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HOLOCAUST COMMEMORATION

Lessons in Tolerance

Steven Spielberg's *Schindler's List* concludes with a sentimental epigraph, labeled as a quotation from the Talmud: "Whoever saves one life, saves the world entire." This declaration of humane universalism is appealing to many, and it became part of the publicity campaign for the film, but it is not genuinely Jewish. As historian Peter Novick reports, in his informative *The Holocaust in American Life*, "the traditional version, the one taught in all Orthodox yeshivot, speaks of 'whoever saves one life of Israel.'" The traditional Talmudic text thus stands in stark contrast to Spielberg's epigraph. To save one Jewish life ("one life of Israel") is to save the entire world, because in Jehovah's eyes Jewish lives are infinitely precious and non-Jewish lives are not.



Never again

Far from teaching the brotherhood of man, the Talmud teaches a Jewish supremacy so absolute that a single Jewish life is deemed as valuable as the totality of all other lives. [1]

The Talmud, Judaism's most sacred document, exists in two major recensions. The apparently universalist text that *Schindler's List* quotes appears in the Jerusalem Talmud, the strikingly ethnocentric text in the authoritative Babylonian Talmud. The latter, the real Talmud, contains the definitive text taught in all Orthodox religious schools and memorized by generations of studious young Jews, but less than a moment's reflection will disclose the practical impossibility of including, in a

film addressed to a non-Jewish audience, a Talmudic aphorism that so markedly depreciates non-Jewish lives. Spielberg prudently chose instead to present Judaism as a universalist faith with an extravagant notion of the value of each individual life, a Semitic brand of Christianity. He was not teaching a Jewish moral lesson but rather an exaggerated piece of Christian humanism, Talmudic tribal wisdom turned on its head for the educational benefit of non-Jews, reflecting their religious traditions, not his own. [2]

The chasm between genuine Talmudic ethnocentrism and Spielberg's bogus Talmudic universalism reveals some significant issues in the marketing of the Jewish Holocaust. In the Diaspora, where Jews form small minorities among their host populations, public commemoration of Jewish deaths during World War II cannot explicitly privilege Jewish lives over other lives, however much Jewish propagandists wish that it could. It must instead teach universalist lessons filled with attractive humanitarian ideals, lessons that offer the promise of moral improvement to anyone who successfully internalizes them. We become better by watching *Schindler's List*, learning the infinite value of all human life and the moral obligation to respect minority differences, just as we become better by visiting Holocaust museums, where the same lessons are taught. Yet moral improvement effected by commemorating Jewish deaths is only a more subtle form of the same tribal ethnocentrism that Spielberg sought to conceal. In contemporary America and throughout much of the West an acknowledged legacy of victimization in the past is a source of political power in the present, and incessant commemoration of the Jewish Holocaust is, as Novick puts it, the reward for

winning a "gold medal in the Victimization Olympics," an official recognition of preeminent victimhood that makes Jews more politically powerful even while we and they jointly remember their wartime powerlessness. Commemorating Jewish weakness sixty years ago is tantamount to celebrating Jewish strength today. Holocaust commemoration tells us, moreover, that Jewish deaths in World War II were much more significant than other deaths, since collectively they constitute a unique archive of invaluable universal truths, although during their lives most of the Holocaust's nonsurvivors were themselves perfectly indifferent to the universal truths that their deaths would later be made to teach. The public discourse of the Holocaust can therefore only be tortuously deceptive, since its underlying motive is, as Norman Finkelstein argues, "Jewish aggrandizement," while its overt message is human brotherhood, a universal truth that Judaism, history's most radically ethnocentric religion, has wisely never acknowledged. [3] "American Jews," says Rabbi Michael Berenbaum, a former director of the US Holocaust Memorial Museum (USHMM), "reinforce their commitment to pluralism by recalling the atrocities that sprang from intolerance." [4] The claim that institutionalized recollection of German intolerance and German atrocities will foster American pluralism takes us beyond pious sentiments about human brotherhood. Speaking in code, a code not yet deciphered by most Whites, Berenbaum was cautiously stating American Jewry's longstanding commitment to racial balkanization ("pluralism") through multiculturalism and non-White immigration, both of which, because they dissolve Euro-America's race-cultural cohesiveness, are in the perceived group interests of

American Jewry. The Jewish Holocaust serves as multiracialism's reigning mythology. Since racial balkanization plainly does not benefit the Euro-American majority, our evolving multiracial anti-nation requires some overarching myth that inhibits the expression of majority group interests. A political regime whose survival depends on White passivity must discredit White self-assertion, and the Holocaust helps achieve that objective by teaching Whites to fear their own interests while deferring to the interests of others. The Jewish aggrandizement implicit in Holocaust commemoration must, however, remain concealed beneath the opaque language of tolerance, since systematic deception is the price Jews pay to maintain the improbable fiction of their selfless commitment to pluralism. The glaring flaw in the Holocaust's discourse of tolerance, the point at which Jewish self-interest becomes most apparent, is Israel, the world's only openly racist nation, an ethnostate dedicated not to tolerance and pluralism and scrupulous avoidance of atrocities, but to the preservation and advancement of a single *Volk*, the Jewish people. Israel won its very existence through a violent assertion of racial will inconsistent with the racial passivity that Holocaust lessons mandate. Most Israeli towns once had Arab names, as Moshe Dayan candidly acknowledged. At now *Arab-rein* Samariah, a former Palestinian town whose indigenous population was expelled during Israel's War of Independence, Jews have brazenly erected a Holocaust museum dedicated to anti-Nazi ghetto fighters, a commemoration of old Jewish weakness that sanctifies the effects of new Jewish strength. "The heart of every *authentic* response to the Holocaust," writes philosopher Emil Fackenheim, "... is a commitment to the autonomy and security of the State of Israel." *Schindler's List* accordingly ends in Jewry's Mideast refuge from European hatred, indicating that all the preceding trials and travails of the film's Jewish survivors teach a specifically Zionist lesson. In the West the lessons of the Jewish Holocaust prescribe multiculturalism and Third World immigration; for Israel, the Jewish state, they prescribe the exact opposite, teaching the right of Jews to live among other Jews within their own autonomous nation, protected from contaminating pluralism by a Jews-only immigration policy. "The world," Alan Dershowitz

believes, "owes Jews, and the Jewish state, which was built on the ashes of the Holocaust, a special understanding." [5] Jewish nationalism is sanctioned by the Holocaust and merits our special understanding; other nationalisms, especially White nationalisms, are morally prohibited.

Blu Greenberg, wife of Rabbi Irving Greenberg, an influential advocate of American Holocaust commemoration, once believed that Jewish wartime suffering should remain an internal group memory, sacred to Jews alone, but quickly changed her opinion after attending an interfaith Holocaust service, where she found it "moving and comforting to see Christians share tears with us, acknowledge Christian guilt, and commit themselves to the security of Israel." Christian tears and Christian guilt equal Jewish power, as Blu Greenberg recognized, yet tears of guilt yield more valuable political benefits than do mere tears of commiseration. Our willingness to accept guilt and American Jewry's eagerness to assign it jointly form the precondition of all the Holocaust's meanings and the glue that holds them together in a largely uncontested set of often contradictory lessons. The public discourse of the Jewish Holocaust is incoherent: it speaks in the universalist language of tolerance and inclusion, while justifying Jewish particularism in Israel; it claims to find in stories of Jewish wartime suffering distinctively Jewish humanitarian lessons, applicable to everyone everywhere, while borrowing them from the historical religion of the West; it teaches human brotherhood, while elevating the suffering of Jews far above all other suffering; it commemorates Jewish powerlessness, while demonstrating Jewish power. But beneath all its deceptions and contradictions lies the message of broad Western responsibility for German mistreatment of Jews, a special culpability which Rabbi Eliezer Berkovits, a self-styled Holocaust theologian, has called "the measureless Christian guilt toward the Jewish people." [6]

Institutionalized Holocaust commemoration in the United States presupposes that White Americans are notably deficient in the various moral qualities that Holocaust remembering purportedly inculcates, whereas Jews, owing to their group experience of Nazi persecution, are the appropriate teachers of necessary lessons in racial tolerance. Those peculiar meanings did not, needless to say, arise unaided from

stories of German atrocities against European Jewry. The truth of our collective guilt required an aggressive reinterpretation of the Second World War, an assault on the moral legitimacy of the Western nations that fought and won it. Through a remarkable transformation, the Allied victors have become co-agents in the crimes and alleged crimes of the regime they defeated, and the war itself has been reimagined as a Judeocentric moral test, which all of us conspicuously failed. Our measureless guilt, together with the entire edifice of Holocaust commemoration erected upon it, is a doctrine of moral equivalence projected back into the past in order to shape the present.

An Early Holocaust Lesson

In 1944, as the war in Europe was drawing to a close, Jewish playwright Arthur Miller, then in his late twenties, sat down to write *Focus*, his first and only novel. [7] It would be a critical moral fable about his fellow Americans, for Miller did not share the heroic self-image and traditional patriotism that characterized most other Americans during the war years. *Focus*, published in 1945, would be an imaginative elaboration of a very simple thesis: being a Jew in Roosevelt's America was like being a Jew in Hitler's Germany. In their irrational hatred of the Jewish Other, White Americans, the same White Americans who were then fighting fascism in Europe and the Far East, were no different from Nazis.

Lawrence Newman, the novel's WASP protagonist, is a corporate personnel manager whose quiet bourgeois world is permanently disrupted after he begins to wear eyeglasses, which strangely make him look Jewish, a dangerous liability in the America of Miller's fertile imagination. Without glasses Newman is a gray-flanneled Episcopalian, a normal White American, despite his ethnically ambiguous surname; with glasses he is perceived and treated as a despised Jew, persecuted and even attacked by other normal White Americans, all of whom are racist and anti-Semitic, as Newman had been before he gained his fictitious Jewishness. The novel's organizing narrative conceit, that eyeglasses can turn an anti-Semitic Gentile into a Jew, conveys an obvious Judeocentric meaning: Lawrence Newman, in his culpable blindness to the intolerance that surrounds him, must first be *seen* as a Jew in order to *see* clearly. Thus in his new role as a reluctant Jew, now seeing and

experiencing the world through the Jewish lenses conferred by his racial marginalization, Newman gradually discovers that his homogeneous New York neighborhood, which had once seemed a benign social environment of communal amity, is in reality, beneath its placid surface, a seething cauldron of xenophobia and hate, at least for anyone with the misfortune to be different, or in his case merely to appear different. "Behind these snug, flat-roofed houses," Newman now perceives, "a sharp-tipped and murderous monster was nightly being formed, and its eyes were upon him."

The novel's historical context is central to its subject. In *Focus* the European war, depicted in our propaganda as a titanic struggle of good against evil, seems little more than a distant contest between two rival groups of pogromists, each nurturing its own "murderous monster" of racial hatred. In Europe German Nazis conduct mass hangings of Jews, while at home angry anti-Semites, organized into the Christian Front, part of a large network of patriotic organizations spread across the country, beat Jews and rape Puerto Ricans as they await the return of the American military, who will then assume the lethal role of storm troops in driving Jews from America, beginning first in New York, the center of Jew-hatred. White America's cleansing war against Jewry will begin, as an activist neighbor informs Newman, "when the boys come home," since American combatants in the European war are at one with their German enemies in their implacable anti-Semitism.

In the political environment we now all inhabit, nothing in *Focus* is startling, nothing would be out of place in a sensitivity workshop or an anti-racist educational exercise. The novel's vision of a virulently racist America would have appeared radical in 1945; now it is commonplace, especially for young Whites immersed in a rigorous program of multicultural miseducation. Miller, alarmed by the failure of non-Jews to comprehend "the threatening existence of Nazism," and unimpressed by the fact that many men of his age cohort were then dying in Europe fighting Germans, took it upon himself to teach an early version of what would eventually become the most insidious of the Jewish Holocaust's numerous lessons, namely that pathological ("Nazi") hatreds lurk behind the West's superficially civilized exterior. Whereas American wartime propaganda had, naturally enough,

presented NS Germany as the moral antonym of the United States in particular and of the democratic West in general, Miller substituted a much different contrastive structure, placing innocent Jews on one side and lethally malevolent Whites on the other, with racial minorities like Blacks and Puerto Ricans in ancillary roles as occasional victims of White intolerance. This structure, which Miller may have been the first to discover, conflated Germans and their enemies in order to Nazify White Gentiles as a whole. *Focus* was a thorough defamation of Euro-America for its endemic anti-Semitism and racial hatred, the purpose of which was to efface any significant moral distinction between ourselves and the propaganda image of the Nazi. Miller's nazification required the Nazi as the acknowledged representation of evil, but his concrete targets were White Americans, who had not yet seen their own visible racial pathologies.

Gratitude has never been a Jewish character trait. "The threatening existence of Nazism," anyone unfamiliar with Jewish idiosyncrasies might think, should have encouraged Arthur Miller to reflect upon the very significant differences that distinguished Hitler's Germany from Roosevelt's America, and to count his blessings. NS Germany, committed to the elimination of Jewish influence from German society, was a systematically anti-Semitic regime; the United States was not. American anti-Semitism, despite Miller's wildly paranoid fears, had never become a serious political force, and any reasonable litany of Jewish complaints against Euro-Americans would have been brief: country clubs that excluded Jews; one prominent lynching, of convicted child killer Leo Frank; a general irritation at Jewish vulgarity; a well-justified suspicion of Jewish business practices; occasional complaints about the Jewish affection for Marxism and political subversion, also well-justified. [8] No pogroms, no organized violence, none of the systematic anti-Semitism that Jewish group behavior has often produced. The remarkable ease with which organized Jewry successfully pilloried Charles Lindbergh, over his mild criticism of Jewish agitation for American entry into the European Civil War, is a telling case in point: in a contest between the power of the label "anti-Semite" and the prestige of America's most admired national hero, the national hero came out the loser. The United States was, as

Adolf Hitler observed, the Jews' "new hunting grounds," a tolerant environment surprisingly conducive to Jewish interests; but Miller refused to acknowledge his good fortune, since that would have required a tacit compliment for the White American nation he so passionately hated.

