

“Im selben Jahre 1920 fand in Bad Nauheim auf der dortigen Naturforschertagung die berühmt gewordene Diskussion zwischen Philipp Lenard und Albert Einstein statt. In dieser Diskussion, welche in echt jüdischer Weise zu einer Sensation aufgebauscht wurde, verglich Einstein sein Werk mit demjenigen Galileis und tat, als sich Lenard auf den gesunden Menschenverstand berief, die Äußerung, daß es gefährlich sei, den gesunden Menschenverstand in der Physik zur Anwendung zu bringen. Diese seltsame Argumentation ist dann auch in die populärwissenschaftliche Literatur eingegangen.

Im übrigen kam es bei dieser Tagung auch zu tumultuarischen Szenen. Der Vorsitzende Max Planck sah es als seine Hauptaufgabe an, die Einsteinpartei gegen ihre wissenschaftlichen Gegner möglichst gleich durch organisatorische Maßnahmen zu schützen. Er ließ, wie aus Presseveröffentlichungen hervorgeht, an der Eingangstüre eine Siebung vornehmen, um ihm nicht genehme Personen fernzuhalten. Darauf erhob sich zwar ein großer Tumult, und das empörte Auditorium stürmte den Saal. Planck erreichte seinen Zweck schließlich dadurch, daß er die Relativisten in stundenlangen Vorträgen sich verbreiten ließ, während den antirelativistischen Rednern einschließlich Diskussion insgesamt nur 15 Minuten zugewilligt werden sollten. Unter den Rednern dieser Tagung befand sich auch der im Kampf gegen Einstein an vorderster Stelle stehende Hugo Dingler.

Freilich erlag die Opposition gegen den relativistischen Wissenschaftsbetrieb in der Folgezeit der Übermacht der jüdischen Pressepropaganda und der staatlichen Schutzmaßnahmen. Bald wurde Einsteins Lehre als eine „Selbstverständlichkeit“ bezeichnet, und die maßgebenden Männer der internationalen Gelehrtenrepublik hielten nach Möglichkeit jeden von einem Lehrstuhl fern, der sich gegen das relativistische Dogma — sei es auch in der wissenschaftlich-sachlichsten Weise — ausgesprochen hatte. So wurden diese Dogmatismen an die junge Physikergeneration so gut wie widerspruchslos weitergegeben.”⁵²⁰

4.5 Einstein the Genocidal Racist

Albert Einstein was himself a racist; and, therefore, a hypocrite when criticizing the racism of others. John Stachel wrote,

“While he lived in Germany, however, Einstein seems to have accepted the then-prevalent racist mode of thought, often invoking such concepts as ‘race’ and ‘instinct,’ and the idea that the Jews form a race.”⁵²¹

On 8 July 1901, Einstein wrote to Winteler,

“There is no exaggeration in what you said about the German professors. I have got to know another sad specimen of this kind — one of the foremost

physicists of Germany.”⁵²²

Einstein wrote to Besso sometime after 1 January 1914,

“A free, unprejudiced look is not at all characteristic of the (adult) Germans (blinders!).”⁵²³

After the war Einstein and some of his friends alluded to much earlier conversations with Einstein, where he had correctly predicted the eventual outcome of the war. In his diaries, Romain Rolland recorded his conversations with Einstein in Switzerland at their meeting of 16 September 1915,

“What I hear from [Einstein] is not exactly encouraging, for it shows the impossibility of arriving at a lasting peace with Germany without first totally crushing it. Einstein says the situation looks to him far less favorable than a few months back. The victories over Russia have reawakened German arrogance and appetite. The word ‘greedy’ seems to Einstein best to characterize Germany. [***] Einstein does not expect any renewal of Germany out of itself; it lacks the energy for it, and the boldness for initiative. He hopes for a victory of the Allies, which would smash the power of Prussia and the dynasty. . . . Einstein and Zangger dream of a divided Germany—on the one side Southern Germany and Austria, on the other side Prussia. [***] We speak of the deliberate blindness and the lack of psychology in the Germans.”⁵²⁴

Einstein’s dreams during the First World War remind one of the “Carthaginian Peace” of the Henry Morgenthau, Jr. plan for the destruction of Germany following the Second World War. Morgenthau worked with Lord Cherwell (Frederick Alexander Lindemann), Churchill’s friend and advisor, who planned to bomb German civilian populations into submission. Lindemann studied under Einstein’s friend, Walther Nernst, who worked with Fritz Haber, a Jewish developer of poisonous gas. James Bacque argues that the Allies, under the direction of General Eisenhower, starved hundreds of thousands, if not millions of German prisoners of war to death. Dwight David Eisenhower was called “the terrible Swedish-Jew” in his yearbook for West Point, *The 1915 Howitzer*, West Point, New York, (1915), p. 80. He was also called “Ike”, as in. . . Eisenhower? The Soviets also abused and murdered countless German POW’s after the Second World War.⁵²⁵

Einstein often spoke in genocidal and racist terms against Germany, and for the Jews and England, and he betrayed Germany before, during and after the war. Einstein wrote to Paul Ehrenfest on 22 March 1919,

“[The Allied Powers] whose victory during the war I had felt would be by far the lesser evil are now proving to be *only slightly* the lesser evil. [***] I get most joy from the emergence of the Jewish state in Palestine. It does seem to me that our kinfolk really are more sympathetic (at least less brutal) than

these horrid Europeans. Perhaps things can only improve if only the Chinese are left, who refer to all Europeans with the collective noun ‘bandits.’”⁵²⁶

While responsible people were trying to preserve some sanity in the turbulent period following World War I, Zionists like Albert Einstein sought to validate and encourage the racism of anti-Semites. The Dreyfus Affair taught them that anti-Semitism had a powerful effect to unite Jews around the world. The Zionists were afraid that the “Jewish race” was disappearing through assimilation. They wanted to use anti-Semitism to force the segregation of Jews from Gentiles and to unite Jews, and thereby preserve the “Jewish race”. They hoped that if they put a Hitler-type into power—as Zionists had done in the past, they could use him to herd up the Jews and force the Jews into Palestine against their will. This would also help the Zionists to inspire distrust and contempt for Gentile government, while giving the Zionists the moral high-ground in international affairs, despite the fact that the Zionists were secretly behind the atrocities. In 1896, Theodor Herzl wrote his book *The Jewish State*,

“Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps actually receive it here and there with a sympathy which they will also show to the Society of Jews.”⁵²⁷

Albert Einstein wrote to Max Born on 9 November 1919. Einstein encouraged anti-Semitism and advocated segregation (one must wonder what rôle Albert’s increasing racism played in his divorce from Mileva Marić—a Gentile Serb),

