

The Jewish Century
Slezkine, Yuri.

A great tool for helping this Goy frame and organized view of the intellectual currents of his time

Each generation of Jews rebelled against the parents. There was the first, about the time of Karl Marx, in which they rebelled against the trappings of religion. They rebelled against the dietary and clothing restrictions. They rebelled against the indoctrination. They became thoroughly European. They embraced the dominant culture – the German romance, Pushkin and Tolstoy, and the other literatures.

The observation was that there was simply more going on than the national cultures. There was more of a cultural inheritance. At that point the Jews had their own language, Yiddish, which had only a relatively poor literature. The great works of Yiddish literature had yet to be conceived. Jews who wanted to write wrote in the majority languages.

After Marx came the generations of socialists, getting involved. One thing that one constant is the dissatisfaction with things the way they are and the messianic zeal to change the world order. The socialist in anarchists killed a number of people. I note that this happened in not only in Russia, where it was most pronounced, but it also happened in Argentina and the United States. The places to which the Jews emigrated.

The next generation in the Soviet Union was dedicated to communism. The Soviets found themselves at the forefront of the Bolsheviks.

And so it goes for the succeeding generations. Marxism morphed into cultural Marxism. The Jews were in the universities. They took control of universities. They took control of the curriculum and forced a progressivism. There was a tension between the Jewish capitalists in the Jewish academicians, although they moved back and forth with some ease, always aware of their identity.

The Jewish identity is another topic to be discussed. From Marx through the Bolsheviks the Jews studiously rejected their ethnicity. They wanted to blend in with the mainstream. They rejected their heritage in toto. However, as it became clear that in the eyes of the world there would never be free of it, they reassumed the Jewish identity, although usually not the religious observances.

In the 1960s this turned into the free speech movement and the other radical movements, which were very visibly at the time led by Jews. And now in the modern age we have the Jews leading movements such as the transgender movement and before that the gay rights movement. They have also always been active in the American Civil Liberties Union. Once again, the constant is advocacy.

In my own life. I lost my three grown children to the spirit of their times. They rejected my values, rejected marriage and family, and rejected meaningful employment. I am not alone. That's exactly what has happened to many of the Jewish families my kids went to school with. The Jews, simply by virtue of their intelligence, have been the opinion leaders in almost every generation. They set the tone. Needless to say, the Jews set the tone of social justice and the condemnation of all my ancestors stood for that affected my millennial children. However, I do not think we can blame the Jews as a group. This is simply an evolutionary phenomenon, one which changed with each new generation. It is certainly that was nothing that was done consciously to benefit the Jews as a people. In fact, it has worked against them. Their assimilation has meant that the Jews do not reproduce themselves. They do not come close to having families at the replacement rate of 2.1 children. Moreover, the families are often are more often only half Jewish. In addition, they do not practice the Jewish traditions. They may somewhat observe the Jewish holidays, although perhaps

not. In the final analysis, the Jews are doing no better of a job of reproducing themselves than my own people, the Northern European founding stock of the United States.

One measure of this that I observe is the prevalence of Jewish scientists. The Jews were among the leading scientists in every discipline when I was a child. These are people who made amazing breakthroughs. That seems to be less so now. There are fewer headline-making scientists of any ethnicity.

There are a handful of titans of business among the Jews. This is how it has always been. We have Mark Zuckerberg, Larry Ellison, Andy Grove, Michael Dell, Jaime Dimon, George Soros and Lloyd Blankfein. On the other hand there are also WASP representatives among the business elite. Bill Gates, Warren Buffett, Steve Jobs, Jeff Bezos, Stan Druckenmiller, Sam Walton and Elon Musk. So it is about the way it has been for fifty years. At the apex it's about half Jewish in the business world.

