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Online
ISSN 1440-9828



August 2017 No 1004

Fredrick Töben speaks his mind - 3 August 2017

Enough is enough!

Stop the denigration of Germans and German culture!

A Jew commits another hateful Bayreuth hatchet job on both Wagner and Hitler.

Remember: An anti-Semite is someone hated by Jews. I have adopted this definition after the High Court of Australia on 30 March 2017 refused to hear my appeal against the NSW Court of Appeal's decision to uphold the Supreme Court's decision where my defamation action against *The Australian* and Senator C Milne was dismissed on grounds that it would be an abuse of process.

It held, "divined" would be a better word, that I care not about being defamed by being labeled "an Antisemite," a "Holocaust denier" and "a fabricator of history," because all I wish to do is use the court to air my views on the Holocaust.

What is not stated is that had the case proceeded, then the High Court would have had to define these terms, and although there was a Jewish judge involved in the High Court decision, no one wants to get involved in matters Holocaust - - see [here](#) and [here](#).

All in all, seven judges in this matter experienced a total failure of moral, legal and intellectual nerve and collapsed before the new emerging Holocaust religion, thereby throwing overboard 300 years of European intellectualism.

But then the precedent began with the actions under s18C of the Racial Discrimination Act where again a commissioner and eight judges went along with a procedure, which can be likened to that used by those conducting witch trials, or the Nuremberg War Crimes Trials, where also truth was no defence.

There were thirteen judicial officers involved in the matter under s18C, including the bankruptcy proceedings, which only before the High Court became the foundation for the defamation action, involving seven judicial officers. As a bankrupt, an individual's financial affairs are controlled by a trustee, and this excludes a bankrupt from conducting all forms of social and economic contract activity; what remains undisputed is an individual's good reputation. When I was defamed in the media as an "Antisemite," "Holocaust denier" and a "fabricator of history," the judges directly involved in setting down the precedent bent, and

they thus, for the record, lost their moral and intellectual integrity.

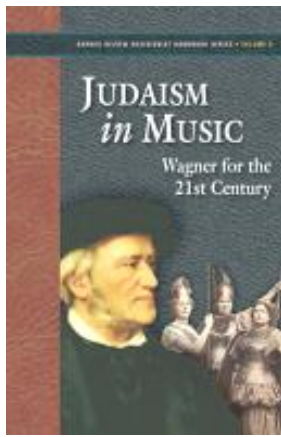
Note that to this day the six million and the murder weapon used in the "Holocaust" narrative have "officially" never been subjected to forensic investigation. Why not? Because there simply were no homicidal gassings conducted by the Germans against the Jews during WWII. The legal deception is as basic as that, which does not prevent legal protection being extended to this homicidal gassing myth.

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We begin with an article from *Deutsche Welle's* Richard Wagner expert, Rick Fulke, which is a nonsensical compilation of venomous hatred against the Germanic mindset. Especially Barry Kosky's infantile direction of *Die Meistersinger*, makes one wonder what is going on at Bayreuth. Wagner has become a political and religious football for anyone to kick around in the most infantile way.

Kosky celebrates his Jewishness while deliberately denigrating the Germanic essence of Wagner's work. He attempts to Judaicize Wagner's work, much like others before him have attempted to read things Jewish into it, for example, *The Ring of the Nibelung*, where Alberich is supposed to be the stereotypical Jew when in fact he represents the Nordic Trolls.

Jews just don't play a role in Wagner's works, but just because he wrote *Judaism in Music*, Jews have never forgiven him for criticizing their obnoxious and destructive behavior. Few know that Wagner's home was also sometimes called The Synagogue because numerous Jews frequented there. And for good measure, Friedrich Nietzsche broke with Wagner because of the latter's "Christian-themed" opera *Parsifal*. But fewer still know that Wagner broke with Nietzsche because the latter could not cope with loving a woman and thus fell into hedonistic inversion, which Wagner despised.



Judaism in Music: Wagner for the 21st century / [edited by Ronald L. Ray; introduction by Dr. Fredrick Töben. Judaism in music / by Richard Wagner; afterword by Andrew Gray. <http://catalogue.nla.gov.au/Record/6608810>

This is followed by German and English articles dealing with the Siefert controversy – the Internet is covering it well, almost as if in a panic to smother the awakening that the book is effecting among those who are sick and tired of seeing the indigenous Europeans being sidelined in their own territories, which is, of course a fact.

Then there follow various articles further focusing on issues all relating to the problem that at one time had the Scholastic community up in arms: how to get from the particular/concrete to the universal/abstract? – and they expressed it best by musing about this problem thus: *How many angels fit on a pinhead?*

I expressed this matter in a recent letter when musing about Jewish identity:

The problem thus emerging is what mindset embraces the idea that a Jew is a biological construct, which it is not because it is a purely mental construct and has no connection to the physical world, i.e. no racial content and context. This is why Martin Heidegger solved it brilliantly thus:

The Jews, with their marked gift for calculating, live, already for the longest time, according to the principle of race, which is why they are resisting its consistent application with utmost violence.

You can think about Islam and Christianity in the same light – they are also a religious construct that, certainly, represents their adherents' mental belief system in a physical world. Hence we can speak of Jewish, Christian and Muslim cultural creations – even values.

Think of the physical values thus represented, i.e. in rituals such a genital mutilation both male and female, which will inevitably attract followers or opponents of such practices. Think of the Muslim headcoverings and the Jewish womens' ritual to shave their heads and wear wigs.

For example, Giacomo Meyerbeer, the composer and opera magnate in Europe at the time of Richard Wagner's rise to fame, was Jewish, who regretted one thing:

I believe that richness is like love in the theatres and novels: no matter how often one encounters it...it never misses its target if effectively wielded...[Nothing] can grow back the foreskin of which we are robbed on the eighth day of life; those who, on the ninth day, do not bleed from this

operation shall continue to bleed an entire lifetime, even after death.- Becker, Heinz and Gudrun, tr. Mark Violette (1989). Giacomo Meyerbeer, a Life in Letters. London: Christopher Helm. [ISBN 0-7470-0230-4](https://www.isbn-international.org/product/9780747002304).

So, one identification factor in order to be Jewish is thus physically imposed, and, until recent times, not only on Jews but also on gentiles, especially in those Anglo countries where Jews dominated and determined medical practices. Muslims also indulge in genital mutilation. As you would know, to date the Asians/Chinese have not fallen for this biological trick. Many individuals who run with the Jewish-mother-complex never dare liberate themselves, in the Kantian sense, and have the courage to make use of their own mind to the point where they remain imprisoned – never liberating themselves from their own self-imposed infantilism.

A closer read of the Babylonian and Jerusalem Talmud will clarify for you the rubbish that is written therein – and don't escape the anger that arises while reading passages that claim Jesus is boiling in hot excrement or that a girl of three years and one month can be sexually abused by claiming the book, like the *New Testament*, is just about the Golden Rule, and the rest is commentary, i.e. just an opinion.

*

In his *FINIS GERMANIA* Siefert clarifies why there are individuals who cannot conceive a worldview without concepts that label their perceived enemy to be an "**anti-Semite,**" a "**Holocaust denier,**" a "**Nazi,**" a "**hater,**" a "**racist,**" a "**xenophobe,**" etc.

I have selected to reproduce from *Finis Germania* only **Chapter III: Mythos VB**. VB means: Verhandlungsbasis, i.e. a starting point for negotiations. The original German version is followed by my quick English translation.

A note about Siefert's title: *Finis Germania*, which his wife submitted to a publisher after Siefert suicided on 17 September 2016.

Latin scholars have already pointed out that *The End of Germany* should actually be written in correct Latin, thus: *Finis Germaniae*.

I cannot conceive of a brilliant scholar, such as Siefert, not knowing this, and I wonder whether he, or the editors, deliberately did not write *Germaniae* and opted for *Finis Germania*, which means **Germany is the end** or **Germany is the limit**. After all, as a scholar Siefert would know there is such a thing as hope, which he personally could not embrace anymore with his imminent blindness and physical decline, and he was also fully aware of the fact that German history spans at least two thousand years, as Georg Kausch has shown in his book, see below. What is also clear is that ultimately Germans will have to be in the forefront of deciding whether they will survive as a nation, as a Volk.

This slim volume is a wonderful legacy to leave for future generations who still want to be Germans, and we can be justifiably proud of a man who developed and reached this level of moral and

intellectual maturity, extricating himself from the Talmudic-inspired Marxism that to this day has so many still enslaved in a Semitic mindset, which Siefert has recognized is the antithesis to the

Germanic mindset. It also illustrates how deficient the left-right dialectic is in clarifying pressing issues.

How much Hitler is there in Wagner?

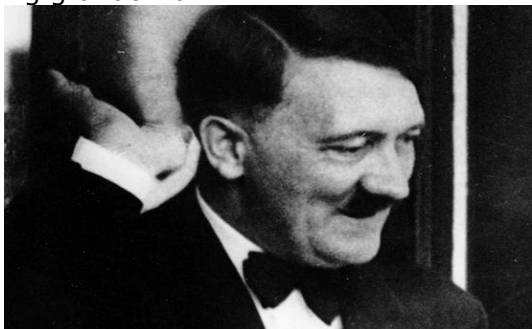
Rick Fulker, 31.07.2017

Hitler loved the music of Richard Wagner and was a special guest in Bayreuth. While much has been said about Wagner in the Nazi era, the Bayreuth Festival has launched a new lecture series to dig deeper.

A handsome, polite, relaxed and tuxedo-clad guest chats amiably with the festival director and Richard Wagner's descendants. Then a voice calls out: "Stop the film! Turn off the cell phone! Recording strictly prohibited!" After a few seconds, [the silent film](#) without subtitles or commentary continues.

The screening in the movie room of the Richard Wagner Museum in Villa Wahnfried was exclusively for those attending the symposium "Wagner in National Socialism - On the Question of Art's Fall from Grace."

An illicit recording and possible dissemination would have violated the rights of one of the persons filmed: Verena Wagner, Richard Wagner's last surviving grandchild.



Images of Hitler at Bayreuth

The moving pictures belong to the estate of another grandchild, the late Wolfgang Wagner, who filmed them himself as a 16-year-old.

Depicted are scenes on and offstage at the 1936 Bayreuth Festival. We see a motorcade, director Heinz Tietjen, propaganda minister Josef Goebbels, conductor Wilhelm Furtwängler, a beaming Winifred Wagner (festival co-director and Wolfgang Wagner's mother) and, after the performance, the "Führer" is shown onstage sharing the applause with choristers and soloists.

The Hitler salute with outstretched arms is offered and reciprocated.

For just a moment, Hitler looks like a rather pleasant person. But that feeling is quickly followed by queasiness.

[*Read more: Rediscovered films show a 'friendly' Hitler in Bayreuth](#)

[*Read more: How Wieland Wagner, once Hitler's friend, lifted the Nazi shadow from Bayreuth](#)

Hitler and Wagner? It's not that simple

Those expecting sensational new revelations at the symposium were disappointed, however. The complex subject is to be illuminated in its various

aspects in coming seasons of the lecture and discussion series titled "Discourse Bayreuth," a new corollary program of the annual month-long Bayreuth Festival.



Winifred Wagner and Adolf Hitler in 1934

Discussion on Wagner in the Nazi era isn't new to the city, as Wagner Museum director Sven Friedrich pointed out. "Hitler and the Jews" was the subject of an exhibition in the 1980s and a symposium in the '90s.

On the so-called Green Hill, just below Wagner's Festspielhaus theater, current visitors can view the exhibition ["Silenced Voices"](#), which describes Jewish artists in earlier decades of the Bayreuth Festival and their fates. (It surrounds the bust of the composer created in the 1980s by sculptor Arno Breker, who was sometimes dubbed "The Michelangelo of the Third Reich.")

Furthermore, the Richard Wagner Museum reopened in 2015 with a permanent exhibition on the ideological history of the composer's music.

That the subject is far from exhausted becomes clear when statements come up like "Poor Wagner isn't to blame" or "All the dirt piled up around Wagner - better to just ignore it." Friedrich points to a "metapolitical dimension in Wagner's works that made it adaptable to the National Socialists."

Thomas Mann's demand heeded

The symposium began with a lively discussion of the current staging of "The Mastersingers of Nuremberg" by Barrie Kosky. The Australian director with Jewish roots has Richard Wagner himself appear onstage as an anti-Semite - the first time that had ever been done in Bayreuth.

[*Read more: Nazi-abused Wagner opera staged by Jewish director Barrie Kosky in Bayreuth](#)

His mise-en-scene including the iconic hearing room of the Nuremberg War Crimes trials points to an unpleasant chapter in the work's history decades after the composer's death. The "Mastersingers," with its invocation of "Holy German art," was particularly favored by the Nazis and was the sole opera on the program in Bayreuth during the war years 1943 and 1944.

For German author and professor emeritus **Irmela von der Lühe**, Kosky's stage presentation delivers on a

demand made by German writer Thomas Mann back in 1947.



Barry Kosky:

Meistersingers is really about a trial. It's about this idea of saying who judges what is a good song and what is a bad song; who judges what is good music and what is bad music; who judges who belongs in this community and who doesn't

belong in this community; who is judging what national identity is ... I believe Wagner has created his own personal hell. Now he's not like Sisyphus, rolling that



stone up that hill. His personal hell is that he's permanently in the witnessbox having to justify what he did say or what happened to his music. And that's the position I think Wagner's in, and I'm not sure whether he can get out of that position.

[*http://www.toben.biz/2017/08/how-much-hitler-is-there-in-wagner/](http://www.toben.biz/2017/08/how-much-hitler-is-there-in-wagner/)

[Kosky psychologizes Wagner's opera by projecting his own Jewish identity infatuation onto it, which becomes an ugly enterprise as that rests on the Talmudic death dialectic. I would have thought that Wagner's philosophical concerns - from his study of Schopenhauer's will-concept and how that relates to LOVE - could have been addressed through Hans Sachs, not through the Nuremberg IMT trials. Kosky seeks further to impose this pathological guilt-complex onto the



Germans by even questioning German identity, and blah, blah, blah ...here we see a DESTROYER of art at work, especially when it is challenging German art. Barrie Koskie, get back to how Wagner wished his opera to be directed! Your directing reveals what decadence is all about, albeit

on your part a conscious destruction of German culture.



Christian Thielemann, where are you in this hour of need?- FT]

Barrie Kosky, known for unconventional opera performances, is the first Jewish director to stage a

Wagner opera in Bayreuth. He's staging Wagner's ultra-German opera 'Meistersinger,' which was idealized by the Nazis, and has transformed it into a work against anti-Semitism and xenophobia.

*** <http://www.dw.com/en/how-much-hitler-is-there-in-wagner/a-39903954>**

In her lecture "'Hitler's Court Theater': Thomas Mann's Confrontation with Bayreuth," von der Lühe explained that the author, then in American exile, had turned down a request to serve as honorary president of a proposed foundation for the re-establishment of the politically

discredited Bayreuth Festival, at least "until everything regarding Bayreuth's sins is on the table."

Is everything on the table now in 2017? Wolfgang Wagner's vast estate was turned over to the Bavarian State Archive in 2013 and will take years to analyze. Other sources are perhaps missing.

Would a staging like Kosky's have been possible just after the war? Rather than confronting Wagner's works and their troubled history aesthetically by means of sets and stage action, the Bayreuth Festival reopened in 1951 with the nondescript, pure-myth interpretations of the operas by Wieland Wagner.

Some have called that just another way of forgetting the past. Whatever the style of its stagings, "New Bayreuth" attracted interest worldwide and visitors from abroad, notably from France, including Jews who had survived the Holocaust and remained passionate Wagner fans.



Winifred Wagner, Adolf Hitler and Wieland Wagner at the opening of the Bayreuth Festival 1938.

In the background: Wolfgang Wagner Wagner: a 'pre-Nazi'?

In a letter in 1949, Thomas Mann wrote, "It's all there, in Wagner's boasting, his constant lecturing, his desire to deliver monologues on every possible subject, an unspeakable immodesty - all that a role model for Hitler - certainly there is plenty of 'Hitler' in Wagner."

Nonetheless, Mann viewed Wagner more as a European cosmopolite than as a Nazi prototype. And long before the catastrophe of World War II and the Holocaust, that early critic of Hitler wrote, "The thought of this idiotic scoundrel reveling in sweet, heroic romanticism is endlessly nauseating."

It is often claimed that the spirit in which Wagner wrote his works was folk-driven and anti-Semitic from the start. This issue was addressed at the symposium in the lecture titled "Despite Hitler and his Bayreuth: Richard Wagner as the Analyst of the 20th Century," delivered by the Swiss publicist Micha Brumlik.

***[Read more: The hateful side of Wagner's musical genius](#)**

In a creative artist, said Brumlik, exist "pre- and subconscious processes that enter into his work, whereby more is expressed than its creator intended."

Just how much of a work of art is consciously intended and how much of it is unconscious would be impossible to prove even in the present day - much less in an artist who lived over a century ago.

The Nazis' appropriation of Wagner and the Bayreuth Festival's ingratiation of Hitler are often described as a historical misunderstanding, or having been relativized by the passage of time.

Wagner died in 1883, and it was 40 years later, in 1923, that Richard Wagner's son-in-law Houston Stewart Chamberlain and his daughter-in-law Winifred Wagner hailed Hitler as a modern-day Parsifal and Germany's savior. Two years later, in 1925 - a full eight years

before the Nazis assumed power - the Bayreuth Festival became a political event with Hitler in attendance.

The historian and rabid German nationalist Chamberlain has been described as Hitler's prophet and mentor. His racist theories were grounded in a purported superiority of German music. In principle, his line of argumentation was that because the Germans are so great in their music, they should now aspire to political greatness.



Thomas Mann, an early critic of Hitler, was a life-long lover of the music of Wagner, but a sceptical one.

The core issue

Was it Wagner's style, his monomaniacal rhetorics, perhaps, or [his hatred of Jews](#) that inspired Hitler? This central question was only skirted at the symposium, which in its first year seemed to give a preview of the many issues that need to be explored in the future.

It is known that Wagner's pamphlet "Judaism in Music" helped to make anti-Semitism acceptable in intellectual circles in the 19th century. It is also known, though, that the composer sometimes praised and admired Jews, once remarking to his wife Cosima, "They are the noblest of us all."

Cosima survived her husband by nearly half a century. In continuing the Wagner tradition, how selective was her memory?

Why did she choose some of his many contradictory statements and ignore others? When she made Bayreuth a breeding-ground for German nationalists and xenophobes in the name of Richard Wagner, had that been his express wish and his goal? Are the characters Alberich, Mime and Beckmesser in his operas deliberate Jewish caricatures, stereotypes - or has that been read into them?

All these are subjects that will hopefully be addressed in symposiums to come at the Bayreuth Festival.



The villa Wagner called home
"Where I found peace from my delusions" is a very rough translation of Richard Wagner's

neologism "Wahnfried" - "Wahn" meaning delusion and "Fried" peace. The itinerant composer finally found a

permanent home only when he was approaching age 70. The bust in front is that of the visionary (or delusional?) King Ludwig II of Bavaria, who funded both Wagner's festival and his mansion.

DW RECOMMENDS

[* Bayreuth's 'silenced voices' speak on anti-Semitism](#)
[An exhibition entitled "Silenced Voices" during the Bayreuth Festival's current season explores a dark chapter in German history. Nazis used the music festival as a means of spreading anti-Semitic propaganda. \(25.07.2012\)](#)

[* Nazi-abused Wagner opera staged by Jewish director Barrie Kosky in Bayreuth](#)
[Richard Wagner's opera "The Mastersingers" was used by the Nazis for propaganda. Australian stage director Barrie Kosky is the first non-German and first person of Jewish heritage to stage the troubled work in Bayreuth. \(25.07.2017\)](#)

[* How Wieland Wagner, once Hitler's friend, lifted the Nazi shadow from Bayreuth](#)
[He was the grandson of composer Richard Wagner and like a stepson to Adolf Hitler. Wieland Wagner, credited with revitalizing the Bayreuth Festival after World War II, would have turned 100 this year. \(27.07.2017\)](#)

[*The hateful side of Wagner's musical genius](#)
[Famous German composer Richard Wagner was a vehement anti-Semite. But he also admired Jews like poet Heinrich Heine and had both Jewish patrons and fans. How does it all fit together, and where did his hatred come from? \(31.05.2013\)](#)

[*Rediscovered films show a 'friendly' Hitler in Bayreuth](#)
[Long-lost film material reveals a remarkably "friendly" and "modest" side of Adolf Hitler at the Bayreuth Festival. The Nazi leader's connection to Richard Wagner has long been a thorn in the side of the festival. \(29.07.2016\)](#)

[* Nike Wagner opens up on her father's Nazi ties and a childhood overshadowed by the Bayreuth Festival](#)

[* Wieland Wagner, born 100 years ago as the grandson of composer Richard Wagner, received special attention from Hitler and brought unconventional ideas to Bayreuth. Nike Wagner reflects on life as his daughter. \(27.07.2017\)](#)

[* The house where composer Richard Wagner once lived - a museum since 1976 - has been restored, renewed and expanded. After three years of work, it opens its doors to visitors on July 26. Here's a sneak preview. \(24.07.2015\)](#)

AUDIOS AND VIDEOS ON THE TOPIC

- [* Jewish director finds fun with Wagner](#)
- [* Wagner against xenophobia](#)
- [* Read more: Rediscovered films show a 'friendly' Hitler in Bayreuth](#)
- [* Read more: How Wieland Wagner, once Hitler's friend, lifted the Nazi shadow from Bayreuth](#)
- [* <http://www.dw.com/en/how-much-hitler-is-there-in-wagner/a-39903954>](#)
- [* <http://www.dw.com/en/how-much-hitler-is-there-in-wagner/a-39903954>](#)

Rolf Peter Sieferle

Es gibt in Deutschland nur wenige Professoren, die nicht linksgrün verblendet sind. Gerade in den Geisteswissenschaften herrscht eine rote Gesinnungsdiktatur, die freie Lehre und freie Forschung längst nicht mehr zulässt. Wenige Denker erlauben sich hier das Recht auf eine eigene Meinung, auf eine eigene Haltung, auf eine eigene Art und Weise, zu forschen und zu publizieren.



Mit Rolf Peter Sieferle
(Foto), Historiker und Politikwissenschaftler, hat sich nun

einer der letzten freien Köpfe der deutschsprachigen Wissenschaft das Leben genommen. Man weiß nicht, ob die Politik den Ausschlag gab. Was man weiß: Sieferle hat zwei Bücher hinterlassen, die noch postum für gehörigen Wirbel sorgen werden. Sie sind sein Vermächtnis und ein Weckruf auch für die „akademischen“ Schichten Deutschlands.

*** 5. August 1949 in Stuttgart; † 17. September 2016 in Heidelberg,** war ein deutscher **Historiker,** der sich um die **Umweltgeschichte** verdient gemacht hat. Zunächst an der **Universität Mannheim** tätig, war er von 2005 bis

2012 ordentlicher Professor für Allgemeine Geschichte an der Universität St. Gallen. Sein postum (2017) veröffentlichtes Buch Finis Germania löste einen Skandal aus.

Das erste Buch heißt „Finis Germania“, erscheint beim Verlag Antaios von Götz Kubitschek und ist eine Streitschrift, die in jede Jeanstasche passt. Es geht gleich fundiert und geistreich, aber wütend zur Sache. Siefertle sagt, der rotgrüne „Sozialdemokratismus“ erstrecke sich über das gesamte politische Spektrum. Differenzen aller Art will er niederstrecken. Alles soll „gleich“ sein, auch das, was nicht gleich ist. Aber das ist längst kein politisches Phänomen mehr, sondern ein tiefverwurzeltes kulturelles. Neid und Engstirnigkeit prägte die deutsche Denkweise, der Mittelstand ist die Kuh, die von allen Seiten gemolken und ausgezehrt wird. Aber wir wollen nicht zu viel verraten...

Was der rotgrünen Ideologie hilft: Der Deutsche ist gefangen im Bann des „ewigen Nazis“. Aus der Kollektivschuld der Deutschen, so die Parteien von CDU bis LINKE, resultiere die Verantwortung, Buße zu tun. Medien und Politik deuten das so: Nehmt mehr Migranten auf! Entschuldigt euch für früher! Schweigt und duldet die wirtschaftsfeindliche Politik der schwarzen, grünen und roten Sozis! Damit das aber so durchgezogen werden kann, darf das Volk die Vergangenheitsbewältigung niemals vollenden. Es muss weiter und weiter gebüßt werden. Dafür sorgen die „Priester“, also die politischen und medialen Verstärker des Mainstreams. Siefertle hat Recht: Das erinnert wahrlich an eine Religion mit ihren Dogmen und Werturteilen.

Was steckt also drin in „Finis Germania“? Siefertle kritisiert: Wir werden regiert von verhaltensgestörten Sozialdemokraten mit unterschiedlichen Parteibüchern. Ein in alle Lebensbereiche eingreifender Antifaschismus wirkt als Staatsreligion und lähmt das „Hühner-Volk“ der

Deutschen. Damit ist Deutschlands Weg vorgezeichnet. Es geht zurück in die vorstaatlichen Zustände, wo Stämme/Clans und Banden die Sicherheit der Menschen gefährden... Außer wir wachen auf und tun etwas dagegen.

Diesem Ansinnen dient Siefertles zweites Buch, das er der Nachwelt hinterlassen hat: „Das Migrationsproblem. Über die Unvereinbarkeit von Sozialstaat und Masseneinwanderung“ ist ganz anders aufgebaut. Während „Finis Germania“ eher Gedanken und Notate sind, die an Schärfe nichts zu wünschen übrig lassen, ist „Das Migrationsproblem“ das analytische Begleitbuch. Dort werden die Fakten ausführlicher dargebracht.