“Antisemitism must be seen as a real thing, based on true hereditary qualities, even if for us Jews it is often unpleasant. I could well imagine that I myself would choose a Jew as my companion, given the choice. On the other hand I would consider it reasonable for the Jews themselves to collect the money to support Jewish research workers outside the universities and to provide them with teaching opportunities.”⁵²⁸

In 1933, the Zionists publicly declared their allegiance to the Nazis. They wrote in the *Jüdische Rundschau* on 13 June 1933,

“Zionism recognizes the existence of the Jewish question and wants to solve it in a generous and constructive manner. For this purpose, it wants to enlist the aid of all peoples; those who are friendly to the Jews as well as those who are hostile to them, since according to its conception, this is not a question of sentimentality, but one dealing with a real problem in whose solution all

peoples are interested.”⁵²⁹

On 21 June 1933, the Zionists issued a declaration of their position with respect to the Nazi régime, in which they expressed a belief in the legitimacy of the Nazis’ racist belief system and condemned anti-Fascist forces.⁵³⁰

Michele Besso wrote that it might have been Albert Einstein’s racism and bigotry which caused him to separate from his first wife Mileva Marić in 1914. Besso wrote to Einstein on 17 January 1928,

“[. . .]perhaps it is due in part to me, with my defense of Judaism and the Jewish family, that your family life took the turn that it did, and that I had to bring Mileva from Berlin to Zurich[.]”⁵³¹

The hypocrisy of racist Zionists often manifested itself. As another example, consider the fact that racist Zionist Moses Hess was married to a Christian Gentile prostitute named Sybille Pritsch.

Einstein may have been effected by his mother’s early racist opposition to his relationship with Marić. Another factor in the Einsteins’ divorce was, of course, Albert’s incestuous relationship with his cousin Else Einstein, and his desire to bed her daughters, as well as Albert’s general promiscuity—some believe he was a whore monger. Albert Einstein opposed his sister Maja’s marriage to the Gentile Paul Winteler on racist grounds and thought they should divorce. Albert Einstein wrote to Michele Besso on 12 December 1919 and stated that, “No mixed marriages are any good (Anna says: oh!)”⁵³² Besso, himself, was married to a Gentile, Anna Besso-Winteler. Denis Brian wrote,

“When asked what he thought of Jews marrying non-Jews, which, of course, had been the case with him and Mileva, [Albert Einstein] replied with a laugh, ‘It’s dangerous, but then all marriages are dangerous.’”⁵³³

On 3 April 1920, Einstein wrote, criticizing assimilationist Jews,

“And this is precisely what he does *not* want to reveal in his confession. He talks about religious faith instead of tribal affiliation, of ‘Mosaic’ instead of ‘Jewish’ because the latter term, which is much more familiar to him, would emphasize affiliation to his tribe.”⁵³⁴

After declaring that Jewish children segregate due to natural forces and that they are “different from other children”,⁵³⁵ not due to religion or tradition, but due to genetic features and “heritage”, Einstein continued his 3 April 1920 statement,

“With adults it is quite similar as with children. Due to race and temperament as well as traditions (which are only to a small extent of religious origin) they form a community more or less separate from non-Jews. [***] It is this basic community of race and tradition that I have in mind when I speak of ‘Jewish

nationality.’ In my opinion, aversion to Jews is simply based upon the fact that Jews and non-Jews are different. [***] Where feelings are sufficiently vivid there is no shortage of reasons; and the feeling of aversion toward people of a foreign race with whom one has, more or less, to share daily life will emerge by necessity.”⁵³⁶

Einstein made similar comments in a document dated sometime “after 3 April 1920”. Einstein was in agreement with Philipp Lenard that a “Jewish heritage” (read for “heritage”, “racial instinct”) could be seen in intellectual works published by Jews. Einstein stated,

“The psychological root of anti-Semitism lies in the fact that the Jews are a group of people unto themselves. Their Jewishness is visible in their physical appearance, and one notices their Jewish heritage in their intellectual works, and one can sense that there are among them deep connections in their disposition and numerous possibilities of communicating that are based on the same way of thinking and of feeling. The Jewish child is already aware of these differences as soon as it starts school. Jewish children feel the resentment that grows out of an instinctive suspicion of their strangeness that naturally is often met with a closing of the ranks. [***] [Jews] are the target of instinctive resentment because they are of a different tribe than the majority of the population.”⁵³⁷

Albert Einstein often referred to Jews as “tribesmen” and Jewry as the “tribe”. Fellow German Jew Fritz Haber was outraged at Albert Einstein’s racist treachery and disloyalty. Einstein confirmed that he was disloyal and a racist, and was obligated,

“[. . .] to step in for my persecuted and morally depressed fellow tribesmen, as far as this lies within my power[.]”⁵³⁸

In a draft letter of 3 April 1920, Einstein wrote that children are conscious of “racial characteristics” and that this alleged “racial” gulf between children results in conflicts, which instill a sense of foreignness in the persecuted child. Einstein wrote,

“Unter den Kindern war besonders in der Volksschule der Antisemitismus lebendig. Er gründete ich auf die den Kindern merkwürdig bewussten Rassenmerkmale und auf Eindrücke im Religionsunterricht. Thätliche Angriffe und Beschimpfungen auf dem Schulwege waren häufig, aber meist nicht gar zu böse. Sie genügten immerhin, um ein lebhaftes Gefühl des Fremdseins schon im Kinde zu befestigen.”⁵³⁹

Einstein’s racism was perhaps a defense mechanism to depersonalize the attacks he faced as a child and to counter the hurt with a sense of communal love and communal hatred, which was sponsored by his racist mother. Like Adolf Stoecker

before him,⁵⁴⁰ Albert Einstein advocated the segregation of Jewish students. Peter A. Bucky quoted Albert Einstein,

“I think that Jewish students should have their own student societies. [***] One way that it won’t be solved is for Jewish people to take on Christian fashions and manners. [***] In this way, it is entirely possible to be a civilized person, a good citizen, and at the same time be a faithful Jew who loves his race and honors his fathers.”⁵⁴¹

Einstein stated,

“We must be conscious of our alien race and draw the logical conclusions from it. [***] We must have our own students’ societies and adopt an attitude of courteous but consistent reserve to the Gentiles. [***] It is possible to be [***] a faithful Jew who loves his race and honours his fathers.”⁵⁴²

On 5 April 1920, Einstein repeated what he had heard from his political Zionist friends who believed that anti-Semitism was necessary to the preservation of the “Jewish race”,

“Anti-Semitism will be a psychological phenomenon as long as Jews come in contact with non-Jews—what harm can there be in that? Perhaps it is due to anti-Semitism that we survive as a race: at least that is what I believe.”⁵⁴³

and,

“I am neither a German citizen, nor is there in me anything that can be described as ‘Jewish faith.’ But I am happy to belong to the Jewish people, even though I don’t regard them as the Chosen People. Why don’t we just let the Goy keep his anti-Semitism, while we preserve our love for the likes of us?”⁵⁴⁴

