONDE: "The Hitler gas chambers never existed. The genocide of the Jews never took place. Hitler never gave an order or permission that [anyone] should be killed because of his race or religion. The alleged gas chambers and the alleged genocide are one and the same lie. This lie, which is largely of Zionist origin, has made possible an enormous political and financial fraud whose principal

beneficiary is the State of Israel.”

Now we know that both Faurisson and Stäglich have suffered terribly for daring to express their views about Auschwitz. It is not good enough for me to hear the excuse that because these HOLOCAUST HERETICS have offended the millions dead, they deserve to be persecuted. What is your view on this matter, Mr McCarthy?

* 1978 - at the University of Rhodesia, SALISBURY - now Harare, Zimbabwe - among staff and students the 6:4 million deaths figure floated about. It was alive among those students who had Jewish connections. Few, if any, non-white students had any interest in the topic. There were more serious matters to consider than worry about what happened in Europe during the second world war.

* 1977 - during a visit to WINDHOEK and SWAKOPMUND, South West Africa - now Namibia - I received from the Europeans (especially the tourists from Germany) a split response. There were those who believed the 6:4 million deaths figure referred to Jewish deaths only. Then there were a few characters who told me “the whole gas chamber story is rubbish”. These ‘characters’ had served in the German army during the war. Professor Arthur Butz’s *THE HOAX OF THE TWENTIETH CENTURY* was published but it received no mention in South West Africa among the people I met during my stay there.

* 1976 - during a visit to MADRID, BARCELONA, etc. the whole issue concerning Jewish deaths was not alive among the people I met. There was interest in hammering the nasty communists and lamenting Franco’s death.

* 1975 - at the University of STUTTGART, especially during faculty meetings (Geisteswissenschaften) a particular Dr Rothschild would strut about the room accusing all sorts of people for being Nazis or neo-Nazis. Faculty members usually cowered in silence while Rothschild ranted and raved in his attempt to “expose Nazis in academia”. Anyone who attempted to contradict him would quickly be silenced with the 6:4 million deaths figure. Perhaps Dr Rothschild was aware of the fact that Richard Harwood had just published his *DID SIX MILLION REALLY DIE?*

* 1974 - at the University of OXFORD the 6:4 million deaths figure was well entrenched among staff and students. It was considered bad taste to cast any doubt on the orthodox view that “millions and millions of Jews were gassed by the Germans during the second world war”.

* 1973 - at CLUJ UNIVERISTY, Rumania, any questioning of W.W.II history quickly evoked the official communist line that Nazi Germany had killed many millions of people in an aggressive war.

On a particular day I had an interesting experience at the University cafeteria. I was late for breakfast and as I sat down at a table a very slim male student sitting with a very fat female student stared at me. I responded with a smile. Upon this the young man

jumped out of his seat and cried out: "I don't like you!" I expressed silent astonishment and began my breakfast. Upon this the student jumped out of his seat and with finger pointed at me cried out again, "I don't like you. You're a Jew." He then ran out of the cafeteria. Later I was consoled by some of his friends who advised me that the student had been badly treated at his home in Gaza by Israeli police. No-one I met at CLUJ or in BUCHAREST mentioned or even knew that Thies Christophersen had published his AUSCHWITZ: TRUTH OR LIES.

* 1972 - in MUNICH during the Olympic Games, the Israeli sports team massacre fuelled memories of the Jewish-Nazi Holocaust. The 6:4 million deaths figure was part of any discussion after the massacre and much public sympathy flowed to the relatives of those killed at Munich. At DACHAU I viewed the alleged gas chamber, then at a bus stop I met an old lady who told me that no-one had ever been gassed by the Nazis. She claimed that Dachau had been re-built after the war and "many things aren't right there."

At TEL AVIV and JERUSALEM and elsewhere in Israel, I felt the official Holocaust line hanging in the air - especially among the older citizens. The young were too busy making sense of the present. At the Tel Aviv University I had a discussion with a number of people. One person who had just arrived in the country from New York, proposed a settlement to the Middle East conflict: "America in Israel and Russia in Egypt", he excitedly proclaimed, "will solve all problems." A young man born in Israel contradicted him. "We don't want outsiders to settle our disputes with the Arabs. We feel like them, we think like them, we speak like them. They are our brothers," he exclaimed. The New Yorker left the discussion in a huff. [I again predict that as soon as Israel has safe borders, the homicidal gas chamber story will fall by the wayside.]

* 1971 - on a visit to LENINGRAD - now St Petersburg - KIEV and MOSCOW, I heard little of the Jewish death figures but more of the Soviet Union's heavy losses during the war. Interestingly, there was no mention of the Jewish-Bolshevik slaughter of millions or Stalin's reign of terror. All the evil had come from Hitler and his Nazis - according to the official state ideology.

