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## Open Letter to the Activists of the Jena Free Network

*Intended as a National and Religious Polemic*

*Dedicated to Bishop Richard Williamson*

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**Translated by J M Damon - Texas, USA**

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*"...Behold, a sower went forth to sow;*

*And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:  
Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because  
they had no deepness of earth:*

*And when the sun was up, they were scorched; and because they had no root, they withered away.*

*And some fell among thorns; and the thorns sprung up, and choked them:*

*But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some  
thirtyfold.*

*Who hath ears to hear, let him hear."*

**(Matthew 13, 3-9)**

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## Letter to the Activists of the Jena Free Network

Dear Comrades,

Your Christmas greetings were something very special in these critical days: a sign that the Reich still lives and defies the enemy barrage.

A comrade in Munich, describing the monstrous (anti German) propaganda that increases every day, appended the following observation of Adolf Hitler in conversation with Martin Bormann on 2 April 1945:

*"All thoughts of defeat are unbearable.*

I shudder to think of our Reich torn to shreds by our victorious enemies and of the sufferings of our people if they are delivered to subhuman Bolsheviks and American gangsters.

And yet, even this vision of the unbearable cannot take away my unshakeable faith in the future of the German Volk.

The greater our sufferings now, the more spectacular will be the rebirth and revival of our immortal Reich.

The special ability of the German character to go into political hibernation when asserting ourselves nationally would threaten the continued existence of the German Nation will once again stand us in good stead.

I of course would be unable to exist in such a transitional Germany as would follow a defeated Third Reich.

The ignominy and treachery we experienced in 1918 would be nothing compared to what we would have to endure after the present war.

It is inconceivable that such a possibility could exist after twelve years of National Socialism!

*Inconceivable that the German people should be robbed of their valiant vanguard that led us to such heroic grandeur - and now wallow in filth for years to come."*

This is a remarkable premonition of our present situation, 66 years after the capitulation of the *Wehrmacht*.

Adolf Hitler's unshakeable faith in the creative power of the German national spirit is thrilling!

Now we are at the beginning of a reawakening of our remarkable Volk.

From long experience as well as intellectual acumen, this Volk has intensified insight into the nature of our Great Enemy, in particular his amazing ability to amplify his life force with every arbitrary act of

violence, especially when one directly confronts him and takes the fight to him.

Contemporary events - by which you in Jena are especially affected - teach us that we must give preference to the "Weapon of Criticism" rather than the "Critique of Weapons" if we want to vanquish rather than strengthen our enemy.

Whatever the background and details of the "Döhner Murders" might be, the fact that more than a few persons spontaneously suspected the enemy's secret service reflects the realization that this enemy cannot be vanquished with the strategy of a shooting war.

Even if we succeeded in destroying the enemy power structure by military means, which I consider extremely unlikely, the enemy fortress would still not be vanquished.

If we conduct a thought-experiment and imagine all Jews (however we define them) uprooted and banished from the earth, we would still not be free of Judaism and the Jewish Spirit; and it is exclusively this spirit that rules the world.

The Jewish Spirit follows its nature in our very selves, even in the "most German of all Germans" as is illustrated in the thinking of Adolf Hitler.

The Jewish Spirit finds a home in our habits of thought, where it survives all external attacks.

Not until we drive the Jewish Spirit out of its refuge of thinking (by our own thinking!) will the power of Judaism and the worldly domination of Mammon be broken.

We must pay close attention to the Jewish pattern of thought, which became universal thanks to the ancient Greek philosophers.

That is the spiritual template that made possible the Judaization of the world.

At first glance this assertion might seem absurd, but this impression of absurdity is quickly neutralized by two observations made by the clear-sighted Friedrich Nietzsche.

He describes the principal character trait of the German national spirit as follows:

*"We Germans are Hegelians and would have been Hegelians even if there had never been a Hegel, since we, in contrast to the Latin peoples, instinctively ascribe a more profound sense and richer value to 'Becoming' and 'Development' than to what 'is' and 'exists.' We hardly believe in the legitimacy of the concept of 'to be' and, in the same vein, we are not inclined to admit that conventional human logic is 'Logic Itself,' the only kind of logic. We prefer to believe that conventional logic is only a particular kind of logic, perhaps one of the most whimsical and dumbest kinds."*  
- Nietzsche: *Die fröhliche Wissenschaft, Kritische Studienausgabe*, Vol. 3, p. 599.

In the following remark Nietzsche touches on the Judaization of Europe by Jewish thinking, without

however being aware of the significance and scope of his telling and extremely relevant observation:

*"Europe is more than a little indebted to the Jews for accommodating "Kopf-Gewohnheiten" - Habits of the Head. All Europeans are indebted to the Jews, above all the Germans, who are a lamentable unreasoning race that still has to have its head put aright. Wherever Jews have gained influence they have taught us to make finer distinctions, sharper deductions and to write more clearly and comprehensively. Their mission has always been to "bring reason and rationality to the nations." - Nietzsche, ibid., p. 584.*

Yes indeed, the Jews have thoroughly imbued us with their spirit. Could anyone want to admonish or exterminate them for this? It is the Jewish *Spirit* that is strangling us as a nation; the Jewish genome is not to blame.

Adolf Hitler came to this realization much too late - just a few days before his death in April -- and expressed it in conversations with Martin Bormann.

Long before they invented money laundering to hide their tracks the Jews were consciously practicing brain washing and deliberately using these practices as weapons.

Again the observations of Nietzsche are invaluable for us:

*"In business matters and on account of his peoples' past, a Jew does not expect others to believe him. Consider how Jewish wise men set great score by logic that forces agreement through argument.*

*They have to win through logic, even in the presence of racial and class prejudice and when no one wants to believe them... Nothing is more democratic than logic: it ignores personal dignity and perceives crooked noses as straight."* - Nietzsche ibid. p. 584.

The bizarre aspect of Jewish thought (its "trick") lies in the circumstance that its patterns inevitably contain an unwarranted assumption that includes the opined "truth" that their way of thinking pretends to prove through argument. In this way, Jewish logic allows nothing but circular arguments whose conclusions are falsehoods.

The German philosopher Immanuel Kant was the first to draw our attention to this. He demonstrated that every logical statement necessarily leads to an insoluble contradiction, and this "defused" the entire arsenal of Jewish logical weaponry.

A postulate not grounded in logic consists of the allegation that A can be nothing but A and not the opposite of A as well - the Rule of the Excluded Third.

In Tora schooled Jewry, this rule appeared in the concept of the divinity of Yahweh: God can be nothing but God and cannot be Man as well, just as Man can be nothing except Man. It is easy to demonstrate the untruth in this argument. If Yahweh is not Man, then

He cannot be where Man is; therefore he is not boundless and therefore not God. It is the fundamental concept of God that He is infinite and omnipresent. This might seem a pointless thought-game to plain souls, but it is a basic fallacy that has engendered the misery in which we live today.

The Mosaic argument that God/Yahweh the Almighty is limited to being only God and not Man as well creates the false pretense that there can be a world without God – Atheism.

If God cannot be Man and Man cannot be God, then Man can challenge the existence of God without questioning his own existence.

Man can think or say:

*"I know that I exist, but I can doubt whether you, God, exist, without questioning my own existence. Therefore I demand that you, God, prove to me that you exist, as obviously as I exist."*

Since omnipotence and omnipresence – God – is not visible in any concrete object, His existence exists only in thinking and can be proven only by thinking.

**The Spirit that sets out to find or recognize God in himself discovers that there are two fundamentally different types of thought.**

**They both possess the power of discrimination but they are opposed to the point of open hostility in the way they relate to the differentiating moments of thought.**

One type of differentiation, which is called *Verstand* - the Jewish type – insists on the difference – "God Can Only Be God", etc.