This letter was published in the *Israelitisches Wochenblatt für die Schweiz*, on 24 September 1920, on page 10. It became famous and was widely discussed in newspapers and was used as a political issue. Einstein’s racism had already become a weapon for Jewish critics to wield against German Jews who were loyal to the Fatherland. Einstein ridiculed the *Central-Verein deutscher Staatsbürger jüdischen Glaubens*, an organization that combated anti-Semitism and vigorously defended and celebrated Jews, because Einstein sought to promote anti-Semitism and because Einstein believed that being “Jewish” was a racial, not a religious, state. Einstein knew quite well that the letter had been published. The *C. V.* contacted him about it and published a statement regarding it in their periodical *Im deutschen Reich* in March of 1921,

“So wurde auch in einzelnen Versammlungen der b e k a n n t e B r i e f des

Naturforschers Professor Einstein, den dieser an den Central-Verein gerichtet hat, und in welchem er die Bestrebungen des Central-Vereins ablehnt, weil sie zu national-deutsch und zu wenig jüdisch orientiert seien, zum Gegenstand der Erörterungen gemacht. Dieser Brief hat in der öffentlichen Erörterung der jüdischen und judengegnerischen Presse in den letzten Monaten und auch bei den Wahlen eine gewisse Rolle gespielt und Anlaß zu den verschiedenartigsten Betrachtungen je nach der Parteistellung der Versammlungsredner und der verschiedenen Zeitungen gegeben. So hat sich z. B. die jüdisch-nationale „Wiener Morgenzeitung“ veranlaßt gesehen, den Central-Verein in wenig vornehmer Weise anzugreifen und ihn wegen seines nationaldeutschen Standpunktes zu verdächtigen. Diese Angriffe würden durch die Auffassung von Professor Einstein nicht gedeckt worden sein, wenn die „Wiener Morgenzeitung“ gewußt hätte, daß Professor Einstein ohne nähere Kenntnis der Bestrebungen und der Arbeit des Central-Vereins seinen Brief geschrieben und keineswegs an eine Veröffentlichung, die nur durch eine Indiskretion erfolgt ist, gedacht hat. Erst nach der Veröffentlichung hat er von der Art und Weise der Tätigkeit des Central-Vereins Kenntnis erhalten und hat, wie mit gutem Grund versichert werden kann, infolge dieser Kenntnis eine wesentlich andere Auffassung vom Werte der Arbeit unseres Central-Vereins gewonnen. Auch dieser Vorfall sollte Anlaß geben, Urteile in der Öffentlichkeit erst dann zu fällen, wenn die Sachlage einigermaßen geklärt ist.”⁵⁴⁵

On 24 May 1931, the *Sunday Express* of London published an interview it claimed it had had with Einstein while he was visiting Oxford. The interview contained inflammatory statements similar to those published in the *Israelitisches Wochenblatt für die Schweiz* on 24 September 1920. These statements were repeated in several German language newspapers across Europe together with scathing editorial indictments of Einstein. Einstein claimed that no interview had taken place and the quotations were taken from a letter he had written eleven years prior. Einstein stated in a letter to Michael Traub of 22 August 1931 that this letter had never been published,⁵⁴⁶ though it had been published and Einstein knew quite well that it had been published.

Einstein accused the *Central-Verein deutscher Staatsbürger jüdischen Glaubens e. V.* of instigating the “forgery”. The C.V. denied that it was behind the publication in the *Sunday Express* and invited Einstein to respond in their official organ the *Central-Verein Zeitung*. Einstein took the opportunity and stated, “Es wurden mir schon wiederholt Auszüge aus einem Artikel der „S u n d a y E x p r e ß“ zugesandt, aus denen ich ersehe, daß es sich **um eine glatte Fälschung** handelt. Ich habe in O x f o r d überhaupt kein einziges Zeitungsinterview gegeben. Der Inhalt ist eine böswillige Entstellung eines vor elf Jahren geschriebenen, nicht für die Öffentlichkeit bestimmten Briefes.”⁵⁴⁷ He affirmed in 1931 that he had made the statements in 1920 and did not repudiate them.

In 1932, Einstein stated, referring to the “deplorably high development of

nationalism everywhere”—his own rabid Zionism apparently excepted,

“The introduction of compulsory service is therefore, to my mind, the prime cause of the moral collapse of the white race, which seriously threatens not merely the survival of our civilization but our very existence. This curse, along with great social blessings, started with the French Revolution, and before long dragged all the other nations in its train.”⁵⁴⁸

Einstein had a reputation as a rabid anti-assimilationist—here again Einstein merely parroted the racist anti-assimilationism of his Zionist predecessors, like Solomon Schechter who dreaded assimilation more than pogroms—and Zionists encouraged pogroms in order to discourage assimilation.

Zionists were by no means alone in the anti-assimilationist panic that struck the western world at the end of the Nineteenth Century. In 1906, Chaim Weizmann had persuaded Arthur James Balfour to become a racist Zionist.⁵⁴⁹ In 1908, Balfour published a racist and nationalistic lecture on the subject of race degeneration and stagnation called *Decadence*.⁵⁵⁰ In America, Theodore Roosevelt had an enduring interest in racial questions and feared “racial suicide” and the decline of a race like the decline of an organism in old age.⁵⁵¹ On 5 March 1908, Roosevelt wrote to Balfour, later signatory of the Balfour Declaration,

“Most emphatically there is such a thing as ‘decadence’ of a nation, a race, a type; and it is no less true that we cannot give any adequate explanation of the phenomenon. Of course there are many partial explanations, and in some cases, as with the decay of the Mongol or Turkish monarchies, the sum of these partial explanations may represent the whole. But there are other cases, notably, of course, that of Rome in the ancient world, and, as I believe, that of Spain in the modern world, on a much smaller scale, where the sum of all the explanations is that they do not wholly explain. Something seems to have gone out of the people or peoples affected, and what it is no one can say.”⁵⁵²

The London Times wrote on 12 February 1919 on page 9, confirming that Balfour’s Declaration was based on precisely the same racist myths of “Blut und Boden” the Nazis would later assert to justify the racism of Nazi Germany,

“MR. BALFOUR ON ZIONISM. THE CASE FOR A NATIONAL HOME.

Mr. Balfour, in whose hands has been placed the interests of Palestinian Jewry at the Peace Conference, has written a preface to the History of Zionism, shortly to be published from the pen of M. Sokolow, one of the four leaders of the Zionist Executive Committee.