* 1970 - in VANCOUVER, Canada, on the beaches I found that talk centred around the worry of finding the money to finance drug habits. Similarly in SAN FRANCISCO no-one cared about anything that was a day old. It was the moment that mattered - but not for me!

* 1969 - at the University of AUCKLAND, New Zealand, a vague figure of 6:4 may have been about. It was more of an indefinite "millions" expressed in such emotional terms that any further rational thought became impossible.

* 1968 - in the South Island of New Zealand, at DUNEDIN, INVERCARGILL, etc. I found little interest in the Jewish death figures. It was commonly held that millions of people died during

the second world war. There was no great public interest in things specifically Jewish. No one I came across was [familiar] with Gerald Reitlinger's *THE FINAL SOLUTION*.

* 1967 - at Victoria University of WELLINGTON, New Zealand, some interest was found in discussing death figures. What was generally accepted as fact was that the Germans had been very cruel to the Jews during the second world war. "Many Jews had been killed by the Germans", was a claim I heard from Jews who had themselves come from Russia via China to New Zealand.

* 1966 - in SYDNEY, I gained the impression that very few people were interested in the specific Jewish component of the suffering caused by the second world war. In the clubs it was more of an anger directed at the Japanese for having caused suffering to Australian soldiers.

* 1963 - 65 while at the University of MELBOURNE, not once did I hear about the gassings of Jews. Surprisingly, not even as a member of the Jewish Club did I hear anyone discuss the 6:4 million deaths figure. That there were general war deaths and terrible [atrocities] committed during the war, in particular at the various concentration camps, was accepted as a given fact. Any accusations flowing from this fact and levelled at the Germans, was accepted by them. However, it was possible to reduce the guilt felt by pointing to atrocities perpetrated by the Allies. The uniqueness of the Jewish-Nazi Holocaust had not established itself within the public domain, as it has thirty years [later], in 1996.

And so, in spite of:

- a) the Adolf Eichman hanging in Jerusalem in 1962;
- b) the appearance of Paul Rassinier's *LE DRAME DES JUIFS EUROPEANS* in 1964;
- c) the Frankfurt Auschwitz Trial, which began on 3 April 1964, the actual 6:4 million deaths figure was not readily available within our community in Australia.

Perhaps we ought also to recall that Pope Paul VI visited Israel and the then divided city of Jerusalem in January 1964. Who still recalls that it was then 28 year-old King Hussain of Jordan who personally directed the Pope's Alitalia flight into Amman Airport? My concern with the Auschwitz death figure lies in the unwillingness of historians to grasp the nettle and come clean on this issue. It is a total cop-out now to blame the Soviet-Polish political bureaucracy for having held to the four million deaths figure for so long. Even the total number of six million Jewish deaths needs to be drastically revised. Why is this not being done by so-called reputable historians?

Australia's own Dr Stephen Wheatcroft claims that numbers don't matter when you talk about the homicidal gas chamber killings. He is wrong to make such statements because he thereby blocks enquiry on a very important topic: How many people died in so-called homicidal gas chambers? Some Revisionists, like Professors Butz and Faurisson state that no-one died in homicidal gas

chambers because the Germans did not operate such chemical slaughterhouses.

It would be ideal to have an open public discussion on this topic. Whether my contribution will advance the numbers problem is debatable. What I have done in the above Chronology is to bring my personal, subjective reasoning processes into play. Certainly for myself, I have clarified the issue. I have concluded that the Jewish deaths number is not six million - and we need to open the archives which have remained closed to so-called Revisionist historians. Why?

3. Your next detailed communication concerns itself with the Blueprints of Genocide. I have now viewed the material found at:

<http://www.nizkor.org/ftp.cgi/camps/auschwitz/documents/pressac/bau->

1.0932-detail.jpg

2.0932-commentary

3.2003-deller.jpg

4.2003-keller.detail.jpg

5.2003-erdgeschoss-detail.jpg

6.2003-commentary

I am familiar with the Pressac plans which I viewed at the University of Melbourne library with Associate, Mr Geoffrey Muirden, and at the University of Adelaide library with Associate, Mr David Brockschmidt.

We had no problem in concluding that these plans do not prove that the mortuaries were converted into homicidal gas chambers. I cannot accept your argument, Mr McCarthy, that at the architects' trial in Austria, the prosecution could not properly read these plans 'of genocide'. Plans speak for themselves - unless, of course, we wish to read into them a function which the architects never contemplated.

I am happy to say that Professor Robert-Jan van Pelt has also advised me that his book on Auschwitz, co-written with Deborah Dwork: 'Auschwitz: 1270 to the present', to be published in August 1996, has reproduced these blueprints.