In this kind of thinking, the differentiated entities have separate existences. In this type each entity can terminate the existence of the other without perishing with it. In this type, War is an eternal phenomenon. This relationship of bellicosity is frequently expressed in Judaism's holy writings.

For example, the Prophet Isaiah tells us in Chapter 34:

*"1. Come near ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.*

*2. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

*3. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood."*

This clarifies Jesus' message in Chapter 8 of the Gospel of St. John:

*"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."*

Through its ventriloquists, contemporary Judaism attempts to neutralize the impression created by this biblical message, namely that the revelation of its murderous nature is no longer part of its faith. Among themselves, however, Jews sing a different song.

No less an envoy than Martin Buber, iconic figure of the "Christian – Jewish Reconciliation Movement," made the following observation concerning the character of Judaism.

*"Thus far Jewish existence has sufficed to shake the thrones of idols, but never to create a throne for God. This constitutes the uncanniness of Jewish existence: Judaism professes to teach the Absolute, but in fact teaches nothing except negativity regarding the lives of the nations. It is negativity and nothing else. Therefore Judaism has become a horror among nations.*

Whenever a nation undergoes change - not merely interior change, but rather in its organization of reality, and establish itself as absolute, it must seek to abolish Israel. (*Buber is referring to the Third Reich here.*) *This is the reason why Israel, instead of being able to leap over the abyss and show the way to redemption, has been swept into the vortex of generalized hopelessness."* - Martin Buber, *Werke*, Vol. 2, "Schriften zur Bibel", Kösel Verlag, München 1964, pp. 1071 -.

The Jewish compulsion to destroy other nations, so graphically depicted in the Book of Isaiah, is depicted by Martin Buber in the language of pure thought, along with the concept of concrete denial regarding the lives of nations. What is the nature of the devil, if not to destroy individuals as well as nations? Jesus of Nazareth called *Yahweh* "the devil" and "murderer from the beginning."

However, present day Germans – and not just Germans – consider it immoral to have negative thoughts about Judaism. They are not aware that this attitude implies subjugation to *Yahweh* "the devil." The moralistic view of history and the world is sacred to them. Very few of them recognize the spiritual disease called "induced insanity" in this subjugation.

Judaism, by contrast, understands very well how it benefits from the moralistic concept of history. Zeev Jabotinsky, Zionist preacher of hate and founder of the Jewish Legion, expressed this quite clearly at a Zionist congress early in the 20<sup>th</sup> Century.

When congressional participants expressed fears that Judaism could make itself vulnerable by founding a Jewish state, he dispelled their concerns with the remark *"We Jews control morality, therefore we are invincible."*

The moralistic treatment of history follows the enticements of Satan and is the basis of the Holocaust Cult, which is nothing more than a spiritual imprisoning of nations, in which more than the Germans are languishing. Whenever one applies moral-historical

considerations to Jewry, one is quickly silenced by screams of "genocide" No nation under the sun other gloats over fantasies of genocide as much as biblical Israel, the "*Chosen People of Yahweh.*"

Just read the book of Moses! To this very day one of the highest Jewish holidays is Purim, dedicated to the eternal remembrance of genocide committed by Jews against the Persian Empire.

Martin Buber's admission that Judaism is "*unable to envision the actual existence of the Absolute God much less the paradox of an absolute person*" is extremely significant. (Martin Buber, *ibid.*, p. 1082)

Buber is taking aim at the inability of *Verstandesdenken* (idiosyncratic Jewish logic) to recognize the reality to which Kant called attention. Buber also demonstrated the Talmudic retreat from this dilemma, pointing out the sacrilege that Judaism has committed against the Holy Ghost as well as the nations:

*"Instead of creating room for God by smashing idols, Jewish critical endeavor in the last hundred years has attempted to take away from Him all the holy places on Earth.*

*Instead of teaching the nations to change from ministering fiction to the ministrations of truth, the critical endeavors of the Jews have served to stamp the idea of truth itself into an outlandish fiction, and the fact that Jewish analytical and critical efforts have taken this turn is not coincidental.*

To a much greater extent than they realized, Marx and Freud were dependent on the prevailing intellectual status of modern Judaism, which no longer has the ability to comprehend existence of the absolute." - *Ibid.* 1082.

Such is the spiritual foundation on which the modern world has been built: A World Without God. We are lost and without hope for freedom if we cannot smash this foundation and overthrow the Jewish world. We must conduct this war against Jewish tyranny on the battleground of philosophy, since "*Philosophy rules our conceptions and beliefs and these rule the world...*

*The Spirit engages the World through awareness.*" - Hegel. *Werke*. Vol. 2, p. 261.

But how do we solve the riddle that the Jewish mindset, which could easily have been kept within bounds, could represent logic *per se* in the consciousness of Caucasians?

How could it implement the claim of being the only conceivable logic until the appearance of Kant and Hegel toward the end of the 18<sup>th</sup> Century /?

"Experience" alone, the idea Jewish thinking in the finite realm leads to satisfactory results, provides no satisfactory explanation. This mindset cannot encompass even such simple phenomena as everyday life. Life is movement transcending itself from within to outside itself, without external impetus.

The ancient Greeks had already discovered that movement cannot be conceived with Jewish logic. Consider the paradox of the race between Achilles and the tortoise. He, the swiftest runner of his time, cannot logically win the race if the tortoise is a tiny bit in front. It is amazing that the Christian West could fall victim to Jewish atheism on account of this "porous" that is modern way of thinking.

We find the answer to the puzzling paradox in the holy books of Jewry itself, namely the Pentateuch (Five Books of Moses.) The philosophical content of Pentateuch is:

*"I am the Lord thy God, thou shalt have no other gods before me;*

*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;*

*Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me and shewing mercy unto thousands of them that love me, and keep my commandments." - 2 Moses 20, 1 - 6.*

These commandments show that God has become aware of Himself as Thought; and thoughts as such cannot be physically seen. This self-concept or self-awareness of God is Truth. From the beginning through all eternity, God is The Invisible One. With the First Commandment, God created a higher *Weltanschauung* than everything that had existed heretofore -- a contemplated world. This is the truth concerning the idea of "Chosen-ness" along with the Jewish claim to rule the world.

This particular form of God's self-awareness has a dark side, however: Yahweh is jealous of all things that are perceived by the physical senses, even when these are human artifacts such as graven images. He fears them as competing gods and therefore wants them destroyed. Thus He sets Himself limits through which He becomes finite: Yahweh, as which he is aware of himself.

As Martin Buber correctly acknowledges, He is unable to know himself, as "the actual Absolute Being;" that is, he is still not truly God and not truly Man. His actuality, which cannot be doubted, does not yet correspond to the concept of the Absolute. Conceptually the Absolute is Subject, which means that it is dependent on nothing outside itself (Freedom).

Yahweh-Judaism is thus Unfree God who imagines that He can achieve freedom only by treating the world and the nations within it as enemies, which he intends to remove through murder and enslavement.

Thus the Chosenness of Yahweh's own people is nothing other than commissioning Israel with the

subjugation – genocide if necessary – of other nations for the greater glory of Yahweh (Isaiah 60: 12).

The universal genocide that he commanded was meant to elevate Yahweh (the Devil) to be the true God. Thus He is by nature the *Nein zum Leben der Völker* (Negation of the Lives of Nations) according to Buber, and so he assures his Chosen People that because of this designation, they will be hated by all nations - Isaiah 60, 15.

As compensation for their devilish work Yahweh enfeoffs (grants) World Jewry permission for the material exploitation of all the nations that Yahweh allows to survive under condition that they submit to be servants of Israel"

"...For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." - Isaiah 60: 12.

In the sphere of *Vernunft* (reason), this "Project Yahweh," which was necessarily doomed in world history, is abstract negation; that is it collapses into nothingness that cannot exist.