Siefertle weist nach: Der Einbruch der Flüchtlingsgewalt, der Konflikte, des Terrors – also der Einbruch der Wirklichkeit! – sorgt nicht für ein Umlenken von Merkel und Co., sondern für neue bundesrepublikanische Wohlfahrtsideen und One-World-Propaganda. Banal gesagt: Wohlstand für alle, offene Grenzen für alle!

Dabei übersieht man, dass der Sozialstaat auf Solidarität und Vertrauen fußt. Ungeregelte Einwanderung gefährdet das. Der Sozialstaat lässt sich nicht ins Unendliche ausweiten. Was wir jetzt schon sehen, wird noch stärker zunehmen: Mehr Ausgaben für den Sozialstaat, Senkung des Leistungsniveaus durch „Flüchtlinge“, Abwanderung von Höherqualifizierten ins Ausland, Lahmlegung von Innovationen durch ideologische Bremsen, Steigerung der Kriminalität, Wachsen der Terrorgefahr usw. usf.

Siefertles letzte mahnende Worte: Ein islamisches Europa wird nicht in der Lage sein, die Aufgaben des 21. Jahrhunderts zu bewältigen. Wir müssen reagieren. Noch bleibt Hoffnung. Siefertle hatte zwar keine mehr, aber seine beiden – übrigens überaus preiswerten – letzten Bücher werden als geistiges Rüstzeug dazu beitragen, Deutschland und Europa zu retten. Gegenauflärung jetzt!

„Finis Germania“ von Rolf Peter Siefertle aus rein politischen Gründen von der Spiegel-Bestsellerliste „weggesäubert“



„Spiegel“-Zensoren geben Manipulation der Bestsellerliste offen zu!

Von **WOLFGANG HÜBNER**

Das selbsternannte „Sturmgeschütz der Demokratie“, also das Hamburger Magazin „Der Spiegel“, hat nun offen eingestanden, das islam- und einwanderungskritische Buch „Finis Germania“ von Rolf Peter Siefertle aus politisch-ideologischen Gründen von der Liste der Sachbuch-Bestseller verbannt zu haben.

Eine Erklärung der stellvertretenden Chefredakteurin Susanne Beyer bei Spiegel-Online macht klar, dass ausschließlich solche Gründe dafür gesorgt haben, dieses aus der Sicht der Chefredaktion als „rechtsradikal, antisemitisch und geschichtsrevisionistisch“ geltende

Buch nicht nur von Platz 6, sondern überhaupt von der Liste zu streichen – unabhängig von den Verkaufszahlen für „Finis Germania“.

Frau Beyer schreibt: „Die SPIEGEL-Bestsellerliste stützt sich auf Verkaufszahlen, wird aber vielerorts als Empfehlungsliste verstanden. Eingriffe in die Bestsellerliste sind den Regularien zufolge möglich, allerdings selten.“ Damit sind allen Spekulationen der Boden entzogen, das Verschwinden des Buches könnte technische Gründe, zum Beispiel Lieferschwierigkeiten des Verlages, gehabt haben.

Vielmehr ist das Vorgehen der „Spiegel“-Chefredaktion ein beispielloser Akt unverblümter Zensur und ein an Signalwirkung überhaupt nicht zu unterschätzender Schritt in die Gesinnungsdiktatur. Die Botschaft an die Leser und die Nation ist: Was gelesen werden kann und soll, bestimmen diejenigen, die wissen, was dem Volks verträglich ist.

Das wird sich rächen

Den Vertrauens- und Reputationsverlust für den ohnehin unter schwindender Auflage leidenden, stark nach links gerutschten „Spiegel“ nimmt die Chefredaktion in Kauf. Das wird sich noch rächen. Da aber das international immer noch angesehene Magazin für die Medien in Deutschland von besonderer Bedeutung ist, kann die faktische Buchverbrennung von „Finis Germania“ – erst

durch diffamierende Falschbehauptungen über den Inhalt, nun durch die Streichung aus der Bestsellerliste – als Beginn eines offenen Kulturkampfes in Deutschland gewertet werden. Diesem Kulturkampf sollten die patriotisch-freiheitlichen Kräfte nicht ausweichen oder sich über ihn beklagen, sondern nun mit Entschlossenheit und den besseren Argumenten führen.

Es ist höchste Zeit, den dunkeldeutschen Kräften der Zensur, des Verschweigens und der Beschönigung gesellschaftlicher Realitäten offensiv entgegen zu treten. bzw. weitere Exemplare [für Freunde und Bekannte bestellen](#). Ab jetzt gilt: Kein Schritt mehr zurück in einem Kulturkampf, den die andere Seite willentlich provoziert hat!

Top German Mag Yanks 'Anti-Semitic' Book From Bestseller List

By Bill Hoffmann | Friday, 28 Jul 2017 03:10 PM

A bestselling book that discusses how Germany dealt with the Holocaust has been yanked from the bestseller list of Der Spiegel after the influential news magazine determined it was "anti-Semitic and historically revisionist."

["Finis Germania,"](#) which means "The End of Germany" in English, is a collection of essays by historian and social scientist Rolf Peter Sieferle, who committed suicide last September at the age of 67. It has caused an uproar throughout Germany.

The book shot to the top of the bestseller list of Amazon's German site, but Der Spiegel pulled it from its own list because the magazine's brass found it "rightwing extremist, anti-Semitic and historically revisionist," deputy editor Susanne Beyer told [The Guardian](#).

[Deutsche Welle](#), Germany's international broadcaster, says the book "includes a part that deals with the Holocaust, putting it alongside a series of other major crimes of the 20th century. The author also uses the expression 'the myth of Auschwitz.'"

"Experts have therefore been debating Sieferle's anti-Semitism and whether his writings relativize – or even deny – the mass extermination of Jews that took place at the Auschwitz concentration camp."

In one passage, Sieferle writes: "In every city Christianity had built cathedrals to its murdered God. Today, the Jews, to whom God himself had promised

eternity, build memorials throughout the world to their murdered coreligionists ... Not only are the victims ascribed a moral superiority, the wrongdoers and their symbols are ascribed an eternal depravity."

Der Spiegel's decision has angered English PEN, an international literary and human rights group.

"This is an embarrassing move for Der Spiegel. The publication of the ranking of bestselling titles is surely a statement of fact," Jo Glanville, director of PEN America, told the Guardian. "This omission risks undermining the magazine's authority and reputation. Censorship can never be a successful tool for tackling the far right."

Der Spiegel, published in Hamburg, has a weekly circulation of 840,000. The controversy has certainly helped the book, which is published by Antaios.

Christopher Caldwell, a senior editor at The Weekly Standard, wrote earlier this month in [The New York Times](#): "When the German literary establishment unanimously denounced Mr. Sieferle's work as an extremist tract, readers did not nod in agreement. They pulled out their wallets and said, 'That must be the book for me.' This is a sign that distrust of authority in Germany has reached worrisome levels, possibly American ones."

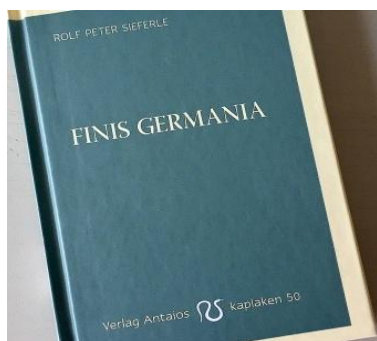
<http://www.newsmax.com/Newsfront/topgermanmagazineremovesantisemitic/2017/07/28/id/804479/>

„Finis Germania“ von Sieferle

Warum der „Spiegel“ das Skandal-Buch aus seiner Liste streicht

Vergangene Woche tauchte das umstrittene Buch „Finis Germania“ auf der „Spiegel“-Bestsellerliste auf, diese Woche ist es verschwunden. Nun begründet das Magazin seine Entscheidung.

25.07.2017



© FAZ.NET Das umstrittene Buch Finis Germania

Das Magazin „Der Spiegel“ verteidigt seine Entscheidung, Rolf Peter Sieferles umstrittenes Buch „Finis Germania“ in seiner Bestsellerliste nicht zu berücksichtigen. Die

stellvertretende „Spiegel“-Chefredakteurin Susanne Beyer verwies in einer am Dienstag veröffentlichten

Stellungnahme auf ihre schon früher geäußerte Bewertung des Buchs als „rechtsradikal, antisemitisch und geschichtsrevisionistisch“. „Der „Spiegel“, der sich auch bei historischen Themen als Medium der Aufklärung versteht, will den Verkauf eines solchen Buches nicht befördern“, betonte Beyer.

In der aktuellen Bestsellerliste des Magazins (Ausgabe 30) ist das Buch, dem Kritiker rechtslastige Verschwörungstheorien vorwerfen, nicht mehr erwähnt. In der Liste eine Woche zuvor stand der Titel bei den Sachbüchern noch auf Platz 6.

Mehr zum Thema

* [Umstrittene Juryentscheidung: Der Tipp kam vom „Spiegel“](#)

* [Radikales Votum: Kommentar zu Sieferle als Sachbuch-Empfehlung](#)

Rolf Peter Sieferle: Am Ende rechts

Eine Verlagssprecherin erklärte: „Der Titel war nur einmal in der Liste zu finden, in der Ausgabe, die am 15. Juli erschienen ist.“ Danach habe die Chefredaktion entschieden, das umstrittene Buch des Historikers Sieferle (1949-2016) nicht mehr zu berücksichtigen. Im aktuellen Heft sind in der Bestsellerliste 20 Sachbücher aufgeführt - es gibt also keine Lücke.

Statt „Finis Germania“ ist der Titel auf dem Platz dahinter einfach eine Stelle nach vorne gerückt. Um das Buch hatte es schon im Juni einigen Wirbel gegeben, nachdem der „Spiegel“-Redakteur Johannes Saltzwedel, Mitglied in der unabhängigen Jury „Sachbücher des Monats“, Sieferles Werk dafür empfohlen hatte. Nach heftiger Kritik war Saltzwedel als Jurymitglied zurückgetreten.

<http://www.faz.net/aktuell/feuilleton/buecher/finis-germania-von-sieferle-warum-der-spiegel-das-skandal-buch-aus-seiner-liste-streicht-15122207.html>



Bildhintergrund: [Regina Sieferle \(privat\)](#), CC-BY-SA 4.0

Der Spiegel removes 'antisemitic' book from bestseller list *Finis Germania* by Rolf Peter Sieferle has been withdrawn from influential list over 'right-wing extremist' content.

[Philip Oltermann](#) and [Alison Flood](#), Friday 28 July 2017 15.00 AEST Last modified on Friday 28 July 2017

The influential German news magazine Der Spiegel has deleted from its bestseller list a book that one of its own editors had pushed up the rankings, after it was found to be “antisemitic and historically revisionist.”

Finis Germania, or *The End of Germany*, collects the thoughts of the late historian Rolf Peter Sieferle on the position of Germany, including how it deals with the Holocaust. The book is currently [at the top of Amazon.de's bestseller chart](#) and this month it entered Der Spiegel's bestseller list, which many bookshops use as a basis for promotional displays, in sixth place.

Finis Germania is missing from the list in this week's issue of the magazine. Many bookshops have followed suit and are not displaying the title. Susanne Beyer, Der Spiegel's deputy editor, said *Finis Germania* had been omitted because the magazine considered the book – posthumously published by a small house, Antaios, known for its far-right leanings – to be “rightwing extremist, antisemitic and historically revisionist.”

Since Der Spiegel understood itself as “a medium of enlightenment even on historical subjects,” Beyer continued, the magazine had decided not to help advance the sales of such a book.

Beyer admitted that, in June, *Finis Germania* had made it on to a prestigious list of nonfiction books

of the month, after her colleague Johannes Saltzwedel recommended the title.



'We felt a responsibility' ... copies of Der Spiegel on sale with other German newspapers. Photograph: Steven May/Alamy

Saltzwedel, one of the jury members for the non-sales-based recommendations list published by the broadcaster NDR and the Süddeutsche Zeitung newspaper, had used all of his available 20 votes to nominate Sieferle's collection of short essays. Usually, jury members divide their votes among several books.

Saltzwedel, who has since resigned from the jury, said he had “consciously tried to bring a very provocative book of historical and contemporary interpretation into the debate.”

Jo Glanville, director of the freedom of speech group English PEN, criticised Der Spiegel's decision. “This is an embarrassing move for Der Spiegel. The publication of the ranking of bestselling titles is surely a statement of fact,” she said. “This omission risks undermining the magazine's

authority and reputation. Censorship can never be a successful tool for tackling the far right."

Der Spiegel's editor, Klaus Brinkbäumer, said: "Our decision was welcomed by a lot of readers and criticised by some (and criticised by a few other media and digital newsletters).



Finis Germania, as it appears on the Antaios website. Photograph: <https://antaios.de>

"I understand the criticism because a bestseller list's goal has to be to be objective and data-based, of course. In this very singular case, and with the case's history, the Spiegel ranking would have been regarded as a second recommendation. It is an **antisemitic book**, so we felt a responsibility."

Critics have likened Finis Germania to the writings of deeply reactionary German "cultural declinists" of the early 20th century, such as Oswald Spengler or Ernst Jünger.

The political scientist [Herfried Münkler](#) said the book was "deeply impregnated with antisemitic ideas," while [Die Zeit](#) called it "singularly obnoxious".

Sieferle, who published historical works with many of Germany's most respected publishing houses and advised the government on environmental policy, took his own life in September 2016. Finis

Germania paints a doom-laden picture of his homeland's future.

The author brackets [Germany](#) in a group of "tragic peoples" that also includes "the Russians" and "the Jews" – ethnic groups that, as he writes, "are more sharply marked by the paradoxes of historical processes" than the "Anglo-Saxons," who are resistant to history "like a well-greased boot to water."

In the first half of the 104-page booklet, Sieferle rejects the [Sonderweg theory of German history](#) – which argues that Germany found a path from aristocracy to democracy like any other in world history – as "entente propaganda."

In the second half, Finis Germania takes a more cynical turn. Sieferle in effect accuses the Jewish people of offloading their own historical guilt onto the German people after the Holocaust. He writes: "The Jews' guilt for the crucifixion of the messiah was never recognised by them. The Germans, who recognise their merciless guilt, have to disappear from the surface of real history."

Sieferle goes on to describe Auschwitz as "the last myth in a thoroughly rationalised world." This is a highly controversial passage in a country in which Holocaust denial remains punishable by law, even if the book then goes on to define a myth as "a truth beyond discussion" rather than an untruth.

The historian Gustav Seibt, a book critic for *Süddeutsche Zeitung*, told German radio: "I can find little else [in the book] other than the age-old antisemitic topos of Jewish vengefulness and mercilessness. And that's not a new idea – it is not a meaningful provocation, but a denigration in a very old and sinister manner."

[On its website](#), Antaios said the scandal surrounding the book "has shown that none of the labourers has ever read the book at all."

*<https://www.theguardian.com/world/2017/jul/28/der-spiegel-finis-germania-rolf-peter-sieferle-bestseller-list>

Rolf Peter Sieferle – Am Ende rechts

Veröffentlicht am [12. Mai 2017](#) von [Carolus Magnus Protector Christianitatis BLOG SPEZIAL](#)

Rolf Peter Sieferle war ein poetischer Freigeist und großer Wirtschaftshistoriker. Als die Flüchtlinge kamen, schrieb er giftige, rechtsradikale Bücher. Dann nahm er sich das Leben. Die Geschichte einer spätbürgerlichen Verbitterung.

Von [Jan Grossarth](#), 12.05.2017 | [faz.net](#)



Blasse Kopie eines Originals: Dieses Porträtfoto von Rolf Peter Sieferle machte er selbst in seinem Kopiergerät, wie es die Vorgaben für den Band „Neue Urbanität“ (2003) vorsahen.

Es ist Herbst. Hunderttausende Dschihadisten strömen nach Deutschland. Kein Polizist hindert sie am Grenzübertritt. Das ist die Rache der Linken, auch der „Katastrophengestalt“ Angela Merkel, die den Niedergang des Sozialismus nicht vergessen haben. Sie wollen die bürgerliche Gesellschaft zerstören. Das Volk müsste vor Schreck erstarren, doch es ist blöd geworden vor lauter Spaß. Die Funktionseliten der bürgerlichen Gesellschaft hingegen, alle Parteien, Wirtschaftsverbände und die Medien, feiern das Geschehen als Ausdruck großer Humanität, als ein buntes Abenteuer oder spekulieren zumindest, diese Einwanderung werde dem überalterten Land nötige Pflegekräfte zuführen.

So sah Rolf Peter Sieferle – zusammengefasst, teils aber in seinen eigenen Worten – die Ereignisse von 2015. Und er blickte in die Zukunft. Die erschien ihm nicht mehr lebenswert. Er war überzeugt, die Barbaren übernahmen. Nach einer Phase der Anarchie und des Chaos, so hätten die Linken gehofft, würden sie den Kommunismus wiederbeleben können. Doch sie hätten sich geirrt. Der Islam sei stärker gewesen, prophezeit Sieferle. An der Stelle des Rechts- und Sozialstaats: Stammeskämpfe, Recht des Stärkeren.

Rolf Peter Sieferle galt als ein außergewöhnlich feingeistigster Historiker. Sein Essay „Rückblick auf die Natur“ sei ein „Meisterwerk sozialökologischer Universalgeschichte“ gewesen, erinnert sich die Industrieökologin Helga Weisz von der Berliner Humboldt-Universität. Sieferle sei einer der großen Intellektuellen des 20. Jahrhunderts gewesen. Er formuliere originell, stilistisch hervorragend, anschaulich, anregend und feurig, schrieb Franziska Augstein schon vor zwanzig Jahren im Feuilleton dieser Zeitung. Einem großen Publikum fiel Sieferle niemals auf. Er schrieb wirtschaftshistorische Werke über die Energiegeschichte, die Umweltgeschichte, die marxistische oder konservative Ideengeschichte: „Der unterirdische Wald“, „Fortschrittsfeinde?“, „Bevölkerungswachstum und Naturhaushalt“, viele weitere. Er war nie als politischer Ideologe in Erscheinung getreten. Er umschiffte Worte, die ihm als Floskeln oder Kampfbegriffe erschienen: Moderne und Diskurs, Faschismus und Fortschritt, Freiheit, Gleichheit, Gerechtigkeit. Sein Spätwerk ist anders.

Am 17. September 2016 nahm Sieferle sich das Leben. Er erhängte sich auf dem Dachboden seiner Villa in Heidelberg. Zuvor hatte er seine letzten drei Bücher abgeschlossen. Sie standen unter dem Eindruck der Flüchtlingskrise und seiner Krebserkrankung. Auch sagten ihm die Ärzte voraus, er werde sein Augenlicht verlieren.

„Das Migrationsproblem“ erschien 2017 in der „Tumult“-Reihe, die sich früher als links verstand, heute als rechts. Es findet großen Absatz. Die Rechten erklären ihn nun zum Propheten. Sieferle: einer von ihnen? Er schreibe auf einem „Niveau, das unsere Damen und Herren der Qualitätspresse vermutlich nie erreichen werden“, erklärt die Rezensentin auf einem rechten Youtube-Kanal. Als „fraglos in einer Liga mit Max Weber“ klassifiziert ihn die rechtskonservative Zeitung „Junge Freiheit“. Diese allerdings hatte zuvor von seinem Werk nicht Kenntnis genommen: Im Archiv findet sich kein Zitat und keine Buchbesprechung Sieferles.

All dies gibt Rätsel auf. Die Gedanken des erblindenden Historikers überschreiten die Grenze zur bitteren Verschwörungstheorie. Seine letzten Bücher, auch: „Finis Germania“, sind höchst spekulativ. Manche Behauptungen sind schon die Gegenwart betreffend haltlos. Von Hunderttausenden Dschihadisten unter den Migranten von 2015 ist die Rede, davon, dass schon in fünf Jahren so viele junge Muslime im Land sein würden wie junge deutsche Männer. Dem Abebben der

Migrationswelle, das er erlebte, widmet Sieferle keinen Satz. „Er schrieb in Eile“, sagt ein Freund.

Sieferle sägt auf ätzende Weise an „Tabus“, die den Holocaust betreffen, er stellt die pluralistische Demokratie in Frage und sieht einen „preußischen“, nationalen Sozialismus als Zukunftsweg. Er schreibt über die multikulturelle Gesellschaft wie über einen lebensbedrohlichen Tumor. Die politische und gesellschaftliche Entwicklung, mutmaßt Sieferle, ziele darauf, „daß eine kulturelle Formation, nämlich das indigene Volk, zugunsten anderer Volksgruppen auf seine spezifische Identität verzichten soll“. Es liest sich so, als gebe es ein Geheimprogramm einer ethnischen und kulturellen Auslöschung. Der „Auschwitz-Mythos“, wie Sieferle in toll-dreisten Führungszeichen behauptet, verlange nach dem Verschwinden der Deutschen. Der „nationale Sozialismus“, spekuliert Sieferle, habe „vielleicht nur kontingenterweise“ – also nicht notwendig – zu „Ungeheuerlichkeiten“ geführt. Widerwärtig ist ihm die Demokratie: „Die Politiker bilden nur noch den Scheitelkamm großer Wanderdünen.“ Die Deutschen hassten sich. Und rissen, im Herbst 2015, Europa in den Abgrund. Ein letztes Mal deutsche Weltwirkung.

Sieferles Freunde sind irritiert. „Ich wusste nicht, was in ihm vorging, wie weit er nach rechts gerückt war“, sagt einer. „Er hat viel Quatsch geschrieben.“ Ein anderer sagt: „Das letzte Buch hätte er niemals schreiben dürfen.“ Jedoch ein dritter: „Ich respektiere, dass er durch Nachdenken und die Analyse seiner Gegenwart zu manchen dieser Schlüsse gekommen ist. Ich habe Peter Sieferle für einen der klügsten Deutschen der letzten 20 Jahre gehalten, und wenn er zu diesen Schlüssen kommt, ist das nicht trivial.“

Sieferle soll bei klarem Verstand gewesen sein. Dass Alt-Achtundsechziger sich nach rechts wenden, kommt hier nicht zum ersten Mal vor, es gibt viele Beispiele. „Wir drehen derzeit fast alle nach rechts“, sagt ein Freund Sieferles.

Man muss in die Lebensgeschichte Sieferles eintauchen, um Antworten auf die Frage zu finden, was mit ihm geschehen ist – vielleicht auch, was mit anderen seiner Generation passiert. Es gibt zwei Lebensgeschichten. Die eine liest sich vom Anfang, die andere vom Ende her. Am Anfang sieht man einen klugen Jungen aus einer Scheidungsfamilie, Jahrgang 1949, der mit seiner Mutter in Heidelberg lebt. Er leidet darunter, dass sie ihn auf ein Internat schickt. Da ist er Außenseiter. Er empfindet es als Verletzung, dass er ins Internat muss. Aber er muss seiner Mutter auch dankbar dafür sein, dass sie ihm die gute Schulbildung ermöglicht. Rolf Peter lernt, hart zu sich zu sein und höchste Leistung zu bringen. Er beherrscht die alten Sprachen. Auf einer Kursfahrt in Rom spricht er mit einem Priester lateinisch. Der Vater ist Industrieller. Rolf Peter liest. Sport kann er nicht. Später ist er überzeugt, dass der Wohlstand Europas auf den Leistungen des Bildungsbürgertums basiere. Dass es bestehen bleibe, erklärt er für überlebensnotwendig. Mit 19 Jahren schreibt er sich im Sommer 1968 in Heidelberg für Geschichte und Soziologie ein. Heidelberg

wählt er, weil dort die Revolution stattfindet. Die Studenten träumen von der Anarchie und dem Maoismus, sie wählen Sieferle zum Vorstand des sozialistischen Studentenbunds SDS. Sieferle träumt nicht. Er stellt sich bald nicht mehr zur Wahl. Während andere rote Bürgerkinder in den Neckarauen trainieren, Molotowcocktails gegen Polizisten zu werfen, während sie über Marx schwadronieren, liest er ihn. Er kommt zum Schluss, die Studentenbewegung sei tief illusorisch. Mit Freunden diskutiert er im „Club Liberté“ lieber über Geschichte und Politik. Privat fotografiert Sieferle. Gern sich selbst. Es entsteht eine Reihe von Selbstporträts. Auf denen inszeniert er sich mit strengem Blick als Pessimisten, er sieht aus wie der junge Nietzsche. Ernst, weitblickend und mit zusammengezogenen Augenbrauen. Auch weich, fast weiblich. Das letzte Genie.

Sieferle lebt für die Wissenschaft. Als junger Mann verliebt er sich in die Tochter eines Rabbiners. Er lernte bald seine spätere Frau kennen, heiratet sie und bleibt immer mit ihr zusammen. Kinder will er nicht, sie stören ihn. Er lehnt Fußball und das Tragen von Jeans ab und Männer, die in Unterhemden draußen in der Sonne sitzen. Prole drift: Selbst die Intelligenz orientiere sich an den Unterschichten. Ein Merkmal des Niedergangs. Er fühlt sich im Kreis bürgerlicher Eliten wohl. Regelmäßig trifft er sich mit Professoren und Unternehmern, mit humanistisch gebildeten Freunden im Café Knösel in der Heidelberger Altstadt. Manche wissen bis heute nicht, was seine Eltern machten. Privates langweilt ihn.

Seine Lebensgeschichte ist seine Werkgeschichte. Er zerpflückt gern, was im politischen Geschwätz der Zeit zentral ist. Los geht es 1977 mit Marx. Sieferle dekonstruiert ihn elegant von seiner latent bürgerlichen Perspektive aus: Marx fehle es an einer Vorstellung davon, wie genau die sozialistische Revolution erfolgen sollte, ohne dass der Klassenkampf die ökonomischen Grundlagen ruiniert. „Das Werk Sieferles ist eine Abrechnung mit Marx“, sagt ein Bekannter. Das Wort „Barbaren“, das er zuletzt ständig benutzt, hat er von Marx geklaut.