Unfortunately, Mr McCarthy, these plans do not prove to me that a mortuary was turned into a homicidal gas chamber. What is visible on the plans should speak for itself. Pressac's commentary cannot prove that either. For example, statements such as: 'a chute was replaced by stairs' or 'the doors were changed from opening inward to outward, airtight doors with a peep-hole were installed', do not prove anything. So what, Mr McCarthy? Carlo Matogno claims that the exhaust system was renewed and a newer but less powerful system replaced the older more powerful exhaust system. It doesn't add up, and this is where I see Michael Shermer's convergence theory not offering convincing proof. I would rather approach this with Sir Karl Popper's principle of theory falsification rather than adopt Shermer's method because the latter's method leads to dogmatic-ideological structures. Why? Because a good dialectically-schooled mind can prove anything! Our search

becomes a word-game, a mental process which does not make contact with the real physical world. How many angels fit on a pin-head? was a favourite scholastic exercise designed to solve the universal problem - but it didn't prove whether angels actually existed in this world. We need to get back to some physical contact with the real world. That is why Dr Michael Shermer could not rise to the occasion afforded him by [Professor] Robert Faurisson's challenge: 'draw me or show me a homicidal gas chamber'. I believe that we must use the plans that you have of the mortuary - which you believe is proof of a conversion - then re-construct from them an actual model. Once we have this model constructed, Mr McCarthy, then we can use eyewitness testimony to reconstruct actual gassing exercises. This whole process would naturally be a simulation. As a guide we would use not THE LEUCHTER REPORT but rather the far more sophisticated RUDOLF REPORT.

See our website for material relating to Germar Rudolf: <http://www.adam.com.au/~fredadin/adins.html>

It would be of critical importance to have an international panel of scientists who would be prepared to go through with such an experiment. Mr McCarthy, I believe that THE RUDOLF REPORT actually proves the homicidal gassing story is false. But let me not be dogmatic about my belief either. I must confess that I am not an industrial chemist and I do not have the expertise to evaluate the technical data any experiment would generate. However, I am well versed enough in research matters to know when someone is fiddling the books about an experiment so that a desired outcome is achieved. I do not care whether the experiment will prove or disprove the homicidal gas chamber hypothesis. I want this fifty-year nonsense conflict of whether Germans did or did not kill people in homicidal gas chambers to come to an end - and it can be brought to an end. you have made a great contribution to the Holocaust debate. So has ADELAIDE INSTITUTE'S Mr David Brockschmidt when he challenged Skeptic's editor, Professor Michael Shermer's convergence theory. [Adelaide Institute newsletter No. 22] I believe that we are wasting valuable time by discussing the details.

Pressac wrote his book and he could not prove the existence of homicidal gas chambers. Faurisson wrote a condemnatory critique of Pressac's book and had to face court charges. Where is the logic in all this kind of behaviour, Mr McCarthy? Pressac is permitted to write books about the homicidal gas chamber allegations and when Faurisson refutes such claims, he is hauled before the French courts.

We must re-construct the actual homicidal gas chambers. In this way we are also responding to Professor Robert Faurisson's challenge: 'Show me or draw me a gas chamber'. Shermer flippantly rejected Faurisson's challenge.

Mr McCarthy, we are at a point in the Holocaust Debate where we can actually draw upon some physical evidence - the plans.

The next step is to use these plans, not merely talk about them, but rather let the plans talk to us. Any architectural plan will speak for itself - and I am anxious to hear what these plans have to say.

What bothers me about these plans is that they are still held in the Russian archives and have not been made available to the general public. No mainstream historian has grasped them and it was left to a non-historian, an industrial chemist, J.C. Pressac to publish them in a book which is not available in the general bookstores.

You have made these plans available by scanning them from Pressac's book into the net. For that you must be congratulated.

In conclusion, Mr McCarthy, let me say again that I wish we can begin to make these plans talk and not have people talk about them. I would like to see mainstream historians use them when they tackle the homicidal gas chamber debate rather than regurgitate worn arguments from those who support or reject the homicidal gas chamber story.

I am looking forward to August when the latest book about Auschwitz will be published by W.W. Norton, New York. It's called *AUSCHWITZ: 1270 TO THE PRESENT* and is written by Deborah Dwork and Professor Robert-Jan van Pelt. Let's hope it will be more definitive than Pressac's work. Above all, let's hope it will be available in the bookshops.