I was quite proud of myself when I wrote in my 2014 book "Edward" that we all need to become Jewish. I discovered that Slezkine says exactly that, more clearly and with much greater detail in his book "The Jewish Century." He defines two groups, the Apollonian's and the Mercurians. The Apollonian's are the traditional WASPS, tied to the land, with their stated trued traditions and the tendency of each generation to resemble the previous. The Jews are the Mercurians. They are able to move wherever opportunity is to be found. They do not own land, but they deal in trade. They deal in ideas. They are professionals. This trade-off between the Jews between the Apollonian's and Mercurians is a constant theme in his book. Can he discusses how Jews become Apollonians – as kibbutzniks in Israel – and the opposite. Saying we all must become Mercuriansnow because the settled, agricultural life style is at an end.

The other metaphor that year he uses continuously throughout The Jewish Century is The Fiddler on the Roof. Actually he references the original work by Sholem Aleichem, stories of Tevye the Dairyman, not the American musical, which he says was quite different. Aleichem was born, and the stories are set in Ukraine about 100 miles down the Dnipro River from where I live, captures the major Jewish movements of the last century. Tevye lives in his village, or shtetl, quite traditional Jewish life, observing all of the religious trued traditions and holidays and dress. His five daughters go different directions. Two drop out of the narrative early: Tsaytl who rejected a wealthy suitor to marry a poor tailor, who died of consumption, and Shprintze was abandoned by her empty-headed groom and drowned herself.

The other three daughters trace the three major paths taken by Jews of the Russian Empire. Hodl followed her revolutionary husband, Perchik to Moscow, through the Bolshevik Revolution and eventually into Siberian exile. Beilke married a crooked war contractor and fled with him to America where they raised a family, and Chava eloped with a non-Jewish autodidact (" a second Gorky"), yet emigrated to Israel as a Zionist. The children abandoned the traditions of their shtetl. Chava, the Zionist, married a goy. Hodl, the revolutionary, traded faith in God for faith in an ideal, a social theory. Beilke'sbelief was softened by material success.

There has been a long-standing debate among child psychologists and educators about the influences on children as they grow up. What shapes the child's personalities?

It is generally conceded that up to 80% of intelligency and about half of temperament is inherited. However, responsibility for the other half of temperament, or personality, is much discussed. Is I primarily parental influence, or are other factors more important?

Judith Rich Harris has written two books on the subject, [[ASIN:0393059480 No Two Alike: Human Nature and Human Individuality]] and [[ASIN:068488409 The Nurture Assumption]], which offer a theory of personality. She concludes that personality and attitudes are largely shaped by the peer group with which a child grows up. As evidence, she points to the way children learn the accent with which they speak. Kids use the vocabulary and accent of the other kids with whom the with whom they study and play.

Broadening her observations to these generations of Jews, I would observe that each generation has been influenced by its peer more than by the parents. Only in this way could there have been such strong rebellion against the parents, generation after generation.

Slezkine does not go into the historical origins of the Jews. He assumes that these Levantine people, the sojourners with millennia and diaspora, are exactly that. Solzhenitsyn would chose another observation, one which appears to be best partially correct.

Solzhenitsyn claims in [[ASIN:5969707023 Two Hundred Years Together]] that the Jews were that the Khazar tribe in the Caucasus was converted en masse to Judaism about the eighth century A.D. This would be similar to the mass conversion of Kyivan Rus to Christianity about the same time. The legend of the conversion of Kyivan Rus is that Prince Vladimir, who made the decision, looked at the three religions available to him, Islam, Judaism and Christianity. It is probably an apocryphal story, but it is claimed that he did not want to give up drinking and did not want to give up pork so he chose Christianity. But it is clear that all three were contenders.

That being the case, there is currently some substance to Solzhenitsyn's thesis. However, recent genetic analysis seems to support the idea that the European Jews are a largely inbred population with no roots in the low similar bonds and Zen is here in five ways. There has been some discussion, discussing the mitochondrial DNA on the female line and Y chromosome transmission on the male, that Levantine males long ago paired with indigenous females to establish founding populations of Jews. That certainly would make sense for a nation is for a tribe of traders.

I am in a perhaps unique position to review this book. Though a Gentile, I was grew up in the shadow of the University of California, Berkeley. As we were placed in tracks by academic ability most of my classmates were Jewish. I first attended Reed College, with an inordinate number of "red diaper babies," very liberal big city Jews. I graduated from Berkeley in math. I do not remember my classmates well, but the best of my professors were certainly Jewish.

