

## FOREWORD TO THE SECOND PAPERBACK EDITION

**T**his will almost certainly be my last word on the Holocaust industry. In prior editions of this book I said pretty much everything I wanted for many years to say: it was finally – pardon the cliché – off my chest. On the other hand, I requested of my publishers, and they generously consented, to put out a second paperback edition focusing on the Swiss banks case. My main concern is to provide readers and, especially, future researchers with a clear picture of what happened and a guide to what to look for amid the heaps of disinformation. Regrettably, the trial record cannot be fully trusted. The presiding judge in the case elected – for reasons not divulged but fairly simple to deduce – not to docket crucial documents. In addition, the Claims Resolution Tribunal (CRT), which could have produced an objective assessment of the charges against the Swiss banks, also can't any longer be trusted. Midway in its work and heading towards vindicating the Swiss banks, the CRT was radically revamped by key figures in the Holocaust industry. Its only function now is to protect the blackmailers' reputation. These

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developments are copiously documented in the new postscript for this edition. Using as my foil an authoritative account of the Holocaust compensation campaign, I present in the new appendix a comprehensive overview of this “double shakedown” of European countries and survivors of the Nazi holocaust. Although I would be most curious to read a refutation by someone from the Holocaust industry of my findings, I suspect – again, for reasons not difficult to discern – that none will be forthcoming. Yet silence, as my late mother used to say, is also an answer.

Apart from an abundance of *ad hominem* slurs, criticism of my book has fallen largely into two categories. Mainstream critics allege that I conjured a “conspiracy theory,” while those on the Left ridicule the book as a defense of “the banks.” None, so far as I can tell, question my actual findings. Although the explanatory value of conspiracy theories is marginal, this does not mean that, in the real world, individuals and institutions don’t strategize and scheme. To believe otherwise is no less naive than to believe that a vast conspiracy manipulates worldly affairs. In *The Wealth of Nations*, Adam Smith observes that capitalists “seldom meet together, even for merriment and diversion, but the conversation ends in a conspiracy against the public, or in some contrivance to raise prices.”<sup>1</sup> Does this make Smith’s classic a “conspiracy theory”? Indeed, “conspiracy theory” has become scarcely more than a term of abuse to discredit a politically incorrect sequencing of facts: to maintain that powerful American Jewish organizations, institutions and individuals, in league with the

<sup>1</sup> Adam Smith, *The Wealth of Nations* (New York: 2000), intro. by Robert Reich, p. 148.

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Clinton administration, coordinated their assault on the Swiss banks is thus alleged to be *prima facie* a conspiracy theory (not to mention anti-Semitic); but to maintain that Swiss banks coordinated an assault on Jewish victims of the Nazi holocaust and their heirs can't be called a conspiracy theory.

It is often wondered why I – a person firmly of the Left – would defend Swiss bankers. In fact I subscribe to Bertolt Brecht's credo: "What's robbing a bank compared to owning one?" Yet my concern in this book is not at all Swiss bankers or, for that matter, German industrialists. Rather, it is restoring the integrity of the historical record and the sanctity of the Jewish people's martyrdom. I deplore the Holocaust industry's corruption of history and memory in the service of an extortion racket. Leftist critics claim that I have made common cause with the Right. They seem not to have noticed the company they're keeping – a repellent gang of plutocrats, hoodlums and hucksters as well as egregious apologists for American and Israeli power. It is a sad (but telling) commentary how little respect for the dead counts in the moral calculus of my critics on the Left, with their mind-numbing incantations about "the banks." To a correspondent's insinuation that she had neglected her father's gravesite, Eleanor Marx – a remarkable militant in her own right – indignantly replied that "the roses she had put in six or seven years ago were to be replaced but this was not the season for it; that naturally she did not wish to disturb the ivy Engels had planted and . . . she and her sister were quite able to care for their parents' grave."<sup>2</sup>

Apart from those already acknowledged in prior editions of this

<sup>2</sup> Yvonne Kapp, *Eleanor Marx* (New York: 1976), vol. 2, p. 632.

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