In den achtziger und neunziger Jahren blickt er auf die Ökologie. Nun schreibt er wunderbare Werke, für die er im Fach bekannt wird. Es geht um den energetisch prekären Pfad der Industrialisierung, um die „strukturelle Nicht-Nachhaltigkeit“ der Industriegesellschaft: hohen Ressourcenverbrauch, Abhängigkeit von Kohle und Öl. Dieser Sieferle hat ein Talent für poetische Wortschöpfungen: Der „unterirdische Wald“ sind Kohle und Erdöl, die über Jahrtausende entstanden und in Jahrhunderten verheizt werden. Die „totale Landschaft“ spielt auf das Ende der wilden Natur an. Zur „Luxusfläche“ werden Landschaftsgarten, Wald und Ökobauernhof, da sie nur deshalb nicht maximal-industriell für den Anbau von Futter- und Energiepflanzen genutzt werden müssen, weil Erdöl und Kohle für einen kurzen Moment der Geschichte Energie für Nahrung, Transport und Heizungen liefern. Am Ende sieht er die totale Technisierung als alternativlos: Digitalisierung, Biotechnologie, etwa Gentechnik, Wasserstoffmotoren.

Er hat defätistischen Witz: „Der einzige ästhetische Trost, den die Erzeugnisse der Architektur spenden, ist die Aussicht auf ihren baldigen Abriß.“

Im Herbst 2012 lernte ich ihn kennen. Daher kam meine Neugier, als ich sah, was aus ihm geworden war. An diesem Samstag ging es um die Energie- und die Agrarwende. In der „Max Bar“ in Heidelberg schien er sich zu freuen, dass sich mal ein Journalist für sein Werk interessierte und nahm sich Stunden Zeit. Wir mussten drinnen sitzen, weil er schon an dieser Augenkrankheit litt und sich von der Sonne fernhalten musste.

Sieferle sagte: „Mit der Industrialisierung konnte man auf den ‚unterirdischen Wald‘ fossiler Energieträger zurückgreifen, so dass der Druck auf die Fläche abnahm. Brennstoffflächen wurden durch Kohle und Erdgas, Treibstoffflächen durch Mineralöl ersetzt. Man benötigte nur noch Nahrungsflächen. Große Flächen wurden für andere Nutzungen frei, zum Beispiel für den Natur- und Landschaftsschutz. Mit der Energiewende erleben wir eine Rückkehr der Fläche. Die Beanspruchung von Flächen aller Art nimmt drastisch zu. Die Zusammenhänge sind komplex und werden in der Öffentlichkeit kaum verstanden.“

Das überhaupt war sein Schicksal. Die Mediendemokratie bietet kleine Nischen für Pessimisten. Quote und Komplexität vertragen sich wie Katze und Maus. Wissenschaft dringt, jenseits massentauglicher „Experten“, selten an die Öffentlichkeit; insbesondere Geistes- und Sozialwissenschaft. Darunter litt Sieferle. „Er hatte ein Bewusstsein, dass wir in einer überkommunizierenden Gesellschaft leben“, sagt ein Freund. Und es ging ihm nicht nur um sich: „Er hatte eine gewisse Trauer über den Verlust des bürgerlichen Denkens, des bürgerlichen Unterscheidungsvermögens.“ Sieferle litt an Einsamkeit, auch im Inneren der Wissenschaft. Er mied Tagungen. Er verachtete Wissenschaftler, die ihr Forschungsinteresse den staatlichen oder wirtschaftlichen Fördervorgaben oder den Karrierechancen anpassten. „Systemwissenschaftler“ nannte er sie, schon mit der Verachtung des gekränkten Narzissten, als der er sterben sollte. Sieferle lebt lange als Privatgelehrter und von einzelnen Lehraufträgen, die Stuttgarter Breuninger Stiftung unterstützt ihn, erst mit Mitte fünfzig erhält er eine ordentliche Professur.

1994 erscheint sein „Epochenwechsel“, das ihm das wichtigste Werk war. Der Fall des Sozialismus bedeute nicht das Ende der Geschichte oder der Ideologien, wie die damalige Deutung lautete, sagte Sieferle darin voraus. Die liberalen Gesellschaften schienen ihm instabil. Er sieht einen kurzen Weg von der Verflachung der Kultur zur Barbarei. Er sieht den Migrationsdruck. Und er deutet den Rechtsruck an, der jetzt durch die westliche Welt geht. Sein Wissen über die Endlichkeit der Ressourcen kommt hinzu. Die Ökologie ist für ihn die Klammer, die Wirtschaft, Kultur und Geschichte verbindet.

Sein aus seiner Sicht großes Werk wird kaum beachtet. Es gibt einen Verriss in der „Zeit“, kaum Reaktion der Feuilletons. Einige Jahre später aktualisiert Sieferle den

Text. Wohl wegen schon hier vorkommender verschwörerischen Passagen von „Auschwitz-Mythen“ und der Obligation zum deutschen Verschwinden meint er, dafür werde er keinen Verlag finden. Der Text steht im Netz. „Dass sein Opus magnum nicht beachtet wurde, kränkte ihn zutiefst“, sagt ein Freund. Sieferle lässt die Finger von weiteren Zukunftsentwürfen. Erst mal.

Seit 2014 war er nicht mehr der Alte, sagen Freunde. Verbittert, todernst, vereinsamend. Die Aussicht, sein Augenlicht zu verlieren, musste die Aussicht auf ein Leben ohne Inhalt sein. Der Beobachter beobachtet nicht mehr. Sieferle verliert seinen feinen Stil, seine Poesie, die Neugier. Am Ende steht die Wahrnehmung totaler Auflösung. Der Flüchtlingszustrom erscheint Sieferle wie eine Erfüllung der Prophezeiungen, die er 1994 machte und die niemand zur Kenntnis nahm. Erstmals bezieht er einen politischen Standpunkt.

Marx ist erledigt, die bürgerliche Intelligenz wird seinen Idealen nicht gerecht. Es bleibt ihm: rechts außen. Völkisch gewissermaßen im kulturellen Sinne, nicht als Rassist. Identitär, wortwörtlich: national-sozialistisch. Sieferle schreibt: Der Relativismus sei „ein Virus, das auch in das Individuum selbst eindringen kann und seine Identität in zahllose Fragmente zerlegt“. Solche Sätze ähneln plötzlich wie ein Zwilling der NS-Propaganda. Er beschwört den Krieg, die „Bereitschaft zur Selbsthingabe des Individuums für eine höhere Sache, für eine Gemeinschaft, zum Opfertod“. Er verachtet offen das politische System, das „ohne Fokus, ohne Werte, Ziele und Programme“ sei. „Freiheit und Emanzipation für die Individuen“ sind ihm keine tragfähigen Werte, die er nur unter dem Aspekt der Auflösung und Dekadenz zu betrachten imstande scheint. Er erklärt den

Individualismus wie ein Sozialdarwinist als „evolutionär instabil“ und freut sich voller Gehässigkeit an der „erodierende(n) Macht weicher Medien“.

Es siegt der Barbar. Sieferle weiß dabei gar nicht, dass sein „Finis Germania“, sein rechtestes Spätwerk, veröffentlicht wird. Es liegt als Sammlung kurzer Essays auf seinem Computer. Er selbst gibt es keinem Verlag. Das tut seine Witwe.

Gott hält er für ein imaginiertes Betäubungsmittel. Mitgefühl und Hoffnung auf unwahrscheinliches Gelingen sind einem Denker wie ihm keine relevanten Kategorien. Seine Lebens- und die Weltgeschichte mündeten ineinander und führten ausweglos gegen die Wand. Auf der Trauerfeier erinnert die Trauerrednerin an Sieferles umfassende Bildung, an seine Poesie: „Wer im heutigen Wissenschaftssystem kann so schreiben und sprechen?“ Auch sagt sie: „Die Faszination, die von seiner systemischen, interdisziplinären Sichtweise ausging, angereichert und erprobt an genauer Kenntnis der Geschichte und seiner unerreicht poetischen Sprache, hat niemals wieder nachgelassen.“ Die Wissenschaft weint um den alten Sieferle.

Seine Asche liegt auf dem Heidelberger Bergfriedhof, das Grab ist nur mit seinen Initialen markiert: „R. P. S.“ Sein letztes Werk war ein wohlkalkuliertes Nachtreten gegen ein „System“, das seine Erwartungen enttäuscht und seine Analyse abgelehnt hatte. Er hat sich spät entschieden, seinen allerersten Molotowcocktail zu werfen: auf die Demokraten. Sein Rechtsruck war der Sprengstoff, den er der Bourgeoisie hinterließ.

Die Recherche basierte auch auf Gesprächen mit Freunden Sieferles, die anonym bleiben wollten.

QUELLE: faz.net

In eigener Sache "Finis Germania" und die SPIEGEL-Bestsellerliste

Viele diskutieren, warum die Chefredaktion des SPIEGEL den Titel "Finis Germania" aus der SPIEGEL-Bestsellerliste genommen hat - hier erklärt die stellvertretende Chefredakteurin Susanne Beyer den Vorgang.

Von [Susanne Beyer](#), Dienstag, 25.07.2017

Die SPIEGEL-Chefredaktion hat sich entschieden, das Buch "Finis Germania" des Autors Rolf Peter Sieferle von der Bestsellerliste zu nehmen. Die SPIEGEL-Bestsellerliste stützt sich auf Verkaufszahlen, wird aber vielerorts als Empfehlungsliste verstanden. Eingriffe in die Bestsellerliste sind den Regularien zufolge möglich, allerdings selten.

Uns erreichen dazu Anfragen. Darum möchten wir erklären, warum wir uns in diesem Fall zu diesem Schritt entschlossen haben.

Unser Kollege Johannes Saltzwedel hatte das Buch "Finis Germania" für die "Sachbücher des Monats" empfohlen, diese Empfehlung wurde Anfang Juni veröffentlicht. Die Liste der "Sachbücher des Monats" wurde über 20 Jahre lang von NDR Kultur gemeinsam mit der "Süddeutschen Zeitung" und mit Unterstützung des Börsenblatts des Deutschen Buchhandels erstellt. Die Empfehlung des Kollegen hat innerhalb der Jury der Bestenliste erhebliche Verwerfungen ausgelöst. Johannes Saltzwedel trat daraufhin aus der Jury aus. SPIEGEL ONLINE veröffentlichte am 12. Juni 2017 einen Text in eigener Sache mit einem [Zitat des SPIEGEL-Chefredakteurs](#)

[Klaus Brinkbäumer](#): "Ich habe nach der Lektüre der wesentlichen Kapitel kein Verständnis dafür, dass der Kollege Saltzwedel dieses Buch empfohlen hat, und wegen des entstandenen Schadens begrüße ich seinen Rücktritt aus der Jury."

In der SPIEGEL-Ausgabe 25 hat Sebastian Hammelehle, stellvertretender Ressortleiter Kultur, eine [Rezension von "Finis Germania"](#) geschrieben und das Buch als "völkische Angstfantasie" bezeichnet. Ich habe in einem zweiten Text, wiederum in eigener Sache, aus Sicht der Chefredaktion die Vorgänge geschildert und das Buch als ["rechtsradikal, antisemitisch und geschichtsrevisionsistisch"](#) bewertet. Der SPIEGEL, der sich auch bei historischen Themen als Medium der Aufklärung versteht, will den Verkauf eines solchen Buches nicht befördern.

Das Buch "Finis Germania" hat in der SPIEGEL-Bestsellerliste von Heft 29 Platz 6 erreicht. Ohne die Empfehlung unseres Kollegen hätte das Werk des im vergangenen Jahr verstorbenen Autors es unserer Einschätzung nach nicht in die Liste geschafft; das Buch ist in einem kleinen und durch rechtsextreme

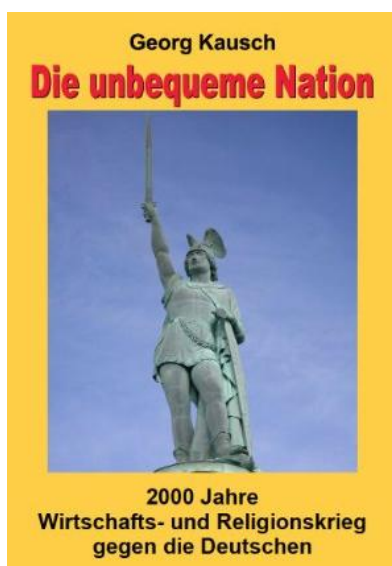
Publikationen geprägten Verlag erschienen. Insofern haben wir in diesem Fall eine besondere Verantwortung. Deswegen haben wir das Buch in Heft 30 von der Liste heruntergenommen.

Susanne Beyer ist stellvertretende Chefredakteurin des SPIEGEL und hat zuvor im SPIEGEL-Kulturreport gearbeitet.

<http://www.spiegel.de/kultur/literatur/finis-germania-und-die-spiegel-bestsellerliste-in-eigener-sache-a-1159667.html>

This was my comment on the banning of the book by Der Spiegel in its best seller list:

Finis Germania may well be intentional as a flicker of hope for Europe - Germany is the end, the limit for the rest of the world. The expressed pessimistic thoughts are thereby resolved into an historical reality in that the Germans may well fracture and fade into an abstraction but then there may well be a new beginning for them, as occurred when the Roman empire ended its occupation and withdrew from its territory.



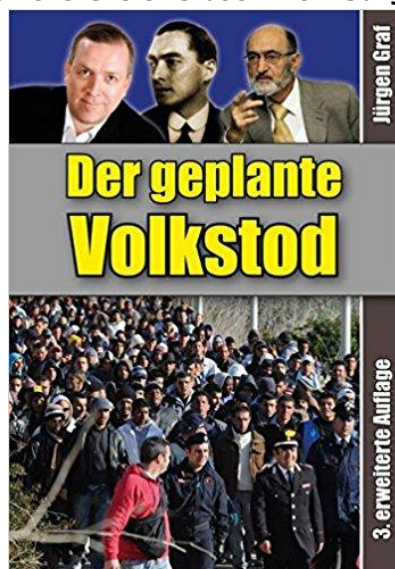
Again Georg Kausch's book is relevant here in understanding what the battle is all about.

Im Jahre der 2000sten Wiederkehr der Schlacht bei Kalkriese, auch Hermanns- oder Varusschlacht genannt, ist es angebracht zu untersuchen, was Römer und andere fremde Mächte von den Deutschen und in ihrem Land wollten. Es ist bekannt, daß der Kampf zwischen Deutschen und Rom über 400 Jahre weiterging und mit dem Untergang des römischen Imperiums endete. Schon vor der letzten Entscheidung kam eine andere Macht empor, die in der Eroberung und Unterwerfung der deutschen Nation mehr Erfolg hatte: Die Kirche. Aber auch sie hat bis heute nur teilweise gesiegt und im 1500jährigen Kampf mit der deutschen Nation viele Rückschläge erlitten. Das Buch enthüllt unbekannt Zusammenhänge zwischen Religion/ Christentum, Landraub, Geld, Priestertum und Kapitalismus - Einflüsse, die entweder von allen Historikern verschwiegen, nicht beachtet oder nicht verstanden worden sind. Diesen Spuren wird im Buch nachgegangen, wobei der Verfasser geradezu sensationelle Ergebnisse aufzeigt. Priesterbünde üben

ihre Herrschaft nicht nur über die Seelen, sondern auch das materielle Dasein der Menschen und die Volkswirtschaft durch ihre Geldmacht aus. Es stellt sich heraus, daß es Konjunktur und Rezession seit Jahrtausenden gibt und dem Menschengeschlecht schwer geschadet hat. Aber damit dürfen wir uns nicht abfinden. Jedes Wirtschaftssystem und jede Religion ist Menschenwerk; kann zerstört oder verändert werden, und Machthaber sind auch sterblich. Die deutsche Nation besaß vor dem Kampf mit dem Priestertum eine eigene, naturgemäße, ausbeutungsfreie Wirtschaftsordnung. Sie gilt es in moderner Form wieder herzustellen, damit der Mensch gedeihen und sich weiter entwickeln kann.

https://www.amazon.de/dp/B00A4KKYXE/ref=rdr_kindle_ext_tmb

And then there is this book from Jürgen Graf:



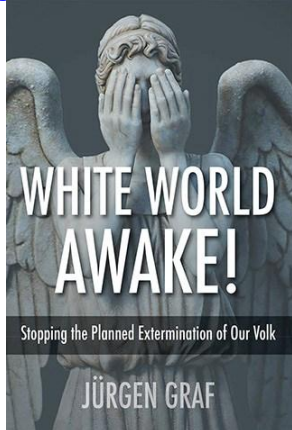
In Europa vollzieht sich gegenwärtig ein dramatischer demographischer Wandel, der das Gesicht des alten Kontinents für immer zu verändern droht. Parallel zu dem durch Geburtenrückgang verursachten Schrumpfen der europäischen Völker erfolgt eine immer massivere, größtenteils illegale Einwanderung aus Afrika und Asien. Wird dieser Entwicklung nicht Einhalt geboten, so werden die Europäer in absehbarer Zeit zur Minderheit in ihren eigenen Ländern werden.

In dem vorliegenden, reichhaltig bebilderten Buch wird anhand einer Unmenge von leicht überprüfbaren Fakten nachgewiesen, daß dieser verhängnisvolle Prozeß kein unabwendbares Naturereignis ist und auch nicht auf die "Schwäche" oder "Naivität" der Herrschenden zurückgeht.

Die Masseneinwanderung ist nichts anderes als die Verwirklichung eines seit 1925 existierenden Plans zur Zerstörung der weißen Völker durch Vermischung. Flankiert wird diese Politik durch eine Reihe von Maßnahmen, die eine weitere Verminderung der einheimischen Geburtenrate bewirken sollen: familienfeindliche Gesetzgebung, Förderung der Abtreibung, Propagierung der Homosexualität und des "Gender Mainstreaming". Das Endziel der Akteure hinter den Kulissen besteht in der Schaffung einer gemischtrassigen Bevölkerung ohne Traditionen und Ideale, die zum organisierten Widerstand unfähig ist und sich von den herrschenden Cliquen nach Belieben manipulieren läßt.

Das Hauptverdienst dieses ungeheuer explosiven Buches besteht darin, dem Leser Zusammenhänge klarzumachen, von denen er bisher nichts ahnte. Der Autor begnügt sich nicht damit, die tödliche Gefahr, in der Europa schwebt, drastisch zu schildern, sondern zeigt am Schluß seines Werkes auch Lösungsmöglichkeiten auf und skizziert das Modell einer alternativen, gesunden Gesellschaftsordnung, die den Fortbestand der abendländischen Völker und ihrer Kultur sichert.

<https://www.amazon.de/geplanteVolkstodJ%C3%BCrger-Graf/dp/3981816722>



Western civilization is in desperate peril. White people—our volk—are in trouble. The question of the day—and very likely the question of the millennium—is whether Europe will survive—and with it its American, Canadian, Australian and South African cousins—and, if so, how?

Seeking to answer those questions is a very important new book, *White World Awake! Stopping the Planned Extermination of Our Volk*. Those who seek the truth will find the truth in the pages of this book, and those looking for a practical plan of action will find that as well.

For too long, observes the author, White people have fought among themselves. The European Union and NATO are failed efforts to correct that situation. Europe faces an existential threat with tsunamis of unassimilable Africans, Middle Easterners and Asians swarming in. Russians, Britons, Frenchmen, Germans and Poles, Serbs and Croats, Romanians, Finns and Greeks, Spaniards and Hungarians are all in the same rickety boat.

The time has come for Europe to speak with one nationalist voice on military and foreign policy matters, while it is equally necessary for each nation and ethnic group to preserve its distinctive language and culture, and for historical injustices to be discussed openly.

A Eurasian Federation is proposed, which, like Old America, will not interfere in other parts of the world except to provide humanitarian aid and ensure the safety of such places as Armenia and Georgia against any immigration threat.

Traitor politicians who see no problem in allowing Europe and other White nations to be transformed into mixed-race caliphates—a dream of the mysterious Richard von Coudenhove-Kalergi—will be voted out of office.

Many of the solutions apply equally to the rest of the White World. “Close the borders! Stop the flood!” is key not only for Europe, but America and all other White areas of the world. Thus Graf lays out a practical 10-step program to stop the genocide of the West starting with Europe, the cradle of White Western civilization.

This is a book that needs and deserves to be in the hands of every concerned person who cares about the future of the Western world.

<http://barnesreview.org/product/white-world-awake/>

Remember Bishop Richard William's words of wisdom?

The only sin that's still left is NAZI SIN. That's the new religion, and Hitler is the Devil. The Six Million are the Redeemer, which means that the Jewish people are God. That's the religion of today, and that's deadly, absolutely deadly.

It's got nothing to do with the Catholic faith except that it's a clever imitation of the Catholic faith because you get Auschwitz instead of Golgotha and the Gas Chamber instead of the Cross. That's deadly.

But ask yourselves: What is the real religion of people today? What's the real religion of the state today? Can I blaspheme our Lord Jesus Christ? Is anybody worried? No problem! Blaspheme as much as you like.

Can I blaspheme against the Holocaust by saying that there were no gas chambers? Horror! Horror! Horror! Burn him at the stake! He's a heretic.

There you can see what is the real religion of the government today, of politics today and of the mass of people today.

https://www.youtube.com/watch?v=cilmZO_Z0A

Kevin Myers lost his job because of this tweet!

Kevin Myers: 'Five or six' other people saw controversial Sunday Times column before it went to print

There was no Holocaust: Kevin Myers



By Kevin Myers

March 6 2009

Let me say from the outset; I'm with Bishop Richard Williamson on this.

There was no holocaust, (or Holocaust, as my computer software insists) and six million Jews were not murdered by the Third Reich. These two statements of mine are irrefutable truths, yet their utterance could get me thrown in the slammer in half the countries of the EU.

**Columnist says he doesn't believe in equality
Insists he isn't anti-Semitic or misogynistic
Kathy Armstrong, August 1 2017 10:47 AM**



THE journalist Kevin Myers has broken his silence to insist he is not anti-Semitic - but has admitted he deserved to be sacked for writing a hugely controversial "Sunday Times" column.

Speaking to Sean O'Rourke on RTE Radio One this morning, an emotional Mr Myers apologised profusely for the column two days ago, which saw the newspaper forced to apologise for causing **"offence to Jewish people," and which has seen Mr Myers lose his job.**

"It was stupid of me, the encapsulation of such a complex issue in a single sentence," he said. "One of my flaws is to deal with major issues with throwaway lines," he added.

Mr Myers, whose columns have regularly courted controversy, also said that he believed his journalistic career is "over."

"I'm not sure if there's any **redemption** for me now, which will give a lot of people satisfaction," he said.

He said he believed that "five or six" other people would have overseen the column - some in Dublin and some in London - before it went to print.

"A number of people nodded on duty and let something through that shouldn't have gone through," he said, adding that he felt he was the "author of his own misfortune" and took responsibility.

Under the headline "Sorry, ladies, equal pay has to be earned," Myers wrote on Sunday: "I note that two of the best-paid women presenters in the BBC - Claudia Winkleman and Vanessa Feltz, with whose, no doubt, sterling work I am tragically unacquainted - are Jewish. Good for them.

"Jews are not generally noted for their insistence on selling their talent for the lowest possible price, which is the most useful measure there is of inveterate, lost-with-all-hands stupidity. I wonder, who are their agents? If they're the same ones that negotiated the pay for the women on the lower scales, then maybe the latter have found their true value in the marketplace."

Speaking on RTE Radio today, Mr Myers said he deserved to be let go.

But he denied he is anti-Semitic, or that he is misogynistic - while also saying that he doesn't believe in equality.

In the article he claimed that men are more ambitious, work harder, get sick less often, have more charisma - and are less likely to get pregnant.

Today, he said of the column: "It's not misogynistic, I am a critic of political feminism but I'm not a misogynist.

"That (misogyny) is a term that I don't think you would have used about me in other circumstances, it's a simple way of labelling someone so that you don't have to listen to what they have to say.

"That's an observation I would have made on many occasions, and I don't think it would have been the object of such attention in other circumstances.

"I do believe men and women behave very differently, and men are driven by ambition and urges that women don't have, generally speaking.

"I don't believe in equality, I'm not asking questions, you're asking questions.

"I'm on this programme because Mary, your producer, asked me to, she's doing her professional duty but none of us are equal to each other.

"I'm talking about the issue of female equality, like when feminists within the BBC talk about how they should be equal; nobody is equal - the woman who is making the tea or cleaning the floor isn't equal to the star presenter, and that is the issue."

The Sunday Times removed an online version of the piece by Sunday morning amid outcry on social media, but it appeared in printed editions of the newspaper across Ireland.

Ms Feltz herself voiced outrage at the content of the article on the BBC's Radio London breakfast show. She said the piece highlighted "every vile stereotype about what Jewish people have ever been deemed to be by racists." She also questioned how something "so blatantly racist" was allowed to appear in the newspaper. A spokesperson for Claudia Winkleman declined to comment.

Today, Mr Myers apologised to both women, while expressing the view that his professional career is "over."

"I am very very sorry to them, I really mean it, I'm not rescuing anything as far as I can see, it's over for me.

"I am issuing an apology for no other reason than contrition of the hurt I have caused them.

"I said those words out of respect for their religion."

Mr O'Rourke asked him if he believed that women are inferior to men.

"You might come to that conclusion - if I thought that then I'd be an idiot," Mr Myers replied.

Mr Myers said he believed that "five or six" other people would have seen the column before it went to print - but that he doesn't believe anyone else should lose their job.

He also clarified why he mentioned the presenters being Jewish in the piece and said that it could merit a future article.

He said: "I do (accept it shouldn't have been written), I have many flaws, one of my flaws is to deal with major issues with throwaway lines.

"I did that with regard to the two women whom I identified within the BBC hierarchy who are particularly well rewarded.