I went to work with IBM , a very WASPy group. [[ASIN:0914153277 IBM and the Holocaust]] describes presents an overblown, but not totally incorrect sense of the company and the times. I later worked as an independent consultant. Not surprisingly, a disproportionate percentage of those who are able to make it in the world of freelance computer consultanting are Jewish.

My children were in private schools. Even though the schools were Episcopalian, many of the parents, and many many of my fellow members of the Board of Trustees were Jewish. This is a fact of life in Washington. They were obviously not observant, otherwise they would have sent their children to the Jewish school.

Upon retirement I entered a PhD program in statistics at the University of Maryland. Once again, although the senior faculty was mostly WASP men, the student body was overwhelmingly Oriental. Among those who were not, I was the only WASP male.

That's my street cred. One can say that I have an adequate grounding and adequate background would choose to observe how the Jews have changed over the three generations of my lifetime.

I've lived in Ukraine since 2007. Back in czarist times half of world Jewry lived in the Russian Empire. The pale of settlement pushed Jews away from Moscow, into precisely the area where I now live. Kyiv, Odessa and Lviv were great centers of Jewish of Jewish life. The Jews are now mostly gone. The first few waves left in the pogroms of the 1890s and following decades. More of them migrated to Moscow to assume leadership roles in the Soviet Union. Many left for Israel and the United States during Stalin's red terror Brezhnev era pressured Jews to leave because he believed that created the threat of a fifth column in Russia. Most recently, many of the Jews I know are surveying the opportunity here in Kyiv and leaving for America if they can. The upshot is that the Jews were left us are mostly oligarchs. Vadim Rabinovich, whom I have met; Igor Kolomoisky and Sergei Taruta. Many leaders of the government are also Jewish. President Poroshenko half Jewish. Longtime Prime Minister Yatsenyuk, and his successor are fully Jewish. So for people who barely register as a blip in the population statistics, less than a half a percent, the Jews wield tremendously outsized influence in the life of Ukraine.

A topic that year Slezkine does not address is Jewish intelligence. He takes it for granted. I will add a couple of notes from other authors.

Intelligence researchers, Richard Lynn, Arthur Jensen and almost every 20th-century psychometrician, have determined that Ashkenazi Jews have an average intelligence of about 115. That is one standard deviant deviation greater than the white population. Translating this, it means that the average Jew is smarter than five out of six people in the host culture population. Scaling this up into the genius range, because the average is higher, statistically one would expect that half of the observed instances of such intelligence in the range IQ of 150 to 160 would be among Jews. The statistics statistical formulas are not that highly reliable, but this is consistent with common sense. In looking at the brightest people in industry and academia in the United States, I would conclude that about half of them are Jewish.

In [[ASIN:B0042FZRPC The 10,000 Year Explosion: How Civilization Accelerated Human Evolution]] Harpending and Cochran look at the genetic diseases associated with the Jews. Tay-Sachs is the most famous of the sphingolipid diseases, though there are a number of others. What they have in common is that whoever inherits two recessive genes dies or leads a miserable life. However, inheriting one of these recessive genes augments intelligence. Apparently the advantage of increased intelligence more than offsets the downside of having some children die.

I read this book to educate myself for the purpose of educating my non Jewish son. Here are some of my take-home points.

This first, if my son's life is like mine was, he will spend a lot of time in contact with Jews. They make up a sizeable contingent of the leadership in business and intellectual circles. If he is to succeed, he has to work with them as he would work with any other coworker. More than that, he has to appreciate that their abilities are essential to achieving group goals upon which his success depends.