Hegel demonstrated that abstract nothingness is inconceivable (Hegel, *Werke* 5, p. 82). Whatever cannot be intellectually conceived does not exist; it cannot be a Moment in the life of God (Life of the Idea.) Not until the coming of Jesus, who is divine Reason and in this sense the true Son of God, was there concrete negation and overthrow of Yahweh. Thus Jesus is the Redeemer of the World and the deliverer of nations from the bondage of Israel and Judaism and from Judaism's destiny of being the *Nein zum Leben der Völker* (negation of the lives of the peoples.)

In and through Jesus Christ, the world with all its peoples and perceivable nature is validated as the appearance of God in Himself, as which, through cosmological and historical processes, He achieves absolute self-consciousness.

In this self-consciousness God is Love. The sense of the unity of differentiated entities: that is the concept of Love.

The idea or concept of a living God implies the state of being "other" and outside oneself (Nature and the World), as projection out of His eternal immutability into momentary motion and change.

In this movement God reveals His nature. We know this only through pure thought, not through pictures and myths, which demonstrates that we are obliged to *deuten* – construe – pictures and ideas that are presented or preached to us as veiled reality.

*Deuten* means to discover the thoughts that are expressed in myths. The necessary prerequisite for Freedom is not the sensual wrapping of Truth as it exists in faith, but rather the unadorned Truth-in-Itself. Absolute self-consciousness withdraws from Faith in order to finally proceed into Knowledge, which exists only in the form of pure thought. The entity of

Knowledge is exclusively Man, who as Humanity is not just another self-sufficient god, but rather the organ of comprehension of the One and Only God.

In German philosophy *Humanum* (Humanism) is overtaken in *Deum* (God); the distinctions become Oneness. Such a thought is sacrilege for Yahweh, punishment for which is death! However, the matter does not rest with this.

A litany of terrifying threats and curses is used to cripple the Jewish ability to think, in advance of the terror of death.

This is done in case the Jew, no matter whether Orthodox or "liberal", should cross the boundary that Yahweh has drawn in the Law for protect His majesty his own chosen people. - Leviticus 26: 14 – 39.

These threats are intensified by a thought-police (*Synteresis*) that implants in every faithful Jew a compulsion to spy on his fellow tribesmen. Yahweh holds the entire nation liable for executing blasphemers; and hesitation brings the curse on the entire people.

The Dialectic of Divine Action illuminates us with the insight that these terrible threats are expressions of Yahweh's compassionate love for his Chosen People.

The resultant terror creates taboo in the real sense, so that no blasphemies can occur under the spell of Orthodoxy. By means of this "*vorverlagerten Rechtsgüterschutz*" - prepositioned legal protection - Yahweh insures his magnificence as well as his Chosen People's right to live.

Keeping these essential conditions of Jewish existence in mind, we can comprehend "the Judaic ferocity of hate and revenge" (Hegel, *W* 14, 17), that "has traveled to hell in the perniciousness of hate." - Hegel, *W* 1: 436.

The Jewish concept of Living God in the form of Judaism is the Moment of divisiveness and one-sidedness. As thinking, this is *Verstand*, which can only differentiate and maintains the distinctions separately. As existence it is the world without God, unreconciled to itself and hindered from reconciliation by the intellect.

The liberation struggle of the German *Volk* requires that we understand that the Judaic degradation of the divine did not occur arbitrarily or co-incidentally. Rather, such degradation is necessary for the Jewish concept of Living God in the form of Judaism:

The knowledge that one is dependent on nothing and limited by nothing that is not the Jewish concept of Living God is contingent on realizing that the seeming resistance to this concept does not exist independently but is rather the disappearance of this mirage of pretended resistance that the Jewish concept of Living God in the form of Judaism itself introduces as the *Denkbestimmung* (thought-determiner) of negation.

In Hegel, the Spirit achieves absolute self-realization that demonstrates "Being and Non-Being are the same" - W 5,83; or, more specifically, "*The Truth is neither Being nor Non-Being. The Truth is not that Existence is changing into Nothingness and Nothingness is changing into Existence, but that the two have already become one.*"

It is equally valid that the Truth is not their non-differentiation, but rather the fact that they are not the same, that they are absolutely different. They are unseparated and inseparable, and each immediately disappears and becomes its opposite. *Thus their Truth is this fluctuation in which the two are differentiated, but through a difference that likewise is immediately erased.*" - Hegel, *ibid.*

Not until this truth was expressed in pure thought (not Belief but rather Knowledge) was Yahweh the Devil truly overcome in thought. Thus Hegel defeated Moses! This realization, and it alone, was the prerequisite for Yahweh's being deprived of dominion over the World in the Struggle of Spirits. The contending Spirits are the German *Volk* and the Jewish *AntiVolk*.

Just as the *Antivolk* presents the world as Augean stable, it is the German task to clean the stable.

The redemptive, salvic-historic, self-awareness of the Germans begins with the efforts of the *philosophus teutonicus*, as the shoemaker Jakob Böhme from Görlitz is known, who led the way from the "external and sensual philosophizing" of the Anglo Saxons into German *Volk* Spirit.

Böhme, who was active at the beginning of the 17<sup>th</sup> Century, sought to comprehend God as the Spirit of Absolute Thought. He was driven by the question of "What absolute nature does not include all reality, especially the Evil One, as is maintained about Yahweh as the exalted and jealous God?" Concerning Böhme, Hegel writes "*the Spirit has Truth for Belief, but the moment of certainty of itself is missing from its Truth.*"

*We have seen that the object of Christianity is Truth and Spirit; for Belief, Truth is immediate and intuitive. Spirit possesses Truth, but possesses it unconsciously, without knowing it as Self Consciousness.* And because for Self Consciousness thinking and the idea are basic - Bruno's Unity of Opposing Entities, then Belief lacks this Unity. Its Moments disappear as specific shapes or forms, especially the highest Moments: those of good and evil or God and the Devil. God is also the Devil; both are one.

Böhme seeks to lead the Soul of Man to Life, to bring forth the divine Life of the Soul; to examine the struggle in the Soul; and make this the Soul's Work; to realize the Evil in the Good or the Devil in God the problem of our time... The struggle deals with the profound idea of uniting absolute opposites... In summation we can say that he struggled to recognize the negative, the evil and the Devil in God. - W 20: 96.

It is clear that from the beginning, Jakob Böhme and German philosophy struggled for the destruction of Mosaism with its exaltation of Yahweh. However it is equally clear that including the Devil and Yahweh in Godliness, as well as the Jewish Spirit as a causative factor in divine life, have been vindicated. Along with this the immediate influence on world events of Judaism with its pseudo-ethnic folksiness has been ended.

This is because Jews as such can no longer be maintained as God's Chosen People, since Yahweh is not the true God but rather the Devil. At the same time, hatred of Israel falls away with recognition of Judaism's former effect on the history of the world's peoples, as an expression of its salvic mission. With this ends the Jewish people's necessity to preserve Yahweh for protection against the hatred of nations, as the unifying spirit of self-protection

The hatred that has been and continues to be directed against Judaism by the nations is a blind abstraction, negation that has brought persecution, death and destruction upon the Jews.

The positive side of this hatred is the unifying strength aroused among the nations by the necessity of wars -- the feeling of belonging together and willingness to sacrifice that are necessary for survival. Thus anti Judaism - deliberately and erroneously called "Anti Semitism" - has actually been a kind of elixir for Judaism, causing it to encounter hostility even where none existed.

From the foregoing we see that the suppression of *Vernunft* by mere *Verstand*, along with the tabooization of the quest for Truth, is the substance of the Spirit of Judaism. However, the taboo will lose its force if this is made known. The Jewish way of thinking and the logic of *Verstand* (mere intellect) required the cover of being the only logic imaginable.