Mr. Balfour says that convinced by conversations with Dr. Weizmann in January, 1906, that if a home was to be found for the Jewish people,

homeless now for nearly 1900 years, it was vain to seek it anywhere but in Palestine. Answering the question why local sentiment is to be more considered in the case of the Jew than (say) in that of the Christian or the Buddhist, Mr. Balfour says:—‘The answer is, that the cases are not parallel. The position of the Jews is unique. For them race, religion, and country are interrelated, as they are interrelated in the case of no other race, no other religion, and no other country on earth. By a strange and most unhappy fate it is this people of all others which, retaining to the full its racial self-consciousness, has been severed from its home, has wandered into all lands and has nowhere been able to create for itself an organized social commonwealth. Only Zionism—so at least Zionists believe—can provide some mitigation of this great tragedy.

‘Doubtless there are difficulties, doubtless there are objections—great difficulties, very real objections. . . . Yet no one can reasonably doubt that if, as I believe, Zionism can be developed into a working scheme, the benefit it would bring to the Jewish people, especially perhaps to that section of it which most deserves our pity, would be great and lasting.’

The criticism that the Jews use their gifts to exploit for personal ends a civilization which they have not created, in communities they do little to maintain, Mr. Balfour declares to be false. He admits, however, that in large parts of Europe their loyalty to the State in which they dwell is (to put it mildly) feeble compared with their loyalty to their religion and their race. How, indeed, could it be otherwise? he asks. ‘In none of the regions of which I speak have they been given the advantages of equal citizenship; in some they have been given no right of citizenship at all.’

‘It seems evident that Zionism will mitigate the lot and elevate the status of no negligible fraction of the Jewish race. Those who go to Palestine will not be like those who now migrate to London or New York. . . . They will go in order to join a civil community which completely harmonizes with their historical and religious sentiments; a community bound to the land it inhabits by something deeper even than custom; a community whose members will suffer from no divided loyalty nor any temptation to hate the laws under which they are forced to live. To them the material gain should be great; but surely the spiritual gain will be greater still.’

Mr. Balfour goes on to consider the position of those, though Jews by descent, and often by religion, who desire wholly to identify themselves with the life of the country wherein they have made their home, many of them distinguished in art, medicine, politics, and law. ‘Many of this class,’ he says, ‘look with a certain measure of suspicion and even dislike upon the Zionist movement. They fear that it will adversely affect their position in the country of their adoption. The great majority of them have no desire to settle in Palestine. Even supposing a Zionist community were established, they would not join it. . . .

‘I cannot share these fears. I do not deny that, in some countries where legal equality is firmly established, Jews may still be regarded with a certain

measure of prejudice. But this prejudice, where it exists, is not due to Zionism, nor will Zionism embitter it. The tendency should surely be the other way. Everything which assimilates the national and international status of the Jews to that of other races ought to mitigate what remains of ancient antipathies; and evidently this assimilation would be promoted by giving them that which all other nations possess—a local habitation and a national home.”

Others repeated Theodor Herzl’s theme, that Jews could not assimilate, because the presence of Jews in a host nation ultimately led to anti-Semitism due to Jewish parasitism—according to Herzl. Hilaire Belloc was a strong advocate of the view that Jews should not integrate. Belloc published a book on the subject entitled *The Jews* in 1922, and expressed similar convictions in *G. K.’s Weekly* in the 1930’s. Belloc wrote biographies of men who had fallen under the influence of Zionists, like Oliver Cromwell and Napoleon. Belloc, however, was strongly opposed to Nazism. Douglas Reed took a similar Zionist stance on the alleged unassimilability of Jews in the late 1930’s,⁵⁵³ though he later opposed Zionism.

Racist Zionist Solomon Schecter stated, in harmony with numerous political Zionists, though in opposition to the vast majority of Jews,

“It is this kind of assimilation [the death of a “race” through integration], with the terrible consequences indicated, that I dread most; even more than pogroms.”⁵⁵⁴

On 15 March 1921, Kurt Blumenfeld wrote to Chaim Weizmann,

“Einstein [***] is interested in our cause most strongly because of his revulsion from assimilatory Jewry.”⁵⁵⁵

Einstein stated in 1921,

“To deny the Jew’s nationality in the Diaspora is, indeed, deplorable. If one adopts the point of view of confining Jewish ethnical nationalism to Palestine, then one, to all intents and purposes, denies the existence of a Jewish people. In that case one should have the courage to carry through, in the quickest and most complete manner, entire assimilation. We live in a time of intense and perhaps exaggerated nationalism. But my Zionism does not exclude in me cosmopolitan views. I believe in the actuality of Jewish nationality, and I believe that every Jew has duties towards his coreligionists. [***] [T]he principal point is that Zionism must tend to strengthen the dignity and self-respect of the Jews in the Diaspora. I have always been annoyed by the undignified assimilationist cravings and strivings which I have observed in so many of my friends.”⁵⁵⁶

In 1921, Einstein declared, referring to Eastern European Jews,

“These men and women retain a healthy national feeling; it has not yet been destroyed by the process of atomisation and dispersion.”⁵⁵⁷

Einstein wrote in the *Jüdische Rundschau*, on 21 June 1921, on pages 351-352,

“This phenomenon [*i. e.* Anti-Semitism] in Germany is due to several causes. Partly it originates in the fact that the Jews there exercise an influence over the intellectual life of the German people altogether out of proportion to their number. While, in my opinion, the economic position of the German Jews is very much overrated, the influence of Jews on the Press, in literature, and in science in Germany is very marked, as must be apparent to even the most superficial observer. This accounts for the fact that there are many anti-Semites there who are not really anti-Semitic in the sense of being Jew-haters, and who are honest in their arguments. They regard Jews as of a nationality different from the German, and therefore are alarmed at the increasing Jewish influence on their national entity. [***] But in Germany the judgement of my theory depended on the party politics of the Press[.]”⁵⁵⁸

Einstein also stated,

“The way I see it, the fact of the Jews’ racial peculiarity will necessarily influence their social relations with non-Jews. The conclusions which—in my opinion—the Jews should draw is to become more aware of their peculiarity in their social way of life and to recognize their own cultural contributions. First of all, they would have to show a certain noble reservedness and not be so eager to mix socially—of which others want little or nothing. On the other hand, anti-Semitism in Germany also has consequences that, from a Jewish point of view, should be welcomed. I believe German Jewry owes its continued existence to anti-Semitism.”⁵⁵⁹

Nazi Zionist Joseph Goebbels, sounding very much like political Zionist Albert Einstein, was quoted in *The New York Times*, on 29 September 1933, on page 10,

“It must be remembered the Jews of Germany were exercising at that time a decisive influence on the whole intellectual life; that they were absolute and unlimited masters of the press, literature, the theatre and the motion pictures, and in large cities such as Berlin, 75 percent of the members of the medical and legal professions were Jews; that they made public opinion, exercised a decisive influence on the Stock Exchange and were the rulers of Parliament and its parties.”