However, as he does this, he cannot be blind to the fact that Jews are likely to give him special scrutiny. As a Goyim his intellectual capability will always be suspect. More than that, they will generally be politically liberal, for reasons which may not make sense. The history told here by Slezkine's indicates that people can be very bright in person but quite naïve in politics. This is captured by Slezkine's account of Tevya lamenting what happened to his daughters. "Whatever [the Zionist] Chava's grandchildren think of her idealism and sacrifice, they have no trouble understanding her motives. **Even the most disenchanted of Israelis would never ask Chava the bitterly uncomprehending questions that haunted Hodl [the Bolshevik] at the end of her life: "Did you really believe that? How could you?"**

One can observe today that the Jews are doing things that there is certainly not in their own genetic best interests, such as their dogged commitment to liberalism. My observation is that we WASPS, though perhaps not as measurably bright as the Jews, seem to have a better sense of balance.

A third point to take home from Slezkine. My son must be a Mercurian. He cannot cling to a piece of ground or tradition. He must be ready to learn new technologies as they come along, move to new places as need be, and adapt to the times.

Nevertheless, and in direct contradiction to this Mercurian nature, he must find some society in which he shares values with his peers. He must find some setting in which he can pass his own values on down to his children. In raising him, I hope to have established an environment in which I can pass my values down to him. I am quite consciously raising him without electronics and without much video input. Though he will not know about Monster High and he will not know how to play video games. He will be a person who is out of time. This is a risk that I accept. The millennial children from my first family are products of their time. They will not give me grandchildren. I accept that this late-life son will be out of time, and I have to hope I have to trust that we can find some environment, some society to which she can belong, in which she will find supportive people in the wife with similar beliefs.

I am choosing to raise him in Ukraine because it is traditional. He will get us input not only from his father and mother, but from his grandmother and others as generation. Their values are us fairly consistent with those of the parental generation, and it should provide some sense of continuity which would not be available in American society.

One thing that pops out of Slezkine is the truth of Chesterton's maxim that "When a man stops believing in God he doesn't then believe in nothing, he believes anything." When Jews stopped believing in God they started believing in (1) the profundity of their host society geniuses, Pushkin, Goethe et al; (2) anarchy; (3) socialism (4) communism, (5) atheism; (6) dogmatic claims with regard to the total equality of all human beings; (7) absolute freedom, per the ACLU; (8) the absolute plasticity of human sexuality. They haven't made up their mind with regard to Islam, whether to love the Islamic immigrants, or fear them for what they do to women and the LGBT community. Whichever way it goes, we WASPS are bound to come out on the wrong side.

I witnessed, bemused and confused, as cultural Marxism spread on campus in the 1960s. The T-shirt I wear as I write this is from Reed College of that era. It is emblazoned Communism – Atheism - Free Love. That motto was unofficial, of course, but very real. Abandoning all tradition. It gave license to experiment with sex, drugs, and whatever else came up. There is a long and honorable history of disagreeing with the parental generation and holding the truths of the current generation to be absolute and inviolable, with no sense of irony with regard to the way in which previous generations' absolute truths have been totally rejected.

What does this mean for my son.? He needs to believe in something. We believe in God, and a nonspecific, deist sort of way. We believe in the propagation of our kind. We believe that we believe in evolution, and the Darwinian survival of the fittest. We want to teach him to have the have faith that he is among the fittest. That he is worthy of survival and of passing on his DNA. This cannot be proven empirically. It has to be an article of faith. So this will be a part of his faith, and the idea that there is a God who promotes this idea. We are more this is consistent with the beliefs of previous eras previous millennia. The only thing that we are doing differently has to articulated and recognize the role of science in supporting this and recognize that of course it is only a belief in a commitment that is not subject whatsoever to empirical verification. One must simply believe.

Driving consideration is perpetuating my genotype. This is an ancient concept. Carl Zimmerman describes it in his 1939 book family and civilization.

He says that there are three types of families. The trustee family, and in which the current generation thinks of itself is no more than the trustees of a genetic inheritance from ages past which is their responsibility to pass forward.

The patriarchal family succeeded the trustee family. The structure is male-dominated, and the idea is to create errors to inherit the land and dominate the command control the territory which the fathers had owned. The patriarchal family was the dominant model in the West until somewhat after the industrial revolution.