Judaism acquired this camouflage from ancient Greece when it was the center of the intellectual world and Greek philosophy enjoyed its greatest authority, and Judaism made good use of this. In keeping with its habit of joining in wherever something might be obtained, Judaism in the 6<sup>th</sup> Century BC saturated the booming Mediterranean region, in which trade, manufacturing, trade, science and the arts were flowering. In Greece, the Jews developed money as an instrument of domination and soon exerted a powerful influence over the intellectual centers.

Acting on the principle that one can make almost everyone believe almost everything by convincing them that almost everyone else believes it, they enthroned their *Verstandeslogik* (the logic of mere intellect.) They were able to damn to a shadow existence the first advocates of *Vernunftdenken* (idealism) that appeared in Heraklitis, Socrates, Plato and Aristotle and which was superior to mere *Verstand* or common sense.

Especially influential were the empirical discoveries of Aristotle concerning the systematization of natural human thought or common sense. These studies concerned finite things and so were adopted by Jewish *Verstandesdenken*; Aristotle's discoveries were subsequently canonized and taught as the true and only kind of thinking possible.

Thus Western Civilization was infected from the beginning with Jewish atheism. Consequently Christianity and the Catholic Church were "outgunned," and the "Synagogue of Satan" – Revelations 3:9 – was built in the Tabernacle of the Church. This has remained to the present day, even from those Christians who vehemently oppose the "return" of Christianity to Judaism. Unthinkingly, Christians have transferred their aversion to *Verstandesdenken* to all logic, even Hegelian *Vernunft*. They do not understand that God drives – actuates – *Vernunft*, the system of thought determination in which God Himself exists freely as Himself.

Thus the question of what spiritual and intellectual weapons will give the German *Volk* victory over its arch enemy Yahweh is finally answered: *Vernunftdenken*, educating the public in pure and uncensored, presumption-less thinking takes away Judaism's power to maintain itself and continue plundering the nations.

In this way Scripture will be fulfilled: *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.* (Revelations 3:9, King James Bible) Purified of Jewish lies, the German *Volkgeist* - National Spirit - will radiate new splendor.

Freed from the dross of *Verstanddenken* (Jewish habits of thought) our German *Volkgeist* will intervene in world affairs and demonstrate with the irresistible power of *Vernunft*, that the idea of National Socialism is

the way of salvation from the Judaized world. "National Resistance" as it exists today believes that it is courageous to avow, National Socialism in the abstract. It is not acting courageously, however.

The bleakness of this avowal lets the enemy frighten the world with the bugbear to which it has remade the Reich and Adolf Hitler through its "consciousness industry" - brainwashing.

The idea of National Socialism should be acknowledged as the refutation of Judaism as well as the end of the separation of God and Man. The refutation of Yahweh and his worldwide existence is plausible only if his real name is revealed and his basic nature made available exposed in detail in the bright light of day.

This requires more courage than attacking unsuspecting persons with bombs and grenades from safe positions! But don't deny comradeship to persons who hold this way for the correct way, if they are acting out of deep inner conviction.

Instead, you should extend your hand to them in order to bring them into the light of German *Vernunft*. Make it clear to the world that Jena is not the City of a "National Socialist Underground" but rather the proud city on which Fichte, Schelling and Hegel exerted and continue to exert powerful influence.

We will prevail if we are truly determined and prepared to pay the price for victory over a powerful, battle-tested enemy of our *Volk*.

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**For God, Fatherland and Mother Earth!  
For Honor, Truth and Homeland!  
Horst Mahler**

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**Original German version at:**

<http://www.adelaideinstitute.org/newsletters/Newsletter%20607.pdf>

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## Henrik Holappa Interviews Gerhard Ittner

**Hello Mr. Gerhard Ittner. Could you shortly introduce yourself to our readers?**

Oh yes, it's a pleasure to give you this interview, Henrik. Well, let's start from the beginning ten: I was born the 12th of May, 1958 in the small town of Zirndorf near Nuernberg. Zirndorf is known for one of the biggest battles of the 30 years' War taking place around this village. It was the so called "Battle of the Alten Veste," on the 3rd of September 1632, which took place exactly 307 years before the English and French declared war against Germany, at the beginning of WWII. The Alte Veste (Old Fortress) is the remains of a small castle, already in ruins in 1632, on a hill above Zirndorf. Wallenstein has had his headquarters there. The Swedish King Gustav Adolf and his troops have had their headquarters about 2 kilometers away in the plains at the river Redniz. The battle had no winner, but

one big loser: Zirndorf, which lay burned and looted when the troops had gone. Like so many German villages in this very cruel religious war. As children we used to play in the trenches of the 30 years' war. They are still around the Alte Veste, now overgrown by forest.

As children we did not think about that, but now I find it quite an unusual experience having played warriors in the real trenches of the 30 years' War! Also, when I was still a child, many of the men who had fought in the First World War, like Adolf Hitler, were still alive. Even more so those soldiers who had fought in the Second World War were alive too. In 1958, when I was born, Erich Hartmann, the famous fighter pilot, was just 36 year old then, still a young man in fact. One of the most impressive memories of my childhood are of the

infamous black and white framed photographs, hanging on almost each and every wall within the flats and houses of Germany, showing Wehrmacht soldiers in uniform, most of them very young –sons and husbands who had fallen in war.

In the small kitchen of my favorite Aunt Gretel there hung on the wall such a “soldier picture” of her only child Karl –who had fallen in battle against the Russians in Karelia, fighting on the side of our Finnish Waffenbrueder.

Despite the troubles and cruelties of the 30 years’ War, in the 19th and 20th century Zirndorf developed into a prosperous small town, busy with industry amongst the numerous firms, which produced all kinds of toys. Some of them became famous like “Play Mobil” for instance. It was into this industrious atmosphere I was born the son of the working class man. No one in my family has even been to High school. My Father and Grandfathers have been craftsmen mainly carpenters and joiners. At 15 years old I started work in graphic designs, and then at 18 years old I got my degree as a journeyman. At 20 years of age I decided to return to school once again because I wanted to learn so much more and attend University. I had been studying zoology, Indology, Sanskrit and archeology during those years coupled with outside work at times during which I took a respite from my studies. This is roughly my biography as a “civilian”.

**You are currently held in custody in Portugal. You are wanted in Germany. Could you explain the reason for your arrest/custody in Portugal, and why Germany wants you?**

On the 11th of April 2012 I was arrested in the town of Motemor-o-Novo in the region of Alentejo, Portugal, due to a European warrant issued by the Federal Republic of Germany (FRG). This warrant relates to “thought crimes” and “freedom of speech crimes.” This very warrant can be seen then as a violation of my human rights which guarantee freedom of speech thereby making the warrant itself a crime against the rule of law designed to prevent rebellion against tyranny.

However, now there is an opportunity to appeal against this warrant at the Portuguese courts, and then if necessary, at the European courts, eventually going so far as to appeal to the Human Rights Committee of the United Nations. For this chance I have been waiting 7 years in exile.

**You managed to avoid the “justice” for 7 years. Most fugitives manages 6 months or one year, not necessarily even that. You most likely have many stories to tell about that time. But, how did it feel for you to be on the run? Why did you decide to avoid your prison sentence?**

They did not capture me within the 7 years I was on the run and they would not have gotten me in one hundred years, if I had not risked on purpose getting arrested, for the very chance to bring my case to the

International or European courts by doing so. For in Germany our comrades do not have a fair chance in court, because of this there is no justice in FRG in cases relating to political persecution, rather there is just corruption and the sarcastic rule of ZOG. In 2005, when I was still in exile, the time had not been ready to do what I am trying to do now. Also the following years it remained the same, but then in June 2011, during a heavy thunderstorm I was hit by lightning. I felt like my body was torn into a thousand pieces from within. Yet as if by miracle I survived unharmed. So I took this as a sign that I should return to my political work once again. I began writing articles again under a nom de plume, knowing that sooner or later I would be discovered, thereby making it possible to do what I am doing now. The fight for freedom of speech cannot be fought within the confines of the dictatorship of the FRG; it has to be fought from abroad.