Sincerely Fredrick Toben

Appendix 34



Another view of Fredrick Töben's trial, 8 and 10 November 1999

This is how an Australian Embassy official, Ernie Edwards, viewed matters at the court hearing:

1. We attended the first day of Dr Toben's trial at Mannheim District Court on 8 November 1999.
2. Prior to the commencement of the trial, television crews from local German networks, NTV and RTL, together with a host of photographers and journalists from the local German Press, had assembled in the foyer of the court building. The Australian media was represented by Geoff Kitney of *The Sydney Morning Herald's* Berlin office. Kitney and his assistant interviewed both the public prosecutor, Klein, and A/N's lawyer, Bock. Kitney stated that he would not be returning to Mannheim for the rest of the trial.
3. Members of the general public were permitted to attend the proceedings and the number of people present during the day's sessions ranged between twenty and sixty.
4. Those involved in the trial were:
the principal judge, Kern, plus one other judge
Senior public prosecutor, Klein
Dr Toben and his lawyer, Dr Bock.
5. Proceedings commenced with prosecutor Klein reading the lengthy formal indictment against Dr Toben. Following Klein's statement, both Dr Toben and his lawyer were requested to respond to the charges. They both refused.
6. The case rolled out in the form of the judges publicly reading letters, statements, newsletters and examples of the contents of the Adelaide Institute's Internet website originated by Dr Toben, questioning the severity of the Holocaust. These readings continued through to the end of the day.
7. The trial continues on Wednesday, 10 November, and we will report at the end of the day's proceedings.

*

1. On 10 November we attended the second day of Dr Toben's trial at the Mannheim District Court.

2. The day's proceedings commenced quite dramatically with A/N requesting to make a statement. Judge Kern agreed. Toben commenced his statement expressing his disgust at the manner in which he was being treated by the media. He quoted a television report on NTV and report in the press on 9 November (*Frankfurter Rundschau*). He stated he believed he was being treated unfairly by the German judicial authorities and particularly by public prosecutor Klein with his racist attitude. Toben continued and lodged a note of no confidence against his lawyer, Bock, and stated he wished to engage another lawyer to review and implement a new defence strategy. He claimed he now realised that he needed more time to be able to present his case in a satisfactory manner.
3. The judge adjourned the session to deliberate and to decide on A/N's application. After a lengthy break the judges returned and Kern advised that Toben's application of no confidence in respect of his lawyer had been rejected.
4. The case proceeded with one witness, police inspector Mohr of Police State Security, being called. (Mohr had arrested Toben on 8 March 1999 and had conducted the investigation into the Adelaide Institute's operations.) Mohr detailed the arrest, his method of investigation and the results.
5. After lunch, public prosecutor Klein presented his summation for the prosecution based on the charges of incitement of the people in print, speech and on the Internet, which included Toben's public denial of the Holocaust. Klein described the importance and seriousness of such cases particularly with respect to German history and the German constitution. Such cases he said were unfortunately on the increase in Germany and Toben was one of those dangerous right wing, anti-constitutional extremists. Klein ended his statement recommending a prison sentence of two years and four months, not be suspended. The court adjourned to debate the verdict and the sentence.
6. The judges returned and delivered a verdict of guilty and imposed a sentence of 10 months' imprisonment. As A/N had served seven months already, the court was willing to accept bail of DM6000 (AUD5100) for the remainder of the sentence. The judges rejected the charge of utilising the Internet as a platform for Toben's ideas of revisionism. They did however accept the insulting nature of the material and this was taken into account in the verdict. The trial then ended.
7. We visited Toben in Mannheim prison on 11 November. His lawyer, Bock, was present for part of our visit. Bock stated that he and public prosecutor Klein were appealing against the severity and the lenience of the sentence respectively. Bock advised Toben that bail had been paid by an acquaintance. A/N is expected to be released from Mannheim prison during the afternoon of 11 November.

8. Toben was pleased with the outcome of the trial. He advised that his lawyer's fees, amounting to DM20,000 (AUD17,000), had been paid by friends in Australia. He intends to remain in Mannheim until early 2000 to finish writing a book. He thanked us for our attendance at the trial and for our consular assistance during the last eight months.

Appendix 35



The Australian, 15 November 1999

Holocaust revisionists locked in denial, Holocaust denier
Fredrick Toben was jailed in Germany last week.

Katherine Towers reports on the organisation he heads.

In one hand David Brockschmidt holds the medals of his German parents, who risked their lives to help Oskar Schindler save persecuted Jews from Nazis. In the other he clutches documents he says prove the Holocaust was an exaggeration and the mass extermination of Jews a "Zionist fantasy".

Mr Brockschmidt, tall and heavy built, with a thick accent, belongs to Australia's most notorious anti-Jewish organisation, the Adelaide Institute. Since the jailing [sic] in Germany last week of its director, Adelaide-based Holocaust revisionist Fredrick Toben, Mr Brockschmidt is a prominent figure in the Australian extreme right.

"The Germans were not the problem during the so-called Holocaust, the Jews were," he says in conversation pitted with references to "goyims", "gentiles" and Jewish religious teachings he claims condone paedophilia and sadistic killing of Christians.

The Jews didn't die from extermination, he says, but from typhoid, allied bombing, lack of nutrition and sporadic executions during uprisings.