Focus, with its often cartoonish didacticism, is no literary landmark. It was, however, a profoundly prophetic novel, and it helpfully illustrates how the ideological destination of the Jewish Holocaust, the Judeocentric anti-racism that Holocaust commemoration would later teach, was already implicit in the ethnic discontents and cultural estrangement of American Jewry. An imaginative Jew writing before the liberation of the German concentration camps could arrive at Nazifying Holocaust propaganda without the Holocaust, which suggests that the Holocaust does not represent events during the Second World War but rather reveals Jewish attitudes toward their benefactors. The Holocaust, as an idea, was latent Jewish racial aggression awaiting both a symbol and an opportunity to express itself.

The Nazi Camps

In April of 1945 Dwight Eisenhower, Supreme Allied Commander in Western Europe, ordered troops under his command to tour Ohrdruf, a sub-camp of Buchenwald and the first concentration camp on German soil to be liberated. He had an educational purpose in mind: "We are told that the American soldier does not know what he is fighting for. Now, at least, he will know what he is fighting *against*." General Eisenhower was not alone in believing that the camps lent moral clarity to the war in Europe. Anti-Nazi propaganda had ascribed to Germans a panoply of malevolent qualities distinguishing *them* from *us*: arrogance, cruelty, blind obedience to criminal orders, unprovoked violence against the defenseless. Like most modern war propaganda, it had externalized evil in the enemy, thereby bestowing heroic goodness on all the enemy's enemies, the Western democracies and their gallant Soviet ally. The liberated camps, with their legions of emaciated corpses and often skeletal inmates, were vivid confirmation of German darkness and Allied light. The Nazi concentration camp retroactively provided, as Novick remarks, "the symbol that defined the meaning of the war." [9] American soldiers could now see with their own

eyes solid evidence of the evil they had been fighting against.

Sixty years after the event we now generally assume that American and British liberators of German concentration camps were witnesses to the "Holocaust" and that the inmates whom they liberated were its Jewish "survivors." That assumption, as Novick points out, is a mistake, our own retrospective interpretation of the evidence, a misinterpretation shaped by the centrality that the Holocaust, a term none of the liberators would have understood, has acquired in our collective consciousness. In photographs of camp survivors we now see Jews, but in the spring of 1945 Allied soldiers did not see Jews in the flesh-and-blood inmates they liberated. They saw political prisoners and resistance fighters, "the men of all nations that Hitler's agents had picked out as prime opponents of Nazism," as a reporter for *Life* described the inmates in Dachau. Most journalistic accounts of the liberation of the camps spoke in similar language; "Jew" did not appear anywhere in Edward R. Murrow's famous radio broadcast from Buchenwald. "There was nothing," Novick writes, "about the reporting on the liberation of the camps that treated Jews as more than among the victims of the Nazis; nothing that suggested the camps were emblematic of anything other than Nazi barbarism in general; nothing, that is, that associated them with what is now designated 'the Holocaust.'"[10] The horror camps, as Eisenhower called them, were not evidence of Nazi "racism" nor were their inmates "survivors" of a genocidal Final Solution against Jews. The camps were instead the results of Nazi dictatorship, evidence of political crimes against anti-Nazis that served by contrast to confirm Anglo-American traditions of political liberty. Godless German fascists were visibly capable of such crimes against political opponents, whereas we, in the democratic West, were not.

In one important respect their interpretation then was much closer to the truth than ours now: only about a fifth of the prisoners liberated by Americans were Jews. The majority by far were non-Jews, some of them real resistance fighters, many apolitical criminals, many others Communists interned for the duration of the war as political enemies of the anti-Marxist NS Reich. Although our eyes have been trained to see, in photographs and old newsreels of Dachau and Buchenwald,

Jews targeted for racial destruction, our eyes deceive. Jews formed the majority of internees in German concentration camps in the East, notably at Auschwitz, but not in the camps on German soil and thus not in the camps that Americans liberated. For Americans in 1945, the human face of the Nazi concentration camp was expressed, for the most part, in photographs of European Gentiles, not dead Jews. The prevailing political view of the camps, which saw their inmates as brave co-belligerents in our crusade against Nazi tyranny, was perfectly convincing.[11]



Margaret Bourke-White's famous photograph for Life of the liberation of Buchenwald: In images of concentration camps we now see Jews, but most of the men behind the wire were certainly White Gentiles, as were a substantial majority of the prisoners in the camp. This picture has been transformed into an iconic image of the Jewish Holocaust, and it was presented as such in a commemorative postage stamp, but camp imagery was perceived much differently by the generation that fought the war. Bourke-White herself never mentioned Jews in her account of photographing Buchenwald. If we now try to see these men as European resistance fighters and political dissidents rather than Jewish "Holocaust survivors," we can in some measure recapture the initial Allied interpretation of the Nazi concentration camp. A German in 1945 would have seen them as communists and criminals, with some justification.

It should be superfluous to mention that none of the American liberators felt culpable, none felt that they were somehow complicit in the carnage before them, none felt that they should shed tears of contrition for the victims. Some humanitarians warned of publicizing photographic evidence of Nazi atrocities for fear that it might inflame a spirit of vengeance against prostrate Germany; no one worried that Nazi atrocities would induce feelings of guilt among the victors for having failed

to prevent them or for having been part of the cultural system that perpetrated them. *Our* side, the democratic West, had just defeated *them*, the fascist dictatorships. Dachau and Buchenwald testified to *our* goodness and *their* evil. Liberty had defeated tyranny. It was a polarizing and triumphalist interpretation, befitting the victors of history's most destructive conflict.

The world would be a better place today if Germany and her allies had won the war in Europe; it would be an immensely better place if the war had never been fought in the first place. Yet given the war's unrecoverable finality in 1945, the triumphalist victors' narrative was a reasonable interpretation of an unnecessary bloodletting, at least if you belonged to any of the nations that had fought on the winning side of Europe's Civil War. If you were a German, our perception of your evil was a terrible libel against you and your descendants. A war's losers, however, seldom write the history of their defeat. History is usually written by the victors, and our victors' history served our parochial interests. It said something good about ourselves, and it dignified the many Allied lives that the fratricidal European war had needlessly cost.

Broadening Guilt

Eisenhower, after his visit to Ohrdruf, wrote a letter to General George Marshall: "The things I saw beggar description. . . . The visual evidence and the verbal testimony of starvation, cruelty and bestiality were so overpowering. . . . I made the visit deliberately, in order to be in a position to give first hand evidence of these things if ever, in the future, there develops a tendency to charge these allegations merely to propaganda."

Eisenhower's words are chiseled into the stone of the USHMM's exterior wall, providing Gentile validation of the Judeocentrism enshrined within. The words are true — that is, General Eisenhower actually wrote them — but they have now been appropriated into a much different discourse, Jewish Holocaust discourse, so that in their new context, as part of a monument on American soil commemorating Jewish wartime suffering in Europe, Eisenhower is made to speak of the Holocaust, the industrially planned extermination of six million Jews, a racial rather than a political crime. The difference is substantial, not simply a new label attached to old events. For the Jewish Holocaust is the attenuation and even the displacement of the heroic version of

the Second World War — the version that, rightly or not, the Allied soldiers who fought and died believing it — in favor of another version, a Jewish version that imputes to the victors the same sins as the vanquished. Whereas the men who liberated the camps thought that they had, like St. George killing the dragon, brought an end to an evil, in the Holocaust discourse that would emerge twenty years later they had merely uncovered their own moral failure, whose source still must be eradicated.

European Jews were killed not only by Germans but also by “apathy” and “silence” in the United States and Great Britain, the apathy and silence being products of a pervasive anti-Semitism that the Anglo-American world shared with its German enemies. This staple of Holocaust discourse, repeated in many forms by many Jewish authors, is a transparently *ad hoc* attempt to surmount a large, inconvenient obstacle: the Western Allies did not themselves kill European Jews. The allegation that Hitler attempted genocide, the physical extermination of all Jews, might have remained politically inert, useful for extracting reparations from Germany but providing no special advantages in the United States, unless it could be framed so inclusively that our racial intolerance, an ocean away from Auschwitz, could be numbered among its causes. Thus in addition to polemical studies situating the Holocaust as the culmination of a long history of European anti-Semitism, there has emerged in recent decades a growing body of equally polemical scholarship, with titles like *The Jews Were Expendable* and *The Abandonment of the Jews*, inculcating the Allies, and in particular the United States, for their failure to prevent the Holocaust. With the outbreak of the European war, the fate of six million Jews fell into the hands of the American government, and the American government, reflecting the anti-alien bigotry of the American people, deliberately allowed them to die.[12]

In their failure to rescue Jews, USHMM spokesman Helen Fagin charged a decade ago, Americans were “just as guilty” as Jew-killing Germans.[13] Fagin was summarizing, more bluntly than most official Holocaust propagandists, an ideological revolution that had transformed the German concentration camp from specific evidence of Nazi tyranny into a symbol of generalized White guilt. She was also

stating the implicit justification for her museum. White schoolchildren visit the USHMM, along with dozens of similar institutions, not to honor American wartime heroism or to recapture the moral certainty that the camps once evoked, but to learn the lessons of their ancestral culpability, discovering how our old selective (“racist”) immigration laws and our willful failure to save Jews caused the Holocaust, both claims being important elements in the museum’s educational mission. Many of the same photographs that Americans saw in 1945 are reproduced, and the physical form of the camps therefore remains similar, but their moral content has been dramatically altered. We have become complicit in the events that “Holocaust” designates.

“If you are brought up a Jew,” the anthropologist Ashley Montagu (Israel Ehrenberg) once opined, “you know that all non-Jews are anti-Semitic.”[14] Accordingly at the Simon Wiesenthal Center’s Museum of Tolerance in Los Angeles, which teaches “the dynamics of racism and prejudice in America and the history of the Holocaust,” visitors must enter the various educational exhibits by passing through a door marked “Prejudiced” in red-neon lights. Although another door is marked “Not-Prejudiced,” for those who imagine they should be allowed to tour the museum without accepting racial guilt, that second door cannot in fact be opened. It is locked, a fraudulent object lesson encapsulating the Holocaust’s core anti-racist meaning. Our moral deficiencies — our “racism” and our “prejudices” — are central to the Holocaust’s subject matter, and we cannot learn tolerance, and cannot even tour the Tolerance Museum, without first acknowledging them. Since prejudice against others is often roughly equivalent to a preference for one’s own, Holocaust education Nazifies the politically dangerous White racial cohesion it threatens. “Prejudice,” we must learn, is an especially wicked condition, and all of us, our Jewish instructors excepted, are afflicted with it.

In the Tolerance Museum, run by militantly Zionist Orthodox Jews, Columbus and the Pilgrim Fathers keep company, as examples of genocidal intolerance, with Hitler, Saddam Hussein and Pol Pot, which is a good indication of the scale of the museum’s political ambitions. Not only our present deficiencies but even our pre-national origins must be reinterpreted in the Holocaust’s massive shadow, our old

offenses against the canons of tolerance serving as harbingers of the infinitely greater crime to follow. Within this Holocaust-centered historiography the lives and the prejudices of our ancestors become prefigurations of Nazi crimes against Jews, a model of history that can accommodate the commemoration of any number of crimes against various racial minorities, provided that the Jewish Holocaust remains the ultimate crime that all of them unambiguously portend, much as scriptural antetypes anticipate their fulfillment. Intolerant Pilgrims killed Pequot Indians, a visitor to the Tolerance Museum will learn, and intolerant Germans would later kill Jews. The earlier crime was a portent of the definitive crime, since the Holocaust is the moral *terminus* toward which all of Western history was directed, the defining event which orientates everything that preceded it and everything that followed. The Tolerance Museum — its Hebrew name is Beit Hashoah, House of the Shoah — teaches explicit Holocaust lessons that derive their power from the institutionalized elevation of Jewish wartime suffering into history’s most horrible crime and from the concomitant moral obligation, now embedded in the educational system, to ensure that it never recurs, an obligation that requires continual instruction and continual self-inspection, as well as a systematic reevaluation of our history. All of us, Germans and non-Germans alike, must, if we follow the advice of the Simon Wiesenthal Center, self-police and combat our inner Nazi, lest our racial prejudices metastasize into another Holocaust.

The USHMM on the Mall in Washington and the Museum of Tolerance in Los Angeles, along with all the other Holocaust memorials that litter the terrain between them, are physical embodiments of American Jewry’s reinterpretation of the war, as well as public acknowledgments of its political triumph. The Jewish Holocaust is not a collection of German atrocities, real and fabricated; it is a racially aggressive broadening of culpability, a Nazification of Western civilization relying on the normally unstated premise that the Allies were “just as guilty” as the Germans. It domesticates what was formerly an alien evil, ascribing to us the same pathology that we falsely ascribed to our enemy sixty years ago. The purgative confrontation with a criminal past that we once imposed on defeated Germans we now allow Jews to impose on ourselves.