On 1 July 1921, Einstein was quoted in the *Jüdische Rundschau* on page 371,

“Let us take brief look at the *development of German Jews* over the last hundred years. With few exceptions, one hundred years ago our forefathers

still lived in the Ghetto. They were poor and separated from the Gentiles by a wall of religious tradition, secular lifestyles and statutory confinement and were confined in their spiritual development to their own literature, only relatively weakly influenced by the forceful progress which intellectual life in Europe had undergone in the Renaissance. However, these little noticed, modestly living people had one thing over us: *Every one of them belonged with all his heart to a community*, into which he was incorporated, in which he felt a worthwhile member, in which nothing was asked of him which conflicted with his normal processes of thought. Our forefathers of that era were pretty pathetic both bodily and spiritually, but—in social relations—in an enviable state of mental equilibrium. Then came emancipation. It offered undreamt of opportunities for advancement. The isolated individual quickly found their way into the upper financial and social circles of society. They eagerly absorbed the great achievements of art and science which the Occidentals⁵⁶⁰ had created. They contributed to the development with passionate affection, and themselves made contributions of lasting value. They thereby took on the lifestyle of the Gentile world, turning away from their religious and social traditions in growing masses—took on Gentile customs, manners and mentality. It appeared as if they were being completely dissolved into the numerically superior, politically and culturally better organized host peoples, such that no trace of them would be left after a few generations. The complete eradication of the Jewish nationality in Middle and Western Europe appeared to be inevitable. However, it didn't turn out that way. It appears that racially distinct nations have instincts which work against interbreeding. The adaptation of the Jews to the European peoples among whom they have lived in language, customs and indeed even partially in religious practices *was unable to eliminate all feelings of foreignness* which exist between Jews and their European host peoples. In short, this spontaneous feeling of foreignness is ultimately due to a loss of energy.⁵⁶¹ For this reason, *not even well-meant arguments can eradicate it*. Nationalities do not want to be mixed together, rather they want to go their own separate ways. A state of peace can only be achieved by mutual tolerance and respect.”

Einstein stated that Jews should not participate in the German Government,

“I regretted the fact that [Rathenau] became a Minister. In view of the attitude which large numbers of the educated classes in Germany assume towards the Jews, I have always thought that their natural conduct in public should be one of proud reserve.”⁵⁶²

Einstein merely parroted the Zionist Party line. Werner E. Mosse wrote,

“While the leaders of the CV saw it as their special duty to represent the interests of the German Jews in the active political struggle, Zionism stood

for. . . systematic Jewish non-participation in German public life. It rejected as a matter of principle any participation in the struggle led by the CV.”⁵⁶³

In 1925, Einstein wrote in the official Zionist organ *Jüdische Rundschau*,

“By study of their past, by a better understanding of the spirit [Geist] that accords with their race, they must learn to know anew the mission that they are capable of fulfilling. [***] What one must be thankful to Zionism for is the fact that it is the only movement that has given many Jews a justified pride, that it has once again given a despairing race the necessary faith, if I may so express myself, given new flesh to an exhausted people.”⁵⁶⁴

On 12 October 1929, Albert Einstein wrote to the *Manchester Guardian*,

“In the re-establishment of the Jewish nation in the ancient home of the race, where Jewish spiritual values could again be developed in a Jewish atmosphere, the most enlightened representatives of Jewish individuality see the essential preliminary to the regeneration of the race and the setting free of its spiritual creativeness.”⁵⁶⁵

Einstein’s public racism eventually waned, but he continued to publicly express his segregationist philosophy in the same terms as anti-Semites, as well as his belief that Jews “thrived on” and owed their “continued existence” to anti-Semitism. Einstein stated in December of 1930 to an American audience,

“There is something indefinable which holds the Jews together. Race does not make much for solidarity. Here in America you have many races, and yet you have the solidarity. Race is not the cause of the Jews’ solidarity, nor is their religion. It is something else—which is indefinable.”⁵⁶⁶

Einstein’s confusing public statement perhaps resulted from his desire to promote multi-culturalism in America, which had the benefit of freeing up Jewish immigration to the United States.⁵⁶⁷ Einstein was also likely parroting, or trying to parrot, a fellow anti-assimilationist political Zionist whose pamphlet was well known in America, Solomon Schechter and his *Zionism: A Statement*, Federation of American Zionists, New York, (1906), in which Schechter states, among other things, “Zionism is an ideal, and as such is indefinable.”⁵⁶⁸

Einstein stated in 1938,

“JUST WHAT IS A JEW?”

The formation of groups has an invigorating effect in all spheres of human striving, perhaps mostly due to the struggle between the convictions and aims represented by the different groups. The Jews, too, form such a group with a definite character of its own, and anti-Semitism is nothing but the antagonistic attitude produced in the non-Jews by the Jewish group. This

is a normal social reaction. But for the political abuse resulting from it, it might never have been designated by a special name.

What are the characteristics of the Jewish group? What, in the first place, is a Jew? There are no quick answers to this question. The most obvious answer would be the following: A Jew is a person professing the Jewish faith. The superficial character of this answer is easily recognized by means of a simple parallel. Let us ask the question: What is a snail? An answer similar in kind to the one given above might be: A snail is an animal inhabiting a snail shell. This answer is not altogether incorrect; nor, to be sure, is it exhaustive; for the snail shell happens to be but one of the material products of the snail. Similarly, the Jewish faith is but one of the characteristic products of the Jewish community. It is, furthermore, known that a snail can shed its shell without thereby ceasing to be a snail. The Jew who abandons his faith (in the formal sense of the word) is in a similar position. He remains a Jew.

[***]

WHERE OPPRESSION IS A STIMULUS

[***]

Perhaps even more than on its own tradition, the Jewish group has thrived on oppression and on the antagonism it has forever met in the world. Here undoubtedly lies one of the main reasons for its continued existence through so many thousands of years.”

Albert Einstein was parroting racist political Zionist leader Theodor Herzl, who wrote in his book *The Jewish State*,

“Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Later on, those who rose to a higher degree of intelligence and to a better worldly position lost their communal feeling to a very great extent. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even Bismarck could not do that. [***] The Governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want. [***] Great exertions will not be necessary to spur on the movement. Anti-Semites provide the requisite impetus. They need only do what they did before, and then they will create a love of emigration where it did not previously exist, and strengthen it where it existed before. [***] I imagine that Governments will, either voluntarily or under pressure from the Anti-Semites, pay certain attention to this scheme; and they may perhaps

actually receive it here and there with a sympathy which they will also show to the Society of Jews.”⁵⁶⁹

In 1938, Einstein stated in his essay “Our Debt to Zionism”,

“Rarely since the conquest of Jerusalem by Titus has the Jewish community experienced a period of greater oppression than prevails at the present time. [***] Yet we shall survive this period too, no matter how much sorrow, no matter how heavy a loss in life it may bring. A community like ours, which is a community purely by reason of tradition, can only be strengthened by pressure from without.”⁵⁷⁰

Einstein avowed *circa* 3 April 1920, that,

“If what anti-Semites claim were true, then indeed there would be nothing weaker, more wretched, and unfit for life, than the German people”.⁵⁷¹

Einstein often avowed that the anti-Semites’ beliefs were true, and, hence, Einstein wished the Germans dead. When discussing the meaning of life, Einstein spoke to Peter A. Bucky about persons and creatures who “[do] not deserve to be in our world” and are “hardly fit for life.”⁵⁷² Einstein’s language is quite similar to the language of Hitler’s “T4” “*Euthanasia-Programme*”.