Toben, this week sentenced to 10 months in Mannheim for the German "hate-crime" of defaming the dead and inciting racial hatred, has led Australia's Holocaust-deniers, and he could soon be home. Judge Klaus Kern told the amateur historian he could be released early if he posted 6000 deutschmarks (about \$5000) bail.

In sentencing, the judge said 55-year-old Toben had tried "to present the extermination of European Jewry in Nazi German death camps as having been invented by Jewish circles".

Toben told the court the trial amounted to the "state-orchestrated rape of me as a person".

His lawyer, Ludwig Bock, said he would appeal against the conviction in a higher court but he did not expect a ruling until after Toben's release. "He (the judge) was of the opinion that the trial...had to be a warning to other people not to give information of the same kind," Dr Bock said.

Mr Brockschmidt and fellow Australian Institute members have vowed to raised funds to release Toben, whom they claim was a political prisoner and victim of a kangaroo court.

Mr Brockschmidt met Toben five years ago at the premier of the critically acclaimed Steven Spielberg film of Tom Keneally's *Schindler's Ark*. Toben was handing out a one-page flier headed 'The Lie of the Auschwitz Homicidal Gas Chambers'. Mr Brockschmidt was there because he claimed the film was a lie.

Together they have expanded the Adelaide Institute, run from Toben's home in the upmarket Adelaide suburb of Burnside, to an organisation with 250 members and a worldwide following.

The material is peddled through the institute's Web site and includes claims that Jews fabricated the Holocaust after the war to gain sympathy for Israel. The Web site alleges Jews were responsible for a Russian Holocaust, financed by the Nazis and that Jewish prisoners in Auschwitz were well treated, with a swimming pool, brothel, hospital, theatre and post office.

It claims deadly Zyklon B gas used to exterminate millions of Jews was only for delousing mattresses and clothes. The Nazi "Final Solution" involved deportation of Jews, not extermination, it says.

B'nai B'rith Anti-Defamation Commission executive director Danny Ben-Moshe says the Adelaide Institute is just another front for anti-Semitism.

He says Toben's arrest in Germany was a stunt and an attempt to "turn himself into Australia's David Irving", the controversial British Holocaust revisionist.

Mr Ben-Moshe says Toben and associates are not only anti-Semitic but "anti-Aboriginal, anti-multicultural and white supremacists".

"The German law recognises that Holocaust denial is clearly a form of racism and anti-Semitism," he said. "It reaffirms the fact that the Holocaust denial activity of individuals such as Fredrick Toben is part and parcel of a broader anti-Semitic agenda, which seeks to rehabilitate the Nazi ideology."

Appendix 36



E-mail to Geoffrey Muirden, 16 November 1999

Get Fred Out!

Sirs

I understand Fred is staying in Germany to appeal his conviction. This is typical of him a combative character who will not shirk from a fight.

I knew Fred in High School nearly 40 years ago. He was like that then.

Please some one, tell him he won't beat the German 'justice' system. He's up against a new Gestapo or KGB.

There is no justice in Germany. He runs the risk of being seriously imprisoned, this time for keeps, and may come out (if he does at all) a broken man.

His zealous crusade for the truth is a danger to the promulgators of the Holocaust swindle. There is too much money involved for them to run the risk of having someone like Fred running around, babbling on and on about inconvenient facts. Might wake up a few too many sheep.

The promulgators of the swindle appear to have their hands firmly on the levers of power throughout Europe.

They'd KILL Fred if they could do it quietly. If he expects justice from that lot, he's madder than he was as a schoolboy.

For Christ's sake, someone tell him to come home!

Bernard Busch
Queensland

Appendix 37



Phillip Adams on 'Late Night Live' on ABC Radio National, 17 November 1999

Holocaust Denial

Summary:

In a German court last week the Director of the Adelaide Institute, Fredrick Toben, was found guilty of the crime of Holocaust Denial and in Germany that's an offence which carries a maximum penalty of five years gaol. Mr. Toben was convicted under the Auschwitz Law. This discussion looks at the Auschwitz Law, the international phenomenon of Holocaust Denial and how the internet has changed the influence of holocaust deniers and their ability to disseminate their brand of historical revisionism.

Guests on this program:

Professor Konrad Kweit

Deputy Director of the Centre for Comparative Genocide Studies at Macquarie University; formerly chief historian at the War Crimes Tribunal hunting Nazi's in Australia

<http://www.abc.net.au/rn/talks/lnl/stories/>

Barbara Distel

Director of the Dachau Concentration Camp Memorial

<http://www.abc.net.au/rn/talks/lnl/stories/>

Musical Items:

Tk 1 Reading composed and performed by transworldnoise

Duration: 2 mins 33 secs

CD Title: transworldnoise WUN TWN003

Artist: transworldnoise

Composer: transworldnoise

Label/CD No: TWN003 <http://www.abc.net.au/rn/talks/lnl/stories/>

Appendix 38



Tehran Times, 5 December 1999

Germans Strangers in Their Own Country *Tehran Times* City Desk.