Shoah and Holocaust

In its current Judeocentric meaning uncapitalized "holocaust" first tentatively entered English during the 1961 Eichmann trial in Jerusalem as a translation of Hebrew Shoah ("Disaster, Catastrophe"). Eichmann was accused of organizing this Shoah, the extermination of European Jewry, and American media coverage of the trial used "holocaust" as a rough English equivalent, following an existing Israeli practice. Shoah, as a term designating the disaster that had befallen the Jews of Europe, had been in currency among Palestinian Jews even before the war, dating specifically to 1933, the year of Hitler's electoral victory in Germany, which was perceived as a disaster for Jews; and in 1942 enterprising Zionists in the *yishuv* had already begun plans for a memorial, later to become the Yad Vashem Holocaust Museum, to commemorate the Shoah, well before most of the deaths that the memorial would eventually memorialize had actually occurred. But outside of Israel Jewish deaths during World War II could not until the Eichmann trial be easily differentiated from the more than fifty million non-Jews who perished, and a "holocaust" remained a sacrificial burnt offering in its original biblical context, and a term denoting any destructive conflagration in everyday speech. In that latter sense "holocaust" had been used to describe various acts of destruction inflicted on the Allies by the Axis, with no implication that Jews were notable among the victims. Before the dissemination throughout the West of *the* Holocaust, an exclusively Jewish holocaust categorically separate from other conflagrations, the suffering of European Jewry during the Second World War lacked a name and a distinct identity; it was just suffering, terminologically indistinguishable from other wartime suffering. The suffering of an American crippled on D-Day and the suffering of a Jew starved at Bergen-Belsen belonged to the same broad generic category of wartime suffering and wartime deaths. Both were violence inflicted on *us* by our common Nazi enemy during the course of a terrible war which we had won.[15]

The Holocaust, capitalized to illuminate its earth-shaking import, was the deliberate disaggregation of Jewish dead from other Allied dead, with Jewish deaths receiving a special name and a special moral significance, forming a qualitatively distinctive wartime event, different in kind from all other wartime

events and unprecedented in its world-historical implications. Hence the need for countless memorials to preserve its memory. Hence the need for educational prophylactic measures to prevent its recurrence. Hence the steadily declining significance of the war in which it occurred. World War II has now become, as Rabbi Berenbaum once boasted, a mere "background story" to the Jewish Holocaust. Yet the Holocaust, as it entered our vocabulary and our conceptual landscape in the 1960s and 1970s, was not simply Jewry's declaration of independence from the Allied victors; it also carried a judgment. With the arrival of the Holocaust, the Nazi concentration camp, which had formerly testified to our comparative goodness, became the visible revelation of the vast moral failure of our entire civilization. "The guilt of Germany," Eliezer Berkovits proclaimed in 1973, "is the guilt of the West. The fall of Germany is the fall of the West. Not only six million Jews perished in the Holocaust. In it Western civilization lost its claim to dignity and respect." [16] "The uniqueness of the Holocaust," the Zionist writer Gershon Mamlak explains, "was manifested in a dual form: the way the victims experienced it, and the way the Gentile world performed and/or witnessed it." Mamlak offers a succinct statement of some important Holocaust dogmas. "Uniqueness" is crucial, providing a historiographic counterpart to the religious doctrine of Jehovah's selection of Israel as his preferred people. Jewish suffering during the Second World War was different in kind from all other suffering, so unique that even comparing the Jewish Holocaust to lesser holocausts can be considered a form of blasphemy. Uniquely evil victimization should of course entail the unique evil of a specific set of victimizers, but in Holocaust discourse the Jewish victims of history's most unique crime stand in opposition to the whole Gentile world, which is conceptualized, in terms of its relation to the Holocaust, as a single category subsuming perpetrators and bystanders, each sharing a common guilt. "The [non-Jewish] world," Rabbi Shlomo Riskin informed a group of Jewish tourists visiting Auschwitz, "is divided into two parts: those who actively participated with the Nazis and those who passively collaborated with them." German Nazis and their allies murdered Jews; the entire Gentile world, comprised of active Nazi participants and their passive collaborators, was

culpable. Judaism's intense ethnocentrism has traditionally divided mankind into Jews and the "nations of the world," obliterating the differences that distinguish each non-Jewish nation from others, the defining feature of our various nations being, in Jewish eyes, their non-Jewishness and hence their inherent uncleanness. Holocaust discourse replicates that ancient division, not only tracing a line that divides Jews from everyone else but also erecting a moral barrier along the line, with all of us on the wrong side of it. "Over long centuries," according to Eliezer Berkovits, "especially in the Western world, the [Gentile] nations reacted to the existence of the Jewish people with a form of sadistic cruelty which to call beastly would be an insult to the animal world." [17]

Jerzy Kosinski's *Painted Bird*, published in 1965 and set in wartime Poland, was among the earliest representations of the Jewish Holocaust's revelation of ubiquitous Gentile savagery, and it should be regarded as Diaspora Jewry's first significant literary expression of its emerging Holocaust consciousness. Kosinski's imaginative treatment of wartime horrors reflected a deliberate decision, like Miller's decision twenty years earlier, to define, with complete indifference to actual history, the generic White Other as the malevolent source of Jewish suffering, the modern Amalek. Kosinski (Lewinkopf) and his family were, as a matter of biographical fact, protected by Polish peasants during the brutal German occupation, but he nevertheless chose, when he came to pen his fictional Holocaust memoirs, to Nazify his Catholic benefactors, transforming Poles into hate-filled pogromists who subject the novel's six-year-old protagonist to a series of fanciful sadistic cruelties, none of which ever occurred. Kosinski's real-world experience in occupied Poland, a life of comparative comfort among the Poles he would later vilify, should have led him to endorse the victors' interpretation of the war: on one side evil Germans, on the other *us*, the evil Germans' enemies, in this case Poles and Jews. Nothing in that structure detracted from the uniqueness of the Jewish Holocaust; nothing in it would have limited Kosinski's artistic license. He was free to invent as many grotesque atrocities as his muse could inspire, so long as he attributed them to Germans, not Poles. Yet Kosinski chose instead, in a conscious act of racial aggression, to Nazify the war's first anti-

Nazis, at the price of radically distorting his own experience.[18]

One purpose of the Eichmann trial had been, as Israeli Prime Minister David Ben-Gurion announced, to make the nations of the world feel ashamed. The trial was an exercise in mild Nazification designed to suggest Allied co-responsibility for the Shoah while advertising the new Israeli refuge from eliminationist anti-Semitism abroad.[19] Zionist instrumentalizing of Nazi persecution sought to encourage those Jews who only admired Israel from afar to enact Zionism, to dissolve the Diaspora by taking up residence in the Jewish state. Israel was an unassimilable people compelled for centuries to dwell apart as powerless exiles inside unappreciative nations; with the rebirth of territorial Israel Jews could return to their homeland, where they once again possessed the sovereign power to protect their apartness from its enemies. Kosinski's fabricated account of the nightmarish wanderings of an innocent refugee, threatened by Germans and tortured by psychopathic Poles, was ideologically congruent with Zionist political assumptions, which themselves expressed a common belief in the omnipresence of irrational Jew-hatred. But Zionism has always been halfway between a delusion and a lie: it is based on a sincere faith in Gentile malevolence, yet a faith not quite sincere enough to impel its adherents to remove themselves from the physical threat that Gentile malevolence theoretically poses. Kosinski himself left Poland for the United States in 1957, exchanging one exile (*galut*) for another, unwilling to avail himself of the refuge from further torments that reborn Israel offered.

Zionism proposed a resolution of the Jewish problem, which it frankly acknowledged, through the normalization of Jews within their own nation state. But when the Jewish ethnostate was finally achieved, most Jews felt no inclination, as Hitler had predicted in *Mein Kampf*, to ingather themselves *en masse* in Palestine, however much they cultivated a plaintive yearning to do so. The central Zionist message that motivated Israel's publicizing of the Shoah was irrelevant, almost a rebuke, to any Jew who chose to continue his now voluntary exile among the *goyim*, and the Shoah, as it incrementally took shape on American soil as the Holocaust, acquired a different purpose, at odds with the

intentions of its Israeli promoters. The Jewish problem, our perception of an alien race-nation existing within Western nations, could only be interpreted by immobile Diaspora Jewry as a symptom of the White problem — "racism," our desire to preserve our race-cultural integrity, a desire that could now be defined as a precondition for genocide. The resolution of the White problem has therefore been the principal objective of the Holocaust, which became an integral part of a campaign to eliminate the Jewish problem by declaring any perception of its existence pathological.[20] The Holocaust was absorbed into anti-racism, instrumentalized as its foremost political weapon for combating Eurocentrism and White racial cohesion. Sadistic Nazi cruelties, far from demonstrating the need to end Jewish dispersion, instead supplied a new moral pretext for fragmenting Western nations in order to normalize Jewish self-selected otherness as one otherness in a sea of racial diversity. Contemporary Holocaust commemoration is in that respect a repudiation of Zionism, since it assumes the permanence of Jewish exile: Jews build Holocaust museums in the United States because they have no intention of leaving.

Collective Memory

Diaspora Jews today remember their Holocaust and have convinced us that we should remember it as well, but in the years immediately after the war, when memory should have been most acute, they rarely spoke about Nazi persecution and apparently forgot the indignities of European Jewry's wartime internment. Holocaust forgetting preceded Holocaust remembering. The extermination of European Jews, the sociologist Nathan Glazer reported in 1957, "had remarkably slight effects on the inner life of American Jewry." [21] For about two decades after the liberation of the camps wartime suffering played an insignificant role in Jewish group thinking in the West, and the victors' interpretation of the war remained stable, largely unchallenged by the Jewish revisionism that would eventually dethrone it. In recent years various explanations for this phenomenon of Holocaust forgetting have been put forward, the most common being the psychoanalytic view that memories of attempted Nazi genocide were far too painful to contemplate and were therefore repressed, just as survivors of child molestation are presumed to repress

memories of their abuse. Whatever the reason, the fact remains, a fact conceded by everyone who has seriously examined the subject, that American Jews in the 1950s and early 1960s did not consider Nazi persecution a central part of their group heritage. The Holocaust did not then exist as a discrete historical event and as a source of anti-racist lessons, because Jews had not yet remembered it.

No new discoveries of old Nazi evil prompted the collective decision of American Jews to shape their recovered memory of the camps into an indictment of the nations that liberated them. On the contrary: the Allies themselves were willing to believe, in the aftermath of the war, that Nazis made lampshades from human skin, turned Jewish fat into soap, electrocuted Jews on conveyor belts, cultivated cabbages with Jewish fertilizer, and burned Jews alive in gas ovens. The Allies were willing, in other words, to attribute a much more lurid evil to their defeated German enemy than does contemporary Holocaust discourse, at least in its more scholarly forms. Yet postwar belief in unique, truly spectacular Nazi evil did not generate the Jewish Holocaust.

The old heroic, pre-Holocaust view of World War II was valuable for Jews, and they had no legitimate reason to object to its particular set of lessons. In the postwar years anti-Semitism was driven safely to the periphery of American society. In a 1946 poll eighteen percent of Gentiles identified Jews as "a threat to America," which was myopically charitable; by 1954 the number had plummeted to one percent. Anti-Semitism, through its association with the defeated Nazi enemy, had been delegitimized. "The fifteen or twenty years after the war," Novick writes, "saw the repudiation of anti-Semitic discourse and its virtual disappearance from the public realm." In the wake of NS Germany's defeat America became, in pronouncements by public figures, a "Judeo-Christian nation," since a national definition that failed to include our small Jewish minority implied Nazi-like cultural homogeneity; in 1945 Bess Myerson became the first Jewish Miss America, breaking an old pageant rule that excluded non-Whites; in 1947 Hollywood's first treatment of anti-Semitism appeared, the overtly didactic *Gentleman's Agreement*, which Darryl Zanuck, the only major White film executive, campaigned hard to bring to the screen; and by the late 1950s the hagiographic treatments of

Anne Frank — featuring (as novelist Cynthia Ozick has angrily complained) a deracinated, “all-American” Anne — had propelled her *Diary* into the canonical status it still enjoys today.[22] Jews, in short, were mainstream in postwar America, and anti-Semitism was not. The Holocaust was belatedly recollected in the near absence of the force its lessons were ostensibly intended to combat.

Postwar Holocaust forgetting is analytically significant. It allows us to see clearly that the Jewish Holocaust, regardless of the truth or falsity of its various factual claims, is an ideological construction dependent for its existence not on historical events in Europe but on contemporary political forces in America. A recovered memory that steadily grows more vivid and more impassioned as it becomes more distant is obviously much different from normal recollection. The idea of the Holocaust, apart from the facts and fictions that provide its raw material, has little to do with history, nor was it, as we have seen, an inevitable interpretation of the camps. The source of the Holocaust as an idea is located not in German concentration camps but in events within the United States in the 1960s, when American Jews first began, during the era of civil rights and counterculture, to vocally recollect memories of Nazi persecution in Europe.

Jewish wartime suffering became the Holocaust, a discrete event to which uniqueness could be ascribed and for which Western civilization could be held responsible, at the very historical moment when racial victimization in the past began to confer political power in the present. The victors’ interpretation of the war had provided important advantages in the 1950s, immunizing Jews from criticism and mainstreaming them within Euro-America; it provided fewer advantages in the 1960s, when a legacy of victimization became a moral bludgeon with which to extort political privileges from an increasingly besieged Euro-American majority. The Holocaust was the Jewish brand of anti-White identity politics, an aggressive declaration of a distinctive Jewish identity based on *our* collective guilt for *their* unique suffering. The old view of the war had externalized evil in the Nazi enemy; the Holocaust turned Jews into victims of unprecedented White violence, making the West itself the evil’s source and rewarding Jews with their own special form of negritude. To number yourself among the wretched of

the earth was a source of political power during the Black civil rights revolution, and it would be an even greater source of power in the decades that followed. Jews had played an instrumental role in fomenting the revolution, providing as much as three quarters of the funding for civil rights organizations, and by tactically remembering the Holocaust they enlisted themselves among the minority groups eligible to profit from racial claims, while relieving themselves of membership, largely nominal in any case, in the White oppressor race, against which the revolution was and still is directed. Through the Holocaust the most successful ethnic group in American history not only joined the various aggrieved minorities staking out racial claims against White America, but also pushed itself to the front of the line.[23]

Jewish identity politics is, however, more than simple political calculation. There can be no doubt that the Holocaust is now genuinely central to Jewish group consciousness, as poll after poll reveals. “It’s a sad fact,” says Samuel Belzberg, a major financial supporter of the Tolerance Museum, “that Israel and Jewish education and all the other familiar buzzwords no longer seem to rally Jews behind the community. The Holocaust, though, works every time.” Most Jews believe their own propaganda and they are often profoundly affected by it. “The Holocaust,” the ADL’s Abraham Foxman foolishly wrote in 1994, “. . . is not simply one example of genocide but a nearly successful attempt on the life of God’s chosen children and, thus, on God himself.”[24] Since such breathtaking ethnocentrism endangers the necessary public fiction of the Holocaust’s broad humanitarian meanings, it is safe to conclude that Foxman, the head of an activist Jewish organization teaching racial equality and human brotherhood, was allowing his real emotions to overcome his political judgment, an indication of an authentic psychological investment in unpluralist Holocaust lessons.