After siding with Germany’s enemies in the First World War—while living in Germany, and after intentionally provoking Germans into increased anti-Semitism, which he thought was good for Jews, and after defaming German Nobel Prize laureates in the international press to the point where they felt obliged to join Hitler’s cause, which cause eventually resulted in the genocide of Europe’s Jews; Einstein sponsored the production of genocidal weapons to mass murder Germans, whom he had hated all of his life, in the famous letter to President Roosevelt that Einstein signed urging Roosevelt to begin the development of atomic bombs—before the mass murder of Jews had begun.⁵⁷³

Einstein callously asserted that the use of atomic bombs on civilian populations was “morally justified”. I quote Einstein without delving into the question of who first bombed civilian centers,

“It should not be forgotten that the atomic bomb was made in this country as a preventive measure; it was to head off its use by the Germans, if they discovered it. The bombing of civilian centers was initiated by the Germans and adopted by the Japanese. To it the Allies responded in kind—as it turned out, with greater effectiveness—and they were morally justified in doing so.”⁵⁷⁴

Einstein advocated genocidal collective punishment,

“The Germans as an entire people are responsible for these mass murders and

must be punished as a people if there is justice in the world and if the consciousness of collective responsibility in the nations is not to perish from the earth entirely.”⁵⁷⁵

and,

“It is possible either to destroy the German people or keep them suppressed; it is not possible to educate them to think and act along democratic lines in the foreseeable future.”⁵⁷⁶

Albrecht Fölsing has assembled a compilation of post-WW II quotations from Einstein, which evince Einstein’s lifelong habit of stereotyping people based on their ethnicity. Einstein expressed his hatred in the horrific post-Holocaust context—a temptation Max Born had resisted,

“With the Germans having murdered my Jewish brethren in Europe, I do not wish to have anything more to do with Germans, not even with a relatively harmless Academy. [***] The crimes of the Germans are really the most hideous that the history of the so-called civilized nations has to show. [***] [It was] evident that a proud Jew no longer wishes to be connected with any kind of German official event or institution. [***] After the mass murder committed by the Germans against my Jewish brethren I do not wish any publications of mine to appear in Germany.”⁵⁷⁷

Einstein wrote to Born on 15 September 1950 that his views towards Germans predated the Nazi period,

“I have not changed my attitude to the Germans, which, by the way, dates not just from the Nazi period. All human beings are more or less the same from birth. The Germans, however, have a far more dangerous tradition than any of the other so-called civilized nations. The present behavior of these other nations towards the Germans merely proves to me how little human beings learn even from their most painful experiences.”⁵⁷⁸

and on learning that Born would return to Germany, Einstein wrote on 12 October 1953,

“If anyone can be held responsible for the fact that you are migrating back to the land of the mass-murderers of our kinsmen, it is certainly your adopted fatherland — universally notorious for its parsimony.”⁵⁷⁹

4.6 Racist Jewish Hypocrisy, Intimidation and Censorship

Sigmund Freud used prominent Gentiles, or “Goyim” as Freud called them, to promote his theories of psychology. He did this to give himself and the theories he

509. D. Fahey, *The Mystical Body of Christ in the Modern World*, Browne and Nolan Limited, London, (1935), p. 254.

510. R. L. Hartt, "New York and the Real Jew", *Independent* (New York), (25 June 1921). Cf. "Jews Are Silent, the National Voice Is Heard", *THE DEARBORN INDEPENDENT*, (30 July 1921).

511. *Confer*: A. Unsöld, "Albert Einstein — Ein Jahr danach", *Physikalische Blätter*, Volume 36, (1980), pp.337-339; **and** Volume 37, Number 7, (1981), p. 229. L. R. B. Elton, "Einstein, General Relativity, and the German Press, 1919-1920", *Isis*, Volume 77, Number 1, (March, 1986), pp. 95-103; **and** "Letters: Einstein and Germany", *Physics Today*, Volume 40, Number 7, (July, 1987), pp. 15, 106. W. Krause, "Letters: Einstein and Germany", *Physics Today*, Volume 40, Number 7, (July, 1987), pp. 106, 108. H. Goenner, "The Reaction to Relativity Theory I: The Anti-Einstein Campaign in Germany in 1920", *Science in Context*, Volume 6, (1993), pp. 107-133. M. Janssen *et al*, Editors, "Einstein's Encounters with German Anti-Relativists", *The Collected Papers of Albert Einstein*, Volume 7 (Hardbound), Princeton University Press, (2002), pp. 101-113.

512. Cf. D. K. Buchwald, et al. Editors, *The Collected Papers of Albert Einstein*, Volume 7, Princeton University Press, (2002), p.108.

513. S. Grundmann, "Das moralische Antlitz der Anti-Einstein-Liga", *Wissenschaftliche Zeitschrift der Technischen Universität Dresden*, Volume 16, pp. 1623-1626.

514. F. Kleinschrod, "Das Lebensproblem und das Positivitätsprinzip in Zeit und Raum und das Einsteinsche Relativitätsprinzip in Raum und Zeit", *Frankfurter Zeitgemäße Broschuren*, Volume 40, Number 1-3, Breer & Thiemann, Hamm, Westphalen, (October-December, 1920), pp. 1-2, 63-64.

515. *See, for example: The Collected Papers of Albert Einstein*, Volume 9, Documents 26, 52, 59, 189, 207, 216, Princeton University Press, (2004).

516. T. Sauer, "The Relativity of Discovery: Hilbert's First Note on the Foundations of Physics", *Archive for History of Exact Sciences*, Volume 53, Number 6, (1999), pp. 529-575, at 568, note 156.

517. E. Gehrcke, "Die Relativitätstheorie auf dem Naturforschertage in Nauheim", *Die Umschau*, Volume 25, (1921), p. 99.

518. E. Gehrcke, "Zur Relativitätsfrage", *Die Umschau*, Volume 25, (1921), p. 227.

519. H. Weyl, "Die Relativitätstheorie auf der Naturforscherversammlung in Bad Nauheim", *Jahresbericht der Deutschen Mathematiker-Vereinigung*, Volume 31, (1922), pp. 51-63.