"My Jewish audience will understand that I am a great admirer of Jewish people, I think they are the most gifted people who have ever existed on this planet and civilisation owes an enormous debt to them.

[sic - genital mutilation and Talmudic debasement of women as lesser than man and demanding women shave their heads and wear wigs...]

"One of the great qualities about them is their sense of dignity and self worth, the only way that can be expressed in the world of celebrity is getting the right financial package, you don't know how long celebrity is going to last.

"I foolishly referred to their religion as being a motivator, I actually think there is a good article to be had about that but it's not to be done in a throwaway line, that will not be understood."

He stressed that he thinks the Sunday Times was right to fire him but he thinks they could have handled it better.

Mr Myers said: "I think so because of the impossible situation they were placed in, the manner of which I was disposed of I think was wrong, it could have been more gently and I think it could have been dealt with more dignity.

"Anyone should have a second chance after making an error of judgement, but I've come on air and I'm not fully prepared for what you'll throw at me, I haven't slept in two nights."

He continued to say: "I've lost my livelihood, and I don't want anyone else to lose their livelihood; enough damage has been done.

"I enjoyed working at The Sunday Times.

"Enough misery has been caused; you could have a purge, and I'm sure a lot of people would like that, a witch hunt with lots of jobs gone, lives ruined and mortgages gone.

"I'm taking responsibility for what I wrote, and I can't say anything about anyone else."

The Office of the Press Ombudsman confirmed it is investigating more than 50 complaints over the article.



Claudia Winkelman (centre) and Vanessa Feltz (right) were mentioned in a column by Kevin Myers (left)

Taoiseach Leo Varadkar branded the Sunday Times column "misogynistic" and "anti-Semitic."

Frank Fitzgibbon, editor of the Sunday Times Ireland, said the column "contained views that have caused considerable distress and upset to a number of people." He further confirmed that Mr Myers will "not write again for the Sunday Times Ireland."

Mr Fitzgibbon said he took "full responsibility," adding: "This newspaper abhors anti-Semitism and did not intend to cause offence to Jewish people."

The Sunday Times UK editor Martin Ivens said that Mr Myers' comments were "unacceptable and should not have been published."

He added: "It has been taken down, and we sincerely apologise for both the remarks and the error of judgement that led to publication."

<http://www.independent.ie/irish-news/kevin-myers-five-or-six-other-people-saw-controversial-sunday-times-column-before-it-went-to-print-35988595.html>

...and there is still more:

Man in the middle

How my report about four Palestinian boys tried for throwing rocks in the West Bank led to crude intimidation.

By **JOHN LYONS**, The Weekend Australian Magazine, July 22nd, 2017



**Jerusalem: the balcony was 'our private time machine'.
Picture: Sylvie Le Clezio**

We had the best balcony in Jerusalem. From it we could see the best and the worst of this ancient city – the extraordinary past and the beguiling present. The good and the bad, the hope and the despair. And it was from this balcony that I would go forth around the Middle East, flying to wherever yet another dictator was slaughtering his people. For me, my wife Sylvie and our son Jack – eight when we first arrived – so much of family life during our six-year adventure in the Middle East happened on this balcony.

The balcony became not just our base, but also our favourite place. From it, we looked across an extraordinary landscape: rows of gnarled olive trees; the Old City of Jerusalem with its golden Dome of the Rock, the sombre-looking Al-Aqsa Mosque and Western Wall; the grandeur of Mount Zion; the Mount of Olives and the Judean desert. We also had a view of modern Jerusalem, with its high-tech entrepreneurs, who have made Israel the largest foreign contributor after China to New York's Nasdaq stock exchange.

In front of our apartment, as well as the Western Wall, we could see the other famous "wall" – the concrete snake that separates Israel from the occupied West Bank. As with everything there, people can't even agree on its name: the Israelis call it a "security fence," the Palestinians an "apartheid wall." Israel's supporters in Australia prefer not to call it a wall but a fence. Every day we'd see Israeli Army jeeps driving along the "wall," checking on a new Israeli settlement that was being built on the outskirts of a Palestinian village.

Our balcony became our private time machine. We could fast-forward from the biblical past to the troubled present. We would see tear gas being fired at Palestinians and rocks being thrown at Israeli soldiers.



John Lyons heard gunshots outside of his hotel room

On Fridays – the Muslim holy day and start of the Jewish Shabbat – I developed a routine. As soon as I woke I'd go onto the balcony where I could see this conflict taking place right in front of me. If there were merely police helicopters circling the hotspots, I knew it was a run-of-the-mill confrontation. When Israeli police prevented access by males aged five to 55 to the Al-Aqsa Mosque on the Temple Mount, I knew the violence would be much worse. If things were really bad, an army blimp

would fly above. On those days, Sylvie and I would jump into our car and head towards the trouble spot. Sylvie would take photographs and videos for *The Australian*, as well as for other media outlets.

The Friday clashes were mainly unremarkable. Locals dismissed them as "a bit of Tom and Jerry." Usually at about two o'clock the Israeli soldiers and the Palestinians would go back to their lives until the following week. We were watching the world's slowest war.

In front of our balcony was the "peace park." This was part of the unwritten code of Jerusalem: Israelis would place their picnic baskets on the higher parts and the Palestinians on the lower parts. On Friday evenings, when a siren announced the weekly Shabbat, Israelis would walk to their Shabbat dinners. This was the cue for Palestinians to appear, carrying plates of food. For 24 hours, the Palestinians would move to the higher parts.

You could set your clock by this changing of the guard. Jack and I would hear everyone in the park speaking Hebrew at five o'clock and everyone speaking Arabic at six o'clock. In one extraordinary hour, one religion, language and culture would be replaced by another. Every weekend I wondered: how was it, amid all the wreckage of the Middle East, that these rituals endured?



Court: detained boys in the West Bank.
Picture: Sylvie Le Clezio

As a family, we embraced local life with gusto. We enrolled Jack in an Israeli judo school and summer camp, and he befriended some Palestinian students at the French school he attended, while I began to study Hebrew and learnt to read and write it to a basic level. Gradually we made friends, mainly through Jack's school, and in our building and neighbourhood.

About six o'clock one morning, the mother of one of the Palestinian boys from Jack's school phoned. "We need your help," she said. "As a foreigner you will have more influence than us." She said the police had come to their house in Jerusalem and taken away their 16-year-old son. He was now being interrogated, without a parent or lawyer, by Shin Bet, Israel's internal security agency.

Someone had gone into the family's garden and cut down their olive trees and written "Price Tag" in Hebrew. "Price Tag" was a policy of violence used by some Israeli settlers in the West Bank to protest against government decisions they didn't like. They would write these words after they burnt down mosques or cut down olive trees.

"They say my son cut down the olive trees," the mother said. To me this was completely implausible – the notion that he would cut down his own family's olive trees, then write "Price Tag." For 16 hours different interrogators tried different approaches – sometimes threats, sometimes sympathy – to get him to confess. They eventually let him go, but such interrogations of children occur every day in the West Bank.

When it comes to detaining Palestinian children for questioning, in most cases soldiers would force their way

into a house at two or three in the morning. Children as young as 12 were routinely taken by soldiers from their beds to unknown locations, denied access to a parent or lawyer and sometimes kept in solitary confinement.

I researched the West Bank military court for more than a year and finally the Israel Defense Forces (IDF) gave Sylvie and me rare access. It was a sunny morning in November 2010 when we picked up army spokesman Captain Arye Shalicar and drove to the military court at Ofer.

Twice a week they had children's days when children as young as 12 faced the army judges. I caught a glimpse of four young boys, in brown prison overalls, shuffling across the courtyard. They were handcuffed and shackled at the feet. I thought: if the most powerful army in the Middle East thinks it's acceptable to treat children like this, then something has gone badly wrong. This was not to say that some of these children should not be seriously dealt with. I had gone to hospital to visit a three-year-old Israeli girl, Adele Biton, who had suffered brain damage from rocks thrown by Palestinian youths. She later died. But it could not be denied that Palestinian children were not being given the same justice before the law as would be guaranteed to a Jewish child who lived in a settlement next door.

The most stunning aspect of the military court was its conveyer-belt nature. Sometimes the judge did not even look at the children; sometimes the children didn't have a chance to talk to their lawyer. Those who did were most likely advised to plead guilty: in 99 percent of cases – the IDF's statistic – there was a conviction. These must be the most guilty children in the world.

More than two years after Sylvie and I began researching this story and after two visits to the military court [I sat down and wrote a story for this magazine](#). It included the words: "After September 11 I'd seen images of alleged terrorists walking like this [in shackles] but I'd never seen children treated this way. It's not surprising that Israel doesn't want this image out there – it would look uncomfortably like a Guantanamo Bay for kids."



Locals partake in 'a bit of Tom and Jerry' in Jerusalem.
Picture: Sylvie Le Clezio

When the IDF's spokesman wants to meet for coffee, you know something is up. Captain Arye Shalicar, who'd been my guide on "children's day" at the West Bank military court, phoned to say the army was unhappy with my story about the visit. We agreed to meet.

So, on December 2, 2011, Sylvie and I walked into a café in Jerusalem's German Colony neighbourhood. Over the next hour, we would take part in a very strange conversation. But it would also prove illuminating in terms of how Israel views international opinion. Shalicar pulled from his pocket the article I'd written for *The Weekend Australian Magazine* on November 26, 2011, with the headline *Stone Cold Justice*.

"We have a problem with this," he said.

"Are there any factual mistakes in it?" I asked.

"No," he said, "we're not challenging the accuracy, but our concern is that it's been published outside Israel. If this had appeared in Israel... we could live with it. This sort of thing appears quite a lot. But this appeared in Australia."

I told him I didn't understand his point. He explained: "People in Israel are committed to the state of Israel. Either they have moved here because they are committed to Israel or have remained here because they are. So when they read a story about Israeli soldiers and Palestinian children they read it in the context that whatever they read, it is not going to shake their commitment. But people in Australia may not have the same commitment. So when they read a story like this they may question their support for Israel. If I was sitting in Australia reading this I would think that Israeli soldiers were brutally treating Palestinian children." He paused. I said nothing. He continued. "A story like this may damage the view Australians have of Israel, and they don't have the commitment to Israel to go along with that."

Shalicar was articulating a view that is widespread among Israelis. To hear these words from an IDF media officer, however, was extraordinary.



An orthodox Jew confronts police. Picture: Sylvie Le Clezio

Frequently in the Israeli media I'd read stories about various abuses by the Israeli Army, but the moment I reported them in Australia I was attacked. When Jewish leaders in Australia complained, I asked them: "Are you saying Australians should not be able to read what Israelis read?" I resented the pressure not to report what I saw; I was covering the Middle East as an Australian journalist in the belief that events should be reported as you find them.

As one Australian who moved to Israel told me: "The reason some people in the Jewish community in Melbourne don't want you writing stories about the treatment of Palestinian children is not that they think they're untrue but because they think that by appearing outside Israel they give Israel's enemies a weapon."

And sure enough, while criticism from Jewish leaders in Melbourne seemed continuous, in Israeli publications the response was much more reasonable. *The Times of Israel* website carried a blog post (written from Australia) about me entitled *An objective journalist - the unicorn of the Middle East*. And in 2014, when I presented a TV report for *Four Corners* based on my articles in *The Australian*, it was attacked by hardline Israeli activists in Australia before it even went to air. Some circulated the link by which viewers could make a formal complaint to the ABC. While the program faced a fierce attack by a small group, it was well received by the Australian public. Even the Israeli government took the report in its stride. Why do the supporters of Israel want to prevent stories like this from spreading overseas? When we arrived we did not realise the prize that many political factions in the country coveted: formalising the occupation of the West Bank into official annexation and achieving Greater Israel.

Scores of foreign journalists, diplomats and businesspeople who have lived in Israel long enough have come to this same conclusion. For the Israeli right, the prize of Greater Israel far outweighs any criticism the country receives. In order to continue pursuing its endgame of annexing the West Bank, it can't allow the international community to form the view that the occupation is unacceptable. So reports of brutality in the

West Bank are minimised so that international opinion does not turn against it.

As long as Israel insists on maintaining an occupation there will be tensions between journalists reflecting the values of their host countries and Israelis who want to maintain the occupation. The problem is that the media sometimes reports the reality: that is relentlessly growing settlements, encouraged by financial incentives and a free security service, the IDF.

The only way for powerful groups to manage this, then, is to attack the media. As long as the media is seen as anti-Israel or anti-Semitic, the thinking goes, then Israel is not at fault.

We live at a time when more people are trying to shape reality than report it. The collapse of the traditional newspaper model means there are more people in public relations than journalism, and Israel operates one of the most effective public relations machines in the world. There's a Hebrew word for it: *hasbara*, or "propaganda." *Hasbara* is even the name of a government unit. Because Israel so brilliantly manages its reality, many people - tourists, diplomats and journalists (me included) - are shocked when they come to Israel and see the occupation up close.



Lyons on his balcony. Picture: Sylvie Le Clezio

After my first bizarre meeting with Captain Arye Shalicar at the café, the Israeli Army did not give up trying to pressure me. That first meeting was friendly, but a few months later Shalicar phoned me again. "John, I want to let you know the IDF is considering banning you."

"Banning me?" I said. "What does that mean?"

"It would mean you would not have access to the IDF," he replied.

Over 35 years in journalism, I'd upset some powerful people, but this was the crudest attempt at intimidation I'd experienced.

"Arye, could you please let me know when you do ban me?"

Shalicar seemed surprised by my response. "Why do you want to know?" he asked.

"Because I think I can get a page-one story out of this," I told him.

"You wouldn't actually write about being banned, would you?" he asked.

"Of course," I said. "When we met at that café you told me you had no problems with the facts of my reporting. My editors would not appreciate us being banned for doing nothing wrong." Shalicar quickly changed tack: "We're not going to ban you, but we've been talking about it."

Through my six years in the Middle East I'd come under constant pressure from Israeli lobby groups to pull my punches. I realised from many discussions with other foreign journalists that this pressure was applied in many countries.

Of the many hours of discussions I had with my colleagues in the foreign media, one comment shocked me. It was when I asked Philippe Agret, the bureau chief of Agence France Press, a question. AFP is one of the most powerful news agencies in the world. It is highly regarded as credible and independent. It is famous for resisting pressure in whichever country it operates. Agret and I were discussing how some media groups censored their reporting out of Israel in a way that they did in no other country. I asked him who he thought was self-censoring out of Israel. Without hesitation, he replied: "Everybody."

Edited extract from *Balcony Over Jerusalem*, by John Lyons with Sylvie Le Clezio (HarperCollins, \$34.99), out Monday.



**[JOHN LYONS](#), Associate Editor (Digital Content)
[@TheLyonsDen](#)**

John Lyons is an associate editor of The Australian. He has worked at senior levels in Australian journalism for 35 years, including stints as the Washington and Middle-East correspondent for The Australian, and has recently returned after six years based in Jerusalem for the paper. He has won many awards, including three Walkleys, and was the Graham Perkin Australian Journalist of the Year in 1999.

<http://www.theaustralian.com.au/life/weekend-australian-magazine/balcony-over-jerusalem-man-in-themiddleinIsrael/newsstory/8c6953121322776bf231af4bc45b90e3>

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A Question to an ABC Reporter about dual nationality currently doing the rounds in Canberra:

Allyson, would it not be pertinent to ask how the Israeli automatic Law-of-Return will affect Josh Frydenberg's citizenship status? Perhaps this question may well be antisemitic and you had better not delve any further into it or the pressure may be too much for you to bear and you'll be writing a John Lyons book!

Best wishes. Fredrick

<http://www.abc.net.au/news/2017-07-29/labor-mp-justine-keay-dodges-uk-citizenship-queries/8756574>

Ian Macdonald letter to Canada's National Post
Re: Churchill: the Movie, June 10, 2017

Editor
NATIONAL POST

Toronto
Dear Sir,

Re: Churchill: the Movie (NP June 9, 2017)

Churchill certainly acted on occasion as a "doddering fool" as portrayed in the new movie **Churchill**, reviewed by Chris Knight (NP June 9, 2017). However, to dismiss his disastrous seeming ineptitude as merely drunken stupidity, hardly does him credit. The Great Man was arguably the most profoundly evil war criminal of all time. He was also probably the greatest con-artist ever, spellbinding the media and whole otherwise-sane populations into thinking WWII was a splendid idea, even though the catastrophic experience of WWI was still within recent living memory.

In 1939, Churchill and his "War Party" campaigned for war against Germany in the full knowledge that the real threat to Western Civilization was Bolshevist Russia, not our cultured Christian German kinfolk who had done nothing to harm us. Clear confirmation of his perfidy emerged when Germany and Russia invaded Poland and Britain declared war only on Germany, when the occasion called for neutrality and eventually a NATO-style alliance to overthrow the cruel Soviet dictatorship and liberate its terrorized subjects.

Britain had a second chance to snatch victory from the jaws of defeat in 1940 when Hitler offered a munificent peace treaty that would have saved the British Empire and millions of lives, but Churchill, inflamed by hatred imparted by his secret, vengeful Zionist paymasters, rejected the offers and doomed Britain, and Western Civilization, to inevitable collapse.

For this calamitous, contrived blunder and his many other fatal decisions, "that Bastard Churchill," as he was known to colleagues who understood him, does not

deserve enshrinement in movies as a statesman, no matter how inept, but rather should be condemned in perpetuity as an arch-traitor and war monger supreme, responsible for incalculable loss of life and loss of freedom, especially freedom of speech, by survivors and their descendants.

Churchill's image as a competent and fearless leader is a myth that can be demolished easily by any objective, intrepid researcher. The myth originated when Churchill was sent to South Africa as a young correspondent to cover the Boer War. To create a story, he persuaded a gullible local British commander to send an armoured train into Boer territory and to take him along. The Boers readily captured the train, taking the troops and Churchill prisoner. Churchill, left unguarded, easily "escaped," and was given undeserved acclaim, while the British commander was reprimanded for his folly.

The notoriety helped Churchill win a seat in Parliament and eventually appointment as First Lord of the Admiralty. He soon revealed his bloated ego and incompetence in the Dardanelles Campaign when thousands of Australians and New Zealanders were mindlessly sacrificed in a hopeless assault (a lethal stupidity Churchill repeated when he sent Canadian soldiers to be slaughtered on the impassable beach-front at Dieppe).

In the mid-'thirties, the discredited warmonger, after accepting large payments from Jewish-American millionaires to stave off his impending bankruptcy, formed a group known as the "War Party" that strongly urged Britain to make war on Germany. After war was declared and the British Army quickly defeated, Britain was left defenceless, but spared by the pro-British Hitler, who allowed the 300,000-man British Army to leave France unhindered and offered Britain an honourable peace that would have preserved the Empire intact, with German military protection if required. Although Hitler's magnanimity made possible the "miracle of Dunkirk," Churchill, contemptuously and contemptibly, rejected the peace offer, sealing the fate of hundreds of millions, dooming Western Christian civilization and sacrificing his own country, simply to satisfy his quest for Supreme War Lord status and to satisfy his Shylockian Zionist paymasters.

As for hero status, he was a coward, cynically trashing the lives of trusting subjects, military and civilian, while ensuring his own safety (during the Blitz, Churchill would leave London when Intelligence informed him of an impending Luftwaffe attack, then return to bomb sites as soon as the raid ended for photo-ops, giving the impression he had shared the danger).

To satisfy his blood-lust and ensure, before the war's end, his place as the most indefatigably sadistic war criminal of WWII, he ordered the fire-bombing of the undefended city of Dresden, knowing it was packed with women and children fleeing the rapacious Red Army and that most would be burned alive in the holocaust. (W/C "Giff" Gifford of St. John, NB, who unwittingly led an RCAF Squadron in the diabolical attack said, upon learning of the purpose and result of the raid (as told to the Senate CBC "Valour & Horror" enquiry) that he "felt remorse every day" for the rest of his life for the murder of the innocents and mindless obliteration of Europe's most beautiful architectural treasures).

Churchill was my childhood hero for whom I was - literally, by enlisting in Air Crew - prepared to die. I now see him for what he was; a drunken, unscrupulous,

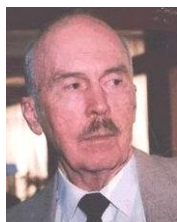
corrupt, cynical, racist, immoral, dishonest, self-serving arch-traitor. Ironically, it was his nation's would-be saviour, the much reviled Adolf Hitler, whom I was taught to hate, and who graciously offered an optimum solution which would have handed Britain not only a real victory but also would have liberated Stalin's terrified subjects. A genuine statesman, he would have made possible a permanent **Pax Germanicus-Britannicus-Americanus** that would have freed the Western Democracies from rule by a cunning, parasitical, hostile, powerful Enemy Within (against whom Hitler repeatedly warned) who were (and are) a far greater threat to our freedom than ever was posed by our resurgent, friendly, compatible, cultured German kin.

Churchill became an icon by combining outrageous chutzpah with cunning, deception, duplicity and unmatched eloquence but as a leader was hardly more competent than Steven Harper, and couldn't hold a candle to Mackenzie King, or Hitler, for that matter. Most young Canadians of my era fell for his oratory, and many paid with their lives.

Had justice prevailed, Churchill would have been charged, convicted and hanged as the greatest war criminal of WWII, if not of all time. By declaring war, then prolonging the war instead of accepting Hitler's generous offer of an honourable peace in 1940, he caused 150 million unnecessary casualties, incalculable suffering, destroyed Britain, the country he cynically pretended to save, eliminated Christian Germany as a bulwark against the genocidal Soviet dictatorship, betrayed Poland into Stalin's clutches and, calamitously, as it turned out, abandoned innocent, defenceless Palestinians to the tender mercies of sadistic, predatory Zionists.

Churchill set the stage for the Cold War, Middle East wars, Third World chaos, ethnic conflict, refugee invasions and subversion of the Western Christian democracies, leaving them under hostile Jewish hegemony - a much more deadly threat to their race, traditions, property, freedom and ultimate survival than the invented threat posed by Hitler's Germany. Had it not been for Churchill's diabolical treachery, which cannot be excused by mere bouts of drunken megalomania, the world today would be, in every respect, a far better and safer place.

As ever,



Ian V. Macdonald

Ex-RCAF, RNFAA, Canadian Foreign Service rtd.

Author Star Weekly at War, OTTAWA - the Golden Years etc.

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<http://www.jailingopinions.com/birob/Ian%20Macdonald%20-%20re%20Churchill%20Movie.html>



<https://geostrategieblog.wordpress.com/youssef-hindi-war-in-yemen/>

Geostrategie - 2017

War in Yemen and the planned destruction of Arab states and The Oded Yinon Plan: Destroy Arab nations for a Greater Israel. Article expounding on Israel's implementation of The Yinon Plan. See also:

<https://archive.org/details/TheZionistPlanForTheMiddleEast>

Mint Press News - Monday 19th June 2017

New report confirms Israel has been secretly funding Syrian rebels for years. The revelation may also explain why ISIS has rarely if ever launched attacks against Israeli citizens or on Israeli territory - by ZeroHedge.com - continue reading at: <http://www.mintpressnews.com/new-report-confirms-israel-secretly-funding-syrian-rebels-years/229038/>

Wall Street Journal - Sunday 18th June 2017

Israel gives secret aid to Syrian rebels- Fighters near Golan Heights in Syria receive cash and humanitarian help

By Rory Jones in Tel Aviv, Noam Raydan in Beirut and Suha Ma'ayah in Amman, Jordan

<https://www.wsj.com/articles/israel-gives-secret-aid-to-syrian-rebels-1497813430>

Finally, from the German front some correspondence from Gerhard Ittner, the gentleman who together with Ursula Haverbeck, Sylvia Stolz, Henry Hafenmeyer and Alfred Schaefer are facing a host of charges before German judges because they all refuse to accept the Holocaust narrative as told by "the lying press" not only in Germany and Europe but all around the world.

Von: Gerd Ittner <gerd.ittner@gmx.de>

Gesendet: Sonntag, 30. Juli 2017 21:09

Betreff: 99 Luftballons

So schön könnte ein endlich wieder DEUTSCHES DEUTSCHLAND sein!

Heute nachmittag auf der Museumsbrücke über die Pegnitz in Nürnberg:

<https://youtu.be/-PnZuUENDEk>

Dieses Wochenende, vom 28. - 30. Juli 2017, fand in Nürnberg das jetzt auf dem unweit von meiner Wohnung liegenden Hauptmarkt (vormals und künftiger Adolf-Hiter-Platz) gerade zu Ende gehende traditionelle jährliche Bardentreffen statt. Noch besser als das offizielle Programm auf den diversen Bühnen (12 Spielorte in der Altstadt verteilt), finde ich die allgegenwärtigen Straßenmusiker. Denn so hat es mit dem Nürnberger Bardentreffen 1976 begonnen.

Besonders schön war der herzerfrischende Auftritt der Kinder im Video, nebst dem Publikum in der "ersten Reihe".

Mit Heilsgruß aus der einst "deutschesten aller Städte" - (Sie soll es wieder werden!)

Gerhard Ittner

Gesendet: Montag, 31. Juli 2017 um 09:41 Uhr
Von: "Dr. Hartmut Jericke" hartmut_jericke@hotmail.com
An: "Gerd Ittner" <gerd.ittner@gmx.de>
Betreff: AW: 99 Luftballons
Sehr geehrter Herr Ittner,
bitte nehmen Sie mich unverzüglich wieder aus Ihrem Verteiler heraus. Weder habe ich Sie dazu autorisiert, noch möchte ich den Eindruck erwecken, ich würde mit dem Nationalsozialismus in irgendeiner Weise sympathisieren. Das tue ich nämlich nicht. Ich bin Patriot, möchte aber unter keinen Umständen ein Deutschland, das wieder Adolf-Hitler-Plätze hat. Denn dieser Mann ist für die Zerstörung alles dessen, was Deutschland einmal war, maßgeblich mitverantwortlich.
Hartmut Jericke

From: Gerd Ittner [<mailto:gerd.ittner@gmx.de>]
Sent: Monday, 31 July 2017 8:32 PM
To: mut.zur.meinungsfreiheit@web.de
Subject: Betr. Dr. Jericke - Achtung: KORREKTUR
Das im Text gebrachte Zitat ist nicht von Sefton Delmer (von ihm ist ein ähnliches: "Mit Greuelpropaganda haben wir den Krieg gewonnen..." Delmer, Sefton, (1904-1979), 1945, im Gespräch mit dem deutschen Völkerrechtler Prof. Dr. Friedrich Grimm. Bei Weiterverbreitung bitte ändern.