Peter Novick describes American Jewry’s undeniable absorption in the Holocaust as a collective memory, a group perception of the past distinct from objective historical knowledge. A collective memory is formed in response to contemporary political and social needs, and it makes the implicit claim that the past, rather than being separated from us by the unbridgeable differences between now and then,

remains a present reality expressing enduring truths about a group and its place in the world. A collective memory “suffuse[s] group consciousness,” representing a group’s identity both for itself and for others through a morally simplified construction that strips away distracting details and ambiguities in order to align history with contemporary group concerns. The Holocaust, according to Novick, is a Jewish collective memory, a reshaping of the past brought into present consciousness as a collective social mechanism for defining group identity.[25]

Put simply, the Jewish Holocaust is a racially self-interested belief about the past that tells Jews something about us and something about themselves that most deeply believe to be true. The Holocaust martyrology that we experience as propaganda, and must analyze as such, Jews have internalized as the central component of their racial identity. Neal Sher, former nazi-hunter for the Office of Special Investigations, believes that “every Jew alive today is a Holocaust survivor,” and each year on Yom Hashoah (“Shoah Day”) Jewish students wear yellow stars to demonstrate their survivorship, a statement of racial identity that distinguishes them from us. A group identity modeled on the Holocaust survivor sanctions Jewish racial hostility by denying Jewish loyalty to anyone but themselves. The resistance fighter, celebrated in the old victors’ narrative, was an active figure participating in a pan-European struggle of free men against fascist tyranny; the Holocaust survivor, Elie Wiesel being the most prominent example, is a passive object of cataclysmic violence at the hands of European civilization, a tragic victim whose unique experience of the literal hell that once took shape on earth makes him the bearer of ahistorical lessons about man’s perennial inhumanity to Jews. The Holocaust survivor, abandoned to his fate and filled with a direct knowledge of metaphysical evil imparted by his incomparable suffering, stands as an indictment not only of Western civilization but often of a cruelly indifferent universe as well, and he has become the preeminent expression of Jewish collective memory, personifying a covertly belligerent restatement of Jewish apartness. Never, unfortunately, have Jews been more openly welcomed by the Euro-American mainstream, yet never has their self-representation been more closely bound up in an embittered

recollection of racial victimization. "The world wants to wipe out the Jews," Cynthia Ozick once claimed, ". . . the world has always wanted to wipe out the Jews." [26]

Collective memory is a useful metaphor from a racist perspective, since it highlights the real strangeness of American Holocaustomania, a guilt-ridden obsession with Jewish deaths that has gripped most of the Western world as well. If the Holocaust is, as Novick argues, the Jewish collective memory of World War II, then we who are not Jews are in effect thinking about our past with someone else's memory, seeing both the past and its implications for the present through Jewish eyes rather than through our own. The Holocaust did not begin as our collective memory of the war. We have not shaped and simplified history into the Holocaust; Jews have, and their memory has become ours. Thus we now think we see Jewish Holocaust survivors, rather than anti-Nazi dissidents and European resistance fighters, in photographs of Buchenwald and Dachau, our old political interpretation of the camps having been displaced and forgotten. And thus, much more importantly, we now think we were responsible for the Holocaust and have allowed Jews to erect permanent monuments wherein, under their direction, the guilt many of us readily acknowledge is publicly commemorated. There can be no mystery how the Jewish Holocaust became our collective memory, the retrospective propaganda with which we also envision the Second World War. Our Holocaust memory is the result of Jewish power, especially media power. In the Jewish-owned *New York Times*, as Finkelstein notes, the only subject that receives more coverage than the Holocaust is the weather. Jews have dominated Hollywood from its inception, and by the 1960s, the decade of the Holocaust's invention, they were substantially overrepresented in all the various professions that disseminate culture. Jews, that is, create many of the thoughts with which we think. Jews also control the American mass media, and have done so for at least forty years, so they wield the crucial propaganda instruments, enabled by low levels of anti-Semitism, that can transform their thoughts into our public opinion. In 1965 they could turn Kosinski's Nazification of the Poles into an instant classic; in 1945 they did not yet possess either the power or the confidence to so elevate Miller's *Focus*. On this general

issue of Jewish power Novick is frank: "We [Jews] are not only 'the people of the book,' but the people of the Hollywood film and the television miniseries, of the magazine article and the newspaper column, of the comic book and the academic symposium. When a high level of concern with the Holocaust became widespread in American Jewry, it was, given the important role that Jews play in American media and opinion-making elites, not only natural, but virtually inevitable that it would spread through the culture at large." [27]

A Fragile Victory

The Holocaust must be numbered among Jewry's most impressive victories in their new hunting grounds, second only to the 1965 liberalization of immigration law, which opened American borders to the Third World. There are now Holocaust memorials in most major American cities, as there are in almost all Western capitals, and we are in the midst of a deluge of Holocaust remembering in films and books and on television that shows no signs of subsiding. There are numerous Holocaust Studies programs in universities, staffed by professional Holocaustologists who owe their livelihoods to the further propagation of Holocaust lore, and Holocaust education flourishes in the public schools, drawing us ever closer to the full integration of anti-racist Holocaust instruction into school systems across the country, the stated ambition the President's Holocaust Commission, the USHMM's forerunner. All these various forms of Holocaust commemoration teach political lessons that Jews want us to learn. A well-indoctrinated Euro-American who has internalized the lessons of the Jewish Holocaust will not object to non-European immigration into the United States; a Jew who has internalized the same shared collective memory will acquire a more emotional commitment to his racially exclusive *Heimat* in Palestine. Therein lies, of course, the danger of thinking with someone else's thoughts. Holocaust commemoration racializes Jews and deracializes Whites; it strengthens them and weakens us. But we can question whether this victory will persist. Holocaust memory, because it took shape in the virtual absence of anti-Semitism, projects deep Jewish hostility that otherwise would have remained better concealed. It is compelled, by both the political purposes and the group psychology that

brought it into existence, to disparage non-Jews: the world owes Jews only if the world as a whole is guilty of grievous offenses against Jews. A view of history that of necessity says something good about Jews but bad about almost everyone else is inherently fragile and liable to provoke resentment. Henry Kissinger opposed the construction of the USHMM, fearing that aggressive Holocaust commemoration would provoke anti-Semitism, and he might have been correct. The victors' narrative exiled Germany from civilized humanity while celebrating the heroics of White fratricide; the Holocaust Nazifies any assertion of White national consciousness, even in nations with distinguished anti-Nazi credentials, thus constructing and potentially unifying its own opposition. National patriotism and belief in the Jewish narrative of horrific persecution are increasingly incompatible, and the descendants of both the winners and the losers of the Second World War have a common interest in repudiating the old mythology of Nazi evil, since it has become an ideological weapon against all of us, providing anti-national justification for a host of globalist policies ranging from Third World immigration to NATO's "humanitarian bombing" of the now Nazified Serbs, whose wartime heroism we once rightly applauded.



Nazi-like Oppression in the Occupied West Bank

The Holocaust also suffers from dangerous contradictions. Jews have the power to transform their preferred ideas into our public opinion, but they cannot control the direction in which the ideas subsequently migrate. Alongside the hard Holocaust lessons of White guilt are the soft Holocaust lessons of human brotherhood, which are indispensable to the Holocaust's marketing strategy in the Diaspora as well as formal elements in its multicultural agenda. The survival of the Jewish ethnostate evidently requires daily violation of these humanitarian ideals of tolerance and racial pacifism, which their promoters in the Diaspora never had any intention of imposing on their far-flung brethren

but now increasingly find arrayed against the only nation for which they feel any genuine loyalty. Contemporary anti-Zionism is a species of anti-racism, and anti-racist Holocaust lessons therefore hand anti-Zionism new weapons. Palestinian collective memory tactically calls Arab dispossession in 1948 the Naqba ("Disaster"), a name and an idea clearly modeled on the Zionist Shoah. The competing postcolonial narrative of Palestinian racial victimization, with its calculated Nazification of Israel's origins, dominated the 2001 UN Conference on Racism at Durban, where Third World delegates relabeled Zionism as racism and angrily denounced Israeli genocide. For Israel the universalist lessons of the Holocaust are poor camouflage, only revealing Zionism's systematic rejection of the anti-racism that Jews so aggressively promote everywhere else. The militant Left in the United States and the bulk of liberal opinion in Europe have now abandoned the Jewish state, condemning it as a colonialist project founded on ethnic cleansing and sustained by apartheid. In Israel's ongoing war against brown-skinned Arabs there can be no doubt which side more closely resembles the potent propaganda image of the Nazi. Anti-racist ideas that effectively serve Jewish interests in the Diaspora become toxic when applied to Israel, and no number of additional Holocaust museums will alter that fact. Jewish success in propagating such an unstable ideological construction, thereby provoking opposition from nationalists on the Right while strengthening anti-Zionism on the Left, may yet prove a Pyrrhic victory. Holocaust commemoration winnows out friends until only enemies remain, and Jews risk finding themselves alone against the world.

Notes

1. Peter Novick, *The Holocaust in American Life* (Boston: Houghton Mifflin, 1999), 182–83. The Talmudic aphorism is from the Mishnah, Sanhedrin 4.5. In a standard scholarly translation — *The Mishnah*, trans. Herbert Danby (Oxford, 1933) — it reads: "If any man has caused a single soul to perish from Israel Scripture imputes it to him as though he had caused a whole world to perish; and if any man saves alive a single soul from Israel Scripture imputes it to him as though he had saved alive a whole world." On the subject of Jewish ethnocentrism, the comments of the Talmudic scholar Rabbi Yitzhak

Ginsburgh, a former American citizen now living in Israel, are worth noting: "If every single cell in a Jewish body entails divinity, and is thus part of God, then every strand of DNA is a part of God. Therefore, something is special about Jewish DNA. . . . If a Jew needs a liver, can he take the liver of an innocent non-Jew to save him? The Torah would probably permit that. Jewish life has an infinite value. There is something more holy and unique about Jewish life than about non-Jewish life." Quoted in Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel* (London: Pluto Press, 1999), 43.

2. For a religious Jew the two different versions of the Talmudic aphorism that Spielberg quotes would be identical in meaning, since the scriptural exegesis of classical Judaism regularly interprets superficially universal moral principles in exclusivist terms, with apparently generic language like "neighbor" and "thy fellow (man)" referring only to Jews. Traditional Jewish moral teachings assign great value to saving Jewish lives, but actually prohibit Jews from saving the lives of Gentiles, except in circumstances where inaction might provoke hostility. See Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years* (London: Pluto Press, 1994), 36–37, 80–81. The Babylonian Talmud is, in any case, the authoritative recension of the rabbinical writings that constitute Judaism's central religious text. See Solomon Grayzel, *A History of the Jews* (Philadelphia: Jewish Publication Society of America, 1947), 214–15, 231ff. For Christian universalism versus Jewish particularism, see Acts 10.1–35 ("a Jew is contaminated if he consorts with one of another race, or visits him"; Knox) and Acts 15.7–11. For Old Testament fantasies of conquest and domination, see Exodus 17.14–16 and 1 Samuel 15.2–3 (Amalek, Israel's generic Gentile enemy); Deuteronomy 12.2–3 and 20.15–18 (Israel's fanaticism); and Isaiah 49.22–23 ("they shall bow down to you and lick the dust of your feet"; RSV). For Jewish blood purity, see Deuteronomy 7.1–6 and Joshua 23.12–13. For the Jewish poetry of racial revenge, see the remarkable Psalm 137 ("happy shall he be who takes your little ones [i.e. infants] and dashes them against the rock!"; RSV).

3. Novick, 195; Norman Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (New York: Verso, 2000), 8.

4. Quoted in Edward Norden, "Yes and No to the Holocaust Museums," *Commentary* 96, no. 2 (August 1993), 32.

5. For Dayan, see Edward Said, *The Question of Palestine* (New York: Vintage, 1979), 14; for the Ghetto Fighters Museum at Samaria, see Tom Segev, *The Seventh Million: The Israelis and the Holocaust*, trans. Haim Watzman (New York: Hill & Wang, 1993), 450–51; Emil Fackenheim, "The Holocaust and the State of Israel: Their Relation," in *EJ Yearbook* (Jerusalem, 1974), 154f, quoted in Leni Yahil, *The Holocaust: The Fate of European Jewry* (Oxford, 1990), 6; Alan Dershowitz, *Chutzpah* (Boston: Little, Brown, 1991), 136. Since 1973 America's masochistic "commitment to the autonomy and security of the State of Israel" has cost taxpayers about \$1.6 trillion, according to the estimate of economist Thomas Stauffer. See David R. Francis, "Economist Tallies Swelling Cost of Israel to US," *Christian Science Monitor*, 9 December 2002.