520. B. Thüring, "Albert Einsteins Umsturzversuch der Physik und seine inneren Möglichkeiten und Ursachen", *Forschungen zur Judenfrage*, Volume 4, (1940), pp. 134-162, at 159. Republished as: *Albert Einsteins Umsturzversuch der Physik und seine inneren Möglichkeiten und Ursachen*, Dr. Georg Lüttke Verlag, Berlin, (1941), pp. 59-60.

521. J. Stachel, "Einstein's Jewish Identity", *Einstein from 'B' to 'Z'*, Birkhäuser, Boston, Basel, Berlin, (2002), pp. 57-83, at 68.

522. A. Einstein to J. Winteler, English translation by A. Beck, *The Collected Papers of Albert Einstein*, Volume 1, Document 115, Princeton University Press, (1987), pp. 176-177, at 177.

523. A. Einstein, English translation by A. Beck, *The Collected Papers of Albert Einstein*, Volume 5, Document 499, Princeton University Press, (1995), pp. 373-374, at 374.

524. R. Romain, *La Conscience de l'Europe*, Volume 1, pp. 696ff. English translation from A. Fölsing, *Albert Einstein: A Biography*, Viking, New York, (1997), pp. 365-367. **See also:** Letter from A. Einstein to R. Romain of 15 September 1915, *The Collected Papers of Albert Einstein*, Volume 8, Document 118, Princeton University Press, (1998); **and** Letter from A. Einstein to R. Romain of 22 August 1917, *The Collected Papers of Albert Einstein*, Volume

- 8, Document 374, Princeton University Press, (1998).
- 525.** J. Bacque, *Other Losses: An Investigation into the Mass Deaths of German Prisoners at the Hands of the French and Americans after World War II*, Stoddart, Toronto, (1989).
- 526.** Letter from A. Einstein to Paul Ehrenfest of 22 March 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 10, Princeton University Press, (2004), pp. 9-10, at 10.
- 527.** T. Herzl, *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, The Maccabæan Publishing Co., New York, (1904), pp. 68, 93.
- 528.** M. Born, *The Born-Einstein Letters*, Walker and Company, New York, (1971), p. 16.
- 529.** English translation in: K. Polkehn, "The Secret Contacts: Zionism and Nazi Germany, 1933-1941", *Journal of Palestine Studies*, Volume 5, Number 3/4, (Spring-Summer, 1976), pp. 54-82, at 59.
- 530.** L. S. Dawidowicz, "The Zionist Federation of Germany Addresses the New German State", *A Holocaust Reader*, Behrman House, Inc., West Orange, New Jersey, (1976), pp. 150-155. **See also:** H. Tramer, Editor, S. Moses, *In zwei Welten: Siegfried Moses zum fünfundsiebzigsten Geburtstag*, Verlag Bitauon, Tel-Aviv, (1962), pp. 118 ff; cited in K. Polkehn, "The Secret Contacts: Zionism and Nazi Germany, 1933-1941", *Journal of Palestine Studies*, Volume 5, Number 3/4, (Spring-Summer, 1976), pp. 54-82, at 59.
- 531.** English translation quoted from J. Stachel, "Einstein's Jewish Identity", *Einstein from 'B' to 'Z'*, Birkhäuser, Boston, Basel, Berlin, (2002), pp. 57-83, at 78. Stachel cites M. Besso, A. Einstein, *Correspondance, 1903-1955*, Hermann, Paris, (1972), p. 238.
- 532.** Letter from A. Einstein to M. Besso of 12 December 1919, English translation by A. Hentschel, *The Collected Papers of Albert Einstein*, Volume 9, Document 207, Princeton University Press, (2004), pp. 178-179, at 179.
- 533.** D. Brian, *The Unexpected Einstein: The Real Man Behind the Icon*, Wiley, Hoboken, New Jersey, (2005), p. 42.
- 534.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 34, Princeton University Press, (2002), pp. 153-155, at 153.
- 535.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 34, Princeton University Press, (2002), pp. 153-155, at 153.
- 536.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 34, Princeton University Press, (2002), pp. 153-155, at 153-154.
- 537.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 35, Princeton University Press, (2002), pp. 156-157.
- 538.** A. Einstein quoted in: H. Gutfreund, "Albert Einstein and the Hebrew University", J. Renn, Editor, *Albert Einstein Chief Engineer of the Universe: One Hundred Authors for Einstein*, Wiley-VCH, Berlin, (2005), pp. 314-318, at 316.
- 539.** Letter from A. Einstein to P. Nathan of 3 April 1920, *The Collected Papers of Albert Einstein*, Volume 9, Document 366, Princeton University Press, (2004), p. 492. Also: *The Collected Papers of Albert Einstein*, Volume 1, Princeton University Press, (1987), p. lx, note 44.
- 540.** P. W. Massing, *Rehearsal for Destruction: A Study of Political Anti-Semitism in Imperial Germany*, Howard Fertig, New York, (1967), pp. 278-294.
- 541.** P. A. Bucky, Einstein, and A. G. Weakland, *The Private Albert Einstein*, Andrews and McMeel, Kansas City, (1992), p. 88.
- 542.** A. Einstein, *The World As I See It*, Citadel, New York, (1993), pp. 107-108.
- 543.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 37, Princeton University Press, (2002), p. 159.

544. A. Einstein quoted in A. Fölsing, English translation by E. Osers, *Albert Einstein, a Biography*, Viking, New York, (1997), p. 494; which cites speech to the *Central-Verein Deutscher Staatsbürger Jüdischen Glaubens*, in Berlin on 5 April 1920, in D. Reichenstein, *Albert Einstein. Sein Lebensbild und seine Weltanschauung*, Berlin, (1932). This letter from Einstein to the Central Association of German Citizens of the Jewish Faith of 5 April 1920 is reproduced in *The Collected Papers of Albert Einstein*, Volume 9, Document 368, Princeton University Press, (2004).

545. “Zeitschau”, *Im deutschen Reich*, Volume 27, Number 3, (March, 1921), pp. 90-97, at 92.

546. D. K. Buchwald, *et al.*, Editors, *The Collected Papers of Albert Einstein*, Volume 7, Document 37, Princeton University Press, (2002), p. 304, note 8.

547. “Professor Einstein erklärt das „Sunday Express“-Interview für gefälscht”, *Central-Verein Zeitung*, Volume 10, Number 37, (11 September 1931), p. 443.

548. A. Einstein, translated by A. Harris, “The Disarmament Conference of 1932. I.” *The World As I See It*, Citadel, New York, (1993), pp. 59-60.

549. “Mr. Balfour on Zionism”, *The London Times*, (12 February 1919), p. 9.