I did almost forget to mention how I had once nearly been caught in Oulu by the special police called “SUPO,” but I was able to escape in a most dramatic manner.

**You may be aware about the alleged “NSU” terrorist organization. What do you think is really behind it? Are we again being misled to other directions from the actual events that are currently keeping our countries in dog’s leashes?**

One must be very ignorant not to realize that this “NSU-story” (National Socialist Underground) is just a hoax. It is a fake, self-made job by the government, just like 9/11. The purpose of 9/11 was to create a fake reason to start the Afghanistan War, and to fake a reason to strip the American populace of their civil rights, freedom, and to turn America into an Orwellian state made up of vassals serving a Neo-feudal system of governance. The purpose of the “NSU”-hoax is to do the very same thing by cutting down on the citizenries civil rights, especially the right to freedom of speech for those who wish to uphold the national rights of their country and its people. So, the “NSU”-hoax is meant to deprive nationalists of their rights, by labeling them as “right-wingers” or even “neo-Nazis,” attaching a negative connotation to these terms. Within the last year, due to the “NSU”-hoax one can be arrested simply by being suspected of being a “Nationalist” in the FRG (Federal Republic of Germany). Simply being suspected of holding “Nationalist” sympathies can be reason enough to have your apartment searched by the police. During these searches they will remove whatever possessions you have that they so choose, such as computers, CDs, DVDs, or books. You don’t even have to commit a “thought crime” anymore in order to be jailed, as being suspected of being a “nationalist” is criminal enough. It’s just like the witch hunts centuries ago. The regime of the FRG, occupying Germany, wants also to draw attention away from its disastrous policies and present a false reason to allow it to turn the FRG into a Bolshevistic dictatorship.



**With the crazy logic, the Germans are or have been thinking that you did have a connection to the alleged terrorist organization called the "NSU". This absurd claim is nonsense. Can you specify what was exactly your political activity in Germany then prior to your conviction?**

For sure those liars are trying to do everything in their power to "connect" me to the "NSU." Even though the fact is that before they came up with their lousy fairytale about the "NSU" I did not even know the names of the three "terrorists." The magazine "Der Spiegel" (The Mirror) is writing that from the beginning of the nineties I had been in close contact with the Neo-Nazi scene in Thuringia. Where do they get this information from? This is not journalism; it's just the telling of lies. The truth is, in the beginning of the nineties I wasn't interested in politics, as I had totally different interests than which with I occupied my time. Far from politics I had been studying archeology, Sanskrit and Indology at University, as well as having my own art exhibits during the nineties. The first time I came to Thuringia to give a political speech was in July 2001. More regularly I gave speeches at political events beginning from the middle of 2002 and onward. These were given 4 years after the "terrorists" had disappeared without leaving a trace -these people I had not known at all. I may easily have been the most observed "Nazi" at the time and I therefore couldn't take one step without being observed. Every single phone call, every single mail sent or received had been observed. So they know very well that the slightest contact made with the alleged "NSU" had not been made. However, as I said earlier the "NSU" is a hoax invented by the system itself and created in 2011 so therefore what they write about me and the "NSU" is nothing but lies by the media. Additionally, in the warrant there are only "thought crimes" and "free-speech crimes" mentioned and nothing else. And after all my political fight had only been a non-violent one. I have only been expressing my opinions on history and politics in articles and speeches and nothing more!

**You will most likely stand on trial in Germany in a few months. You will give them a real legal battle. The opponents of our folk are afraid of information. You have information. What will you state to them and the public that will show that the current German government is criminal?**

Well Henrik, the question is: will there still be a FRG in a few months' time or at least in the way it is structured now? Maybe it will still be so, but I wouldn't bet on it. The trials are already done and I have been sentenced to 33 months in jail in Nuremberg, and an additional 8 months in jail in Gotha- all this for just exercising my free speech and for "denying the holocaust", etc. However, since this warrant is just for free speech "crimes" it is a clear violation of the

human right of freedom of speech and we will appeal on this basis at the European courts. While there we will unveil another crime of the FRG. On the 20th of July 2002, in Gotha, (on another occasion than the one I have been sentenced to 8 months in jail for), the police, without any legal reason to do so, tore me very brutally down from behind the microphone from the stage. I hadn't even said anything illegal! Even the state prosecutor declared that I had not said anything illegal. However, even if I had said something illegal the police still had no right to use brutal force against me, when they could have instead just reported me to the Justice. Instead though they arrested me, tied me up, took me aside from the event going on. This illegal detention and arrest is in direct violation of Article 5 of the ECHR (European Convention on Human Rights), which makes me eligible to compensation for my unlawful arrest that day.

After leading me away from the event they then mishandled and beat me brutally, which led to many serious injuries of my backbones, but this wasn't even enough for them because after the beating they used a form of torture involving suffocation, just like that what they employ in Guantanamo. So, when they asphyxiated me this led to additional injuries to my larynx, which had been squeezed with tremendous force. Even though this illegal and very brutal arrest is documented by video, and though there are a lot of witnesses in the police report, and even though there is even a certificate from the hospital attesting to the extent of my injuries -the case was dropped in the FRG!

However, we are going to re-open that case with the European courts; we have all the proof we need in the form of the reports and video evidence, which are the facts we will present there. The FRG wants to persecute me for statements I have made, but we have found them to be the ones in violation of my human rights. These things I think will be damaging to the reputation of the FRG at the European courts.

If Lui Xiaobo could receive the Nobel Peace Prize for being persecuted for freedom of speech in China, then it is hypocritical at best for there to be similar persecution of freedom of speech in "democratic" Europe.

**Last words are for you. Is there anything you would like to share with our Finnish readers or add something that did not come up in this interview?**

Yes, there is still a few things I'd like to say. I ask that this interview be published in Finnish, German, Swedish, English and also maybe other languages as well. It might be a good idea for the readers in those countries to write to the Portuguese Embassy in their respective nations, as well as the German Embassy, and to Human Rights organizations and protest about

my case. For them to protest about the violation of freedom of speech in the FRG which they want to persecute me for, in an alleged free and democratic country. This is absolutely a violation of human rights and if Lui Xiaobo was getting the Nobel Peace Prize then I and Horst Mahler must get the Nobel Prize too! For the very reason alone that the persecution of Lui Xiaobo in China, and of Horst Mahler and Gerhard Ittner (and 8,000 to 10,000 other people each year) in the Federal Republic of Germany are one and the same; we are being persecuted on the basis of our speech alone!

This regime occupying Germany must be stopped, for because of its political influence it is a threat and a danger to the freedoms of all the people of Europe!

Finally, I would like to add some personal words about my time in exile. In these 7 years, which are a kind of esoteric number, I have seen a lot of countries and cities: Amsterdam, Antwerp, Brussels, Madrid, Paris, Burgos, Bilbao, Sundsvall, Luleå, Umeå, Odemira, Évora, just to name a few. It was fantastic coming for the first time to Lisbon, from the South, crossing the bridge on the 25th of April, thereby entering the ancient "Queen of the Oceans." This city with its rich and stunning history behind her and still within her, much like a long ago forgotten sunken world, to be rediscovered again and again. The whole of Portugal is full of this sort of melancholic magic, like dreams dreamt long ago, which were blown away by the winds of time, yet never having fully disappeared. The one who is able to touch the soul of this country will wake those dreams anew. Portugal –I owe this country and its people a lot. Thank you Portugal!

Maybe the most beautiful city I visited though is Stockholm and how glad I was and light of heart I felt at her waters and on her islands. The whole of Sweden is beautiful and calming. May these people keep their country as their own and keep it pure! I fell in love with Copenhagen at once. I just couldn't get enough of walking through this city and its parks. "Himmel" (heaven), this word is the same in Danish and in German and that is how I felt there.