6. Blu Greenberg, "Talking to Kids about the Holocaust," in Roselyn Bell, *The Hadassah Magazine Jewish Parenting Book* (New York, 1989), 247, quoted in Novick, 208; Eliezer Berkovits, "Rewriting the History of the Holocaust," *Sh'ma* 10/198 (3 October 1980), available from: <http://www.clal.org/e57.html>

7. Arthur Miller, *Focus* (1945; New York: Penguin, 2001).

8. Cf. David Horowitz, *Radical Son: A Generational Odyssey* (New York: Free Press, 1997), 44: "It was not my parents' idealism that elicited fear and provoked hostility from the *goyim*. It was their hostility toward the *goyim*, and indeed everything the *goyim* held dear, that incited the hostility back." Horowitz, now a neo-conservative activist with a passionate commitment to Israel, was an important New Left ideologue in the 1960s; his parents were Stalinists.

9. Novick, 85. The liberators, of course, misunderstood their discovery. Cf. Mark Weber, "Buchenwald: Legend and Reality," *JHR* [= *Journal of Historical Review*] 7, no. 4 (Winter 1986), 411: "The great majority of those who died at Buchenwald perished during the chaotic final months of the war. They succumbed to disease, often aggravated by malnutrition, in spite of woefully inadequate efforts to keep them alive. They were victims, not of an 'extermination' program, but rather of the terrible overcrowding and severe

lack of food and medical supplies due to a general collapse of order in Germany during the tumultuous final phase of the war."

10. Novick, 65.

11. For the racial composition of the camps liberated by Americans, see Novick, 65, 295n.8. Josef Kramer, commandant of Bergen-Belsen, where Anne Frank succumbed to typhus, told British liberators that his camp's internees were "habitual criminals, felons, and homosexuals," which was inaccurate, but more accurate than the now dominant judaizing interpretation that makes every camp survivor an inoffensive Jew. Many of the earliest accounts of wartime internment were written by non-Jews, because the Nazi concentration camp had not yet become exclusive Jewish cultural property. For a critical discussion of early camp literature, see Paul Rassinier, *The Holocaust Story and the Lies of Ulysses* (Costa Mesa, Cal.: IHR, 1978), where the ethnic demography of the internees is evident.

As Novick pointedly notes, the relative scarcity of Jews in the camps liberated by Americans did not prevent Holocaust industrialist Deborah Lipstadt (author of *Denying the Holocaust*) from spotting malicious anti-Semitism in the failure of press coverage to mention Jewish internees with sufficient frequency. It would be hard to find a more succinctly illustrative example of Holocaust scholarship, which is essentially an aggressive scrounging for sources of racial grievance. Lipstadt was, of course, engaged in her own small-scale Nazification of the liberators. A concentration camp, regardless of its actual demographics, has retroactively become holy Jewish soil, and belligerent Jews will characterize as racial hatred any failure to specify its exclusive owners. Cf. Cynthia Ozick, "The Rights of History and the Rights of Imagination," *Commentary* 105, no. 3 (March 1999), 27: "How is it possible for a writer to set forth as a purposeful embodiment of the inmost meaning of the camps any emblem other than a Jewish emblem? It is possible the way it is possible to plant crosses, with heated [i.e. "racist, hateful"] intent, over the soil of Auschwitz." This passionate belief in exclusive Jewish ownership of the concentration camp is a product of current Jewish identity politics, which will be touched on later, and constitutes a rejection of earlier interpretations of the war. In *Memory of the Camps*, a British propaganda film containing the

dramatic documentary footage of Bergen-Belsen, the narrator (actor Trevor Howard) carefully practices a literal ecumenicism in his description of the assembled corpses: "And so they lie — Jews, Lutherans, and Catholics, indistinguishable, cheek-to-cheek in a common grave." Similarly for Dachau: "Here were 32,000 men of every European nationality, including 5,660 Germans." Leon Uris, in his militantly Zionist *Exodus* (New York: Bantam, 1958), an unapologetic celebration of Jewish apartness in ethnically cleansed Israel, retained (with no "heated intent") the same broad inclusion even in his account of the genesis of Auschwitz: "In addition to Jews to dispose of there were Russian, French, and other prisoners of war, partisans, political enemies in occupied countries, religious fanatics, especially Christians of the Catholic faith, gypsies, criminals, Freemasons, Marxists, Bolsheviks, and Germans who talked peace, liberalism, trade unionism, or defeatism. There were suspected foreign agents, prostitutes, homosexuals, and many other undesirable elements. All these had to be eliminated to make Europe a fit place for Aryans to live" (133-34). Few Holocaust pedagogues practice such (admittedly comical) inclusion today. The USHMM rigorously excludes non-Jewish victims, despite an explicit mandate to the contrary, and when Americans liberate a Dachau satellite in an episode ("Why We Fight") of Spielberg's HBO miniseries *Band of Brothers* (2001), the "others" that Uris so carefully listed as targets of Nazi mass murder have vanished, leaving only Jews with yellow stars. As an unparalleled racial crime against Jews, the Jewish Holocaust has no tolerance for White Gentiles distorting its symmetry, and it therefore prefers to annihilate them from memory. The USHMM-sanctioned Liberators Project, a notorious fabrication in which Black soldiers liberate Jews from Buchenwald and Dachau, thus had the advantage, from a Jewish perspective, of eliminating White Gentiles not only from the inmates of the camps but also from their liberators, thereby constructing liberation as a symbolic episode in the history of anti-racism. See Mark Weber and Greg Raven, "Multi-Media 'Liberators' Project Exposed as Fraud," *JHR* 13, no. 3 (May-June 1993), 4.

12. Paraphrasing here the PBS documentary *America and the Holocaust: Deceit and*

Indifference (WGBH Educational Foundation, 1994): "In the spring of 1940, the fate of European Jews now fell into the hands of a new Roosevelt appointee, Assistant Secretary of State Breckinridge Long. . . . Long endorsed the anti-alien bigotry of the times." *America and the Holocaust*, based on influential Holocaust scholarship, was written and produced by Martin Ostrow and boasted a wealth of well-known Jewish scholars (including Deborah Lipstadt) on its academic panel. The deliberate "abandonment of the Jews" also figures prominently in Herman Wouk's 1978 novel *War and Remembrance*, which gave fictional expression to the charge that American anti-Semitism caused the Holocaust. The most popular Jewish inculpation of the British invokes their reluctance to permit European Jews to displace Arabs in Palestine, their motive being (unsurprisingly) anti-Semitism.

13. *ABC World News Tonight*, 21 April 1993, quoted in Novick, 48. Prof. Fagin, a Holocaust pedagogue who specializes in European anti-Semitism and Holocaust literature, was the chair of the USHMM's Education Committee.

14. Quoted in Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (Westport, Conn.: Praeger, 1998), 26.

15. On "Holocaust," see Novick, 20, 133-34; on "Shoah," see Segev, 434. Shoah commemoration was first proposed by Mordecai Shenhavi — the initiator of the memorial project that would later become Yad Vashem, Israel's most important Holocaust museum — as "a new cause that can turn into a pipeline for large sums." For Shenhavi and the early history of Yad Vashem, see Segev, 427ff.

Etymologically "holocaust" ("completely burned") derives from the Septuagint, the Greek version of the Old Testament, where *holokauston* translates Hebrew *holah* ("that which goes up"). A "holocaust" (e.g. Leviticus 1.3-17, Judges 6.26-28, 1 Samuel 7.9) was a burnt offering (Gk. *holos* = wholly; *kaustos* = burned), usually an unblemished male animal sacrificed to Jehovah, to whom its smoke "went up." The biblical origin of the term is, however, immaterial to its initial deployment, although the religious connotations of a "holocaust," together with the prevalence of smoke and fire in some Holocaust writing, may have facilitated the later sacralization of

Jewish deaths. Israeli attorney general Gideon Hausner, Eichmann's Polish-born prosecutor, used "holocaust" (for Shoah) in English-language media interviews, and during and especially after the trial lowercase "holocaust" gradually became common in discussions of Nazi persecution, following the word's standard nonbiblical meaning ("consuming conflagration, wholesale destruction"); Elie Wiesel did not (as Holocaust scholarship, assisted by Wiesel's own inaccurate memory, often assumes) first apply "holocaust" to Nazi genocide in 1963. Cf. Oscar Handlin, "Jewish Resistance to the Nazis," *Commentary* 34, no. 5 (November 1962), 401: "The holocaust . . . was a product not of the Jewish response or of the Jewish situation, but rather of the powerful engine of destruction the Germans controlled — a bureaucracy of uniquely remorseless and irresistible efficiency." In Handlin's usage "holocaust" means "massive (racial) destruction," thus "genocide"; but although he may have felt a Jewish proprietary interest in the term, in 1962 "holocaust" could still easily be applied to non-Jewish deaths and non-German perpetrators, with no risk of trespassing on Jewish cultural property. Handlin's holocaust was not precisely "the Holocaust," since the latter had not yet come into full conceptual existence in the West. Two years later Alfred Alvarez, in a survey of "The Literature of the Holocaust" (*Commentary* 38, no. 5 [November 1964], 65–69), discussed the concentration camps in largely ecumenical terms as "symbols of our own in-turned nihilism" and "a focus of contemporary suffering," with the suggestion that they might prove a mere "small-scale trial run for a nuclear war." (In American usage of the early 1960s, "holocaust" referred commonly to "nuclear holocaust.") For Alvarez, a noted literary critic writing in an official Jewish publication, "the holocaust" (still uncapitalized) was a distinct event but not a distinctly Jewish event, a convenient opportunity for erudite philosophizing about the traumas of modernity rather than a source of racial grievance or anti-Western polemics. Earlier in the same year Emil Fackenheim could still write "On the Eclipse of God" (*Commentary*, 37, no. 6 [June 1964], 55–60) without mentioning the holocaust or Nazi persecution, briefly adducing only unspecified "catastrophes" that imperiled religious belief; by the end of the decade Fackenheim had become (along with

Berkovits and Richard Rubenstein) a founder of "Holocaust theology," busily explicating "the commanding voice of Auschwitz," his new vocation devoted to rhetorically outdoing co-workers in discovering bold new formulations of the Holocaust's cataclysmic significance. See "Jewish Values in the Post-Holocaust Future: A Symposium," *Judaism* 16, no. 3 (Summer 1967), 266–99, and Fackenheim, *God's Presence in History: Jewish Affirmations and Philosophical Reflections* (New York: New York University Press, 1970). The Holocaust, as the powerful propaganda construction we experience today, began coalescing around 1965 with the publication of Alexander Donat's family memoir *The Holocaust Kingdom*, a phrase which other Jewish writers (including Fackenheim) soon adopted; Donat and his wife, we may note in passing, skillfully eluded Nazi genocide, surviving internment in a total of ten death camps. In the years that followed "Holocaust," now often capitalized and preceded by the definite article, appeared in a growing body of essays and books authored by Jews, who by the late 1960s were asserting their ownership of the term and feeling a strong political interest in its further propagation. Nora Levin's *The Holocaust* appeared in 1968, and in the same year the Library of Congress adopted "Holocaust, Jewish (1939–1945)" as a Judeocentric rubric for titles that had previously been listed under headings like "World War, 1939–1945 — Jews." In the early 1960s Jewish writers had sometimes spoken of "Hitler's holocaust" in order to distinguish their holocaust from other holocausts (e.g. Edwin Samuel, "One for Six Million," *Saturday Review*, 18 May 1963); by the beginning of the next decade such clarification seldom seemed necessary. The 1978 NBC miniseries *Holocaust*, by far the most influential popularization of Judeocentric wartime history, placed capitalized "Holocaust" firmly in American consciousness as (in Elie Wiesel's words) "the Event," a distinctly Jewish tragedy of unparalleled magnitude; but that carefully orchestrated propaganda triumph only solidified a semantic invention that had been effected several years earlier, namely the creation of "the Holocaust," a superholocaust which does not simply tower above other holocausts but actually reduces them to mere comparisons. Since the early 1970s anyone speaking of an uncapitalized, non-Jewish "holocaust"

(e.g. "an ecological holocaust," "the Ukrainian holocaust," or even "a nuclear holocaust") has understood that the word properly belongs to the Jews and that he is only briefly borrowing it to suggest a similarity, an analogical practice now regularly denounced by belligerent Jews as lexical theft.

16. (Berenbaum) *Washington Times*, 10 January 1991, quoted in *JHR* 14, no. 3 (May–June 1994), 44; Eliezer Berkovits, *Faith After the Holocaust* (New York: Ktav, 1973), 18. Cf. Marcia Sachs Littell, "Holocaust Education in the 21st Century," in *Proceedings of the Washington Conference on Holocaust-Era Assets* (Washington, DC: Government Printing Office, 1999), 874: "Merging Holocaust Studies into Jewish Studies is the wrong approach. It simply sends the wrong message. That the Holocaust is the most traumatic event in the death and life of the Jewish people since the destruction of the Second Temple goes without saying. But study of the Holocaust is also to study *the pathology of Western civilization* and its flawed structures. It must not be hidden away by false bracketing of courses" (emphasis added). Dr. Sachs Littell, a professional Holocaust pedagogue, is the director of the National Academy for Holocaust and Genocide Teacher Training. Her ideas for educating Euro-Americans about "the pathology of Western civilization" are in essence no different from the unvarnished hatred of Rabbi Dov Fischer, vice-president of the Zionist Organization of America: "We [Jews] remember that the food they [White Europeans] eat is grown from soil fertilized by 2,000 years of Jewish blood they have sprinkled onto it. Atavistic Jew-hatred lingers in the air into which the ashes rose from the crematoria" ("We're Right, the Whole World's Wrong," *Forward*, 19 April 2002).