550. Arthur James Balfour, Earl of Balfour, *Decadence: Henry Sidgwick Memorial Lecture*, Cambridge, University Press, (1908).

551. T. G. Dyer, *Theodore Roosevelt and the Idea of Race*, Louisiana State University Press, Baton Rouge, (1992).

552. *The Works of Theodore Roosevelt*, Volume 24, Memorial Edition, C. Scribner's Sons, New York, (1923-1926), p. 122. J. B. Bishop, *Theodore Roosevelt and His Time Shown in His Own Letters*, Volume 2, Charles Scribner's Sons, New York, (1920), pp. 104-110, at 105.

553. D. Reed, *Disgrace Abounding*, Jonathan Cape, London, (1939).

554. S. Schechter, *Zionism: A Statement*, Federation of American Zionists, New York, (1906); reprinted in the relevant part in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), p. 507.

555. J. Stachel, *Einstein from 'B' to 'Z'*, Birkhäuser, Boston, (2002), p. 79, note 41.

556. A. Einstein, “Jewish Nationalism and Anti-Semitism”, *The Jewish Chronicle*, (17 June 1921), p. 16.

557. J. Stachel, “Einstein's Jewish Identity”, *Einstein from 'B' to 'Z'*, Birkhäuser, Boston, (2002), p. 65. Stachel cites, *About Zionism: Speeches and Letters*, Macmillan, New York, (1931), pp. 48-49. For Zionist Ha-Am's use of the image of atomisation and dispersion, see: A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), p. 276.

558. A. Einstein, “Jewish Nationalism and Anti-Semitism”, *The Jewish Chronicle*, (17 June 1921), p. 16.

559. A. Einstein, A. Engel translator, “How I became a Zionist”, *The Collected Papers of Albert Einstein*, Volume 7, Document 57, Princeton University Press, (2002), pp. 234-235, at 235.

560. At the time Einstein made his statement, Jews and Gentiles often referred to Jews as “Orientals”.

561. Einstein repeatedly spoke of the Germans as “greedy” to acquire territory and of the “loss of energy” when different “races” attempted to live together. He have been speaking literally. Georg Friedrich Nicolai wrote of the struggle of life to acquire the energy of the sun and he applied this struggle to humanity. G. Nicolai, *Die Biologie des Krieges, Betrachtungen eines deutschen Naturforschers*, O. Füssli, Zürich, (1917); English translation: *The Biology of War*, Century Co., New York, (1918), pp. 36-39, 44-53.

- 562.** R. W. Clarck, *Einstein, the Life and Times*, World Publishing Company, USA, (1971), p. 292. Clarck refers to: *Neue Rundschau*, Volume 33, Part 2, pp. 815-816.
- 563.** W. E. Mosse, “Die Niedergang der deutschen Republik und die Juden”, *The Crucial Year 1932*, p. 38; English translation in: K. Polkehn, “The Secret Contacts: Zionism and Nazi Germany, 1933-1941”, *Journal of Palestine Studies*, Volume 5, Number 3/4, (Spring-Summer, 1976), pp. 54-82, at 56-57.
- 564.** English translation by John Stachel in J. Stachel, “Einstein’s Jewish Identity”, *Einstein from ‘B’ to ‘Z’*, Birkhäuser, Boston, (2002), p. 67. Stachel cites, “Botschaft”, *Jüdische Rundschau*, Volume 30, (1925), p. 129; French translation, *La Revue Juive*, Volume 1, (1925), pp. 14-16.
- 565.** J. Stachel, “Einstein’s Jewish Identity”, *Einstein from ‘B’ to ‘Z’*, Birkhäuser, Boston, (2002), p. 65. Stachel cites, *About Zionism: Speeches and Letters*, Macmillan, New York, (1931), pp. 78-79.
- 566.** A. Einstein quoted in “Einstein on Arrival Braves Limelight for Only 15 Minutes”, *The New York Times*, (12 December 1930), pp. 1, 16, at 16.
- 567.** E. A. Ross, *The Old World in the New: The Significance of past and Present Immigration to the American People*, Century Company, New York, (1914), p. 144.
- 568.** Reprinted in the relevant part in A. Hertzberg, *The Zionist Idea*, Harper Torchbooks, New York, (1959), p. 505.
- 569.** T. Herzl, *A Jewish State: An Attempt at a Modern Solution of the Jewish Question*, The Maccabæan Publishing Co., New York, (1904), pp. 5-6, 25, 68, 93.
- 570.** A. Einstein, “Our Debt to Zionism”, *Out of My Later Years*, Carol Publishing Group, New York, (1995), pp. 262-264, at 262.
- 571.** A. Einstein, English translation by A. Engel, *The Collected Papers of Albert Einstein*, Volume 7, Document 35, Princeton University Press, (2002), pp. 156-157.
- 572.** P. A. Bucky, Einstein, and A. G. Weakland, *The Private Albert Einstein*, Andrews and McMeel, Kansas City, (1992), p. 111.
- 573.** A. Unsöld, “Albert Einstein — Ein Jahr danach”, *Physikalische Blätter*, Volume 36, (1980), pp.337-339; **and** Volume 37, Number 7, (1981), p. 229.
- 574.** A. Einstein, “Atomic War or Peace”, *Atlantic Monthly*, (November, 1945, and November 1947); *as reprinted in*: A. Einstein, *Ideas and Opinions*, Crown, New York, (1954), p. 125.
- 575.** A. Einstein, “To the Heroes of the Battle of the Warsaw Ghetto”, *Bulletin of the Society of Polish Jews*, New York, (1944), reprinted in *Ideas and Opinions*, Crown, New York, (1954), pp. 212-213.
- 576.** A. Einstein, quoted in O. Nathan and H. Norton, *Einstein on Peace*, Avenel Books, New York, (1981), p. 331.
- 577.** A. Einstein quoted in A. Fölsing, *Albert Einstein: A Biography*, Viking, New York, (1997), pp. 727-728.
- 578.** M. Born, *The Born-Einstein Letters*, Walker and Company, New York, (1971), p. 189.
- 579.** M. Born, *The Born-Einstein Letters*, Walker and Company, New York, (1971), p. 199.
- 580.** K. MacDonald, *The Culture of Critique*, Praeger, Westport, Connecticut, London, (1998), pp. 113-114; **citing**: E. A. Grollman, *Judaism in Sigmund Freud’s World*, Bloch, New York, (1965); **and** D. B. Klein, *Jewish Origins of the Psychoanalytic Movement*, Praeger, New York, (1981); **and** P. Gay, *Freud: A Life for Our Time*, W. W. Norton, New York, (1988); **and** Y. H. Yerushalmi, *Freud’s Moses: Judaism Terminable and Interminable*, Yale University Press, (1991); **and** K. MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism*, Praeger, Westport, Connecticut, (1998).