The third form of family is the atomistic family. Mother and father alone. The two found each other and Mary without the support of Ken on either side. They may be Neil local – moving to a new location. The entire responsibility for the creation and very nurturing of the new generation lies with the mother and father. Zimmerman noted as far back as 1939 that this does not work. It does not create stable families. It does not reproduce the population. And yet, that is what we see today. The atomistic family is under even more of a threat from the anti-family movements such as gay rights, feminism, transgender rights and so on. The family attempting to raise children is at a disadvantage financially. There is no and not enough privilege given to raising children to make it worth the effort. They are at a disadvantage socially in that heterosexuality and raising a family is seen as only one alternative among many. There is no direction from society for the children themselves to become heterosexual and to marry. The message seems to be one of hedonism, self-fulfillment, and that definitely not one of any one that would advocate any sense of obligation to society.

Today's confrontation of Islam versus the West is precisely a confrontation between family types. Muslims are a classic trustee family society. The the individual does not matter that much, the people are everything. The most radical expression of this concept is suicide bombing. One individual blows himself up for the sake of his genome, carried by millions of brother Muslims. We in the West cannot fathom this logic. Likewise in Islam, the role of women is to bear children. To this end, they are shielded by burqas and chadors and repressive medieval tradition. Homosexuality is a capital crime. While Islam affronts Western values at every turn, the thing that we should find most frightening is that it is effective. It breeds more Muslims, while we in our liberalism are dying out.

What I am advocating for us in the West is a return to some form of the notion of a trustee family. I am the trustee of a generic inheritance. It is a good inheritance. Intellectually it has brought us the enlightenment. Culturally, it has brought us the rich richness of our literature, our music, and our peaceful society. I looked to Stephen Pinker's "the better natures the better angels of our nature" and say that we have become a productive, nonviolent society. We have values worth passing on. I want to pass those on.

So I am a trustee. My genetic makeup, I believe, makes me position me to offer the world a better inheritance going forward than most both most men of our time. I want to reproduce. This is also a matter of ego. Who cannot feel themselves to be better than their fellow man? It is in our very nature. I want to express mine. Already by realizing superiority in reproduction. I would like to fill the world with people like myself, even though I will never live to see the result. This is pure egotism. Or, conversely, you might call it a religious belief. It is very much the same kind of belief that drove the tribes of Israel and drives the tribes of the Amazon today. I will not apologize for it

Moreover, I hope to impart to my son the same sense of obligation to reproduce himself and his culture. It is what Christian society did for two millennia, and animist and pagan societies did before that. I want to read to him, spare him any notion that reproducing himself is somehow antithetical to the interests of the earth. That could not be more false. He represents the best, in my bias estimation, and his jeans deserve to go forward in time.

The major difference between my children and those of an Amazon or an African tribesman is that my children will not have people around me who are like them. They will not have people who are even close to like them in belief. Therefore I have to prepare my children for the greater challenge of finding mates who will be of like mind. Finding mates, in this era of atomistic families and self-fulfillment, who will want to propagate their own genome forward in time.

Who should my children choose? Ideally I would find a society of people like myself. Given that there is no such society, my hope is that they find some intelligent people. When one speaks of intelligence, one must immediately recognize that the that one is speaking as often as not the Jews. If my children decide to marry Jews, I should rejoice. They appear to be better suited for the coming world than the others.

In this merits a note on the coming world. It is becoming more and more cognitively demanding. People who do repetitive tasks are being replaced by machines with increasing frequency. The stickers have been replaced by trenching machines long ago. Telephone operators have been replaced by switchboards, and the switchboards interned by computers. Waiters are being replaced by automated ordertaking tablet computers. Even the preparation of food is being replaced by machines. Drivers are being replaced by automated highway vehicles. If my children are to succeed, they have to be in realms in which human intelligence is still of value. First they have to have the intelligence that it takes to perform those jobs, and secondly, they have to position themselves in disciplines where intelligence still matters. As I write this, programming seems to be the most obvious. I note, however, that managing ideas is still well beyond the capability of computers. The ability to collect information, synthesize thought, and express those thoughts cogently in words what is something the machines will not be able to do within my son's lifetime, as far as I can see. If he learns how to do that, he should have a place in the world. Ditto working with mathematical information. Although computers are wonderfully adept at manipulating numbers, they do not have the intelligence to decide how the numbers should be manipulated. They cannot determine what argument should be made through statistics., However adept they are at composing the arguments once the decision has been made what should be argued. If my child is able to decide what cases to make, what statistics to assemble, and who should be persuaded, there will be a place in the world for him.