17. Gershon Mamlak, "The Holocaust: Commodity?," *Midstream* (April 1983); (Riskin) Tom Hundley, "Two Views of Horror," *Chicago Tribune*, 9 May 1993, quoted in Novick, 160; Berkovits, "Rewriting."

18. Earlier Jewish literary interpretations of Nazi persecution generally aimed at inclusion. In Edward Lewis Wallant's strange 1961 novel *The Pawnbroker*, the protagonist, a concentration camp survivor isolated from the world by his incommunicable experience of Nazi savagery, is reintegrated into the human community through the empathic commiseration of

a WASP woman named Marilyn and the redemptive sacrifice of a Puerto Rican named Jesus, an assimilationist thematic structure that later Jewish Holocaust writers would studiously avoid. The novel's uplifting conclusion, based on its heavily marked Christian symbolism, was effectively excised in Sidney Lumet's 1965 film adaptation. Wallant's *Pawnbroker* has recognizable Holocaust themes (the radical isolation of survivors, the judaizing of the concentration camps, spectacular Nazi barbarity, etc.) but none of the political meanings that the institutionalized Holocaust would later express. *The Painted Bird*, on the other hand, is a true Holocaust novel with a Holocaust political structure, even though the Nazi concentration camp is only tangential to its subject matter. For Kosinski's fabrications, see James Park Sloan, "Kosinski's War," *New Yorker*, 10 October 1994: "[Polish journalist] Joanna Siedlecka portrays the elder Kosinski [i.e. Jerzy Kosinski's father] not just as a wily survivor but as a man without scruples. She maintains that he may have collaborated with the Germans during the war and very likely did collaborate with the NKVD, after the liberation of Dabrowa by the Red Army, in sending to Siberia for minor infractions, such as hoarding, some of the very peasants who saved his family. Her real scorn, however, is reserved for the son, who turned his back on the family's saviors and vilified them, along with the entire Polish nation, in the eyes of the world. Indeed, the heart of Siedlecka's revelations is her depiction of the young Jerzy Kosinski spending the war years eating sausages and drinking cocoa — goods unavailable to the neighbors' children — in the safety of his house and yard."

19. For the Zionist objectives behind the Eichmann trial, see Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (New York: Penguin, 1964), 5–10, and Segev 327–28.

20. MacDonald documents this campaign in his *Culture of Critique*, esp. chapters 5–6. Cf. Raul Hilberg, *The Destruction of the European Jews: Revised and Definitive Edition* (New York: Holmes & Meier, 1985), 1044: "When in the early days of 1933 the first civil servant wrote the first definition of 'non-Aryan' into a civil service ordinance, the fate of European Jewry was sealed." Even if every word of the Holocaust story were true, Hilberg's pronouncement would remain obviously

false. Its political purpose is, however, unmistakable. Racial classifications and definitions are routine in Israel, and it is unlikely that a single American Zionist has ever worried that they might lead to a Palestinian holocaust. As Arendt (*Eichmann in Jerusalem*, 7) noted: "In Israel . . . rabbinical law rules the personal status of Jewish citizens, with the result that no Jew can marry a non-Jew; marriages concluded abroad are recognized, but children of mixed marriages are legally bastards (children of Jewish parentage born out of wedlock are legitimate), and if one happens to have a non-Jewish mother he can neither be married nor buried. . . . There certainly was something breathtaking in the naivete with which the prosecution [in the Eichmann trial] denounced the infamous Nuremberg Laws of 1935, which had prohibited intermarriage and sexual intercourse between Jews and Germans. The better informed among the correspondents were well aware of the irony, but they did not mention it in their reports."

21. Nathan Glazer, *American Judaism* (Chicago, 1957), 114–15, quoted in Novick, 105.

22. Novick, 113; Cynthia Ozick, "Who Owns Anne Frank?" *New Yorker*, 6 October 1997. Jewish hostility to the popular stage (1955) and film (1959) adaptations of Anne's *Diary*, both written by the White husband-and-wife screenwriting team of Albert and Frances Hackett, has become strident in recent years, a result of Holocaust consciousness and modern Jewish identity politics colliding with an established monument of wartime patriotism. Ozick, an especially volatile Zionist, argues that it would have been better if the *Diary* had been burned before publication, to prevent it from teaching anodyne, deJudaized lessons about Jewish suffering mediated through the moral universalism of non-Jews. Ozick and others import into Anne Frank's life a strong Jewish consciousness she never possessed, while bizarrely blaming Gentiles (along with Anne's "deracinated" father) for having disfigured her into a WASP in all but birth, a pallid symbol of the Jew as merely one of us. In fact current Jewish anger at the broadly faithful film version, which Jews in the 1950s justifiably considered a remarkable propaganda triumph, reveals growing frustration with Anne and the heroic version of the war she embraced, frustration so great that some Holocaust pedagogues recommend ejecting her

from the canon of Holocaust authors for teaching insufficiently Judeocentric lessons; but because her *Diary* has become a quasi-religious document, scrutinized for its spiritual insights as fundamentalist Christians pore over their bibles, belligerent Jews generally direct their attack against White America, which in the 1950s allegedly betrayed the text for malevolently assimilationist purposes, an example of what Ozick calls "them stealing our Holocaust." Accordingly in Holocaust education programs White students now not only read *The Diary of a Young Girl Anne Frank*, but also learn about the Eurocentric act of cultural theft that once misappropriated it from its rightful owners. The falsely reJudaized *Diary*, surrounded by polemical commentary, becomes in the process a Holocaust text with a Holocaust political structure. For summaries of the Jewish culture war over the *Diary*, an emotional intramural dispute barely comprehensible to any non-Jew, see Novick, 117–20, and Ian Buruma, "The Afterlife of Anne Frank," *New York Review of Books*, 19 February 1998.

23. Cf. "Farrakhan's Jewish Problem," *Tikkun* 9 (March–April 1994), 10, quoted in Novick, 191: "In current discourse, who gets labeled 'white' and who gets labeled 'person of color' derives not from the color of one's skin . . . but from the degree to which one has been a victim of Western colonialist oppression. By that measure, Jews have been the greatest victims of Western societies throughout the past two thousand years and must certainly be understood to be one of the 'peoples of color.'"

24. (Belzberg) S. Teitelbaum and T. Waldman, "The Unorthodox Rabbi," *Los Angeles Times Magazine*, 15 July 1990, quoted in Mark Weber, "The Simon Wiesenthal Center," *JHR* 15, no. 4 (July–August 1995), 3; Abraham Foxman, "Schindler's List — The Meaning of Spielberg's Film," ADL newsletter *On the Frontline* (January 1994), quoted in *JHR* 14, no. 2 (March–April 1994), 41. Sincere belief in the Jewish Holocaust does not of course preclude cynical exploitation of it. Cf. Novick, 157: "At a time [1981] when West Germany was considering the sale of arms to Saudi Arabia, [Hyman] Bookbinder wrote to the German ambassador to the United States in his capacity as a member of the U.S. Holocaust Memorial Council — though he was not, he made clear, speaking for the council. Plans for the Washington museum were now being

developed, he said. 'How Germany will be treated in that museum may well be affected by the decision you make pertaining to the sale of arms to Saudi Arabia.'" Bookbinder believed that Gentile Holocaust consciousness was essential for preserving American "commitment to Israel," but for the sake of Israel the USHMM's presentation of Nazi atrocities was negotiable: the unique horrors of the Holocaust could become slightly less horrific if the West German government proved properly compliant.

25. On collective memory, see Novick, 3-6, 170ff. Novick, reflecting the consensus view, locates the principal source of awakened Holocaust memory in Jewish anxieties over Israel, prompted by the Six Day War of 1967 and especially by the Yom Kippur War of 1973. Cf. Marcia Sachs Littell, "Holocaust Education," 870: "In the years directly following liberation [of the camps] there was silence — stunning silence. From the Jewish Community, from the churches, from government agencies. During this time, the majority of Americans were comfortable with the silence. Even the word 'Holocaust' did not come into current use until the 1960s. . . . Americans received their first real jolt of awareness at the time of the Six Day War (1967) in Israel, when 'a Second Holocaust' seemed threatened. With the realization that Jews might be destroyed in their homeland, not only Jews in the Diaspora were aroused: Christians friendly to Jewish survival were also moved to act." But no explanation for the Jewish

Holocaust that fails to acknowledge the racial hostility that animates it can be taken seriously. Elie Wiesel calls Auschwitz "the failure of two thousand years of Christian civilization" not because he supports Israel and fears for its survival, but because he hates the people he has chosen to live among and believes that he can now insult them with impunity. Holocaust memory had, in any case, clearly taken shape well before 1973 and even before 1967. There were already important (though lightly marked) Holocaust political themes in Stanley Kramer's *Judgment at Nuremberg* (1961), a "message picture" that gently suggested, for the educational benefit of British and American Gentiles, their own complicity in Nazi evil; the nazification of Pope Pius XII, a process that continues today, began in the early 1960s, well before Diaspora Jews could possibly have felt any fears about an imminent holocaust in Israel; and Holocaust theology, a now massive body of theopolitical scholarship centering all of human history in the Holocaust's various Judeocentric revelations, also precedes Israel's Six Day War. See Richard Rubenstein's seminal *After Auschwitz: Radical Theology and Contemporary Judaism* (New York: Bobbs-Merrill, 1966).

26. (Sher) *Jewish World* (Long Island), May 8-14, 1992, quoted in *JHR* 13, no. 1 (January-February 1993), 46; Ozick, "All the World Wants the Jews Dead," *Esquire* (November 1974), quoted in Finkelstein. Sher, who left his job as a Nazi-hunter to become Executive

Director of the American Israel Public Affairs Committee (AIPAC), the chief Zionist lobby group in Washington, was speaking at a Yom Hashoah commemoration. The Brooklyn-born Dr. Baruch Goldstein, who in 1994 slaughtered twenty-nine Muslims praying in Hebron's Ibrahim Mosque, often wore a yellow star, marked with the German "Jude" ("Jew"), in order to commemorate his particularist understanding of the Holocaust's moral lessons. Cf. Rubenstein, *After Auschwitz*, 153: "We stand in a cold, silent, unfeeling cosmos, unaided by any purposeful power beyond our own resources. After Auschwitz, what else can a Jew say about God?"; Fackenheim, *Encounters Between Judaism and Modern Philosophy: A Preface to Future Jewish Thought* (Philadelphia: Jewish Publication Society, 1973), 166: "After the Holocaust, the Israeli nation has become collectively, what the survivor is individually."

27. Novick, 12. Novick (207) comments further: "A good part of the answer is the fact — not less a fact because anti-Semites turn it into a grievance — that Jews play an important and influential role in Hollywood, the television industry, and the newspaper, magazine, and book publishing worlds. Anyone who would explain the massive attention the Holocaust has received in these media in recent years without reference to that fact is being naive or disingenuous."

<http://www.countercurrents.com/wpcontent/uploads/2011/06/neveragain.jpg>

Creating another Jewish global myth

– as was done with the works of Einstein, Freud, Wittgenstein, et al!
This Birnbaum created myth rests on the Holocaust hoax.

Has David Birnbaum solved the mystery of existence?

David Birnbaum made his fortune selling jewellery to movie stars. Now he has published a 'remarkable and profound' investigation into the origins of the universe. Is there any reason to take it seriously?



[Oliver Burkeman, The Guardian, Saturday 19 October 2013](#) [Jump to comments \(550\)](#)

In the summer of 2012, a number of philosophers at British and American universities received a bulky, unmarked package in the post. It contained [a 560-page book](#), written in English but with the Latin title *Summa Metaphysica*, by an amateur whose name they didn't recognise: David Birnbaum.

It isn't unusual for [philosophy](#) departments to get mail from cranks, convinced they have solved the riddle of existence, but they usually send stapled print-outs, or handwritten letters; *Summa Metaphysica* stood out "for its size and its glossiness", says Tim Crane, a professor of philosophy at Cambridge.

The book was professionally typeset. It even included endorsements from [Claude Lévi-Strauss](#), the legendary French anthropologist, who described it as "remarkable and profound", and from the Princeton physicist [John Wheeler](#), who once collaborated with Einstein. It would later transpire that 40,000 copies

were in circulation, a print run any academic philosopher might kill for. The book claimed to have sliced through countless fundamental problems in philosophy, physics and theology, and there on the spine, where the publisher's name appears, was one deeply reassuring word: "Harvard".

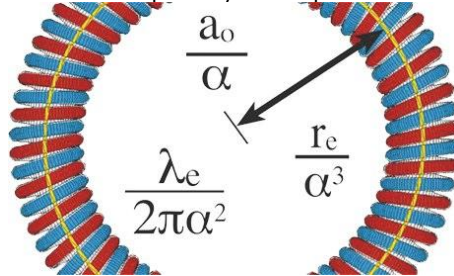


David Birnbaum: 'There must be an answer. How is it possible that so many brilliant people, over thousands of years, have missed it?' Photograph: Brian Finke for the Guardian

Then the story grew stranger. In May this year, the US-based *Chronicle of Higher Education* [reported](#) that prominent scholars – scientists, philosophers and theologians – had been persuaded to attend an expenses-paid "international academic conference" at [Bard College](#), a respected institution in upstate New York, devoted to Birnbaum's work. "We are especially pleased to announce that [David Birnbaum](#) will be present during discussion," the invitations glowingly explained. They hinted that his work might point the way toward reconciliation of science and [religion](#). But the event itself, on Bard's leafy campus beside the Hudson River, proved disorienting. It was "definitely, absolutely the strangest conference I ever attended", the astrophysicist Marcelo Gleiser told the *Chronicle*. Tammy Nyden, an expert on Spinoza, the great rationalist of 17th-century philosophy, "felt hesitant about the invitation to begin with", the *Chronicle* reported, "but because it was taking place at a venerable institution like Bard, she decided to go". On the one hand, Birnbaum's work had attracted plenty of credible endorsements: a typical blurb for *Summa Metaphysica*, attributed to a mathematician at Warwick University named Hugo van den Berg, described it as "unparalleled and magisterial". On the other, nothing about Birnbaum's approach was conventional. Conference-goers were surprised to find him handing out *Summa Metaphysica* T-shirts; it subsequently emerged that he had provided thousands of dollars of his own money to fund the gathering. Nyden recalled feeling uneasy: "Here's someone with a lot of money," she thought, "and they're buying a lot of legitimacy."

