

Let Us Now Forgive All Germans

by James Bacque

It is time to say “Enough” to the people who are constantly repeating hatred of German wrong-doing in the 1940s. For many years now, the Germans have repented sorrowfully, made mighty amends and led Europe in peaceful ways, whereas we – the vengeful victors of World War Two – have never admitted any of the vast crimes we committed in that war. We have forgiven ourselves. Let us now forgive the Germans.

Many people believe that after Auschwitz there can never be poetry again, and so on, without thinking of the vast exterminations that have been committed around the world since then, which have not noticeably impeded the world-flow of poetry. We the victors have scarcely begun to discuss the crazed criminality that drove our leaders to help expel millions of German civilians from their homes *after* the war. No one among us has admitted responsibility for the deaths of almost two million prisoners of war in American, Russian and French camps after the war, although Chancellor Adenauer asked the UN in 1954 to account for more than a million of those who were still missing from home. Germany has never received a truthful reply to that request. The mass imprisonment and long starvation of sixty million people in Germany itself is scarcely admitted or even known among the self-satisfied victors. More Germans died after the war by allied action than during the war.

The masses of Germans who suffered but survived these crimes have by the cruel irony of survival inflicted a harsh legacy on their children. Several new psychiatric movements called *Familienaufstellung* (Family Showing) and *Kriegsenkel* (War Grandchildren) have developed to cope with the nightmares and self-hatred resulting from postwar conditions. These may be viewed as Post Traumatic Stress Disorder, familiar to Canadians of today because of our long abuse of “Indian” children in Canadian residential schools after 1860. Drunkenness, familial abuse, self-hatred, high suicide rates afflict indigenous Canadians far above the national average. Germans today suffer PTSD at three times the rate of neighbouring Swiss people.

In case, Gentle Reader, you are somewhat indignantly thinking, ‘I don’t hate Germans,’ the point is that the allies, by harsh re-education imposed after 1945, taught the Germans to hate the Germans. The anti-German movement known as Anti-Fa often prevents liberal speech opposed to their self-hating views. They have done this by threatening violence against owners of venues.

The Germans have won their way through the worst of these traumas by developing techniques which could greatly benefit our indigenous survivors, but there is still an aversion in Canada and other countries to learning anything from Germans. This diminishing hatred of Germans and Germany is like a malarial in-

fection which can recur with harsh effects many years later.

According to zealots in the Alternative für Deutschland (AfD) party, this peculiar infection has now begun surfacing again with the recrudescence of the taught-hatred in the German political DNA. To paraphrase Yeats' aphorism on Dean Swift, Chancellor Merkel and her leftish party are teaching Europe's soul "to hate your neighbour as yourself."

It is true that some of us today admire Germans for the way they have pulled themselves out of the wreckage of May, 1945, known in Germany as *Stunde Null*, or Zero Hour. That includes the way they have admitted their guilt and made mighty amends for it and for their generosity to refugees. What they have done for refugees recently, though much admired in the world, is nothing compared with what we forced them to do in 1945-1950. The victorious allies uprooted about 15 million settled civilians from their ancient German homelands of Brandenburg, Silesia, Pomerania, Prussia, and others, and forced them in brutal conditions into the remains of Germany. No one was allowed to emigrate from Germany for five years except by death. About eight million Germans, probably more, died as a result of these actions by the Allies, far more than died during the war.

These starving, diseased, wounded and penniless refugees were forced into a small remnant of Germany occupied by armies of cold-blooded killers from France, the Soviet Union, the USA, the UK and briefly, Canada. Under the brutal Morgenthau Plan approved in Quebec in 1944 by Churchill and Roosevelt, these soldiers confiscated the food of starving people, reduced the production of fertilizer,

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sank fishing boats, and reduced the production of fuel essential to agriculture. Allied control was tight as a noose around the German neck while denazification proceeded from the Nuremberg trials to punish all Germans regardless of guilt or innocence. Beginning with the Morgenthau Plan, the presumption of retro-

spective guilt has now spread to encompass all Germans. A comedian in Berlin named Michael Mittermeier jokes that in school "Three days a week we have Guilt and on Fridays we have Shame." When Chancellor Merkel visited Greece to discuss terms for a bail-out loan, she was greeted with a few Greeks carrying swastika signs.

The Canadian government in a shady extra-judicial procedure has three times ruled that a teenaged boy named Helmuth Oberlander was a war criminal in 1944 and by the "law of probability" had lied to gain entry to Canada in 1954. A few vengeful Canadians infected with the hate-Germany sickness want to deport this ancient man to poverty and stateless shame in his native Ukraine. This pitiful story and its like have been repeated thousands of times, to the shame of humanity, German as well as Canadian. It reached a record depth of nauseating hypocrisy a few years ago in the best-selling book *Hitler's Willing Executioners* by a Harvard professor named Daniel Jonah Goldhagen, who claimed that "Genocide was immanent in the conversation of German society. It was immanent in its language and emotion. It was immanent in the structure of cognition" (p.449). That Goldhagen's vast compendium of transient fallacies was not prosecuted for hate literature stands to the shame of PEN around the world.

A few years ago, I was invited by the courageous Professor Peter Russell of Senior College in the University of Toronto to speak to 70 senior faculty members about the enormous and untaught punishment of Germany by the allies in 1945-49. At the end of the one-hour speech, one professor stood up and said, "I'm a Jew and I am worried about moral equivalency." Someone asked "What do you mean by moral equivalency?" and after an embarrassing silence he said, "I don't know." He sat down.¹

Regardless of the source of the confusion of Professor Gaffe, that it is powerful enough to silence a university professor who earns his living by speaking knowledgeably reveals much about incantatory teaching on this subject. No one volunteered to enlighten the professor although the concept that evaded him is simple enough.

Clearly he was afraid of something other than the law which in Canada forbids anyone to question German wrongdoing during the Holocaust. Lacking Professor Gaffe's own explanation, I suggest that he and the others were censoring something unthinkable. Something

not to be reached by mere law: feeling sympathy for German victims. Consenting to this, we establish two levels of validity of human suffering, and protect by law the notion that one deserves our respect and sympathy and the other is worthless. This has resulted in the retrospective declaration of guilt for hundreds of millions of people called German born since 1945. They do not deserve this punishment, and we are committing a hate crime by perpetuating the hatred of German children who were not alive when the crimes of the Nazi regime occurred. Do we want this to be the legacy of Canada – a nation that is itself guilty of unspeakable crimes against children in our residential schools? Are our children to be held responsible for these crimes committed before they were born? We should not leave anything like this as our teaching.

1. The whole speech is on Youtube under Talonbooks/jamesbacque

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