Sehr geehrter Herr Dr. Jericke,
ich kenne Sie nicht und hatte Sie deshalb in meinen Verteiler aufgenommen, da ich von einem Dritten darum gebeten wurde. Gerne nehme ich Sie wieder aus diesem heraus, da Sie schreiben:

"Ich bin Patriot, möchte aber unter keinen Umständen ein Deutschland, das wieder Adolf-Hitler-Plätze hat. Denn dieser Mann ist für die Zerstörung alles dessen, was Deutschland einmal war, maßgeblich mitverantwortlich."

Es wäre eine Sache gewesen, wenn Sie schlicht um Herausnahme aus meinem Verteiler gebeten hätten; dann wären Sie von mir aus diesem herausgenommen worden und die Sache wäre erledigt gewesen. Ganz einfach. Aber so, wie Sie es tun: mit einer aufgesetzt wirkenden "Empörung" und mit dem BRD-typischen Eindreschen auf Adolf Hitler, zeigt es mir, daß Sie sich offensichtlich schon mal vorausseilend "DISTANZIEREN" wollen, daß Sie eine Email von einem "bösen Nazi" bekommen haben. Man kennt diese BRD-typische Erscheinungsform der Feigheit und Rückgratlosigkeit zur Genüge.

Ja, werter Dr. Jericke, der Sie "Historiker" sein wollen (vielleicht ein Guido Knopp light?): bei Ihnen hat die Feindpropaganda also voll gegriffen. In einer Weise, daß diese in ihrem Fall bereits - gleichsam als Perpetuum mobile der Umerziehung - in den Automatismus der Dynamik eines "Selbstverdummungsprozesses" getreten

ist. Ganz gemäß dessen, was Walter Lippmann propagierte:

„Erst wenn die Kriegspropaganda der Sieger Eingang in die Geschichtsbücher und Lehrpläne gefunden hat und von den nachfolgenden Generationen geglaubt wird, kann die Umerziehung als gelungen angesehen werden.“

Es muß nicht jeder Nationalsozialist sein. Es kann auch nicht jeder Nationalsozialist sein - insbesondere nicht das leichte Zeug, die "Patrioten" Ihres Schlags. Diese Leute kennen wir zur Genüge. Es sind jene, die seit 70 Jahren jammern: "Jemand müßte doch mal was machen" - doch wenn immer jemand kommt, der Klartext spricht und Roß und Reiter nennt, dann bekommen diese "Patrioten" kalte Füße und ducken sich weg: "Viel zu radikal"... "Wir müssen aufpassen, was wir sagen, und uns unangreifbar machen"... "Sich unangreifbar machen" - eine Lieblingsphrase jener, deren Lebensmotto lautet: "Wasch mir den Pelz, aber mach mich nicht naß". Erst nach einem "Retter" rufen, aber dann auf jeden einhacken, der ihnen dergestalt die eigene erbärmliche Feigheit bewußt macht...

Nein, nicht jeder muß Nationalsozialist sein und schon gar nicht jeder taugt dazu, aber die Aussage, Adolf Hitler wäre für die Zerstörung alles dessen, was Deutschland einst ausmachte, maßgeblich verantwortlich, weist den die Aussage Tätigenden ohne jeden Zweifel als Ahnungslosen und Trottel aus. Wenn nicht als Schlimmeres!

Ihre den banalen Anlaß betreffend seltsam übersteigert und kindisch anmutende Reaktion: "Bäh, bäh, bäh, der hat Adolf Hitler gesagt", läßt mich vermuten, daß es sich bei Ihnen um etwas anderes handelt als um Dummheit oder nur um Dummheit und daß Ihre kindisch erscheinende Reaktion in Wirklichkeit einer bestimmten Vorgehensweise der Fremdherrschaft, der Feinde des Deutschen Volkes entspricht.

Die Fremdherrschaft verfährt bei ihrem Vorgehen zur Bewußtseinsverschmutzung und zum Dummhalten des Deutschen Volkes mehrgleisig. Zum einen mit der bekannten plumpen Hetze "gegen Rechts", zum anderen mit Leuten Ihres Schlages, die sich in "patriotische Kreise" einnisten, als vorgeblich Gleichgesinnte, um dort subtil gegen Adolf Hitler zu stänkern.

Denn selbstverständlich wissen Leute wie Sie, werter Dr. Jericke, ganz genau, daß es kein freies Deutschland geben wird ohne Nationalsozialismus.

Nicht umsonst sind die Feinde des Deutschen Volkes und Feinde eines freien Deutschlands mit nichts mehr beschäftigt, als Adolf Hitler und den Nationalsozialismus zu verteufeln.

Und das tun die, welche Deutschland abschaffen und das Deutsche Volk vernichten wollen, ganz bestimmt nicht deshalb, weil sie der Meinung sind, Adolf Hitler habe in der gleichen Richtung gewirkt!

Tatsache ist: Es wird kein freies Deutsches Reich geben, in dem es keine Adolf-Hitler-Plätze gibt. Und zwar in jeder deutschen Stadt.

Horst Mahler hatte recht, als er sagte, daß Deutschland erst dann wieder frei sein wird, wenn Deutsche als

Selbstverständlichkeit mit Hakenkreuzfahnen durchs Brandenburger Tor ziehen werden.

Ein wieder freies Deutsches Volk und Reich werden natürlich keine Adolf-Hitler-Plätze "brauchen", um frei zu sein, aber sie werden sie WOLLEN - als Zeichen des Sieges und der Dankbarkeit dem gegenüber, der dem Deutschen Volk eine Weltanschauung gegeben hat, die Treue zu welcher schließlich alle Schmach und Schande und alles Leid zu überwinden half und Deutschland wieder frei machte.

Was das Deutsche Volk und sein Reich dann allerdings ganz bestimmt nicht brauchen werden, das werden Leute wie Sie sein, werter Dr. Jericke, die dann so sicher wie das Amen in der Kirche zu den Eifrigsten überhaupt gehören werden, allen zu erzählen, daß sie schon immer glühende Anhänger Adolf Hitlers gewesen sind.

Denn wenn etwas für die Zerstörung alles dessen, was Deutschland einmal war, maßgeblich verantwortlich ist, dann sind das Leute wie Sie, werter Dr. Jericke!

Als Nationalsozialist, mit reichstreuem Heilsgruß aus Nürnberg

Gerhard Ittner



Germans still in fighting spirit:

I. to r. Sylvia Stolz, Gerhard Ittner, Alfred Schäfer

... now THE other JEWISH PROBLEM! ... the migrants none dares to talk about
.....

Why more Israelis are moving to the US

By [Ben Sales](#), July 31, 2017 5:45pm

Six years ago, the Israeli government released a series of controversial ads to show its expatriates that they would never feel at home in the United States. But last year, Israeli Cabinet members lined up to address a Washington, D.C., conference celebrating Israeli-American identity.

The [ad campaign](#), which was [pulled](#) following a backlash from Israelis and Jews abroad, represented Israel's traditional attitude toward citizens who left its borders. Emphasizing its image as the Jewish national homeland — and ever concerned about its Jewish-Arab demographic balance — Israel's government has long encouraged Jews not only to move to Israel but to stay there. In 2014, then-Finance Minister Yair Lapid [called](#) Israelis who moved to Berlin "anti-Zionists."

But the [parade of Israeli ministers](#) who spoke at the 2016 conference of the Israeli-American Council attested to a shifting reality: Whether the Israeli government likes it or not, the

Israeli-American diaspora is real, growing and leaving its mark on the United States.

Here are four things to know about the Israelis who live in the United States.

* No one knows how many Israelis live in the United States — but it could be a million.

* There's no real way to know how many Israelis are living in the United States. Any first-generation child of Israelis is considered an Israeli citizen, and Israel can't force its expatriates to register with their local consulate.

* Estimates of Israelis in America vary widely — from about 200,000 to as many as a million. According to statistics from the U.S. [Department of Homeland Security](#), some 250,000 Israelis acquired permanent residence in the United States between 1949 (when 98 Israelis left the infant state) to 2015 (which saw about 4,000 Israelis move stateside). But that number does not chart deaths or Israelis who moved back.

* The 2013 Pew Research Forum [study](#) on American Jews found a similar number: About 300,000 Jews in America were either born in Israel or born to an Israeli parent. In total, Pew found that first- or second-generation Israelis account for about 5 percent of American Jews.

Even the Israeli government produces two different numbers. Israel's Central Bureau of Statistics [reports](#) that a little more than 500,000 Israelis in total moved abroad from 1990 to 2014 — and nearly 230,000 came back. But Israel's U.S. Embassy told JTA that between 750,000 and 1 million Israelis live in the country. Adam Milstein, chairman of the Israeli-American Council, an umbrella group for Israelis here, told JTA that includes 400,000 children born to an Israeli parent.

In recent years, Israel has lost more people to the United States than it has gained. From 2012 to 2015, according to Homeland Security, 17,770 Israelis took up residence in the United States. During that span, fewer than 13,000 people made the move from the United States to Israel.

They are centered in New York and Los Angeles.

Israelis tend to go where the Jews are. Milstein estimates that about 250,000 Israelis each live in the Los Angeles and New York City metro areas, which also boast the two largest Jewish communities in the United States. Smaller concentrations of Israelis (and Jews) live in South Florida, Chicago and San Francisco.

Those cities, in turn, have developed a range of services for their Israeli diasporas. Israel's Immigrant Absorption Ministry maintains [Israeli Houses](#) in nine American cities that host cultural events and political activism. The Israeli-American Council has chapters in 15 cities. And communities boast active Facebook groups: "Israelis in New York" includes 18,000 members.

The cities also provide ample opportunities for Israeli culture. Israeli cuisine is a staple of New York's restaurant scene, from chef Einat Admony's mini empire of eateries, to Dizengoff, an Israeli restaurant with branches in Philadelphia and New York. Aroma, the iconic Israeli coffee chain, has [branches](#) in New York, New Jersey, Washington, D.C., and Miami.

And Israeli musicians — from Idan Raichel to Shlomo Artzi to Sarit Hadad — are never hard to find on New York's concert scene. An adaptation of Israeli novelist David Grossman's book "To the End of the Land" [opened recently](#) at the the annual Lincoln Center Festival.

They come for education and work.

Neither the Israeli Embassy nor the Israeli-American Council tracks why Israelis move to the U.S., but Milstein suspects it's for professional and academic reasons. Israel's small size means Israelis with college or advanced degrees often seek to advance their careers in places with more opportunities abroad.

Israelis "don't have the roots [of] someone whose family lived in Italy for 20 generations, or who lived in America for the last 150 years," Milstein said. "The Jewish people, the most valuable asset they have is their brain. They can take their brain[s] anywhere."

Israel, conversely, has [begun to worry](#) about its "brain drain" recently. A 2013 study by the Taub Center for Social Policy Studies found that for every 100 Israeli scholars who stayed in Israel, 29 left for positions abroad in 2008.

The drain is happening in the tech industry, too: According to the Israeli Executives and Founders Forum, an Israeli tech association, there are nearly [150 Israeli startups](#) in Silicon Valley.

Israel still wants them back.

Israel's government may have recognized that it can't bring back all the Israelis from the United States, but it's still trying. The appeal is both emotional and economic.

The 2011 ad campaign, for example, featured a series of shorts highlighting the Israeli-American cultural divide. In one, a child of Israelis in America, video chatting with Israeli grandparents, talks about the upcoming winter holiday of Christmas, not Hanukkah. In another, an Israeli-American woman comes home to commemorate Israel's Memorial Day with a candle — her American boyfriend mistakes it for romantic lighting.

More recently, Israel has also laid out financial incentives to draw expatriates back, including a program set to launch later this year called "Returning at 70," a reference to Israel's 70th Independence Day in 2018. The Immigrant Absorption Ministry will provide returning Israelis with financial assistance for six months, and will even cover a portion of their salaries in order to ensure they can find work in their old-new home. The government is also offering free professional development courses and consulting.

Israelis who have opened businesses stateside, meanwhile, will receive about \$14,000 for the costs of relocating the business. And Israelis who move to the country's underdeveloped northern and southern regions are eligible for grants as well as loans with low interest rates.

But Milstein says that even with these programs, Israeli officials still understand that it's better to embrace expatriates than shame them into coming home.

"By trying to raise our guilt feeling, it backfired," he said. "The State of Israel is getting to the realization that [our] being here, they can't do too much about it. We can help the State of Israel a lot. They understand we can be their strategic asset."

<https://theuglytruth.wordpress.com/2017/08/01/the-migrants-none-dares-to-talk-about-why-more-israelis-are-moving-to-the-us/>



... finally, a word from "anti-Semitic Marxist and anti-Zionist," [Professor James Petras](#), who praises Gilat Atzmon's *The Wandering Who?*, and endorses it as "a series of brilliant illuminations" — John Mearsheimer also endorses his book, and Horst Mahler's German response to it, *Das Ende der Wanderschaft – Gedanken über Gilad Atzmon und die Judenheit* earned Mahler a 12-year prison sentence — see [here](#) and [here](#); and [here](#) the following comment illuminates Mahler's transgression against Judaism's global-universal motivational force:

According to Mahler, Atzmon made in his book an important contribution as to recognize in a Hegelian thinking approach [Hegelian life-giving dialectic where the opposites do not come together in a life-death struggle, as is the case in the Marxist-

Feminist dialectic. FT] Jewry as the antithesis to humanity and thereby to accept and to tolerate it as a god-given instrument. Through this understanding by the thinking mind the hundred years old vulgar Anti-Semitism against the Jews becomes obsolete. With the Hegelian thinking method and the corresponding mind set also Jews can recognize themselves as what they are and eventually overcome Jewry. Therewith the basis for further hostility against Jews would disappear because dissolved Jewry would have unified, so to speak, in a synthesis with humanity.

Washington and Brussels: Running in Reverse James Petras, 2 August 2017

Washington and Brussels' response to foreign affairs challenges, as they face their own political and economic disasters and decline, has been to impose economic sanctions, boycotts and issue increasingly reckless military threats against rival nations. The ruling and main opposition parties in the US and EU have taken over the major media, turning "news programs" into propaganda campaigns promoting violent power grabs ("regime change") and self-defeating trade wars.

Washington's belligerency amounts to merely pounding on empty oil drums on behalf of the US oil giants. Overt hostility prepares for trade wars, military confrontations and possible regional conflagrations . . . where the US and EU will likely face even greater defeats.

Economic warfare is designed to impoverish nations and create a pretext for sowing internal discord and sabotage, especially through buying political candidates, organizing street mobs and recruiting military vassals.

Washington, hampered by its current internal divisions, is stumbling backwards and forwards towards major catastrophes. The oligarchs in Brussels face complex internal splits and even open rebellion, especially from the EU's new members.

The referendum around "Brexit" revealed a popular rebellion against decades of deepening class inequalities and the blatant financial power grab by the speculator-banker elite.

Central and Eastern European authoritarians are challenging the Brussels oligarchy. Powerful national bosses in Poland, Hungary and Slovakia have embraced Israel's thuggish Prime Minister Netanyahu in a common move to weaken Brussels.

The break-up of internal cohesion in Washington and Brussels has led to more frantic efforts to externalize their problems, through warfare, in order to retain state power — a kind of "building capitalism for a few countries."

In summary, the ongoing break-up of the US-EU bloc has led to increasing reliance on economic warfare, with sanctions, boycotts and tariff walls to confront international trade competitors and regional rivals.

Washington and Brussels have targeted four major countries: Russia, China, Iran and Venezuela. The build-up for waging economic warfare includes daily hysterical demonization of these nations in the mass media, accompanied by the recruitment of regional clients, in order to buttress economic sanctions. The campaign of economic and ideological warfare is designed to provoke internal political divisions in the targeted country in the lead-up to a violent seizure of political power.

Russia: Economic Sanctions and Peripheral Wars

Washington and the European Union have pursued a two-pronged strategy against Russia: On the one hand, they have encircled Russia with NATO and US bases, ships, missile installation, cyberwar centers and communications/spy outposts and troop exercises from the Baltics to Ukraine, Georgia and beyond. On the other hand, they slapped draconian trade sanctions on Russian import and export of military and civilian technology, energy and mining companies, machine goods, agriculture and other commodities, as well as sanctioning individuals, their family members and confiscating Russian property. The openly stated strategic goal is to create such chaos and deprivation that the Russian people will violently overthrow the Putin presidency and restore Russia to vassal status. With a new pliable set of puppet oligarchs in the Kremlin, the West would resume pillaging the country's resources and wealth, as it did so brazenly during the 1990s.

The sanctions and military threats have so far boomeranged onto the West, with the possible exception of the US-EU

organized coup in Ukraine. Economic sanctions have convinced the Russian government and people to redirect their resources to reindustrialize and diversify the economy, substituting local production and increasing agricultural self-sufficiency: In other words, expanding and stabilizing the internal market.

Furthermore, Russia increased its trade and strategic linkages to China and Iran, while retaliating against the EU by cutting off agricultural imports from Poland and Georgia, thereby punishing those farm export sectors. The US-NATO effort to encircle Russia boomeranged: Moscow incorporated the ethnic Russian-majority Crimea (with its strategic Black Sea naval bases) back into Russia via a well-organized popular referendum and expanded its military bases and strategic cooperation with the government of Syria, leading to Damascus' victory over the terrorist Wahhabi mercenaries. The EU's own energy companies, especially in Germany and Italy, where millions are dependent on cheap Russian oil and gas imports, have repeatedly violated the US-imposed sanctions.

The brutal power grab in Ukraine brought a weak, decadent oligarch-regime to power, surviving on Western handouts. The putsch-regime in Kiev oversees an increasingly fractured nation – the new face of “*Western Democracy*.”

The resort to weird propaganda ploys, accusing Vladimir Putin of “*rigging*” the US Presidential elections, has paralyzed US domestic policy, turning Washington into an insane asylum of continental dimensions. Major domestic crises, like the opioid addiction epidemic, which has killed over 500,000 Americans since 1999, go unaddressed, as the politicians and media froth at the mouth in a display of synchronized *Russophobia*.

US and EU Sanctions and China: Biting the Hand that Feeds

Washington and the EU have repeatedly threatened to impose sanctions on China's manufacturing exports and retaliate harshly for Beijing's state policy of financial controls.

Under Obama and Trump, Washington installed anti-missile radar systems in South Korea, clearly aimed at China. The Pentagon sent a naval armada to harass Chinese vessels in the South China Sea. They sold a billion dollars worth of offensive military hardware to the government in Taiwan, while backing separatists in Hong Kong and Tibet, as well as the violent *jihadis* in western China. US planes have flown over Chinese military airbases and port installations on the islands claimed by China in the South China Sea. Currently, Washington is threatening to invade North Korea, one of China's trading partners.

Economic sanctions and saber rattling notwithstanding, China continues to advance with giant steps: expanding its economic links through its global investment agreements with sixty countries. It has successfully launched the multi-hundred-billion dollar “*Silk Road Economic Belt and Maritime Silk Road*” project of railways, roads, ports and other vital infrastructure linking China with its markets in Southeast and Central Asia through to the Middle East, Russia, Europe and beyond. This massive project is currently transforming entire regions and creating millions of jobs and thousands of markets.

Despite Obama's and Trump's threats, hundreds of US and EU multi-nationals, especially auto manufacturers, are anxious to increase their investments in China and sign lucrative new joint ventures.

Chinese multi-nationals continue to invest and buy firms in the US, EU, South America and Oceania. China's imports of the most advanced technology have strengthened its links with Silicon Valley and Germany.

In contrast, the US trade deficits with China are more a result of the parasitic *financialization* of the US economy, than any lack of Chinese reciprocity.

Faced with US military encirclement, China has doubled its military spending in recent years, building its first-ever overseas base in Africa, while strengthening its military co-operation with Russia – including massive joint exercises.

In a word, the blowback of this sanction mania has mainly damaged US and EU import-export companies and investors while marginalizing US-EU capitalists from participating in China's enormous global infrastructure projects and the emerging regional markets.

While the newly elected government in South Korea has made tentative moves toward de-escalating tensions with the North,

attempting to freeze the US THAAD-missile program aimed at China and installed unilaterally while South Korea was undergoing a major constitutional crisis, and mend economic fences with China, the US (with the California coast over 5,800 miles to the east) is fomenting war on the peninsula. With China's estimated annual growth of 6.7% for 2017 (compared to 2% in the US), it is clear that policy of sanctions and military encirclement is failing.

US-EU Sanctions and Iran

The US is openly violating its nuclear agreement with Iran by imposing new economic sanctions despite the absence of any evidence that Iran has been un-cooperative. The US threatened US, EU and Chinese oil and banking interests, and pushed policies promoted by the militaristic Israel Firsters who dictate Washington's Middle East policy. The US has joined with Israel and Saudi Arabia in labeling Iran and its allies in Syria, Lebanon and Palestine as “terrorists.”

The sanctions policy has not worked: Iran continues to sign oil exploration and export agreements with the Chinese, EU and Russian oil companies. It is increasing trade with China and plays a major role in OPEC.

Aggressive Israeli and US-Zionist threats have pushed Iran to expand its long and middle range (non-nuclear) missile program while strengthening its military alliance with Russia and Syria.

Iran's humanitarian aid for Yemen, working to assist millions of Yemenis faced with mass starvation and a horrific cholera epidemic deliberately caused by Saudi Arabia with US and Israeli complicity, has won worldwide admiration and exposed the barbaric nature of the Saudi monarchy throughout the Muslim world.

US violations of its agreements have strengthened Iranian nationalists and weakened pro-Western, neo-liberal currents. No “*color revolution*” to install a Persian puppet is possible under the daily threat of attack from the US, Israel and Saudi Arabia.

In sum, Iran has more than overcome US sanctions by forging new alliances while reducing US influence regionally and domestically. Iran's support for Syria has undercut Saudi-US-Israeli backed Wahhabi-terrorists-mercenaries and strengthened the cause of secular, non-sectarian Arab nationalism. Washington's hardline anti-Iranian policies have backfired. Iran has diversified its economic ties and strengthened its military defenses. Meanwhile the US remains isolated and subject to the dictates of the Jewish state and its hysterical incompetent agents in Washington.

US and Sanctions on Syria

While US and EU sanctions and proxy-military interventions have devastated Syria with the murder of hundreds of thousands of Syrians and the displacement of millions of refugees, it clearly failed to achieve its stated strategic goal – “*regime change*” and the imposition of a client government in Damascus.

Indeed, millions of uprooted, desperate Syrians have fled to the EU, creating a massive refugee and security problem.

Terrorists, including thousands of EU and US citizens, were recruited and trained by the security forces of the EU-US to overthrow the Syrian government. They have been driven from Syria and are increasingly turning their deadly skills against targets in Western Europe.

Syrian defense ties with Russia have consolidated the long-term Russian presence in the Middle East and strengthened strategic ties with Iran and the powerful Hezbollah Party (Lebanon's ruling coalition partner).

The miserable defeat and retreat of the US bankrolled *Wahhabi* terrorists convinced President Trump to cut off military, financial and training support for such a “*lost cause*” and seek a viable joint US-Russian sponsored cease-fire agreement in southern Syria. US sanctions inflicted a murderous burden on the Syrian people and society but left the government in Damascus intact. After spending scores of billions of dollars equipping and training ISIS and Al Qaeda mercenaries, the proxy military intervention has not resulted in its stated goal of *regime change* – it has extended and expanded Syria's alliances with Russia, Iran and Lebanon, and exposed the brutal incompetence of US-EU-Saudi-Israeli Middle East policy.

EU and US intervention ruined Syria but failed to rule the targeted nation. Paradoxically, it inflamed tensions with the

Turkish government and military by choosing to back the Kurdish secessionist militias on its borders. It intensified domestic anti-immigrant and rightist movements in the EU and US, threatening their own "clubby" governing coalitions. In the end, military intervention and economic sanctions provoked global nuclear tensions without securing any of the stated strategic goals in the Middle East.

Sanctions and Intervention: Venezuela

For the past 15 years, the US, with support from the EU, has waged covert and overt political and military campaigns to overthrow the *Chavista* government. Prior to the collapse of the global oil price, this was met with little success. Now, the fall of regional allies, the rise of rightist regimes and the economic vulnerabilities of the Venezuelan mono-economy are threatening the government in Caracas.

In 2002, Washington and the EU backed a failed military-business coup. This was followed by a failed bosses oil lockout in 2003. Washington then supported a failed electoral boycott in 2005 and backed a series of unsuccessful presidential candidates and opposition congressional parties – until 2015.

Meanwhile, the US has backed cross-border attacks by Colombian gangster-paramilitary groups against Venezuelan towns and land reform settlements. Its "Democracy" NGO's have promoted the terrorist sabotage of oil fields, power plants and public transport systems, as well as clinics and police stations.

Repeatedly, the *Chavista* forces successfully defeated US-backed terrorist sabotage and referendums. However, the oil price crash over the last three years has changed the socio-economic correlation of forces. Declining income from its oil exports has cut Venezuela's imports of vital food, medicine and manufactured goods.

The US escalated its special operations, providing financing and training via self-styled "non-governmental organizations" (NGO's) to opposition parties and violent "pro-democracy" gangs.

The private retail, banking and transport sectors have paralyzed production and consumption through artificial shortages (hoarding), black market activity, speculation and massive overseas transfers of foreign currency.