Professor Fredrick Toben said, "The main reason for my arrest was the investigation I conducted on the killing of the Jews during the first war."

He made the statement in a televised interview organized by the overseas service of Islam Republic of Iran Broadcasting.

The Australian researcher had been imprisoned in Germany for seven months on charges of publishing and revealing information about World War II on the Internet.

Professor Toben said his investigations indicate that the stories brewed with regard to gas chambers in Auschwitz camp have been invented.

His research has been carried out in Adelaide, Australia, and its results have been reflected in the entire world through the Internet.

In the course of his studies, he has come across different contradictions regarding the gas chambers, the type of the chemicals used and the number of dead in the camp, and this has resulted in his arrest.

Professor Toben said the Zionist regime was involved in his arrest and added that when he was arrested in Germany, a local radio felicitated the prosecutor who had paved the ground for his arrest. The source dispatching the congratulation was from Israel, the professor added.

He said in Germany no individual is authorized to present positive materials regarding the events in the years 1939-1945.

The professor further said that in Australia criticizing the Zionists is in no way permissible and if anyone does so, he will be branded as anti-Jewish, extremist rightist, racist and Nazi.

Asked why he was arrested while his investigations have been in the interest of the German government, the professor said a German is a stranger in his country.

In Germany, it is the Jews who have unlimited freedom, but if anyone voices something against the interests or desire of the Jews, he will immediately be put to trial by the government, Professor Fredrick Toben said.

Appendix 39



Kayhan International, 6 December 1999

In the name of the Most High – Viewpoint
Myth of the Holocaust
By Abu Hashem

‘The Germans are strangers in their own country.’ The expression made by Dr Fredrick Toben during his televised press conference on the external service of the Iranian Television, has left an indelible impression on the minds of the viewers.

The Australian historian of German origin who is known for his authoritative research on the myth of the holocaust, recounted the unjust treatment meted out to him in the ‘Fatherland’.

He was jailed and he was fined for having exposed the fabrication of the gas chambers where Zionist propaganda says six million Jews perished, when the truth is that the whole Jewish population in Europe did not come anywhere near to this hypothetical figure before the start of the Second World War.

Of course, Adolf Hitler was a criminal whose maniacal policy of expansionism devastated Europe and killed scores of millions of Christians, but why the distortion of facts to magnify the killings of a few thousand Jews into the preposterous figure of 6 million!

This is the recurring question, which has unfortunately held the German nation hostage for the past fifty years. Analysts point out that with the breaking of the Berlin Wall a decade ago, Russian control over the eastern part of Germany came to an end, but American or more properly Zionist control, has greatly increased.

In the Christian West, one can insult Prophet Jesus (PBUH) and the fundamentals of the Church and can get away with it, but it is a crime to question the holocaust. Any factual research on the number of Jews sent to gas chambers or supposed to have perished in concentration camps, brings down the wrath of Zion.

This has undoubtedly begun to hurt German national pride. The humiliating terms of the Treaty of Versailles after the end of the First World War, saw the rise of Nazis in Germany and brought about a greater disaster in the shape of the Second World War.

Today, over half a century later, if the Zionist stranglehold is allowed to continue, it would forebode a doomsday scenario for Europe. German national conscience is not the official pro-

Zionist stance of the government, and is beginning to breed extreme hatred of the Jews among the public.

However, a healthier trend, as could be seen by the remarks of Dr Toben, is the growth of revisionists, who could prevent Europe and the west from tilting to the other extreme by their courageous research and highlighting of facts of the Second World War.

Therefore, what is needed is not just a thorough investigation of the myth of the holocaust, but a proper assessment of the crimes of the Zionist entity since the past fifty-one years of its illegal existence on the Islamic land of Palestine.

Appendix 40



Kayhan International, 9 December 1999

Distortion of History, Kayhan International Cultural Desk

Intellectuals of the world irrespective of their religious and political beliefs and leanings should not remain indifferent to acts of distortion of history in general and the contemporary one in particular, said Dr Fredrick Toben who visited Kayhan International on Monday, accompanied by Islamic Republic Broadcasting (IRIB) anchors Morteza Jabbari of the English channel and Muhammad Reza Kazemi of the German channel.

Dr Toben, of German origin, lives in Australia and is the director of Adelaide Institute, a think tank that focuses on historical taboo-topics such as the holocaust. The institute also pays attention to other matters such as questioning the HIV/AIDS hypothesis which it believes has failed to explain the AIDS phenomenon.

Dr Toben was interested to meet this daily's writers, particularly Abu Hashem who had written in the Monday issue's viewpoint column on Holocaust after watching Dr Toben's televised conference on the external service of the Iranian Television.

The Australian historian of German origin has carried out an extensive study on the myth of the holocaust and has come to the conclusion that the event is highly distorted.