The academics could be forgiven for never having heard of *Summa Metaphysica's* author. But, in fact, he was far from unknown: David Birnbaum is a prominent figure in the New York jewel trade, a private seller of high-carat diamonds and other rare gems, with a clientele that has included celebrities – Goldie Hawn, James Gandolfini – but consists mainly of the anonymous super-rich. For some time now, aided by his wealth, Birnbaum has been on an altogether different mission: to convince the world he has made an astonishing breakthrough in philosophy. It is a quest that has seen him [accused of "academic identity theft"](#), epic levels of arrogance, and the unauthorised use of Harvard University's trademarks. But it also raises fascinating questions. These days, only a tiny number of people understand enough theoretical physics, or advanced philosophy, to grasp what these disciplines tell us about reality at the deepest level. Is it still conceivable – as it was a century ago – that a gentleman amateur, with some financial resources, could make a real, revolutionary contribution to our understanding of the mysteries of the universe?

There is no shortage of people who would say no, at least in Birnbaum's case. His work, said a commenter on the *Chronicle's* website, "reads like L Ron Hubbard had drunken sex one night with Ayn Rand and produced this bastard thought-child". One scholar who became professionally involved with Birnbaum described the experience as "unsettling, unfortunate and, to my knowledge, unprecedented in academic circles". Another just called him "toxic". But then again – as Birnbaum pointed out to me, more than once, during the weeks I spent trying to figure out exactly what he was up to – just suppose that a scrappy, philosophically unqualified Jewish guy from Queens really *had* cracked the cosmic code, embarrassing the ivory-tower elites: well, isn't this exactly the kind of defensive response you'd expect?



A detail from one of Jim Carter's circlon diagrams Photograph: James Carter.

The science writer [Margaret Wertheim](#) has made a specialism of studying people she calls "outsider scientists": obsessive amateurs, usually with little or no university education, who assert that mainstream science has taken a wrong

turn, and devote themselves to constructing elaborate alternative theories of reality. The star of her 2011 book on the subject, *Physics On The Fringe*, is a trailer-park owner from Washington state named Jim Carter, who rejects quantum physics, arguing that the universe is actually composed of minuscule doughnut-shaped particles called circlons. Whatever else may be said about this theory, Carter's painstaking, multicoloured circlon diagrams are gorgeous; Wertheim once curated an exhibition of them at the Santa Monica Museum of Art.

Wertheim is unashamedly sympathetic toward her cast of eccentrics, a fact that led some critics to misread her as arguing that their ideas ought to be taken seriously. What she really wants us to take seriously, though, is the motivation behind their efforts: their insistence that the deepest secrets of the universe, as she puts it, "ought to be understandable by an ordinary, thoughtful person, who's willing to do some contemplating". Science is supposed to explain the world to us, turning shimmering mysteries into intelligible truths. But, in practice, few of us will ever understand the cutting edge of a field such as physics, because it requires so much advanced mathematics; we must take it on trust. "What happens to a society when the official cosmology, the official picture of the world, is literally incomprehensible to 99.9% of people?" Wertheim wonders. "On some level, isn't that just a very unhealthy situation for a society to be in?"

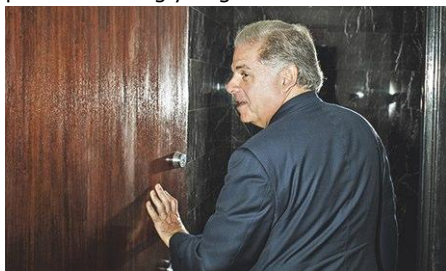
Summa Metaphysica seems to have sprung from this same insistence that the world should be figurable-out. It is nothing less than an effort to answer the most brain-bending question of all: why does anything exist in the first place? William James, brother of Henry, called this question "the darkest in all philosophy"; the astrophysicist Bernard Lovell warned that thinking about it could "tear the individual's mind asunder". "Like all deep incomprehensibilities," writes Jim Holt in his recent book *Why Does The World Exist?*, "it lends an opening to jocularly." When Holt put the question to the American philosopher Arthur Danto, he shot back: "Who says there's not nothing?"

Birnbaum isn't joking, though. *Summa Metaphysica* is actually two books: a 270-page preliminary volume, then the 560-page main event. (He has also published at least 15 ancillary works and

operates, by my count, at least 12 websites, including philosophy1000.com, womb1000.com and potential1000.com.) It is an exhausting read, partly thanks to its length – volume two alone has 90 appendices – but also because much of it is written in a kind of rapturous, mystical prose, liberally peppered with capitals. A typical sentence reads: "The cosmic trajectory is from the bottomless VOID to the limitless EXTRAORDINARY." Birnbaum's big idea is what he calls "the Quest for Potential theory", or Q4P, or occasionally Q4P∞. The sense that he is unveiling hidden, pan-historical connections sometimes gives his work the flavour of Dan Brown.

The *Chronicle* article ignited a small but fierce controversy in philosophical circles. Bard College stood accused of taking cash from a charlatan, to let him purchase academic credibility, which was symptomatic, some argued, of the dominance of money over intellectual integrity in American academia as a whole. Harvard University announced that it was considering action against Birnbaum's alleged "infringement of the Harvard trademark". But Birnbaum wasn't cowed: after the conference, he emailed approximately 2,000 philosophers around the world, inviting contributions to a series of books on his work. They would be edited, he explained, by a Bard College philosopher named Garry Hagberg. Hagberg issued a statement vehemently denying he'd be doing any such thing.

Given all the fuss, I thought Birnbaum might have gone to ground. In fact, he proved strikingly eager to see me.



'People in academic philosophy are a little hostile,' says Birnbaum. 'Who the hell is this guy, coming and telling us we got it wrong?' Photograph: Brian Finke for the Guardian

David Birnbaum runs his jewellery business, as well as his secrets-of-the-universe business, from a large open-plan office on the seventh floor of a building on East 48th Street, in the heart of midtown Manhattan. It has a high-security double-door entry system: as you step inside, the first door clicks

shut behind you, and cameras scrutinise you for signs of intent to steal diamonds, before a second door buzzes open, into a plush corridor lined with frosted glass. Birnbaum, who is an energetic 63, with dark hair turning silver, was waiting for me, beaming. He was dressed impeccably, in a dark suit complete with pocket handkerchief. A few members of staff were working industriously on what seemed to be gem-related business; a large safe stood in one corner. We chatted about diamonds for a while, but Birnbaum was impatient to talk about Summa Metaphysica. "Down to business! Down to business!" he said, meaning the meaning of life.

I asked about the controversies he'd sparked. Birnbaum didn't deny using the word "Harvard" on his books, or helping pay for the Bard conference, but it soon became clear he regarded these as distractions, and to be expected, given the tectonic implications of his theory. "People in academic philosophy are a little hostile," he said, speaking rapidly. "They're hostile to me as an outsider. Who the hell is this guy, coming and telling us we got it wrong? Who does he think he is? Basically, he should go kill himself, and the sooner the better!" His publishing house, he explained, was called Harvard Matrix; he considered it absurd that anyone might confuse it with Harvard University Press. (More recent editions of the books have "Harvard Matrix" imprinted on the spines, and he now calls the imprint "New Paradigm Matrix".)

He swore the celebrity endorsements were all genuine. (It's hard to assess the veracity of the Wheeler or Lévi-Strauss quotations, since both are dead. Of Lévi-Strauss, Birnbaum said: "I had correspondence with him over the years.") "To my mind, this is beneath my level of discussion," he said. "It's beneath your dignity, also." His exasperation was understandable. He believed he had worked out what made the universe tick. How could questions about publishers' logos or cheques for a few thousand dollars be anything but annoying?

To grasp why a successful New York jeweller, with little philosophical or scientific expertise, might want to probe such questions, it is illuminating to consider Birnbaum's early life. He had been haunted by these grand mysteries, he told me, since the age of 11, when he attended an Orthodox Jewish school, or yeshiva, in Queens. It was the early 1960s and many of his classmates were

the children of Holocaust survivors, or other Jewish émigrés from Nazi Europe: humanity's capacity for great evil loomed large in recent memory. Yet the yeshiva boys were urged daily to put their faith in a just and merciful God. The contradiction that weighed on the young Birnbaum was the ancient theological puzzle known as the "problem of evil": how could God be just and merciful, yet allow something like the Holocaust to happen? The secular side of the curriculum proved equally dissatisfying. If everything began with the Big Bang – a term coined just a few years previously, in the 1940s – then what caused the Big Bang? If evolution explained how living things changed, why did life start to begin with? Why was there anything?

"So, pretty soon, it becomes clear to me that I'm not going to get answers," Birnbaum said. "Everybody's smart. Everybody means well. But we never quite get there." Through college, and on to an MBA at Harvard Business School, the questions never stopped nagging. "There must be an answer," he remembered thinking, "but how is it possible that so many brilliant people, over thousands of years, have missed it?" That was when he began to suspect the answer might have remained hidden not because it was too complicated, but because it was too simple: "I decided it must be hiding in plain sight."

The answer, after years of fruitless reflection, dawned unexpectedly. Birnbaum was in Barbados on holiday in 1982, sunbathing on a beach and turning matters over in his mind. "I'm good on the beach," he explained. "My brain is working a little better... And then" – he snapped his fingers – "it was clear to me." The answer was: potential. This part takes a little explaining.

Birnbaum considers his specialism to be metaphysics, that hard-to-define corner of philosophy that deals with the most basic questions of what there is. It's the territory into which you cross when you reach the limits of what biology, chemistry or physics can tell you. Metaphysical explanations aren't supposed to be substitutes for scientific ones, though; they just claim to be even more fundamental. And what could be more fundamental than potential? What must have existed, before everything else, but the potential for all those things that later came into existence? If you believe in God, the potential for God must have been there first. And prior to the Big Bang, there must have been the potential for the Big Bang.

Rising from the Barbadian sand, Birnbaum saw the world in a new light: everything and everyone around him was an expression of cosmic potential, working itself out. Why? Because that's what potential does. Birnbaum calls this process "extraordinarisation". It is explained in depth in the hundreds of pages of *Summa Metaphysica*, but the core idea is concise enough to fit on a T-shirt. The universe itself is potential, actualising itself.

You may be raising your eyebrows at this. But Birnbaum's perspective isn't without precedent. Since Aristotle, some thinkers have been drawn to the notion that the world must be heading somewhere – that there is some kind of force in the universe, pushing things forward. These teleological arguments are deeply unfashionable nowadays, but there's nothing inherently unscientific about them. In his controversial 2012 book *Mind And Cosmos*, the US philosopher Thomas Nagel argues that teleology might be the only way to account for the still unsolved mystery of why consciousness exists. Still, as Birnbaum explained his theory, I must have looked underwhelmed, because he leaned forward in his chair to emphasise his point. "It works!" he said. "It's powerful! And with all due respect to Harvard, Oxford, etcetera... it's more powerful than anything you got!"

He raced back from Barbados to New York, took up residence in a library and began work on the book. There followed years of attempts to get it noticed. As the decades passed, his jewellery income grew, and his wife gave birth to three children. (They have since divorced.) There were some bites of interest in his writing: the first volume of the book, which focuses on theology, has been used for teaching in some Jewish colleges. Still, it was tough going. Many of Margaret Wertheim's "outsider scientists" operated on shoestring budgets, and had he faced similar constraints, it's conceivable that Birnbaum might have considered giving up. But that wasn't the case. Thanks to the diamond business, he had money.

Outsider thinkers are fond of arguing that the doors of knowledge are jealously guarded by a "priesthood" or elite, intent on excluding non-members. "And they are right," says the astrophysicist Marcelo Gleiser, who attended the Bard conference on the basis of what he feels was a misleading invitation. He regularly receives screeds from amateurs, claiming to have

reshaped physics. "We need an incredibly good filter, so we don't waste all our time evaluating work like his," he says of Birnbaum. The system of peer review, and strict controls on who gets to take part in debate, let scholarship move forward, so that academics don't keep reinventing the wheel. (As if to underline this, Jim Carter, of circlon fame, independently rediscovered a theory about the motion of atoms from the 1880s that had since been disproved.) As a critic of Wertheim's book put it, "You might as well study French literature and not learn how to read or speak French, [then] whine about the fact that your ideas are not taken seriously by the 'priesthood'."



Ludwig Wittgenstein was an engineering student when he began reflecting on philosophy
Photograph: Hulton Getty.

But could philosophy be different? Tim Crane, at Cambridge, argues that it could. In science, the days are long gone when Michael Faraday, who started out as a bookseller's apprentice, could teach himself enough to revolutionise a field. But "the questions that philosophy asks are questions that my 11-year-old nephew could understand, and I think that's significant," says Crane. If there is a God, who made God? But he adds: "Philosophy is a discipline. You've got to discipline your thought. It's not just making stuff up. And disciplining your thought is very hard to achieve."

Even so, amateurs have managed it. Ludwig Wittgenstein was an engineering student when he began reflecting on philosophy, and if we no longer categorise him as an outsider, that's only because his work proved so persuasive. Copernicus and Galileo were spurned by the mainstream, but we never hear about the countless outsiders whose ideas rightly sank into obscurity. Anyway, the problem with theories such as Birnbaum's is not that they're ridiculous, Crane argues; it's that they don't go deep enough. "Lots of

philosophers have thought of potential as being something that really exists," he says. "But if it's going to explain anything, it has to be something real. And if it's something real, then it can't explain how reality itself came into existence." Philosophy's darkest question persists.