I spoke and only of numbers and words. That is this in core of course in covers the covers most realms of business. Business is a question of deciding what can be done, and manipulating the figures to determine whether it can be done feasibly with the monetary resources available.

At the beginning of the twentieth century, Tevye's daughters had three promised lands to choose from. At the turn of the twenty-first, there are only two. Communism lost out to both liberalism and nationalism and then died of exhaustion.

The Russian part of the Jewish Century is over. The home of the world's largest Jewish population has become a small and remote province of Jewish life; the most Jewish of all states since the Second Temple has disappeared from the face of the earth; the sacred center of world revolution has been transformed into the capital of yet another Apollonian nation-state. Hodl, who was once admired by her sisters for her association with Russia, world revolution, and the Soviet state, has become a family embarrassment, or possibly a ghost. Few Jewish histories seem to remember who she is: the twentieth century as they represent it includes the lives of Tsaytl, Beilke, Chava, and their descendants, as well the sudden exodus of Tevye's forgotten and apparently orphaned grandchildren from the captivity of the "Red Pharaohs." 215

The Jewish part of Russian history is over too. It is closely associated with the fate of the Soviet experiment and is remembered or forgotten accordingly. Most Jewish nationalist accounts of Soviet history have preserved the memory of Jewish victimization at the hands of the Whites, Nazis, Ukrainian nationalists, and the postwar Soviet state, but not the memory of the Jewish Revolution against Judaism, Jewish identification with Bolshevism, and the unparalleled Jewish success within the Soviet establishment of the 1920s and 1930s. Some Russian nationalist accounts, on the other hand, equate Bolshevism with Jewishness in an effort to represent the Russian Revolution as a more or less deliberate alien assault on the Russian people and culture. As I write this, Alexander

Solzhenitsyn has urged Jews to accept “moral responsibility” for those of their kinsmen who “took part in the iron Bolshevik leadership and, even more so, in the ideological guidance of a huge country down a false path.” Citing the German acceptance of “moral and material” responsibility for the Holocaust and reviving Vasily Shulgin’s arguments about Jewish “collective guilt” in the wake of the revolution, he calls on the Jews to “repent” for their role in the “Cheka executions, the drowning of the barges with the condemned in the White and Caspian Seas, collectivization, Ukrainian famine— in all the vile acts of the Soviet regime.” Like most attempts to apply the Christian concept of individual sin to nationalist demands for inherited tribal responsibility, Solzhenitsyn’s appeal envisions no ultimate absolution, no procedure for moral adjudication among competing claims, and no call on his own kinsmen to accept open-ended responsibility for the acts that any number of non-Russian peoples— or their self-appointed representatives— may consider both vile and ethnically Russian. 216 Both of these approaches— Hodl’s victimhood under Stalinism and Hodl’s moral responsibility for it— are quite marginal, however. Most accounts of twentieth-century Russian history are like most accounts of twentieth-century Jewish history in that they have nothing to say about Hodl. As Mikhail Agursky told his mother, she should have lived her life differently. Agursky’s mother seemed to agree— and so did Hope Ulanovskaia, my grandmother, and most of their relatives and fellow countrymen. Oblivion in many languages seems to be their punishment.

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 6310-6322). Princeton University Press. Kindle Edition.

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 6296-6310). Princeton University Press. Kindle Edition.

Tevye the Milkman had five daughters. (He mentions seven in one place and six in another, but we meet only five, so five it will have to be.)

Tsaytl rejected a wealthy suitor to marry a poor tailor, who died of consumption.

Hodl followed her revolutionary husband, Perchik, into Siberian exile.

Shprintze was abandoned by her empty-headed groom and drowned herself.

Beilke married a crooked war contractor and fled with him to America.