Unlike other successful governments targeted by the US and EU with sanctions and sabotage, Venezuela has remained incapable of substituting production and diversifying its economy. It did not clamp down on hostile NGO groups, nor did it effectively confront violent street protests and capture the terrorists who attacked and assassinated police and military officials, government workers and civilian supporters of the *Chavista* government.

As the crisis deepened, the US and EU mass media repeatedly called for a military coup or "regime change" backed by "strong international (sic) efforts," thinly coded language for a US-led invasion in collaboration with the far-right regimes of Colombia, Brazil and Argentina.

US-funded street thugs have intimidated bus company owners, small business people, and professionals - and especially targeted public employees who lived in neighborhood with a strong opposition presence, forcing them to close businesses or flee.

Economic sanctions have escalated with open US government threats to seize Venezuelan refineries located in the US (CITGO) and freeze its overseas assets.

CIA and Pentagon operatives have attempted to penetrate the military to "turn them" against the constitutionally legitimate government through bribes and threats against their families.

The prospect of civil war is reaching a crescendo in late July 2017, as the government fought back convoking and winning free elections for a constituent assembly to elect representatives, based on class and community interests, to counter the US-business-controlled Congress, which has been at war with the presidency. The US and its local and overseas collaborators threaten a total blockade with the seizure of overseas assets leading to a possible civil war and invasion.

Any US-backed war in Venezuela will bring the most retrograde racist oligarchs to power and will result in mass slaughter of the poor and lower middle classes who had benefited from the *Chavista* social programs, the assassination of their leaders,

teachers, intellectuals, artists and activists, the destruction of the economy and widespread hunger and disease, in other words, a nightmarish "*Libyan solution on the Caribbean.*" The US may turn back social democracy, but Venezuelan revolutionaries will fight on for their very lives.

Conclusion

The US and the EU have launched major economic and military attacks against Russia, China, Iran and Venezuela. With the exception of Venezuela, imperialist aggression has been defeated and overcome, and the three have registered substantial strategic gains.

Sanctions have boomeranged on their imperialist authors and led to new partnerships and alliances, the diversification of these dynamic economies and stronger defense systems.

The US has taxed and spent well beyond the capacity of its own future generations and yet has lost on the key battlegrounds in Asia and the Middle East. China's monumental Eurasian infrastructure program stands in stark contrast to the spectacle of lonely US battleships circling rock piles in the South China Sea and US fighter jets parked on isolated airfields of northern Australia. We can pity poor schizophrenic Australia, whose chief trade partner is China, kowtowing to the militarists in Washington while hoping Beijing will look the other way.

The US Congress imposed additional economic sanctions against Russia to drive a wedge between the US and the EU (Germany) as Putin's economic recovery takes off and the vast Russian market attracts Berlin's industrialists.

The Zionist-dictated Congressional sanctions against Iran may satisfy Israel's appetites for another US-Middle East war (to be fought with more American blood and treasure), but the US military command and the vast majority of US citizens are staunchly against another quagmire.

It should be crystal clear to any rational observer: Sanctions do not work against powerful global powers with diversified economies, strong leaders, world markets, resources and skilled workers. Military threats of aggression are turned away by developing defensive strength, including nuclear weapons and intercontinental missiles. However, the US policy-making elite, especially in the Democratic Party, is anything but rational.

Iran has formidable regional allies and its battle-hardened armed forces possess medium range missiles capable of striking US regional allies, especially Israel and Saudi Arabia and US bases in the Gulf.

None of these three regional or global powers is susceptible to internal subversions via "color revolutions," NGO sabotage, mass media propaganda or thug-led street violence.

Only Venezuela is vulnerable because the *Chavista* government did not take the opportunity to diversify its oil dependent economy when oil prices were at a historic high. Furthermore, it tolerated the activities of US funded NGO's, which worked with violent coup-fomenting "political" parties and gangs. It kept its reserves and assets within the US and failed to take control of the commanding heights of its national banking system. Despite its mass popular support, the *Chavista* government allowed the entry of corrupt opportunists into the government and saw the rise of a new class of capitalist speculators diverting oil profits to overseas private accounts.

In summary, US sanctions and military threats can be defeated and converted into victories. Vulnerability, when recognized, can be converted into strength, provided the political leadership has the vision, capacity, resources and strategy to do so.

- and absolutely, FINALLY two items:

Holocaust denial may rise in next 20 years, says Sir Peter Bazalgette

[Rosa Doherty](#), August 1, 2017

Warning comes as exhibition of designs for planned national Holocaust memorial goes on show at V&A



Holocaust denial could rise in the next two decades, a leading campaigner has warned. Sir Peter Bazalgette, chair of the UK Holocaust Memorial Foundation, said: "I have the impression that Holocaust denial may well grow in the next 20 years rather than diminish." He issued the warning as designs for the new national Holocaust memorial and learning centre went on display at the Victoria and Albert Museum. Sir Peter said the danger posed by Holocaust deniers "underlines the importance of this and other exercises to do with learning the lessons of the Holocaust." He pointed out that young people who had met survivors and heard their stories first hand were the key to fighting denial in the media and online. "They will be witnesses to the veracity of the interviews in our survivor testimonies that alone underline the importance of what we are doing," he said.

Ten designs for the memorial, which will stand next to the Houses of Parliament in Victoria Tower Gardens in central London, have been shortlisted.

The project, launched by Prime Minister Theresa May last September, attracted interest from 92 teams from 26 countries.

The shortlisted contenders come from Britain, Europe, the United States and Canada and include contributions from the sculptor Anish Kapoor, Turner Prize-winning artist Rachel Whiteread and acclaimed British architect Norman Foster.

Sir Peter said: "The stories of Holocaust survivors are incredibly powerful. They witnessed a breakdown in society, in its ethics and in our duties to one another. We can and must learn from their experiences to help us fight hatred in society today. These personal stories will have a permanent home in the new Learning Centre. I hope that as many people as possible can help us design it by giving their feedback." Peter Lantos, who was an inmate in Bergen-Belsen concentration camp as a young boy and whose testimony has been recorded as part of the national memorial project, was one of three survivors who attended the opening of the exhibition with Sir Peter on Tuesday morning.

Mr Lantos said: "Throughout my life I have seen the best and worst of human nature. It would be a comfort to think that we have learned everything from the past - but it would be naïve. Sadly the need to challenge hatred is constant. I hope that the new centre helps us to do that."

Joan Salter was separated from her family during the Second World War and not reunited with them until 1947 when she discovered her parents had managed to survive the war and were living in the UK.

She said: "We live in dangerous times, and, tragically, a reminder of how fragile civilisation is, is more crucial now than ever. This is why the new memorial and learning centre are essential."

Karen Pollock, chief executive of the Holocaust Educational Trust, said the new memorial will stand for generations as a symbol of Britain's commitment to remembering the Holocaust.

She said: "In a fragile world, it is more important than ever that we educate the next generation about the dangers of hatred and prejudice - that is what we do at the Holocaust Educational Trust every day and the learning centre will play a vital role in ensuring this message reaches far and wide."

The designs will be displayed in the Raphael Gallery at the V&A until August 22.

<https://www.thejc.com/news/uk-news/holocaust-denial-may-rise-in-next-20-years-says-sir-peter-bazalgette-1.442282>

...the following story is most likely, as in most instances of this nature, an inside job - so ask yourself the question:

CUI BONO? - in whose interest is it to have such an incident?

'Kill Chinese' and Nazi symbol found scrawled on Sydney Uni grounds

By Heidi Han 1 Aug 2017 - 3:10 PM

On the very first day of the new semester, threatening racist graffiti were found inside the campus toilets of the University of Sydney (USYD).

Reported by the USYD Student Union's WeChat account (the most popular Chinese-language social media platform) the words "Kill Chinese" and the Nazi symbol of a swastika were found scrawled on the wall of a male toilet inside the university's International Student Lounge - a common area for students both domestic and international to hang out.

It is also reported that the same racist graffiti were found in toilets located in Abercrombie Building, where the Business School resides.



Yesterday morning, the University of Sydney Union USU President, Courtney Thompson, condemned the behavior in a statement posted on their [website](#) and Facebook, calling on students to notify the university as soon as any graffiti are spotted.

An USYD spokesperson tells SBS Mandarin that all the graffiti were removed immediately, but the person behind the incident, who was believed to be a lone individual, has not yet been identified. "Unfortunately, at this stage, we do not know who is responsible, although the University's security people suggest that it appears to be the work of a lone individual, given the amateurish nature of the graffiti," the USYD spokesperson confirmed via email.

They also advised that CCTV is being monitored and their facilities and janitorial staff are "always monitoring all lavatories and buildings on a daily basis."

The University tells SBS that they want to deliver the message that this behaviour is unacceptable and will not be tolerated.

"As can be seen from our statement, we have opened channels for students to talk to us about this, to report any further incidents and to seek support should they require it," said in the email to SBS Mandarin.

Chinese authorities call on Australia to do more to protect international students. In response to the incident, Chinese Foreign Ministry spokesman Lu Kang posted a statement [through the ministry's official website](#) on Tuesday urged the Australian authorities to handle the case properly.

"The safety, dignity and legitimate rights and interests of Chinese students in Australia must be protected with concrete efforts," Lu said.

A week ago, racist posters targeting Chinese students were found around the campus of the University of Melbourne and Monash University, which angered students and led to the Chinese government's response.

Official figure shows that there were 554,179 full-fee paying international students in 2016, and of those the largest numbers came from China and India.

<http://www.sbs.com.au/yourlanguage/mandarin/en/article/2017/08/01/kill-chinese-and-nazi-symbol-found-scrawled-sydney-uni-grounds>

...and now a brief introduction from the NJT:

Germany's Newest Intellectual Antihero

By CHRISTOPHER CALDWELL JULY 8, 2017

After the German historian Rolf Peter Sieferle took his own life last September at age 67, *Süddeutsche Zeitung*, the country's progressive paper of record, called his erudition "breathtaking." ...

But last month, a posthumous collection of Mr. Sieferle's observations on Germany's political culture, "Finis Germania" (the title plays on a phrase meaning "the end of Germany"), hit No. 9 on the prestigious Nonfiction Book of the Month list – and a scandal erupted. Certain passages on Germany's way of dealing with the Holocaust horrified reviewers. *Die Zeit* called it a book of "brazen obscenity." *The Berliner Zeitung* wrote of Mr. Sieferle's "intellectual decline." *Süddeutsche Zeitung* retracted its earlier praise. The Nonfiction Book of the Month list was suspended until further notice. The book-buying public reacted otherwise. ...



Rolf Peter Sieferle's

FINIS GERMANIA

Chapter III.

Mythos VB – pp 63-86

1. Der ewige Nazi

Es gibt noch Mythen, und es gibt noch Tabus. Nacktheit und Sexualpraktiken aller Art gehören nicht dazu, ebensowenig die gute alte Blasphemie. Die christlichen Götter etwa dürfen beliebig gelästert werden, ohne daß dies die geringsten Konsequenzen hätte. Ein Tabu steht jedoch unverrückbar: Es ist der Antisemitismus. Kritik an den Amerikanern, an den Russen, an den Reichen, der Industrie, den Gewerkschaften, den Intellektuellen, den Männern, den Politikern, gar an den Deutschen ist wohlfeil und in beliebiger Schärfe artikulierbar. Kritik an den Juden dagegen muß auf die sorgfältigste Weise in die Versicherung eingepackt werden, es handle sich dabei keineswegs um Antisemitismus. Die Gründe dafür liegen auf der Hand.

Der Nationalsozialismus, genauer Auschwitz, ist zum letzten Mythos einer durch und durch rationalisierten Welt

geworden. Ein Mythos ist eine Wahrheit, die jenseits der Diskussion steht. Er braucht sich nicht zu rechtfertigen. Im Gegenteil: Bereits die Spur des Zweifels, die in der Relativierung liegt, bedeutet einen ernsten Verstoß gegen das ihn schützende Tabu. Hat man nicht gar die »Auschwitzlüge« als eine Gotteslästerung mit Strafe bedroht? Steht hinter dem Pochen auf die »Unvergleichlichkeit« nicht die alte Furcht jeder offenbarten Wahrheit, daß sie verloren ist, sobald sie sich auf das aufklärerische Geschäft des historischen Vergleichs und der Rechtfertigung einläßt? »Auschwitz« ist zum Inbegriff einer singulären und untilgbaren Schuld geworden.

Was bedeutet aber »Schuld«? Wörtlich handelt es sich um eine Verursachung, dann aber auch um eine Verunreinigung, eine Befleckung des Rechts, die durch reinigende Rituale beseitigt oder zumindest gemildert werden kann. Der Verbrecher hat die Rechtsgemeinschaft beschmutzt: die Strafe dient daher ihrer

Säuberung. Bei einer sehr großen Beschmutzung hilft nur die restlose Austilgung des Verbrechers, welcher den Elementen zurückgegeben wird: dem Feuer, das ihn verbrennt, dem Wasser, das ihn ersäuft, der Luft, in die man ihn hängt, und die Erde die ihn schließlich deckt. Es bereitet Unbehagen, dieselbe Welt zu bewohnen, in der auch der Verbrecher lebt. Er muß daher verschwinden, damit die Menschheit vom Anblick seiner Verworfenheit befreit werde. Seine schiere Existenz ist ihr unerträglich. Daher der fanatische Eifer, mit dem fünfzig Jahre nach großen Greueln noch immer Greise aufgestöbert werden, die an ihnen beteiligt waren.

Neben der individuellen Schuld des Verbrechers gibt es die Kollektivschuld seiner Sippe oder der ihn tragenden Gemeinschaft. Diese Kollektivschuld kann weder eine konkrete kriminologische noch eine ehrenhygienische Bedeutung haben. Sie zielt nicht auf die individuelle Zurechnung von Tat und Täter und kann daher auch nicht durch Eliminierung des letzteren getilgt werden. Im Gegenteil: Sie soll es nicht. Es handelt sich vielmehr um eine Schuld von metaphysischen Dimensionen, die nur verständlich wird, wenn man sie in das Licht der älteren Figur der Erbsünde stellt. Die individuelle Schuld Adams, dieses transzendentalen Menschen, verdarb das gesamte aus ihm entspringende Menschengeschlecht: zugleich wurde sie jedoch von der Gnade Gottes, gegen dessen Gebot Adam verstoßen hatte, wieder aufgefangen. Der Mensch stürzte nicht in den bodenlosen Abgrund der Verworfenheit, sondern gerade in der Größe seiner Schuld zeigte sich die Größe der Gnade, die ihn hielt. Schuld, Buße, Gnade und Liebe sind daher untrennbar verbunden: sie bilden ein unstörbares Gleichgewicht innerhalb der Heilsökonomie Gottes.

Aus der Kollektivschuld der Deutschen, die auf »Auschwitz« zurückgeht, folgt ebenfalls der Aufruf zur permanenten

Buße, doch fehlt in dieser säkularisierten Form der Erbsünde das Element der Gnade und Liebe vollständig. Der Deutsche ähnelt daher nicht dem Menschen, dessen Schuld durch die Liebe Gottes zwar nicht revidiert, aber kompensiert wird, sondern dem Teufel, dem gestürzten Engel, dessen Schuld niemals vergeben und der für alle Zeiten in der Finsternis verharren wird. Allerdings hat auch der Teufel eine Funktion innerhalb der Ökonomie Gottes. Er bildet die Negativfolie, vor welcher sich die Güte Gottes positive abheben kann: In seiner Negativität drängen sich sämtliche Mängel der Schöpfung in einer Weise zusammen, daß Gott selbst von den quälenden Fragen nach der Rechtfertigung der Übel in dieser Welt entlastet wird.

Der Deutsche, oder zumindest der Nazi, ist der säkularisierte Teufel einer aufgeklärten Gegenwart. Diese mündig und autonom gewordene Welt benötigt ihn als eben die Negativfolie, vor der sie sich selbst rechtfertigen kann. Insofern besteht eine hohe Affinität zwischen dem Deutschen und dem Juden wie er in der christlichen Vergangenheit gesehen worden war: Das zweite große Menschheitsverbrechen nach dem Fall Adams war die Kreuzigung Christi. Diese Untat wurde zwar sogleich durch die Auferstehung und Erlösung wieder aufgehoben, doch hatte die Erlösung zumindest eine minimale Voraussetzung: den Glauben. Die Juden waren nun diejenigen, welche nicht nur dieses ungeheure (wenn auch heilsgeschichtlich notwendige) Verbrechen verübt hatten – sie weigerten sich auch, zu glauben, daß Jesus der Christus sei, und schlugen somit das Angebot der Erlösung ab. Diese verbrecherische Verstocktheit der Juden war der Christenheit ein enormes Ärgernis; ausgerechnet das Volk, unter dem der Gottessohn erschienen war, weigerte sich, das mit ihm verbundene Heilsgeschehen zu akzeptieren. Mehr noch, da die Bekehrung der Juden in eschatologischer Hinsicht eine Voraussetzung für das Kommen des

Gottesreichs bildete, standen die Juden für den Gegensatz zur Erlösung und konnten so zur Verkörperung des Übels in der Welt werden.

Die hartnäckige Weigerung der Juden, die ihnen geoffenbarte Wahrheit des Christentums anzunehmen, mahnte zugleich daran, daß die Menschheit noch nicht bereit war, ihre Sündenhaftigkeit aufzugeben. So wütend und gründlich man daher alle Heiden und Ketzer aufspürte und ausrottete, so wenig dachte man trotz aller gelegentlicher Verfolgungen daran, das Judentum als solches zu vernichten. Es bildete einen schmerzhaften, aber geduldeten Pfahl im Fleisch der Christenheit. Da die Juden aber keinen Anteil an der christlichen Ehre haben konnten, nisteten sie sich in den Nischen dieser Gesellschaft ein, als Wucherer und Händler. Auch hier eine Affinität zu den Deutschen, die von Helden zu Händlern geworden sind, von aller Welt verachtet und auf ihren Vorteil bedacht.

Die Welt braucht offenbar Juden oder Deutsche, um sich ihrer moralischen Qualitäten sicher zu sein. Allerdings gibt es in einer Hinsicht einen gewaltigen Unterschied: die Juden teilten selbst nicht die Bewertung, die ihnen seitens der Christenheit widerfuhr, während die Deutschen die ersten sind, ihre unauflösliche Schuld zuzugeben – wenn dies auch gewöhnlich in der Weise geschieht, daß derjenige, welcher von der Schuld oder »Verantwortung« der Deutschen spricht, da die Anerkennung der Schuld immer nur mit Blick auf die Verstockten, d.h. die anderen, ausgesprochen wird. Die Schuld Adams wurde heilsgeschichtlich vom Opfertod Christi aufgehoben. Die Schuld der Juden an der Kreuzigung des Messias wurde von diesen selbst nicht anerkannt. Die Deutschen, die ihre gnadenlose Schuld anerkennen, müssen dagegen von der Bildfläche der realen Geschichte verschwinden, müssen zum immerwährenden Mythos werden, um ihre

Schuld zu sühnen. Der ewige Nazi wird als Wiedergänger seiner Verbrechen noch lange die Trivialmythologie einer postreligiösen Welt zieren. Die Erde aber wird von diesem Schandfleck erst dann gereinigt werden, wenn die Deutschen vollständig verschwunden, d.h. zu abstrakten »Menschen« geworden sind. Aber vielleicht braucht die Welt dann andere Juden.

2. Eine neue Staatsreligion

In regelmäßigen Abständen kann der geübte Fernsehzuschauer eine Inszenierung betrachten, die etwa so verläuft: Der Bundespräsident hält vor den versammelten Parlamentariern eine historische Predigt, worin er die Untoten beschwört und eine Wahrheit verkündet, die alle kennen und an die alle glauben. Seine glatten, samtene Worte erzeugen die gewünschte Stimmung des Einverständnisses, bewirken »Betroffenheit«. Man bemerkt sofort: Hier wurde die Wahrheit eines Mythos offenbart. Die rituelle Verkündung präsentiert keinen »neuen«, keinen »originellen« Text (ihr spezifischer Informationsgehalt muß – bei Strafe der Empörung – gegen null gehen), sondern eine Gemeinde von Gläubigen wird zur Andacht versammelt. Der Inhalt der vorgetragenen Geschichte bleibt ewig neu und immer wahr, er kann und darf nicht vergessen werden, sondern ist permanent von neuem zu erzählen. Die endlose liturgische Repetition einer immergleichen Geschichte beschwört deren unverlierbare Aktualität. Das erste Gebot aber lautet: Du sollst keinen Holocaust neben mir haben. Das Ritual der Vergangenheitsbewältigung besitzt Züge einer veritablen Staatsreligion.

Das Dogma ist einfach und eingängig: Die Urväter, die Nazis, haben die schwerste und singulärste Schuld auf Erden auf sich geladen und sich wie auch ihre Nachkommen damit ausgeschlossen. Ihre unaussprechlichen, aber gerne nacherzählten Verbrechen bildeten eine

Rebellion gegen das Gebot des Fortschritts und der Humanität; sie waren entweder ein »Rückfall in die Barbarei« oder aber, schlimmer noch, historisch einzigartig – von der Qualität des Falls Adams. Diese Ursünde erbt sich nun von Geschlecht zu Geschlecht fort, sie wird zur Erbsünde, die nicht vergessen oder verdrängt werden kann und darf. Damit ist das Volk der Nazis zum negativ auserwählten Volk geworden. Die Größe der Schuld seiner Erzväter hat es für immer aus dem normalen Gang der Geschichte herausgehoben. In dieser Schuldhaftigkeit ist es einzig unter den Völkern, da seine Verbrechen von einzigartiger Größe waren.

Dieses verworfene Volk lebt noch im Alten Bund mit der Geschichte; noch ist ihm kein Messias erstanden, der Erlösung von der unverzeihlichen Schuld gewähren könnte. Das Drama bleibt daher von alttestamentarischer Härte. Adam Hitler wird durch keinen Jesus aufgehoben; man würde einen solchen Jesus wohl auch schleunigst kreuzigen. Die Schuld bleibt daher total, wird von keiner Gnade kompensiert.

Dieses sündenbeladene Volk, das sich dieser Schuld niemals entledigen kann, »die Vergangenheit nicht entsorgen darf«, fällt nun, wie zu erwarten, in die Hände der Priester. Ihre Aufgabe ist es zu mahnen, zu erinnern und den Mythos wachzuhalten. Aus dem Dogma entspringt ein Auftrag, eine Sendung: die totale ethische Beweihräucherung und Missionierung der Welt, was zwar die Sünde nicht tilgen, aber doch Entlastung bringen kann. Durch die Kombination von Zerknirschung und Gutherzigkeit kann ein neuer, entpolitisierter Typus geschmiedet werden.

Die neue Staatsreligion herrscht praktisch unangefochten. Ihre Anhänger und Verkünder finden sich in allen politischen und gesellschaftlichen Lagern, von der mittleren Rechten über die mittlere Linke bis zum antifaschistischen Terrorismus. Diese Ubiquität ist Zeichen ihrer enormen

Vitalität. Und doch soll es auch hier untergründige Freigeister geben. Es wird dies die Leugner, Verdränger, Relativierer, also diejenigen, die (in heillosen Tradition zu einem Verfahren, das einst »Aufklärung« hieß) an dem Mythos kratzen. Aber gibt es sie wirklich? Oder sind die Ketzer nicht letztlich doch bloß eine Erfindung der Orthodoxie?

3. Sack und Asche erbeten!

An einem Tag im Monat November, der für Bußübungen aller Art erprobt ist, erhob die Ketzerei ihr Haupt in unerahnte Höhen. Ein leibhafter Bundestagspräsident wurde als Freigeist entlarvt und mußte von seinem Amt zurücktreten, weil er zwei Textsorten verwechselt hatte: Anstelle einer Predigt hatte er eine akademische Vorlesung gehalten. Es war, als trüge der Pfarrer einer Trauergemeinde statt einer Grabrede ein kritisches Psychogramm des Verbliebenen vor. Er war dem Ernst der Lage nicht gerecht geworden und hatte das verfehlt, was seines Amtes gewesen wäre. Im Gedanken an diese Verirrung sollte man daher den Buß- und Betttag abschaffen und an seiner Stelle den 9. November zum Feiertag erheben.

Vielleicht sollte man ihn zum »Staatstrauertag« ernennen – darin käme zugleich die merkwürdige Begriffsverwirrung zu Ehren, die statt »Buße«, »Reue« oder »Zerknirschung«, welche auf die »Schuld« folgen, die »Trauer« setzt, welche herkömmlich als Affekt des Trennungsschmerzes gegolten hatte. Gemeint ist ja eigentlich nicht, daß das Volk der Täter den Verlust der Juden »betrauern« soll – das bleibt ihren eigenen Familien- und Volksangehörigen vorbehalten –, sondern daß ihre Vernichtung zu »bereuen« ist. Dennoch hat sich der Begriff der Trauer, häufig gar zu »Trauerarbeit« verkitscht, breitgemacht, wahrscheinlich aus purer Gedankenlosigkeit und weil man den berühmten Titel eines ungelesenen Buches nachschwätzt. Die Einführung eines »Staatstrauertags« am 9. November hätte

allerdings interessante Implikationen, denn es ließen sich an diesem Termin Traueranlässe in pluralistischer Vielfalt finden: Der Nationalist könnte den verlorenen Ersten Weltkrieg, der unverbesserliche Rechte das Scheitern des Hitlerputsches, der unverbesserliche Linke den Untergang der DDR betrauern.