Toben does not entertain any anti-Semitic sentiments nor does he feel any sympathy towards Adolf Hitler or Nazism.

Dr Toben talked about a book by Dr F Piper a Polish Jew and director of Auschwitz Museum, published in 1993 in which Piper writes that the figure of one tone and a half million Jews who were gassed at Auschwitz can not be properly verified because 900,000 of the victims are not registered by German authorities.

Piper says that the similar points were raised by certain German scholars as well. However most of the researchers were punished by German courts.

Udo Walendy, a historian and writer/publisher was imprisoned for 20 months because he questioned the gassing story and noted falsification of records and relevant photographs.

The 72-year old historian was blamed by a German judge for committing crimes against the Jewish people. Walendy's publishing house was closed by the judge's orders. Walendy was

condemned for attempting to clear the German nation of the holocaust stigma. He came out of prison in May, 1999.

Ernst Jaeger, a 75-year old retired man received a prison sentence of six months because he denies an "established historical fact": that the six million Jews were sent to gas chambers.

Very ridiculously the judge said that the sentence does not violate the basic rights of the individual (Ernst Jaeger) and it does not deprive him of his freedom of speech.

The name of the judge is Redlin. He approved the above sentence at the magistrate court of Krefeld.

Another German who is serving an 18-month sentence in Munster Prison is Erhard Kemper, 75, a journalist. He was put behind bars in May 1999 for denying the holocaust story.

Dr Fredrick Toben too was arrested when he visited his fatherland, Germany, seven months ago because of his views on the holocaust myth. As a matter of fact the picture we have printed above is a photograph of his identification card as a prisoner. He served a 7-month sentence in a German prison.

Toben, after carrying out on the spot research at Auschwitz and devoting time on a profound study of the subject strongly believes that the holocaust event has been highly distorted. This is something criminal. Toben believes that in Germany mental rape is going on on a wide scale.

This type of crime is destructive not only for the people of Germany but for all people of the world. There is no need for the Germans to bow down under the pressure of guilt and continue paying extortionately to the Zionists. People of the world should not be deprived of their right to know the truth.

In support of his views on holocaust Toben quoted passages from a book by Dr Joel Hayward, of Jewish origin, historian at Massey University, Palmerston North, New Zealand. The book, a thesis written by Hayward for his MA degree was published in 1993.

Hayward, in his thesis, writes on 'Historical Revisionism', and concludes that there were no gassings at all by the Nazis during the World War II. He strongly believes that the Jews were expelled from German territories and not exterminated.

No one has so far contradicted his professional opinion.

Dr Hayward should be careful not to pay a visit to Germany.

Appendix 41



Newspaper reports, 16 December 1999

From *The Advertiser*:

Fight was worth stay in prison

By Sherrill Nixon

Holocaust revisionist Fredrick Toben returned to Australia yesterday, claiming victory in his fight for freedom of speech despite being jailed for seven months in Germany.

The German-born director of the Adelaide Institute, who kissed the floor of the Adelaide International Airport on his arrival, said his small organisation was flourishing.

And, he would consider going on a national speaking tour to argue against federal racial hatred and Internet censorship laws that he claimed, would introduce German-style clamps on freedom of speech here.

Dr Toben, whose critics say he is trying to rehabilitate Nazism, said it had been worthwhile to spend seven months in Mannheim prison awaiting a trial on charges of incitement and insulting the memory of the dead.

The charges were laid after he challenged the severity of the Holocaust through letters and the Adelaide Institute website.

Last month, he was found guilty by a judge and sentenced to 10 months' jail - including time already served - but was released when a German supporter posted \$5000 bail.

"It's been worth it. They're lost the plot, we have won the argument," Dr Toben said.

"They had to arrest me and silence me. They talk about us and not with us. If it's a battle - and I think it is - it's a massive battle we have won."

Dr Toben said "they" referred to Zionists and people who support the "story" of the Holocaust and the mass gassing of Jews in concentration camps.

In what he describes as a professional opinion, the Adelaide Institute website says: "We proudly proclaim that to date there is no evidence that millions of people were killed in homicidal gas chambers."

Dr Toben plans to return to Germany next year for the prosecutor's appeal brought on two aspects of the case – the leniency of the sentence and the judges' decision to punish Dr Toben only for the material in his letters, not on the Internet.

But he said the freedom of speech issue must also be raised here because Internet censorship and racial vilification laws would mean history would be judged in courts of law.

The institute faced an inquiry last year in the Human Rights and Equal Opportunity Commission after a complaint from the Executive Council of Australian Jewry about its website.

* * *

From *The Australian*:

Jailed historian revises Nazi denial.
By Matthew Spender

After seven months in a German jail, revisionist historian Fredrick Toben flew home to Adelaide yesterday and indicated he may stop pushing his claim that the Holocaust was a myth.