Yet, despite this all there is something even bigger in my heart: Finland. Finland! Finland is beyond compare, because it is so deep within me, like it had always been there, long before I knew it, and long before I came to Finland. It broke through when my feet touched Finnish ground for the first time in Turku. This feeling got stronger the further North I went and in Oulu it was fulfilled. It was there, in Oulu, that I spent the gladdest and happiest time of my life, and it was where I met my best friend and truest comrade. And if in the end of my battle there will be nothing left than my time in Finland and my friendship to Henrik Holappa –it would still all have been worth it!

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Gerhard Ittner festgenommen

## Fahnder fassen untergetauchten Neonazi

*Von Olaf Przybilla und Mike Szymanski, 07.05.2012, 19:29*

**Sieben Jahre lang war der Rechtsextreme Neonazi Gerhard Ittner auf der Flucht, nun ist er in Portugal festgenommen worden. Der 53-Jährige galt als radikalste Figur der fränkischen Neonazi-Szene - womöglich hatte er auch Kontakte zur Terrorgruppe NSU.**

Sieben Jahre lang suchte ihn die Staatsanwaltschaft mit internationalem Haftbefehl. Jetzt ist der aus Zirndorf in Mittelfranken stammende Neonazi Gerhard Ittner den Fahndern in Portugal ins Netz gegangen.

Der 53-Jährige, der als Beruf "Sachwalter des Deutschen Reiches" angibt, war vom Landgericht

Nürnberg-Fürth im März 2005 zu 33 Monaten Haft verurteilt worden. Der Haftstrafe wegen Volksverhetzung, Verunglimpfung von Verfassungsorganen und Beschimpfung von Religionsgemeinschaften hatte er sich durch Flucht entzogen. Seither war er untergetaucht.

Von seinem angeblichen Aufenthaltsort in Iran aus hatte ein Autor, der mit "Gerhard Ittner" zeichnet, kurz nach der Flucht Hasstiraden im Internet veröffentlicht. Auch in Argentinien und Finnland war der Neonazi vermutet worden. Ittner galt vor seiner Flucht als zentrale und radikalste Figur der fränkischen Neonazi-Szene. Der Holocaust-Leugner hatte Kontakt zu mehreren rechtsextremistischen Parteien, hatte sich mit diesen aber überworfen.

Von Ermittlern wird er als "extrem geltungsbedürftig und extrem radikal" beschrieben. Bayerns Innenminister Joachim Herrmann nannte ihn am Montag einen "herausragenden Kopf der fränkischen Neonazi-Szene".

Ittner pflegte vor seinem Abtauchen rege Kontakte zur Thüringer Neonazi-Szene, vor zehn Jahren trat er auf dem "Thüringentag der nationalen Jugend" auf. Nach dem Auffliegen der Terrorgruppe Nationalsozialistischer Untergrund (NSU) hatten die Fahnder die Akte Ittner nochmals gesichtet und waren auf ein Pamphlet gestoßen, das er im August 2000 in Nürnberg an Autofahrer mit ostdeutschem Kennzeichen verteilt haben soll. In dem Schreiben kündigt der Autor ein "Unternehmen Flächenbrand" an.

Als Datum für den Beginn dieser Aktion wird ein Tag kurz vor dem 9. September 2000 angegeben. Am 9. September war in Nürnberg das erste Opfer der Mordserie erschossen worden. Insgesamt stammten drei Opfer aus Nürnberg, so viele wie aus keiner anderen Stadt. Nach Angaben von Herrmann hätten die bisherigen Ermittlungen aber keine direkte Verbindung von Ittner zur NSU ergeben.

#### **Auslieferung nach Deutschland noch unklar**

Um mögliche Querverbindungen zwischen Neonazis überprüfen zu können, hatten Ermittler angekündigt, die Suche nach dem Zirndorfer zu intensivieren. Auch Zielfahnder wurden eingesetzt.

Am Ende führte ein anonymes Hinweis zu Ittner: Am 11. April wurde er in Montemor-o-Novo bei Lissabon gefasst und sitzt seither in Auslieferungshaft im Gefängnis von Beja. Ittner sei überrascht gewesen über seine Festnahme, heißt es aus Ermittlerkreisen. Portugiesische Gerichte müssen nun entscheiden, ob die Auslieferung nach Deutschland bewilligt wird.

Ittner hatte im September 2003 eine Kundgebung in Nürnberg organisiert, mit der er eigenen Angaben

zufolge an die NS-Reichsparteitage erinnern wollte. Mit Gesinnungsgenossen hatte er zunächst vom früheren NS-Gelände zum Hauptmarkt marschieren wollen, nach juristischen Auseinandersetzungen bekam er schließlich einen Platz am Rand des Geländes zugewiesen. Unter anderem wegen der dort gehaltenen Rede musste sich Ittner von November 2004 an vor dem Landgericht verantworten.

Weil der Neonazi den Prozess als Bühne für ausschweifende ausländerfeindliche Erklärungen missbrauchte, erstreckte sich dieser über 18 Verhandlungstage; 17-mal erschien Ittner pünktlich, am Tag der Urteilsverkündung blieb er "unentschuldig" fern, wie der Vorsitzende Richter notierte. Der Staatsanwalt beschuldigte Ittner, er habe in seiner Rede in der Nähe des Nürnberger Frankenstadions "den größten Verbrecher, Adolf Hitler, in Tonfall und in Gesten nachgeäfft".

Sollte sich nun nachweisen lassen, dass hinter den mit "Gerhard Ittner" gezeichneten Pamphleten, die dieser angeblich von Iran aus veröffentlicht haben soll, tatsächlich der Zirndorfer Neonazi steckt, könnte ihm zusätzlicher juristischer Ärger ins Haus stehen. Der Autor leugnet den Holocaust. Er kündigt an, die "staatliche Handlungsfähigkeit des Deutschen Reiches" werde "wiederhergestellt". Und er kündigt an, politisch Handelnde in Deutschland würden "bei Nürnberger BRD-Regime-Verbrecher-Prozessen zum Tode verurteilt".

Schon während des Prozesses gegen ihn hatte Ittner einer Staatsanwältin die Todesstrafe "wegen Hochverrats" angedroht. Die Staatsanwaltschaft Nürnberg werde nun prüfen, ob neue Ermittlungsverfahren gegen Ittner eingeleitet werden, sagte Oberstaatsanwalt Alfred Huber der SZ.

Besonderes Augenmerk dürften die Fahnder dem Pamphlet auch deshalb widmen, weil der Autor als selbsternannter "Vertreter des Deutschen Reiches" darin das frühere NS-Parteitagsgelände glorifiziert - und den "Triumph des Willens", den er mit seiner Kundgebung dort "wieder gefeiert" habe. Alle drei mutmaßlichen NSU-Morde in Nürnberg wurden in unmittelbarer Nähe zu historisch belasteten Orten in der Südstadt verübt.

<http://www.sueddeutsche.de/bayern/gerhard-ittner-festgenommen-fahnder-fassen-untergetauchten-neonazi-1.1351275>

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.....more from Adelaide Institute's Archive

### **Newsletter No 119, November 2000.....**

**Thursday, 8th April 1999: A Twenty-Minute Conversation Turns Into A Seven-Month Prison Term.  
Extract from Fredrick Töben's forthcoming book:**

## ***Where Truth Is No Defence, I Want To Break Free.***

\*

I leave my host family and drive to the Mannheim Police Headquarters because public prosecutor Hans-Heiko Klein's office is nearby – that's 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 the Klein 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 pm, then writes this on a piece of paper which he then hands 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 lust 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:** 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's really not possible.]

**Töben:** Nur ein paar Minuten? [Just a few Minutes?]

**Klein:** Kann es elf Uhr sein? [Is it possible at eleven 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 one-hour photo developing shop promises he'll have my film ready within the hour.