Die Jenninger-Affäre wirft jedenfalls ein schlagendes Licht auf die Politikrituale in den letzten Jahren der alten Bundesrepublik. Betrachten wir noch einmal das gesamte Personal der Komödie: Den stammelnden Politiker, der einem auf die üblichen inhaltsleeren Betroffenheitsphrasen eingestellten Publikum einen Text vortrug, der von unangemessener Komplexität war und deshalb zum (gewollten oder ungewollten) Mißverständnis einlud. Die Zuhörer, die aus Unbildung oder demagogischer Berechnung den Text tatsächlich mißverstanden. Die Kommentatoren im In- und Ausland, die in dem Text etwas »Gefährliches« oder »Unbewältigtes« erblicken wollten – die ganze eingespielte Maschinerie von Verdächtigung, Anschuldigung, Denunziation, Besserwisserei und Heuchelei setzte sich in Gang. Ein bis in die letzte Verästelung des öffentlichen Bewußtseins reichender Konformitätsdruck wurde aufgebaut, der jede Abweichung zum riskanten Geschäft werden ließ. Sämtlichen Skeptikern und Spöttern wurde noch einmal eingeschärft, nicht den geforderten Kotau vor den Riten der Landesreligion zu vergessen, wie ihn die Philosophie seit alters empfiehlt.

Der eingefleischte Verschwörungstheoretiker fragt angesichts solcher Kampagnen sogleich nach den Drahtziehern oder auch nur dem *cui bono*. Jeden Gedanken an jüdisch-israelische Interessen verbietet er sich umgehend. Aber gab es nicht vielleicht Bewußtseinsmanager im Inland, Kommunisten etwa? Nachdem den überkommenen Antifa-Positionen die realen Gegner abhand gekommen waren,

mußte man sich da vielleicht neue Gegner erfinden, um moralisch im Recht bleiben zu können? Oder war das gesamte Getöse Ausdruck dessen, daß die wirklichen Chancen der Moralisierung schwinden, die Systeme wachsen und sich immer weniger packen lassen? Dann wäre dies alles nur ein Rückzugsgefecht der Totalisierung gewesen, eine letzte Politiksimulation, bevor die Drahtzieher merken, daß an ihren Fäden kaum noch sie selbst hängen, geschweige denn etwas von Bedeutung.

Aber wer ist heute schon noch Verschwörungstheoretiker? Der aufgeklärte Zeitgenosse glaubt nicht mehr an ein machiavellistisches Streben nach kultureller Hegemonie, sondern er ist von einer subjektlosen Funktionalität aller entscheidenden Vorgänge überzeugt. Die verschiedenen Wellen der vergangenheitsorientierten Empörung erscheinen dann als bloßer Ausdruck der fundamentalen geistigen Harmlosigkeit, die innerhalb des deutschen Schonraums gediehen war. Es ist dies die wehleidige Harmlosigkeit der Kinderstube, wo man, von gütigen und mächtigen Eltern bewacht und umsorgt, die Welt mit beliebigen Ansprüchen und Forderungen überziehen kann. Der allumfassende Moralismus kann so als Resultat einer fehlenden politischen Wetterfestigkeit entschlüsselt werde. Es handelt sich weniger um kulturellen Marchiavellismus als um moralischen Infantilismus, um das Ergebnis einer umfassenden intellektuellen Verschnullerung im Namen des Ausgangs aus der selbstverschuldeten Unmündigkeit.

Wenn Deutschland heute als historische Größe verschwunden und zum bloßen wirtschaftsgeographischen Begriff geworden ist, wird sein schrecklicher Name doch im Gedächtnis der Völker erhalten bleiben, ganz unabhängig davon, was in diesem Lande wirklich geschieht. Da der Holocaust keinem profanen, sondern einem auserwählten Volk widerfahren ist, wurde das Volk der Täter ebenfalls der profanen Geschichte entrückt und in den Status der

Unvergänglichkeit erhoben. Die Christenheit hatte ihrem ermordeten Gott in jeder Stadt Kathedralen gebaut, welche noch heute, lange nachdem dieser Glaube unverständlich geworden ist, das Staunen derer erregen, die sie als Touristen begaffen. Die Juden, denen ihr Gott selbst die Ewigkeit zugesichert hat, bauen heute ihren ermordeten Volksgenossen in aller Welt Gedenkstätten, in denen nicht nur den Opfern die Kraft der moralischen Überlegenheit, sondern auch den Tätern und ihren Symbolen die Kraft ewiger Verworfenheit zugeschrieben wird. Nachdem das reale Deutschland untergegangen ist, bleibt es als Mythos dauerhaft erhalten. Die Fellachen aber, die heute in den Ruinen seiner Städte ihren Geschäfte nachgehen, konnten gerade dadurch in die Geschichtslosigkeit versetzt werden, welche Basis ihres pragmatischen Erfolgs ist. Hier zahlt sich die Abgebrühtheit aus, welche die permanente Konfrontation mit einem Mythos erzeugt: Die Menschen, welche in Deutschland leben, haben sich ebenso daran gewöhnt, mit dem Antigermanismus fertigzuwerden, wie die Juden lernen mußten, mit dem Antisemitismus zurechtzukommen.

4. Aus Auschwitz lernen

Worin kann die Lehre aus Auschwitz eigentlich bestehen? Daß der Mensch, wenn er die Gelegenheit dazu findet, zum Äußersten fähig ist? Wer dazu Auschwitz benötigt, möge dies daraus lernen. Oder daß in der technischen Moderne moderne Technik zum Massenmord eingesetzt wird? Wen dies überrascht, der möge es aus Auschwitz lernen. Oder ist es die schiere Zahl der Opfer, die ominösen sechs Millionen? Also etwas fürs Guinness-Buch der Rekorde? Aber Vorsicht, Rekorde sind dazu da, gebrochen zu werden!

Oder ist das wirklich Lehrreiche an Auschwitz der manifeste Zusammenbruch des Fortschrittsglaubens, also die Einsicht, daß so etwas »noch im 20. Jahrhundert« geschehen konnte? Also die endgültige Ernüchterung, nach dem Ersten Weltkrieg

und nach dem Gulag unwiderrufbar: Das »Projekt der Moderne« ist ein für allemal gescheitert? Was seit jeher geschehen ist, wird weiterhin geschehen. Es gibt keine irreversible Entwicklung der Moral, nur ein ewiges Auf und Ab. Die einzige reale Hinterlassenschaft der Aufklärung ist die Technik – und diese geht daran, sich ihre Naturbasis zu entziehen. Die Geschichte der Projekte des 18. und 19. Jahrhunderts ist dann die eines totalen Scheiterns, das im 20. Jahrhundert offenbar wurde: Moralisch vom Weltkrieg bis zu Auschwitz, technisch-ökonomisch in der Umweltkrise des ausgehenden Jahrhunderts.

Eine besondere Pointe mag nur darin liegen, daß für »Auschwitz« (im Gegensatz zur Umweltkrise) ein »Täter« identifiziert werden kann, der nicht identisch mit der »Menschheit« selbst ist: der Deutsche. Seine Feststellung verhilft daher zu einer wirklichen Bewältigung dieser ungeheuren Erfahrung. Man braucht nur *post festum* ein guter Antifaschist zu sein, und schon ist eine Hälfte des 20. Jahrhunderts moralisch gebannt.

5. Zur Logik des Antifaschismus

Jede Geschichtskonstruktion ist das Werk einer Gegenwart, die damit bestimmte ideologische Ziele verfolgt, nach Sinn sucht oder konkrete Freund-Feind-Verhältnisse feststellen möchte. Bei dem heute so populären Auschwitz-Komplex handelt es sich offenbar um den Versuch, innerhalb einer vollständig relativistischen Welt ein negatives Absolutum zu installieren, von dem neue Gewißheiten ausgehen können. »Auschwitz« bildet insofern einen Mythos, als es sich um eine Wahrheit handelt, die der Diskussion entzogen werden soll. Dieser Mythos hat allerdings einen wesentlichen negativen Charakter, da dasjenige als Singularität fixiert werden soll, was nicht sein soll. Daher trägt die sich auf diesen Komplex stützende politische Bewegung auch einen negativen Namen: Antifaschismus.

Einstmals war der Antifaschismus ein bloßes Minimalprogramm, ein Etikett, unter dem sich eine Vielzahl von politischen Richtungen zusammenfassen ließ: Revolutionäre und Reaktionäre, Stalinisten und Trotzisten, Pazifisten und Imperialisten, Plutokraten und Sozialisten, Zionisten und Antikolonialisten, Demokraten und Monarchisten, Christen und Atheisten, Liberale und Totalitäre – alle konnten sich unter einen gemeinsamen Banner versammeln, welches daher inhaltlich, jenseits der Definition des »faschistischen« Gegners, völlig unbestimmt sein mußte. Für die konsequentesten Antifaschisten, die Kommunisten, war der Antifaschismus nur eine Art Bauernfängerei, ein Betrugsmanöver, um nützliche Idioten vor den eigenen Karren spannen zu können. Dies war jedoch nur möglich, weil man jenseits des Antifaschismus an wesentlich stärkere, präzisere Wahrheiten glaubte, wie sie der »wissenschaftliche Sozialismus« lehrte.

Diese Wahrheiten sind heute verschwunden. Von der Vielzahl starker Ideologien, die das 20. Jahrhundert beherrschten und mobilisiert hatten, ist nur noch das fadenscheinige Banner des Antifaschismus übriggeblieben. Um so heftiger klammert man sich daran und versucht, ihn zu einer Art Staatsreligion zu machen. Zugleich scheint sich jedoch abzuzeichnen, daß dem Antifaschismus eine neue programmatische Bedeutung wächst, die eine spezifische, paradoxe Struktur besitzt.

»Auschwitz« oder »die Nazis« stehen innerhalb dieser ideologischen Figur für die totale Negation des »Menschen«, die einst historisch real geworden ist. Mit Hitler und seinen Komparsen sind der säkularisierte Teufel und das Personal der Hölle leibhaftig auf der Erde erschienen. Dieser Teufel hat eine singular Tat vollbracht, die Massenvernichtung der Juden, welcher die folgende Bedeutung zugeschrieben wird: Es handelte sich um nichts Geringeres als

die praktische Negation des humanitären Universalismus. Hitler hat jedoch nicht etwa »den Menschen« als solchen vernichtet, sondern das Gegenteil dieser Allgemeinheit, die »Juden«, d.h. eine Partikularität. Gerade dieser Versuch der Vernichtung einer (völkisch-rassistischen) Besonderung im Namen einer anderen (völkisch-rassistischen) Besonderung ist aber das extremste Dementi des humanitären Universalismus bzw. der Idee der Menschheit und ihre unveräußerlichen Rechte. Mit dem Faschismus ist daher der Anti-Mensch aufgetreten, so daß der Antifaschismus zu einer Religion des Menschen werden kann, die ihre Symbole in ebendieser Negation des Menschen findet.

Dies erklärt den Eifer, mit dem jede »Historisierung«, »Relativisierung« und »Vergleichbarkeit« von Auschwitz bekämpft werden soll. Wer »Auschwitz« relativiert, relativiert die totale Unmenschlichkeit und somit die Integrität des Menschen. Damit würde aber das einzige Absolute, welches die moderne Gesellschaft, die von Relativismen und Perspektivismen aller Art zerfressen ist, besitzen könnte, ebenfalls relativiert. Die Festschreibung des Auschwitz-Mythos kann daher als Versuch verstanden werden, einer skeptischen Welt Gewißheiten zurückzugeben. Allerdings sind diese letzten Gewißheiten nun selbst bloß historischer, d.h. faktischer, nicht etwa rationaler oder spiritueller Natur. Sie liegen in dem begründet, das die Gerichte als »offenkundige Tatsachen« bezeichnen, als Wahrheiten also, die nicht mehr des Beweises bedürfen. Es ist dies eine sensationelle Wende der europäischen Geistesgeschichte. Dreihundert Jahre Erkenntniskritik werden von einer historischen Offenbarung dementiert!

Was folgt daraus aber? Die sich zurzeit formierende neue Religion der Menschheit (deren rationale Begründung seit der Aufklärungszeit niemals gelungen ist) kann sich auf ein festes Fundament historischer

Tatsachen stellen und daraus direkte politische Konsequenzen ableiten. Eine wichtige programmatische Forderung zielt auf die »multikulturelle Gesellschaft«. Dieses Konzept ist allerdings selbst ambivalent. Es kann leicht gezeigt werden, daß es im Sinne der sich ausschließenden Figuren des Universalismus bzw. des Relativismus/Partikularismus verstanden werden kann.

1. Universalistisch bedeutet Multikulturalität die Reduktion der konkreten Menschen auf abstrakte »Individuen«, die dann im Sinne des zivilisatorischen Programms zu enkulturieren und zu assimilieren sind. Ziel dieses Projekts, in welchem man eine Fortschreibung des älteren »Projekts der Moderne« wiedererkennen kann, ist die kulturelle und materielle Homogenisierung der Menschheit.

2. Relativistisch bedeutet Multikulturalität die Bewahrung völkisch-kultureller Besonderheit, wobei die Volksindividuen jetzt jedoch räumlich ineinandergeschachtelt werden und auf engstem Raum nebeneinander leben sollen. Da dieser Prozeß mit der realen Masseneinwanderung in die industriellen Wohlstandszonen verbunden wird, zieht diese Forderung (paradoxe Weise) darauf, daß eine kulturelle Formation, nämlich das indigene Volk, zugunsten anderer Volksgruppen auf seine spezifische Identität verzichten soll.

In beiden Fällen ist der Gegner des Programms der Multikulturalität das indigene Volk der Industrieländer, dessen Widerstand gegen Immigration und Überfremdung durch eine programmatische Identifikation mit Faschismus/Rassismus/Rechtsradikalismus gebrochen werden soll. Hitlers Versuch im Namen einer völkisch-rassischen Partikularität eine andere Partikularität zu vernichten, wird zum Referenzobjekt sämtlicher Versuche, Partikularität zu behaupten – jedenfalls dann, wenn sie vom indigenen Volk der Industrieländer

kommen. Andere Partikularitäten fallen allerdings nicht unter dieses Verdikt: Die antieuropäische Xenophobie von Befreiungsbewegungen wird nicht verurteilt: auch können bestimmte Völker wie die Kurden oder Juden auf ihre ethnischen Besonderheiten bestehen, ohne daß ihnen dies zum Vorwurf gemacht wird.

Hier wird also eine merkwürdige Asymmetrie dieses Konzepts deutlich: Der Antifaschismus ist in starkem Maße Antigermanismus. Dies widerspricht aber eigentlich seinem universalistischen Selbstverständnis und enthüllt einen völkischen Kern, dessen Konsequenzen noch nicht ganz abzusehen sind, der sich aber von seinem Ursprung her erklärt.

Hitler hat im Namen der Deutschen die Juden vernichtet, d.h. er hat aus der abstrakten, undifferenzierten »Menschheit« zwei Völker herausgehoben, die sich dadurch vom profanen Rest der Menschheit unterscheiden, daß sie komplementär den Charakter des Absoluten besitzen: Sie sind absolute Täter und absolute Opfer. Diese Unterscheidung gewinnt schließlich Bedeutung für das universalistische Programm der Herstellung einer einheitlichen Menschheit. Diese enthält nämlich noch immer zwei prinzipielle Fremdkörper der Besonderheit, ein negativ auserwähltes Volk, die Deutschen, und ein positiv auserwähltes Volk, die Juden. Hitler ist etwas damit gelungen, womit er selbst vielleicht nicht gerechnet hat: Er hat für alle Zeiten den Deutschen und den Juden eine komplementäre Sonderrolle zugewiesen, die im Gedächtnis der Menschheit nicht verschwinden wird, solange es noch Deutsche und Juden gibt.

Dies hat jedoch eine letzte, paradoxe Konsequenz. Das Projekt einer homogenen Menschheit wird so lange nicht verwirklicht werden, wie es nicht gelingt, die beiden hartnäckigsten Restposten völkischer Besonderheit ebenfalls zu assimilieren und damit zu eliminieren. Dieser Assimilation der Deutschen und Juden, ihrer Auflösung

in bloße »menschliche Individuen«, steht jedoch die historische Struktur des Auschwitz-Mythos entgegen, dessen Kern

ja gerade in der Rebellion des Besonderen gegen das Allgemeine liegt.

1. The eternal Nazi

There are still myths, and there are still taboos, but nudity and sexual practices of whatever kind are not among them; likewise, good old blasphemy. The Christian gods, for example, may be blasphemed at will, without the slightest consequence. But there is one remaining, unalterable taboo: *anti-Semitism*. Defamatory criticism of Americans, Russians, wealthy capitalists, the industrial complex, trade unions, intellectuals, men, politicians, even of Germans is cheap and can be expressed as severely as one wants. Criticism of the Jews, on the other hand, must be wrapped with utmost care in the assurance that it in no way has to do with anti-Semitism. The reasons for this are obvious.

National Socialism, and in particular Auschwitz, has become the last myth of a thoroughly rationalistic world. A myth is a truth that is beyond discussion, which does not need to be justified. On the contrary: the trace of doubt found in the relativising [of the myth] is a serious violation of the taboo protecting it. Is not the "Auschwitz lie" a punishable offence of blasphemy? Is there not, standing behind the insistence upon [absolute] "incomparability," the fear found in every revealed truth that it will be lost, as soon as it allows the Enlightenment business of historical comparison and of justification? "Auschwitz" has become the epitome of a unique and ineradicable guilt.

But what does "guilt" mean? In the literal sense, it is a question of causation, but then also one of a defilement, of a stain on the law, which can be eliminated or at least mitigated through purification rituals. The criminal has polluted the legal

community, and his punishment therefore serves to cleanse it. In the case of serious contamination, only the complete eradication of the criminal will do. He is returned to the elements: the fire that burns him, the water that drowns him, the air in which he is hanged, and the earth that finally covers him. It brings with it an unease to live in the same world as the criminal. He must therefore disappear, so that humanity may be freed from the sight of his depravity. His sheer existence is unbearable. Hence, the fanatical zeal with which, fifty years after those great atrocities occurred, old men who participated in them are still ferreted out.

In addition to the criminal's individual guilt, there is also the collective guilt [by association] of his family and clan, or of the community supporting him. This collective responsibility can have neither a concrete criminological meaning, nor a titular one of [public] health. It is not directed toward the individual correspondence between deed and perpetrator and therefore can not be eradicated by the elimination of the latter. On the contrary, it is not supposed to be. It is, rather, much more a guilt of metaphysical dimensions, which only makes sense when placed in the light of the older concept of original sin. The individual guilt of Adam, this transcendental man, corrupted the entire human race that sprang from him. At the same time, however, humanity was saved again by the grace of God, whose command Adam had broken. Humanity did not fall into a bottomless abyss of depravity, but the magnitude of grace was revealed precisely in the magnitude of its guilt. Guilt, penance, grace, and love are thus bound inseparably: they form an

imperturbable balance within God's economy of salvation.

The call for permanent penance likewise follows from the collective guilt of the Germans, which originates in "Auschwitz," but the element of grace and love is completely lacking in this secularized form of original sin. The German, therefore, does not resemble man, whose guilt is not revised, but compensated for by the love of God – but rather the Devil, the fallen angel, whose sins will never be forgiven, and who will remain in darkness for eternity. However, the Devil also has a function within God's economy. He forms the negative foil, before which God's kindness can draw forth the positive. In his negativity, all of creation's defects press together in such a way that God himself is relieved of the agonizing questions about the justification of evil in this world.

In today's enlightened society, the German, or at least the Nazi, is the secularized devil. Our now emancipated and autonomous world requires this negative foil, so that it can justify its own actions. In this respect, there is a great affinity between the German and the Jew as the latter was viewed in the Christian past: the second great crime against humanity after the fall of Adam was the crucifixion of Christ. This atrocity was immediately annulled again by the resurrection and redemption, but redemption had at least a minimum requirement: faith. The Jews were now those who not only had committed this monstrous (although for salvation-history, necessary) crime - they also refused to believe that Jesus was the Christ and thus rejected the offer of redemption. This criminal stubbornness of the Jews was a great vexation to Christianity. Of all people, the one among whom the Son of God had appeared refused to accept the saving event bound up with him. Moreover, because the conversion of the Jews was, in eschatological terms, a prerequisite for the coming of the kingdom

of God, the Jews stood for the antithesis to redemption and thus could become the embodiment of evil in the world.

The stiffnecked refusal of the Jews to accept the truth of Christianity revealed to them also gave warning that humanity was not yet ready to give up its sinfulness. As ferociously and thoroughly as the heathens and heretics were tracked down and extirpated, just as little, despite all occasional persecutions, was consideration given to destroying Jewry as such. It formed a painful but tolerated thorn in the flesh of Christianity. Since the Jews could not have a share in the Christian honor, they settled in the niches of this society, as usurers and merchants. Here, too, there is an affinity with the Germans, who from heroes have become merchants, despised by all the world, who look out for their own advantage.

The world obviously needs Jews or Germans, in order to be certain of its moral qualities. However, in one respect there is a tremendous difference. The Jews themselves did not share the Christian judgement which fell to them, whereas the Germans are the first to admit their irremovable guilt – which, however, usually occurs in such manner that the one who speaks about the guilt or "responsibility" of the Germans always expresses that recognition only with a view to those who are obdurate, i.e., the others. In salvation-history, Adam's guilt was lifted by the sacrificial death of Christ. The Jews themselves never acknowledged their guilt in the crucifixion of the Messiah. The Germans, on the other hand, who accept their merciless guilt, must disappear from the pages of real history, must become an everlasting myth, in order to atone for their guilt. The eternal Nazi, as the phantom of his crimes, will grace for a long time to come the trivial mythology of a postreligious world. The earth will only then be cleansed of this disgrace when the Germans have completely disappeared, that is, have

become abstract "human beings." But perhaps the world will then need other Jews.

2. A new state religion

At regular intervals, the experienced television viewer can observe a production that goes something like this: the president of the Federal Republic [of Germany] holds a historical sermon before the assembled members of parliament, in which he invokes the undead and proclaims a truth that all know and all believe in. His smooth, velvety words produce the desired mood of agreement, occasion "dismay." One notices at once: here the truth of a myth has been revealed. The ritual promulgation does not present a "new" or "original" text. (Its specific informational content must approach zero, if not, punishment will be expressed indignation. The content of the (hi)story presented remains eternally new and always true; it cannot and should not be forgotten, but is constantly to be told anew. The endless liturgical repetition of an everlasting (hi)story conjures up its timeless relevance. The first commandment says: Thou shall not have any Holocaust apart from me. The ritual of "making peace with the past" possesses features of a veritable state religion.

The dogma is simple and catchy: the ancestors, the Nazis, have burdened themselves with the most singular guilt on earth and thereby have excluded themselves as well as their descendants from it. Their unspeakable, but gladly narrated crimes formed a rebellion against the precept of progress and humanity: They were either a "relapse into barbarism" or, worse still, historically unique - the quality of the fall of Adam. This original sin now passes from generation to generation; which cannot be forgotten or repressed. Thus the Nazi people became a negatively chosen people. Thus the horrendous guilt of its patriarchs has forever excised it from the normal course of history. Only it carries

this unique guiltiness among the peoples, since its crimes were of a unique magnitude.

This rejected people still lives in the Old Covenant with history; nor has there appeared a Messiah who could give salvation from the unforgivable guilt. The drama therefore retains Old Testament harshness. Hitler is not removed by any Jesus; Such a Jesus would quickly be crucified. The guilt therefore remains total and is not compensated by any grace.

This sin-laden nation, which can never get rid of this guilt, "is not permitted to rid itself of the past," now as expected, falls into the hands of the priests. Their mission is to remind, to remember and to keep the myth alive. From this dogma arises a contract, a mission: the total ethical adulation and missionary work of the world, which cannot eradicate the sin, but can bring relief. By the combination of contrition and good-heartedness a new, de-politized type can be forged.

The new state religion rules virtually unchallenged. Their supporters and preachers are found in all political and social camps, from the middle-right, through to the middle-left, to antifascist terrorism. This ubiquity is a sign of their enormous vitality. And yet even here there may well be freethinkers. This will be the deniers, the repressed, the relativists, i.e. the ones scratching at the Myth with procedures from their worthless tradition once called "Enlightenment." But do these freethinkers really exist, or are these heretics not merely a fabrication of orthodoxy?

3. Sackcloth and ashes requested!

On a particular day in November, well established for all kinds of penitential exercises, heresy raised its head to unexpected heights. A bona fide president of the Bundestag was exposed as a freethinker and so had to resign from office, because he had confused two types of texts. Instead of a sermon, he had given an academic lecture. It was as though a pastor had presented to

mourners not a graveside eulogy, but rather, a critical psycho-social analysis of the mourners. He had not done justice to the seriousness of the situation and consequently did not fulfill the duties of his office. Accordingly, considering this mistake, one should abolish the Day of Penance and Prayer and, in its stead, make the 9th of November a holiday.

Perhaps this day could be called the "National Day of Mourning." We would then honour the rising conceptual confusion, and instead of "repentance," "remorse," or "contrition," which follow from an acceptance of "guilt," to one of "mourning," which traditionally has been a part of feeling grief and loss.

What is meant is not really that the perpetrator people should "mourn" the loss of the Jews, which is reserved for their own family and relatives, but that their extermination is to be "regretted." Nevertheless, the concept of mourning, frequently commercialized as the "work of mourning," has become common, probably through pure thoughtlessness and because of idle chatter about the famous title of an unread book. The introduction of a "State Day of Mourning" on 9 November would have interesting implications, moreover, because a pluralistic diversity of reasons for sorrow could be found for the occasion. The nationalist could mourn the lost First World War; the incorrigible right-winger, the failure of the Hitler putsch; the incorrigible leftist, the downfall of the German Democratic Republic.

The Jenninger affair certainly throws a striking light on the political rituals in the last years of the old Federal Republic. Let us take another look at all the actors in this comedy: the stammering politician, who delivered a text which, for a public expecting the usual empty slogans of dismay, was far too complex and thus (intentionally or not) invited misunderstandings. [Next,] the listeners, who because of lack of education or demagogic calculation in fact misunderstood the text. The commentators at home and abroad, who wanted to read into the text something "dangerous" or "unresolved" - the whole machinery of suspicion, accusation, denunciation, know-it-all, and hypocrisy was set in motion. Pressure to conform was built up, extending to every last branch of public

consciousness, which made any deviation [from the established orthodoxy] a risky business. Once again, it was brought home to all the skeptics and mockers not to forget to kowtow before the rites of the national religion, as philosophy has recommended since ancient times.