The director of the Adelaide Institute kissed the floor of the Adelaide International Airport and said he was weary from his stint in jail.

Dr Toben, 55, said he would not continue to push his views on the Holocaust if it became a criminal offence in Australia, as he did not want to be dragged through the courts again.

Federal legislation, which comes into effect in January, will establish a process to stop material that breaches anti-discrimination laws appearing on Australian Web sites.

"What we have to do now is emphasise the freedom of speech issue for Australia because the bill is going to terminate us, most likely," Dr Toben said.

The Human Rights and Equal Opportunity Commission is hearing a complaint by the Executive Council of Australian Jewry that material on the Adelaide Institute's Web site was in breach of the 1995 Racial Hatred Act.

Dr Toben was sentenced by a German court last month to 10 months' jail for inciting racial hatred and defaming the memory of people murdered in Nazi death camps.

The charges were laid after he challenged the severity of the Holocaust through letters and the Adelaide Institute Web site.

He was freed after German sympathisers raised \$5000 bail, but he had already served seven months on remand.

But Dr Toben said the experience verified his belief that the Holocaust was a hoax.

Appendices

“It’s been worth it because the Zionists have lost the plot. We have won the argument,” Dr Toben said. “If it’s a battle, and I think it is, it’s a massive battle. We have won the battle.”

The historian, who is considering a national speaking tour, will return to Germany to face an appeal in the new year.

Appendix 42



A telling editorial in *The Wimmera Mail-Times*, 29 December 1999

Some lessons for our prisons

Dr Fredrick Toben's presence in the pages of the *Wimmera Mail-Times* has sparked debate, some of it quite vigorous, in the past nine months.

Some have argued that his links with the region are quite tenuous and that although he still has family in the region and is a frequent visitor, his newsworthiness is diminished because he is to all intents and purposes no longer a local.

Others claim he is a crackpot and that his mission of challenging the severity of the Jewish holocaust in World War Two is sufficient of itself to preclude him from the *Mail-Times* pages.

There is a minority that agrees with his view of history and others who although disagreeing, like Voltaire, will fight to the death to ensure that he and other Australians retain their precious right to free speech.

Whether or not Dr Toben was reckless in going to Germany to challenge, however discreetly that country's law on defaming the dead, the point is he has spent seven months behind bars as a political prisoner in a foreign country. And he is still on the Wimmera electoral roll. On a recent visit to the *Mail-Times* he reflected on what has been a unique and eventful year for him.

He said he had been overwhelmed with the support he received from Wimmera people who wrote to him while he was on remand in Mannheim prison. He said the Australian system could learn something from its German counterpart.

"When somebody is arrested there they are placed in a cell with other prisoners for quite some time," Dr Toben said. "This way the authorities can assess if the person is at risk of injuring themselves. Then, if they are of sound mind and having been socialised with the other prisoners, they are put in a cell of their own.

"If Australian authorities did the same thing I am sure it would reduce the number of suicides in prison."

Dr Toben, who has greyed considerably since leaving Australian shores early in the year, said he resolved quite early on in his

incarceration that he would harbour no bitterness towards German authorities.

“I protested my innocence then and now but for my own mental well being I knew that I had to accept my fate. That meant that I accepted that although I was innocent of what they had charged me with, there was plenty of other things I had been guilty of in my 55 years. I looked on my time there as punishment for my sins.”

The former school teacher obviously enjoyed his role as prisoner representative for 250 inmates, which entailed him listening to grievances and negotiating with authorities over them.

“It gets quite intense being cooped for that long with other people – you get on each other’s nerves, but there was no violence – sexual or otherwise.”

He learnt guitar there and was amazed to discover that prisoners could go shopping in jail. His critics claim that he is just trying to rehabilitate Nazism and is motivated by hatred.

“I don’t hate anymore – it’s just a waste of energy. I am only interested in the truth,” he said with a grin.

Index



This index was compiled primarily to record the people and the matters referred to in the diary of Fredrick Töben, the commentaries in the Forewords, Preface and the Afterwords, and the captions accompanying the illustrations. The page in italics are references to the illustrations and their captions. As this book is a personal record of Fredrick Töben's experiences, the name and subject of Töben in the diary section of the book was rarely indexed. Similarly, references to Mannheim Prison – the principal location of the activities described – were not, in general, indexed: some material is indexed under 'Mannheim' and 'prison life'. (Note: much of the diary section contains incidental comments regarding the regime of the prison and the prisoners' lifestyle.) The appendices were not indexed for their content as they are referred to in the text and a list of the appendices is given on page 365. Other material not indexed includes that from secondary sources (such as books, articles, Internet websites, television programs and newspapers).

Note that the spelling, punctuation and grammar of the material in the appendices has been retained as in the original as this material has been cited as evidence from newspapers, websites and so on.

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