I return around 11 am 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's nice. You have visitors?]

**Klein:** Ja, heute gehts alles runter und rüber, nehmen Sie doch Platz. [Yes, today's all topsy-turvey, 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 Computersimulation, und das beweist die Sache. [O.K., 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's interesting for us. We have pressed for for a long time, that this is done, because it's 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 – I may 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.

**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.

**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's not his problem -]

**Klein:** Ja, reden Sie weiter. [Yes, go on.]

**Töben:** Ja, die Löcher sind das Problem des Museums, das Computerprogramm in drei Monaten zeigt alles. Und sie gebrauchen den John Ball – den John 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're using John Ball's – you know the Ball Report?]

**Klein:** Ja.

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

A slightly-built man in his thirties, 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 its content to offend against the German law, that he please advise us accordingly. His silence I had taken as a god 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's how other German legal persons willing to receive me have acted.

I shake Mohr's hand and ask: 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.

**Klein:** Der ist zufällig hier wegen einer anderen Sache. Bleiben Sie ruhig da, ich bin noch nicht fertig. [Coincidentally he's here because of another matter. Just remain here, I'm 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'll see Judge Lützenkirchen. Yesterday I saw Mrs Clapiér-Krespach, she's the one in Deckert's appeal -]

**Klein:** Ja. –

**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?

**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'm 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.

**Töben:** Ich hab ihr die Bilder gezeigt. [I showed her the photos.]

**Klein:** Ja.

**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's shocked at how he's been treated after he'd given this talk because of the Holocaust club – that one ought not to use it anymore - ]

**Klein:** ja..

**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 can't write anymore, he's still shaking.]

**Klein:** Ach, da gibt's überall Vorträge drüber - [Oh, there are talks all over the place about - ]

**Töben:** Nein, wegen dieser Sache. Er hat nicht angst, aber er glaubte nicht, daß so etwas möglich ist. [No, about this matter. He's not fearful, but he just doesn't believe that such is possible.]

**Klein:** Gottseidank ist das möglich. Es ist doch ein Mist, was er da erzählt hat. [Thank God it's possible. He's 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'd do that? Good, then I'll have to make arrangements. I'm staying in Germany, in Berlin, there I'll 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's 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 can't 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 doesn't Adelaide Institute exist anymore?]

**Töben:** Doch, doch, das läuft weiter, das läuft weiter. Ich bin – [Certainly, certainly, that's 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's 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's 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's 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's 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 mahl 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 don't 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 can't 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'm not permitted to visit Pressac? I visited Pressac, he's 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's 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's Rudolf, ah yes, that's 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's information, Rudolf wrote that, he, yes, yes, that's -]

**Klein:** Der ist auch verurteilt und auch abhanden gekommen. [He's also convicted and he's also disappeared.]

**Töben:** Wer? [Who?]

**Klein:** Rudolf.

**Töben:** Weiß ich nicht. Ich hab nur die Internetadresse – [I don't 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's 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, in German, from Rudolf's website is not included here: 'Ein KGB-Novellist: Gerald Fleming Zusammengestellt von Dr. Fredrick Toben - Aber bezüglich des "Holocaust" ist er nur ein drittklassiger Propagandist'. Vierteljahreshefte für freie Geschichtsforschung 1(2) (1997), S. 87-91.]

**Töben:** Mein Argument, darf ich das nochmal vorbringen. Ich war vor zwei Jahren da – das sind Pressac's 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? O.K. Yes, for me it's all – you see, you have the information advantage and that's why you can -]

**Klein:** Das ist ja auch drei Jahre alt. [That's already three years old.]

**Töben:** Nein, nein, was sie jetzt da machen. Crema I, das kennen Sie ja. [No, no, what they're doing there now. Crema I, you know that.]

**Klein:** Ja.

**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's not a gas chamber anymore. Since '96 it's not been a gas chamber, and van Pelt and Dwork in their book, Auschwitz: From 1270 to the present.]

**Klein:** Ja.

**Töben:** Da sagte Pressac der van Pelt hat all seine Information gestolen. 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 geht's rechts zur Arbeit und links zur Gaskammer. So ist die Geschichte. Auch übrigens, kennen Sie? Daß ist der Swimmingpool, ein schöner swimming pool, 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's 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's right to work and left to the gas chamber. That's the story. Oh, by the way, do you know? That's the swimming pool, a beautiful swimming pool, that's never shown to tourists; and

that's only to show the water level, that it wasn't easy to burn bodies in the ground. And now, that's our local newspaper, that I'm travelling to Europe. This now you know.]

**Klein:** Ja.

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. [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's chiselled-in, and I say that's not a real thing, that's not – and in that you can enter. I also entered. And here, I'm not laughing, the photographer said to look at him, and I hit my head.]

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 computer Program wird in drei Monaten alles lösen. OK. Ich warte. [I'm 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's not his problem. In three months time the computer program will solve everything.]

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. [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's 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'll ask, I'll 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 don't know. According to my research it's 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's a dogma, is a belief –]

**Klein:** Was glauben Sie jetzt? [What do you now believe?]

**Töben:** Ich will nicht glauben, ich will wissen. [I don't 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's 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'll look, my research, where are the holes? So, according to my view the holes should be there. Pressac, that's where I am at – that's my next step – Pressac says, it's coming, it's coming. O.K., then – we don't care how the matter develops, whether it's 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.

**Mohr:** Die ganze Zeit? [The whole time?]

**Töben:** Ja.

**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 komplexe 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's just picked up," and I think that's not good enough. We have, for example, in New Zealand an academic – he's written a big book – about the gassing – the Revisionists. You know Hayward?]

**Klein:** Ja.

**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 can't 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 didn't wish to give the Nazis any – "not to give them ammunition". I said, O.K., 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 Wiederbewegung 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's 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's represented – yes, he did eliminate unemployment – I actually came from France but before that I was in Poland and Ukraine, and what I didn't 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 didn't 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 Babi Yar, sagt Ihnen das etwas? [And Babin Yar, does that mean anything to you?]

**Töben:** Ja, Babin 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, Babin 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's important to have free speech, without anyone saying, "you must" – if I now ask you: "Do you believe in the Holocaust?" - ]

**Klein:** Of course I do.

**Töben:** Gut, das ist Ihr Glaube, und da haben Sie recht – [Good, that's your belief, and it's 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, undsoweiter, 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. [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's his belief. But if he said, the Holocaust – so we must first – Pressac says the Holocaust, this term must not be used. Pressac doesn't want to use that word

anymore. He says it was a massive massacre, that's what he calls it. And others talk about the Dresden Holocaust, and so on, and naturally in Jewish it's 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's no good. He's allowed to believe what he wants to believe.]

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 – [Yes, that's 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's 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, and 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'm here?]

**Mohr:** Äh, ja, das kann man sagen, ja. [Er, yes, one could say that.]

**Klein:** Herr Töben, ich wird's ganz kurz machen. [Mr Töben, I'll be very brief.]

**Töben:** Ja.

**Klein:** Ich erkläre Ihnen 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'm not distributing anything!]

**Klein:** Sicher verbreiten Sie – [Of course you're distributing - ]

**Töben:** Das ist Adelaide-Institute, das sind – [That's Adelaide Institute, these are -]

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

**Töben:** Also, das ist Ihre Sache. [So, that's 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'll 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.

**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, O.K.]`

**Mohr:** Gut, wir können ja noch weiter reden, weil mein Chef – [Good, we can continue talking because my chief –

**Töben:** Ja –

**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.

**Töben:** Das ist ja - was sind Sie für ein Mann! Ich komme hier in Offenheit und werde festgenommen! Oh, Herr Klein! [That's 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.