In view of such campaigns, the dyed-in-the-wool conspiracy theorist immediately asks who are the masterminds, or even just *cui bono*? Any thoughts of Jewish-Israeli interests are immediately prohibited. But were there not perhaps consciousness-managers in Germany, perhaps Communists? Once the real antagonists had gotten away from the received anti-fascist positions, was it perhaps necessary to invent new opponents, in order to be able to remain morally in the right? Or was the whole uproar an expression of the fact that the real chances of moralizing are diminishing, [while] the System grows and makes itself ever more untouchable? Then all this would have been merely a rearguard battle by totalitarianism [*Totalisierung*], a final political simulation before the stringpullers realize that they themselves are barely attached to their own threads, much less to anything of any importance.

But who today is still a conspiracy theorist? The enlightened contemporary no longer believes in a Machiavellian struggle for cultural hegemony, but rather is convinced of a subject-less functionality of all determinative processes. The various waves of indignation oriented towards the past then appear as a mere expression of the fundamental mental innocence which had flourished within the German sphere of influence. This is the plaintive innocence of childhood when, watched over and cared for by kind and powerful parents, one can blanket the world with all the claims and demands one likes. This all-embracing moralism can then be deciphered as the result of a lack of political weatherproofing. It is less a question of cultural Machiavellianism than of moral infantilism, of the result of a comprehensive intellectual pacifier [program] in the name of exiting from a self-inflicted age of minority.

If Germany's historical greatness has disappeared today and become a mere geographic-economic concept, its terrible name will still be preserved in the memory of

the peoples, regardless of what really happens in this country. Since the Holocaust did not happen to a profane, but to a chosen people, the people of the perpetrators were also removed from profane history and elevated to the status of immortality. In every city, Christianity had built cathedrals to its murdered God, which today still arouse the amazement of the tourists who gape at them, long after this faith has become unintelligible. The Jews, to whom God himself promised eternity, today build memorials to their murdered people all over the world, celebrating not only the power of their moral superiority, but also [through which] the power of eternal infamy is attributed to the perpetrators and their symbols. Now that the real Germany has perished, it remains permanently preserved as a myth. But the fellaheen, who today carry on their business in the ruins of its cities, were able to be placed in the [category of the] ahistorical, which is the basis of their pragmatic success. Here the callousness of permanent confrontation with a myth pays off: the people who live in Germany have become accustomed to dealing with anti-Germanism, just as the Jews had to learn to cope with anti-Semitism.

4. Learn from Auschwitz

What actually are the intended lessons of Auschwitz? That given the opportunity, humanity is capable of anything? Whoever needs Auschwitz for that may learn something from it? Or, that in the new age of technology the latest advances in technology are implemented for mass murder? Those who are surprised by this, let them learn from Auschwitz. Or is it the sheer number of victims, the ominous six million? Something for the Guinness Book of Records? But beware, records are there to be broken!

Or are the real lessons of Auschwitz the manifest collapse of the belief in progress, that is, the realisation that something like that could "still have happened in the twentieth century"? The final irrevocable disillusionment, after the First World War and after the Gulag: The "Project of Modernity" has failed once and for all? What has always been happening will

continue to happen. There is no irreversible development of morality, only an eternal up and down. The only real legacy of the Enlightenment is technology - which is disconnecting from natural processes. The history of the 18th and 19th century projects is of a total failure, which became apparent in the 20th century: Morally from World War to Auschwitz, technically and economically in the environmental crisis of the outgoing century.

A special point may only be the fact that for "Auschwitz" (in contrast to the environmental crisis) a "perpetrator" can be identified who is not a part of "humanity" itself: the German. His observation, therefore, assists in dealing with this horrendous experience. One only needs to be post festum a good anti-fascist to have one half of the twentieth century morally spellbound.

5. On the logic of anti-fascism

Every construction of history is the work of a present time, which pursues certain ideological aims determined by that time period, strives for meaning, or wants to determine concrete friend-enemy relations. The Auschwitz complex, which is so popular today, is obviously an attempt to install a negative absolute, within a completely relativistic world, from which new certainties can emerge. "Auschwitz" is a myth to the extent that it is a truth which is to be removed from the realm of discussion. This myth, however, has a substantially negative character, because that which is not allowed to exist is to be fixed as something unique. Thus, the political movement based on this complex also bears a negative name: anti-fascism.

Once upon a time, anti-fascism was merely a minimal program, a label that covered a multiplicity of political movements: revolutionaries and reactionaries, Stalinists and Trotskyites, pacifists and imperialists, plutocrats and socialists, Zionists and anti-colonialists,

democrats and monarchists, Christians and atheists, Liberals, and totalitarians--all could gather together under a common banner, which, beyond the definition of the "fascist" opponent, therefore had to be completely indeterminate. For the most [philosophically] consistent anti-fascists, the Communists, anti-fascism was only a kind of confidence trick, "to get useful idiots to dig their own graves." This, however, was only possible because, beyond anti-fascism, they believed in essentially more powerful, more precise truths, as taught by "scientific socialism."

These truths have disappeared today. Of the multitude of powerful ideologies that dominated and mobilized the 20th century, only the threadbare banner of anti-fascism has remained. All the more vehemently then does one cling to it and try to turn it into a kind of state religion. At the same time, however, it seems that by contrast, a new programmatic meaning is developing for anti-fascism, which possesses a specific, paradoxical structure.

Within this ideological metaphor, "Auschwitz" or "the Nazis" stand for the total negation of "man"—[a negation] which at one time became historically real. In Hitler and his retinue [literally: "theatrical extras"—trans.], the secularized Devil and the staff of Hell have appeared bodily on Earth. This devil has completed a singular act: the mass destruction of the Jews, to which the following meaning is attributed—that it was nothing less than the practical negation of humanitarian universalism. However, Hitler did not destroy "man" as such, but the opposite of this universality, the "Jews," that is, a particularity. Precisely this attempt, though, to annihilate an (ethnic-racial) particularity in the name of another (ethnic-racial) particularity is the most extreme denial of humanitarian universalism, or, as the case may be, the idea of mankind and its inalienable rights. Thus, in fascism, the anti-Man has appeared, in order that anti-fascism can

become a religion of Man, which finds its symbols precisely in this negation of man.

This explains the zeal with which every "historicization," "relativizing," and "comparability" of Auschwitz is to be combatted. He who relativizes "Auschwitz" relativizes total inhumanity and thereby the integrity of man. In this way, then, the only absolute that modern society—which is being eaten away by relativizations and viewpoints of all kinds—could [still] possess, would likewise be relativized. The "setting in stone" of the Auschwitz myth can therefore be seen as an attempt to give back certainties to a sceptical world. In any event, these last certainties are themselves of merely a historical, that is, factual and not more or less rational or spiritual, nature. They are grounded in what the courts call "manifest facts," as truths which therefore no longer are in need of proof. This is a sensational turning point in European intellectual history. Three hundred years of epistemology are denied by a historical revelation!

But what follows from this? The new religion of Mankind/humanity, presently forming (whose rational foundation has never been successful since the Enlightenment period), can form a solid foundation on historical facts and derive therefrom direct political consequences. An important programmatic demand is aimed at a "multicultural society." However, this concept is itself ambivalent. It can easily be shown that it can be understood in the sense of the self-exclusive figures of universalism or, as the case may be, relativism/particularism.

1. "Universalism" means multiculturalism: the reduction of concrete people to abstract "individuals," which are then to be inculturated and assimilated in the sense of the civilizing program. The goal of this project, in which one can recognize the continuation of the older »project of modernity«, is the cultural and material homogenization of humanity.

2. "Relativistic" means multicultural: the preservation of an ethno-cultural particularity, but in which the individuals of peoples are now, however, geographically tossed together and are supposed to live side by side in closest proximity [to each other]. Since this process is bound up with the actual mass immigration into the prosperous industrial zones, this demand (paradoxically) has the goal of a cultural formation: namely, the indigenous people is supposed to give up its specific identity for the benefit of other ethnic groups.

In both cases, the opponent of the multiculturalism program is the indigenous people of the industrialized countries, whose resistance to immigration and alienation is to be broken by a programmatic identification with fascism/racism/right-wing radicalism. Hitler's attempt, in the name of an ethnic/racial particularity, to destroy another particularity becomes the point of reference for all attempts to assert particularity – in any case, when they come from the indigenous people of the industrialized countries. Other particularities, however, do not fall under this verdict: the anti-European xenophobia of liberation movements is not condemned. Even certain peoples, such as the Kurds or Jews, can insist on their ethnic peculiarities without its leading to their condemnation.

Here the strange asymmetry of this concept becomes clear: anti-fascism is to a great extent anti-Germanism. This, however, actually contradicts its universalistic self-understanding and reveals a racist core. The consequences of this cannot yet be fully foreseen, but its origin can offer further explanation.

On behalf of the Germans, Hitler destroyed the Jews, i.e., he made two peoples to stand apart from an abstract,

undifferentiated "humanity," who differ from the profane rest of humanity in that they possess the character of the absolute in complementary manner. They are absolute perpetrators and absolute victims. In the end, this distinction obtains meaning for the universalist program of creating a unified humanity, which, however, still contains two fundamentally foreign bodies of individuality—a negatively chosen people, the Germans, and a positively chosen people, the Jews. Hitler thus accomplished something which he himself perhaps did not expect. He assigned to the Germans and to the Jews an exceptional and complementary role for all time, which will not disappear from humanity's memory, as long as there are Germans and Jews.

Nevertheless, this has a final, paradoxical consequence. The project of a homogeneous humanity will not be realized, so long as the two most stubborn remnants of ethnic individuality are not successfully assimilated and thus eliminated. However, the historical structure of the Auschwitz myth—the core of which lies precisely in the rebellion of the particular against the universal—stands in the way of this assimilation of the Germans and Jews, of their dissolution into mere "human individuals."

...with translation assistance from:



... and remember this item from 2014?....

The Sleepwalkers by Christopher Clark – review

Should Germany really be blamed for the first world war, or did European nations simply sleepwalk into it?

[Ian Pindar, Saturday 20 July 2013 03.00 AEST](#)

This superb account of the causes of the first world war begins in 1903 with the murder of Alexander I of Serbia by a secretive terrorist network called the Black Hand. They went on to organise the assassination of [Archduke Franz Ferdinand](#) in Sarajevo in 1914, which resulted in the bloodbaths of the Somme, Verdun and Gallipoli. Germany has usually been blamed for escalating the conflict, but Clark refuses to play the blame game, arguing that the Germans were not alone in their paranoid imperialism. The more convincing and terrifying reality is that no nation really meant to wage war, but each sleepwalked into it. Clark brilliantly puts this illogical conflict into context, showing how pre-1914 Europe was inherently unstable, riven by ethnic and nationalistic factions. He also suggests that the European elites who vied to prove their virility in battle were suffering from a "crisis of masculinity." Could it really be that the war began because upper-class statesmen and generals felt threatened by the rise of previously marginalised "proletarian and non-white" men?

[StefanMJakusz, 20 Jul 2013 6:54](#)

Given that most of the political leaders and generals believed the war would be over quickly, like every other European conflict since the Crimean War, it seems to me that war was seen as an acceptable risk. Rather like Hitler in 1939 the various states got war but not the one they wanted. Not so much sleepwalking but given the

evidence of the US Civil War, the use of railways and modern weaponry a failure of intelligence. Perhaps the origins of the notion of military intelligence.

[bronxisup, 20 Jul 2013 10:28](#)

Just follow the money. The Versailles "treaty" and ancillary treaties, unmask the real intentions of the instigators of the war. With the exception of Russia, whose brand of imperialism was of a different kind (to that of Britain and France), the imperial powers (France and Britain) concocted a virtual pre-emptive strike against the German Reich, in the mistaken belief that it would be a cake walk.

After things got out of hand, the imperial powers persisted in their goal to destroy Germany, even when they were losing the war and Germany had offered generous terms for ending the war. This offer was refused by Britain. In the end, the civilized order of Europe was forever destroyed. Any and all should answer to him/herself the question as to who were the real winners of this catastrophe.

Start by reading the following (don't just read others' interpretations): Brest-Litovsk Treaty, Versailles Treaty (and if possible also the ancillary treaties) and the phony "fourteen points" of Wilson that were laughed at and ignored by the victors.

<https://www.theguardian.com/books/2013/jul/19/sleepwalkers-christopher-clark-review>

A lightning raid on Kaliningrad, the forbidden city Stalin grabbed from Hitler As the USSR crumbled, Peter Millar made a surreptitious trip to the seat of the kings of Prussia and now a strategically vital port for Russia

August 13 2017, 12:01am, *The Sunday Times*

I first set foot in Kaliningrad on an icy day in March 1990 at a unique moment in European history, when rules that had endured for half a century had ceased to apply, and a timid Lithuanian taxi driver could be bribed to brave roads lined with snow, ice and trigger-happy Russian soldiers.

Early that morning we — Tomas, a pessimist more worried about the health of his ageing Lada than any pipe dream of democracy, and I — pulled out of Vilnius, the capital of Soviet Lithuania, on frozen roads, with the scent of cordite and revolution in the air. Our destination, Kaliningrad, had been the sweetest prize in Russia's "Great Patriotic War": a warm-water home for the Soviet Baltic fleet and a city that had played a pivotal role in the German empire.

I had been in Vilnius for more than a week, covering for *The Sunday Times* one of the final chapters in the story of tumbling dominoes that had begun 16 months earlier with the fall of the Berlin Wall. With anti-Soviet riots in the streets, the empire was crumbling, but the Kremlin was in denial. It had issued an ultimatum and threatened to send in the troops.

During the three years I had spent in Moscow for Reuters during the 1980s, visiting Kaliningrad had been an impossible dream: it was a forbidden city sealed off to all foreigners, on a par with a few cities in Siberia and the Ural mountains, home to gulag camps or secret atomic weapons facilities. Even Soviet citizens needed special permission to travel there.

For me there was magic in its original name: for nearly 800 years since its foundation in the 13th century, Kaliningrad been called Königsberg, or King's Rock. A fortress city built by the Teutonic knights, it was until 1945 one of the most important cities in German history. Without Königsberg there could have been no "kings" in Prussia, and without a king of Prussia, no kaiser of Germany, no 19th-century German Reich and therefore

no 20th-century Third Reich. The whole of German and European history would have been quite different.



Russian troops fighting in Kaliningrad in 1945: it later provided a home for the Baltic fleet
SLAVA KATAMIDZE COLLECTION/GETTY IMAGES

I had flicked through old German travel books with pictures of quaint timbered houses hanging over the banks of the River Pregel on the Fischerinsel, the "Fishermen's Island" in the heart of the old town, and the curious, single-spired cathedral with the mausoleum of the great 18th-century philosopher Immanuel Kant.

Now, with the region in turmoil, it occurred to me that there was every chance that the road to Kaliningrad was open and we were unlikely to be stopped in a car with Soviet numberplates.

As it turned out, Tomas was right to have been apprehensive. We had no problems from officialdom or army, but the elements conspired against us: the Lada, with its virtually treadless tyres, slithered on icy roads amid gusting showers of snow and sleet.

We were still 25 miles from our destination when disaster struck: an overhanging branch weighed down by icicles fell and

shattered our windscreen. Luckily even the Lada had the sort of glass that disintegrates into little square chunks rather than spiky shards, but it still took us half an hour to clear them from the seats and dashboard, leaving us no option but to drive on while icy wind blasted in at us. It was 10 miles further before we found a garage. The mechanics suggested it would take a week or more to acquire a new windscreen — until a 100-deutschmark note convinced them it could be found and fitted in a few hours.

That left Tomas cursing the gods, the Russians, his bad luck and the greed that had led him to agree to the folly of this expedition, while I, determined that no minor motor incident was going to abort my grand plan, took a taxi into the centre of Kaliningrad.

Within half an hour I was there, sitting in a cellar *pivnoi* (beer bar) with some boisterous sailors from the Baltic fleet, only too conscious that the sign on the half-ruined red-brick archway above ground said Brandenburgskiye Vorota, or Brandenburg Gate. Sitting there drinking a Soviet brew that as ever tasted like tepid British homebrew, I could feel a tingle lodged in my spine: I was on the edge of one of Europe's political tectonic plates and the ground beneath my feet no longer felt certain.

Fortified against the cold, I emerged into a man-made wilderness. The double-towered archway of the Brandenburg Gate, which had once been the gate in the city walls that led towards Berlin, home to the other, better-known Brandenburg Gate, was pockmarked with shell and bullet holes from its "liberation" in 1945.

Nothing else remained visible here of the quaint Gothic cityscape of meandering narrow medieval streets that I had pored over in prewar photographs. In their stead stretched wide, empty dual carriageways lined with drab eight-storey blocks that seemed designed to blend with the flat, grey, wintry sky.

I walked into a field of scrub with a crust of crumbling ice. This, it was obvious enough, was all that remained of Königsberg Cathedral. I walked across the dirty ice and entered the ruins. Of the original flooring little could be seen; more scrub grass had fought its way through the earth, between the high brick walls held up by iron girders. The whole resembled a derelict railway siding.

Only at one end was there a largely untouched structure in granite that might once have been pink, with a name and date engraved on it: Immanuel Kant 1724-1804. This was the last resting place of Königsberg's most famous son, the man who wrote *The Critique of Pure Reason*, widely regarded as the foundation stone of modern philosophy.

For a while I wandered round aimlessly, painfully aware of the passage of time, the destruction of war, the shades of the past and the bleak reality of the present. It was only as I noticed the darkening skies above the ruins that I realised I too was not immune to the passage of time. In particular I had to get back to the garage where Tomas would be waiting, with — I hoped — a new windscreen, so that we might begin our journey back to Vilnius. In the uncertain political and military situation we could not consider staying overnight in Kaliningrad, or indeed drawing attention to the fact we had been there at all.

Königsberg and its fate stand today as the greatest symbols of what some Germans still refer to as the "lost lands" (a term officially frowned upon since Willy Brandt fell to his knees in Warsaw in 1970 in atonement for the Nazis' crimes in eastern Europe). Nobody would dare suggest that the territories lost in

1945 might ever become German again. There is a hope and widespread belief that Europe has evolved beyond that era.

The war doomed Königsberg, as it doomed all the German lands in eastern central Europe, achieving the exact opposite of Adolf Hitler's plans. A German assault on Moscow inspired a retaliatory attack on the Baltic city. But it was raids by the RAF in August 1944 that destroyed its historic centre. Five thousand civilians lost their lives and 200,000 were made homeless, soon to flee west as the Red Army advanced. After the Soviet onslaught on "Fortress Königsberg" there was almost nothing of the city left.



The cathedral's ruined single tower was rebuilt after the war ITAR-TASS/GETTY

Kaliningrad since 1990 has changed beyond recognition from the dismal place I first visited. At first its economy declined dramatically with the links to Russia cut. Smuggling and prostitution flourished, but with time, the injection of cash from Moscow as the Russian economy recovered and the discovery of the benefits of tourism, things have changed. A succession of city mayors embarked on a rebuilding programme, designed to restore some of the vanished city's flavour, if not its ethnicity. Much of it looks like a Disneyland version of medieval Germanic architecture amid the concrete blocks that still house most of the population.

The desolate island with its blasted cathedral has changed more radically than anywhere else in the city. The quixotic single tower was rebuilt, complete with a spire lifted on top by helicopter; the gaping windows through which I had stared at the bleak skies were once again filled with stained glass. The restored cathedral now has two chapels, one German Lutheran, the other Russian Orthodox.

In the tower hang four bells, which every quarter-hour chime the first four notes of Beethoven's *Symphony No 5*: the hand of fate knocking at the door. It is still knocking.

Extracted from *The Germans and Europe: A Personal Frontline History*, to be published on Thursday by Arcadia Books, priced £20

<https://www.thetimes.co.uk/article/a-lightning-raid-on-kaliningrad-the-forbidden-city-stalin-grabbed-from-hitler-nqfg3ch23>

... and now the latest from them U S of A ...

Jewish groups condemn Charlottesville violence

BY **JTA** August 13, 2017, 6:31 pm

Jewish groups and leaders condemned the violence at a white supremacist event in Charlottesville, Virginia, and criticized US President Donald Trump for saying that the hatred and violence came from "many sides."

"The vile presence and rhetoric of the neo-Nazis who marched this weekend in Charlottesville is a reminder of the ever-present need for people of good will to stand strong, to speak loudly against hate, and act both to delegitimize those who spread

such messages and to mitigate the harm done to the commonweal of our nation and to those that are the targets of hate messages," Rabbi Rick Jacobs, president of the Union for Reform Judaism, said in statement issued on Saturday evening, adding that "once again, hate has killed."



Members of the Virginia State Police wear body armor and riot shields while standing guard on the pedestrian mall following violence at the United the Right rally August 12, 2017 in Charlottesville, Virginia. (Chip Somodevilla/Getty Images/AFP)

Three people were killed as a result of the weekend neo-Nazi event. One woman was killed and 19 injured, some seriously, after a car driven by an Ohio man slammed into a crowd of counterprotesters. The driver, identified as James Alex Fields Jr., 20, of Maumee, Ohio, was taken into police custody and the incident is under investigation.

Two Virginia state troopers were killed when their police helicopter crashed and caught on fire while responding to clashes between white supremacist protesters and counterprotesters.

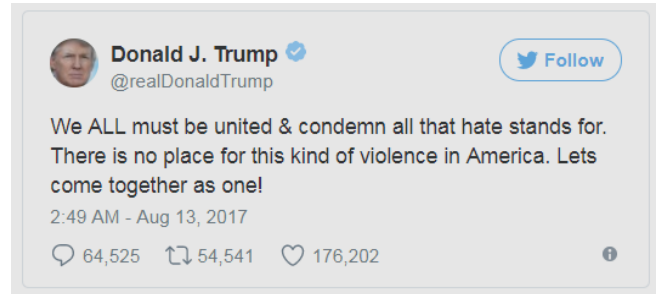


A man tends a makeshift candlelight vigil for those who died and were injured when a car plowed into a crowd of anti-fascist counter-demonstrators marching near a downtown shopping area August 12, 2017 in Charlottesville, Virginia. (Win McNamee/Getty Images/AFP)

"We commend the opening of President Trump's statement condemning the 'egregious display of hatred, bigotry and violence' but are deeply troubled by the moral equivalence evident in President Trump's statement today. White supremacists wielding Nazi flags and spewing racist vitriol need to be specifically condemned, not only violence and hate 'on many sides.' If our leaders can't call out this virulent strand of hate we will surely fail to stop it," Jacobs also said in his statement.

Trump held a news conference from his summer vacation in Bedminster, New Jersey after posting tweets criticizing the violence in Charlottesville, including one which read: "We ALL must be united & condemn all that hate stands for. There is no place for this kind of violence in America. Lets come together as one!"

"What is vital now is a swift restoration of law and order and the protection of innocent lives. No citizen should ever fear for their safety and security in our society," he also tweeted.



Ronald Lauder, president of the World Jewish Congress, condemned the "inconceivable violence" on display in Charlottesville.

"It is utterly distressing and repugnant that such hatred and bigotry still run rampant in parts of this country. There is no place in our democratic society for such violence and intolerance. We must be vigilant and united in our opposition to such abhorrence," he said in a statement.

Anti-Defamation League CEO Jonathan Greenblatt condemned the violence in Charlottesville in a tweet posted Saturday afternoon.

"Mayhem in #charlottesville. We pray for victims of #violence & condemn those who marched thru streets chanting #hate," he tweeted.

He also praised Trump for condemning the violence but criticized him for not specifically condemning the white supremacist movement.

"Glad @POTUS blasted violence but long overdue for moral ldrshp that condemns the agents of #hate: #WhiteSupremacists, #NeoNazis, #AltRight," he tweeted.

Mayhem in #charlottesville. We pray for victims of #violence & condemn those who marched thru streets chanting #hate <https://t.co/dzrwq0dzsC>

— Jonathan Greenblatt (@JGreenblattADL) August 12, 2017

Glad @POTUS blasted violence but long overdue for moral ldrshp that condemns the agents of #hate:

#WhiteSupremacists, #NeoNazis, #AltRight <https://t.co/ppAhFZOB1v>

— Jonathan Greenblatt (@JGreenblattADL) August 12, 2017

The American Jewish Committee in a tweet said it was: "Appalled by white supremacists & neo-Nazis in #Charlottesville preaching #racism, spewing #antiSemitism & #homophobia & glorifying violence."

The organization also called on Trump to find "moral clarity."

"@POTUS Time for moral clarity. Condemning 'hatred, bigotry & violence on many sides' blurs truth & gives pass to neo-Nazi perpetrators," AJC tweeted.

Senator Bernie Sanders, an Independent from Vermont, who was a former candidate for president, in a tweet slammed Trump for his handling of Charlottesville. "No, Mr. President. This is a provocative effort by Neo-Nazis to foment racism and hatred and create violence. Call it out for what it is."

No, Mr. President. This is a provocative effort by Neo-Nazis to foment racism and hatred and create violence. Call it out for what it is. <https://t.co/WibPqkLsLa>

— Bernie Sanders (@SenSanders) August 12, 2017

Former Ku Klux Klan leader David Duke, who ran for and lost his bid for a Senate seat in Louisiana, and was an early and vocal supporter of Trump's presidential run, tweeted in response to Trump's call for all Americans to unite against hate.

"I would recommend you take a good look in the mirror & remember it was White Americans who put you in the presidency, not radical leftists. <https://t.co/Rkfs7O2Ykr>

— David Duke (@DrDavidDuke) August 12, 2017

<http://www.timesofisrael.com/jewish-groups-condemn-charlottesville-violence/>