Bard College, which was founded in 1860, sits on the eastern bank of the Hudson River with views of the Catskill Mountains, in the tiny town of Annandale-on-Hudson, a two-hour drive from Manhattan. It has a student body of about 2,500, but its reputation exceeds its size, thanks partly to its music conservatory and to Leon Botstein, a prominent conductor who has been the college's president since 1975. It said something deeply impressive, in other words, that Bard might hold a conference dedicated to Birnbaum's *Summa Metaphysica*. Yet that conference, which took place in April last year, may not have been quite what it appeared: in hindsight, it seems a testament more to Birnbaum's knack for self-promotion than to any acceptance of his ideas. Garry Hagberg, the Bard philosopher who chaired part of it, said he had been told the conference was about science and religion, not Birnbaum; he agreed to take part as a favour to a colleague. That colleague, a theologian named Bruce Chilton, had befriended Birnbaum some years earlier at a seminar in New York; he accepted a \$7,000 donation from him for the Bard event, but said he never agreed it would focus on his work. (It is not uncommon for private individuals to help fund events at private US universities.) Hagberg and Chilton never even saw the impressive invitations that Birnbaum had designed at his own expense. "He has financial resources that dwarf the rest of us," Hagberg said, sounding a little resigned. During one conference discussion, when Birnbaum casually referred to the event as being dedicated to his ideas, Hagberg was "completely stunned", he said.

"I think he was not used to being surrounded by academics," said Peter Atkins, the Oxford University chemist and prominent atheist, who was also present. "So when, in our academic way, we looked for flaws in his position, he really did get rather annoyed. He's got this view that the world is striving towards perfection, or something. But the second law of thermodynamics says that everything is getting worse: not a striving toward perfection, but an unwinding into collapse." Atkins had

been sent Birnbaum's books in advance, and considered them without value. So why did he go? "Well, one reason is that I quite like going to New York," he said. "Another is that I do like engaging in argument... it keeps Alzheimer's at bay." Moreover, he added, "We were very generously looked after."

Not long after the conference, a professional contact in Britain alerted Hagberg to the email Birnbaum had sent to 2,000 philosophers, inviting them to contribute to a new project. (Birnbaum later agreed to retract the email.) "I felt like I'd been hit by a truck when I wasn't looking," Hagberg said. "This is 2,000 people, in my field!" He made the academics sound like flightless birds, unprepared for Birnbaum's self-promotional firepower. "Here, ensconced in the cloisters of academe, I think we just presume goodwill," he said. "The idea of sending out thousands of emails like that without asking the person named? In academia, you'd be ostracised for life."

The probability of any of these considerations dimming Birnbaum's

enthusiasm seems close to zero. As far as he is concerned, he has perceived something big and true – the biggest and truest thing of all – and the criticisms and controversies will always be sideshows. True, he concedes, he hasn't worked out every detail of his theory yet. ("I'm a macro-conceptual theorist!" he protested when I raised this point.) But he's confident about it. Choose any outstanding scientific mystery – consciousness, the origins of the universe, how life began – and potential "neatly fills all the gaps". Which, for most scientists, is exactly the problem with ideas such as Birnbaum's. They make no testable predictions. Try to account for everything, and the risk is that you end up saying nothing.

And yet it is difficult not to feel some admiration. At least Birnbaum continues to ask the big questions. His immunity to mockery is impressive in its way. (That "magisterial" quote from the Warwick mathematician, Hugo van den Berg, turns out to come from an obviously sarcastic critique of the book; Birnbaum had simply plucked out the

good bits.) At one point, I suggested to Birnbaum that there was a parallel between his jeweller's eye for beauty and his love of elegance in ideas. He eagerly agreed. His theory "is aesthetically elegant... and I like things aesthetically elegant." What got the professionals into trouble, he said, was over-thinking: "Everyone's missing it because they try too hard. You get there by relaxing. Letting go. Potential, possibility: it's the gentlest of all concepts." He half-closed his eyes. "Possibility is driving everything. It's so simple!"

Of course, he wasn't going to get everyone on board immediately. He'd been working at this for 30 years; it made no sense to give up now. "I don't have a degree in philosophy, I'm not an academic," he said. "There's only one saving grace to this book: it might be right."

<http://www.theguardian.com/books/2013/oct/19/david-birnbaum-jeweller-philosopher>

.....Here is a German thinker's contribution confirmed.....

Scientists prove Heisenberg's intuition correct

Published: Thursday, October 17, 2013 - 13:09 in [Physics & Chemistry](#)

An international team of scientists has provided proof of a key feature of quantum physics -- Heisenberg's error-disturbance relation -- more than 80 years after it was first suggested. One of the basic concepts in the world of quantum mechanics is that it is impossible to observe physical objects without affecting them in a significant way; there can be no measurement without disturbance.

In a paper in 1927, Werner Heisenberg, one of the architects of the fundamental theories of modern physics, claimed that this fact could be expressed as an uncertainty relation, describing a reciprocal relation between the accuracy in position and the disturbance in momentum. However, he did not supply any evidence for the theory which was largely based on intuition.

Now Professor Paul Busch of the University of York, UK, Professor Pekka Lahti of the University of Turku, Finland and Professor Reinhard Werner of Leibniz Universität Hannover, Germany have finally provided a precise formulation and proof of the error-disturbance relation in an article

published today in the journal *Physical Review Letters*.

Their work has important implications for the developing field of quantum cryptography and computing, as it reaffirms that quantum-encrypted messages can be transmitted securely since an eavesdropper would necessarily disturb the system carrying the message and this could be detected.

Professor Busch, from York's Department of Mathematics, said: "While the slogan 'no measurement without disturbance' has established itself under the name Heisenberg effect in the consciousness of the scientifically interested public, a precise statement of this fundamental feature of the quantum world has remained elusive, and serious attempts at rigorous formulations of it as a consequence of quantum theory have led to seemingly conflicting preliminary results.

"We have shown that despite recent claims to the contrary, Heisenberg-type inequalities can be proven that describe a trade-off between the precision of a position measurement and the necessary resulting disturbance of momentum and vice-versa."

The research involved the scientists considering how simultaneous measurements of a particle's position and momentum are calibrated. They defined the errors in these measurements as the spreads in the distributions of the outcomes in situations where either the position or the momentum of the particle is well defined. They found that these errors for combined position and momentum measurements obey Heisenberg's principle.

Professor Werner said: "Since I was a student I have been wondering what could be meant by an 'uncontrollable' disturbance of momentum in Heisenberg's Gedanken experiment. In our theorem this is now clear: not only does the momentum change, there is also no way to retrieve it from the post measurement state."

Professor Lahti added: "It is impressive to witness how the intuitions of the great masters from the very early stage of the development of the then brand new theory turn out to be true."

Source: University of York - <http://www.york.ac.uk/>

The Crucifixion of Jews Must Stop!

By MARTIN H. GLYNN

(Former Governor of the State of N. Y.)

From across the sea six million men and women call to us for help, and eight hundred thousand little children cry for bread.

These children, these men and women are our fellow-members of the human family, with the same claim on life as we, the same susceptibility to the winter's cold, the same propensity to death before the fangs of hunger. Within them reside the illimitable possibilities for the advancement of the human race as naturally would reside in six million human beings. *We may not be their keepers but we ought to be their helpers.*

In the face of death, in the throes of starvation there is no place for mental distinctions of creed, no place for physical differentiations of race. In this catastrophe, when six million human beings are being whirled toward the grave by a cruel and relentless fate, only the most idealistic promptings of human nature should sway the heart and move the hand.

Six million men and women are dying from lack of the necessaries of life; eight hundred thousand children cry for bread. And this fate is upon them through no fault of their own, through no transgression of the laws of God or man; but through the awful tyranny of war and a bigoted lust for Jewish blood.

In this threatened holocaust of human life, forgotten are the niceties of philosophical distinction, forgotten are the differences of historical interpretation; and the determination to help the helpless, to shelter the homeless, to clothe the naked and to feed the hungry becomes a religion at whose altar men of every race can worship and women of every creed can kneel. In this calamity the temporalities of man's fashionings fall away before the eternal verities of life, and we awaken to the fact that from the hands of one God we all come and before the tribunal of one God we all must stand on the day of final reckoning. And when that reckoning comes mere profession of lips will not weigh a pennyweight; but deeds, mere intangible deeds, deeds that dry the tear of sorrow and allay the pain of anguish, deeds that with the spirit of the Good Samaritan pour oil and wine in wounds and find sustenance and shelter for the suffering and the stricken, will outweigh all the stars in the heavens, all the waters in the seas, all the rocks and metals in all the celestial globes that revolve in the firmament around us.

Race is a matter of accident; creed, partly a matter of inheritance, partly a matter of environment, partly one's method of ratiocination; but our physical wants and corporeal needs are implanted



WHITHER ?

in all of us by the hand of God, and the man or woman who can, and will not, hear the cry of the starving; who can, and will not, take heed of the wail of the dying; who can, and will not, stretch forth a helping hand to those who sink beneath the waves of adversity is an assassin of nature's finest instincts, a traitor to the cause of the human family and an abjurer of the natural law written upon the tablets of every human heart by the finger of God himself.

And so in the spirit that turned the poor widow's votive offering of copper into silver, and the silver into gold when placed upon God's altar, the people of this country are called upon to sanctify their money by giving \$35,000,000 in the name of the humanity of Moses to six million famished men and women.

Six million men and women are dying—eight hundred thousand little children are crying for bread.

And why?

Because of a war to lay Autocracy in the dust and give Democracy the sceptre of the Just.

And in that war for democracy 200,000 Jewish lads from the United States fought beneath the Stars and Stripes. In

the 77th Division alone there were 14,000 of them, and in Argonne Forest this division captured 54 German guns. This shows that at Argonne the Jewish boys from the United States fought for democracy as Joshua fought against the Amalekites on the plains of Abraham. In an address on the so-called "Lost Battalion," led by Colonel Whittlesey of Pittsfield, Major-General Alexander shows the fighting stuff these Jewish boys were made of. In some way or another Whittlesey's command was surrounded. They were short of rations. They tried to get word back to the rear telling of their plight. They tried and they tried, but their men never got through. Paralysis and stupefaction and despair were in the air. And when the hour was darkest and all seemed lost, a soldier lad stepped forward, and said to Col. Whittlesey: "I will try to get through." He tried, he was wounded, he had to creep and crawl, but he got through. To-day he wears the Distinguished Service Cross and his name is ABRAHAM KROTOSHANSKY.

Because of this war for Democracy six million Jewish men and women are starving across the seas; eight hundred thousand Jewish babies are crying for bread.

The Crucifixion of Jews Must Stop!

(Continued from page 582)

In the name of Abraham Krotschinsky, who saved the "Last Battalion," in the name of the one hundred and ninety-nine thousand and nine hundred and ninety-nine other Jewish boys who fought for Democracy beneath the Stars and Stripes, won't you give copper, or silver, or gold, to keep life in the heart of these men and these women; to keep blood in the bodies of these babies?

THE JEW HAS HELPED EVERYBODY BUT THE JEW.

In the world-wide the Jew has helped everybody but the Jew. "Over there" he helped in camp, in council and in conflict. "Over here" he helped the Red Cross, the Y. M. C. A., the Knights of Columbus, the Masons, the Salvation Army and everybody else. So now is the time for everybody to help the Jew, and God knows now is the time he needs it.

From out of the gloom of this war every other race, save one or two, has snatched a ray of sunshine. But amid the encircling gloom there is no light for the Jew "to lead thou me on." The war is over for everyone, but the Jew. The knife is still at his throat and an unreasoning and unreasonably century-old lust for Jewish blood opens his veins. The Jew in Romania, Poland and Ukraine is being made the scapegoat of the war. Since the armistice has been signed thousands of Jews in Ukraine have been offered up as living sacrifices to diabolical greed and fanatical passion—their throats cut, their bodies riddled limb from limb by assassin blades and rabid soldiery. In the city of Proskunoff one day a few weeks ago the dawn saw the door of every house where lived a Jew marked as a shambles for slaughter. For four days, from sunrise to sunset, fanatics piled the dagger like demons from hell, stopping only to eat with hands adrip with the blood of Jewish victims. They killed the men; they were less merciful to women. These they violated, and then they killed. From a purpose to a fury, from a fury to a habit ran this killing of Jews, until within four days the streets of Proskunoff ran red with blood like gutters of a slaughter house, until its homes became a morgue for thousands of slaughtered human beings whose gaping wounds cried out for vengeance and whose eyes had turned to stone at the horrors they had seen. As Hon. Simon W. Rosendale, aptly paraphrasing Bobby Burns thought, in his speech not long ago, said it is the age-old story of "man's inhumanity to man that makes countless thousands mourn." For as it has been at Proskunoff, so has it been in a hundred other places. The bloody tale hath repetition of newscrow. It is the same tear-stained story—the same old stain upon the escutcheon of hu-

manity. Verily, Byron was right when he wrote:

"Tribes of the wandering feet and weary breast,
Whither shall ye flee to be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their countries, Israel but the grave."

But Israel is entitled to a place in the sun, and the crucifixion of Jews must stop. We repeat the war is over for everybody, but the Jew. Like Isaac the knife is at his throat, but unlike Isaac no power seems able to stop the steel from thirsting for his blood. But some power the world must raise up to prevent this destruction of a deserving race. For the peace of the world a League of Nations let us have by all means; but for the Humanity of the World, to give justice to the Jew and other oppressed peoples on earth, let us have a Truce of God!—Always Truce Union.

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