**Töben:** Das ist ja – [That's - ]

**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.

**Töben:** OK. Gut.

**Klein:** Ja, also, Sie machen das? – [Yes, so you'll do that?]

**Töben:** Sie brauchen mich nicht mit Handschellen – [You don't have to handcuff me - ]

**Mohr:** Nee, nee – [No, no - ]

**Töben:** - und so, ich bin zivilisiert – [ - and , I am civilized -]

**Mohr:** - nee -

**Töben:** - also ich laufe nicht weg – Ich bin nicht ein Leuchter – [I won't run away – I'm not a Leuchter - ]

**Mohr:** Haben Sie ein Fahrzeug dabei? [Have you a vehicle?]

**Töben:** Nein, nichts. [No, nothing.]

**Mohr:** Sie sind zu Fuß? [You're on foot?]

**Töben:** Ja. Also ich darf das Ihnen sagen, Ich bin kein Leuchter. [Yes, I may say it to you, I'm not a Leuchter.]

**Mohr:** Ja, Fred Leuchter ist auch nicht fortgerannt. [Yes, Fred Leuchter didn't run off.]

**Klein:** Doch, doch. [Yes, yes.]

**Mohr:** Der ist fortgerannt? [He ran off?]

**Töben:** OK, gut.

**Klein:** Ich mach die Tür auf. [I'll open the door.]

As I leave with Mohr for the door, I extend my hand to Klein and say:

**Töben:** Herr Klein, bitteschön, schauen Sie mir in die Augen. Vielen dank. [Mr Klein, please, look me in the eyes.]

**Klein:** 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?

**Mohr:** Mein Chef ... [My chief ...]

**Töben:** - und das ist meine Motivation – [ - and that's 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's 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 mazed 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 4th to ground level. In an even softer tone, almost a threatening tone, he continues:

**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's disgusting? You have to give a reason. That's 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's his opinion.]

**Mohr:** Genau. [Exactly.]

**Töben:** - ist seine Meinung. [ - is his opinion.]

**Mohr:** Ja.

**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?

**Töben:** - Ja –

**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 –

**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's 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's 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's 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's 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's an infringement against the basic law, and the basic law secures for us free speech. That's 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 –

**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's an infringement against my free speech. Were I to become political, the way the neo-Nazis do, that's what we don't do. I can see both sides, or three sides. I go to Pressac.]

As we enter the Mannheim Polizeipräsidium building, where I had just after 9 am 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 is part of the traffic police department. Herr Schenkel, Mohr's superior, is a slender, suit-wearing man around late 40s. A poster of Charley Chaplin decorates his office wall.

**Töben:** Guten Tag. [Good day.]

**Schenkel:** Guten Tag, Schenkel. [How do you do? My name is Schenkel..]

**Töben:** Sie sind der Chef? [You are the chief?]

**Schenkel:** Jawohl.

**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've been arrested, thanks. You say it is disgusting that Popper is used in such a way.]

**Schenkel:** Tja, das ist meine Meinung, ja. [Yes, that's 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.

**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.

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 M, and I give him the office number: 49 - 621 1742250.

My second and final call is to my twin-brother, so that he, too, knows I have been arrested on 'Verdacht der Volksverhetzung' – suspicion of incitement to racial hatred.

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 to 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 pm 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 pm and I sit in my 2x4m 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 2m 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. Isn't 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 pm.

1.20 pm out of the cell, and talking with the two Wachtmeister - police officers - 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. The Wachtmeister [literally, the watchman] says he is a German nationalist, "aber Verbrechen gab es" ["but crimes were committed"]. 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 Wachtmeister informs me that he had received a call from Australia last night, from a Mr David Brockschmidt who had strongly voiced his disgust at my imprisonment. I respond by saying to the Wachtmeister 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.

The Wachtmeister 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 Wachtmeister who beckons me to the staff toilet, opens it with his key, then says, "just close the door after you have finished". The mirror and washbasin are clean and I am able to do a reasonable job on my dry wiry hair and unshaven face, and my tie also gets a straightening out.

I return and thank the Wachtmeister for the use of his toilet, and we continue to launch into 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 Wachtmeister 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 (Deutsche Demokratische Republik) zu machen." ["That is insulting a public servant, to make a comparison with the former criminal GDR (German Democratic Republic)."]

As he continues to poke his index finger into my face, I give it a quick swipe with my right hand and say: "Bedrohen Sie mich nicht!" ["Don't 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.

A Frau Greulich, a young woman, sits at a typewriter and is ready to write down my statement in the context of 'Verdacht der Volksverhetzung', literally to incite folk hatred, or, in the terms of our Racial Hatred Act, incitement to racial 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's only a show"] Mohr tells Schenkel. Well, I thought to myself, that's 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's 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" [Literally, "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."]

\*

**If you are interested in reading the book when it appears, let me know. Fredrick Töben, November 2000 No 119.**

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Nine years later, during Töben's second imprisonment, remember this item from **11 October 2008** wherein public prosecutor Andreas Grossmann in anticipation celebrates Töben's up-coming trial at Mannheim in January 2009 that never happened?

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## Holocaust denier Fredrik Toben's trial soon: prosecutor

BY: PETER WILSON, EUROPE CORRESPONDENT *The Australian*, 11 October 2008

**THE German prosecutor who wants to put Australian citizen Fredrik Toben on trial for denying the Holocaust warned yesterday that he was determined to see the former school teacher face justice.**

Andreas Grossmann, the Mannheim district prosecutor handling Dr Toben's case, said that despite his attempts to avoid extradition from Britain to Germany, he expected Dr Toben to be on trial early next year.

Mr Grossmann also warned that Dr Toben faced up to five years in jail and, although most prisoners in Germany served a third to a half of their sentences, the stubborn refusal of long-term Holocaust revisionists to recant their views meant they usually failed to win parole.

"These people have little chance of getting out before the end of their full sentence," Mr Grossman told *The Weekend Australian*.

As a foreign citizen, Dr Toben would normally be sent back to Australia halfway through any sentence to serve the remainder there, but that move too would be threatened by a refusal to recant.

Mannheim has become the centre of German efforts to enforce laws that criminalise the denial, justification or playing down of the Nazi slaughter of Jews.

As a result, the hulking, century-old prison in a quiet residential area on the edge of the city holds more prisoners convicted of those offences than any other prison in Germany, and it is where authorities hope Dr Toben, 64, will soon be incarcerated.

Holocaust deniers held at the brownstone prison include Ernst Zundel, a 69-year-old German neo-Nazi who lived in Canada for 42 years but was deported to Mannheim and is serving the maximum five-year sentence; and Germar Rudolf, a 43-year-old chemist expelled from the US and jailed for 30 months for insisting the extermination of Jews at the Auschwitz death camp could not have happened on the scale accepted by mainstream historians.

Mr Grossmann, a softly spoken lawyer who took responsibility in 2005 for prosecuting political crimes in Mannheim, said the district's leading role on the issue was partly accidental and partly the result of the zeal of his predecessor, Hans-Heiko Klein.

In April 1999, Dr Toben, who was born in Germany, visited Mr Klein's second-storey office on a busy Mannheim street and explained his views of the Holocaust. Dr Toben was asked to come back the next day and repeat his comments; he was arrested and sentenced to nine months in Mannheim prison.

When Dr Toben returned to Australia the following year he continued to express his views on his website and elsewhere. In 2004, Mr Klein laid a new set of charges against him.

Those charges were the basis of Dr Toben's detention at Heathrow airport on October 1.

<http://www.theaustralian.com.au/news/holocaust-deniers-trial-soon/story-e6frg6p6-1111117721942>



**And before his second imprisonment in 2008 Fredrick Töben attended the December 2006 Teheran Holocaust Conference, which Australia's Jewry – ECAJ & AIJAC – tried hard to prevent that from happening. They failed in their bid to stop his departure to Iran, even engaging Customs personnel at Melbourne Airport to that end – but Töben had stronger security protection and overcame that obstacle. From then on their aim has been vengeance – '... to stop Töben from functioning'!**

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