Chava eloped with a non-Jewish autodidact (“ a second Gorky”) and was mourned as dead, only to return, repentant, at the end of Sholem Aleichem’s book.

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 3573-3577). Princeton University Press. Kindle Edition.

The other revolutionary option, “Chava’s choice,” has proven much more successful. In the most general sense, Zionism prevailed over Communism because nationalism everywhere prevailed over socialism. Tribalism is a universal human condition, and the family is the most fundamental and conservative of all human institutions (as well as the source of most religious and political rhetoric). All human cultures are organized around the regulation of reproduction, and reproduction— whatever the regulatory regime— requires a preference for some partners over others and the favoring of one’s own children over those of others. All radical attempts to remake humankind are ultimately assaults on the family, and all of them either fail or dissimulate. For most humans most of the time, the pursuit of happiness involves pursuing the opposite sex, being fruitful, and raising children, all of which activities are forms of discrimination and inexhaustible springs of tribalism. No vision of justice-as-equality can accommodate the human family however constituted, and no human existence involving men, women, and children can abide the abolition of the distinction between kin and nonkin. Christianity, which urged human beings to love other people’s children as much as their own, managed to survive by making marriage (a pledge of exclusive loyalty to one person) a religious sacrament analogous to the central institution of all tribal societies. Communism, which was Christianity’s foolish, literal-minded younger brother, withered away after the first generation’s idealism because it failed to incorporate the family and thus proved unable to reproduce itself. In the end, it was nationalism that triumphed decisively over both because it updated the traditional (genealogical) brand of immortality by introducing the tribal way of being modern and the modern way of being tribal. Nationalism needs no doctrine because it seems so natural. Whatever Chava’s grandchildren think of her

idealism and sacrifice, they have no trouble understanding her motives. **Even the most disenchanting of Israelis would never ask Chava the bitterly uncomprehending questions that haunted Hodl at the end of her life: "Did you really believe that? How could you?"**

More notes on the book

Jews are an enigma. Smartest people on earth, but do such dumb things! Jews have worn out their welcome in every country of Europe. Can America be far behind, when my mailbox seems to always be full of attacks on Jewish writers, editors and bankers?

Recently read more books by and about the Jews. Most insightful is:
http://www.amazon.com/review/R2H30UXOLZ3LNA/ref=cm_cr_rdp_perm

A Washington Post "spread" on white dispossession, written by a Leftist Jew for a Leftist rag:

A great tool for helping this Goy frame and organized view of the intellectual currents of his time

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 6355-6371). Princeton University Press. Kindle Edition.

In the first of Slezkine's major themes, he says that for almost two centuries each generation of Jews rebelled against their parents. There was the first, about the time of Karl Marx, in which they rebelled against the trappings of religion. They rebelled against the dietary and clothing restrictions. They rebelled against the indoctrination. They became thoroughly European. They embraced the dominant culture – the German romance, Pushkin and Tolstoy, and the other literatures.

The observation was that there was simply more going on than the national cultures. There was more of a cultural inheritance. At that point the Jews had their own language, Yiddish, which had only a relatively poor literature. The great works of Yiddish literature had yet to be conceived. Jews who wanted to write wrote in the host languages.

The host societies were changing. Russia especially, under Tsars Alexander I and II and Nicholas I and II attempted to integrate them into the agricultural community, the schools, the universities and the army. Jews learned national languages in addition to, often in preference to Hebrew, and became better integrated.

After Marx came the generations of socialists, getting involved with host country politics. One constant was a dissatisfaction with things the way they are and the messianic zeal to change the world order. The socialists and anarchists killed a number of people. I note that this happened in not only in Russia, where it was most pronounced, but it also happened in Argentina and the United States, places to which the Jews emigrated.

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And so it goes for the succeeding generations. Marxism morphed into cultural Marxism. The Jews were in the universities. They took control of universities. They took control of the curriculum and forced a progressivism. There was a tension between the Jewish capitalists in the Jewish academicians, although they moved back and forth with some ease, always aware of their identity.

The Jewish identity is another topic Slezkine addresses. From Marx through the Bolsheviks the Jews studiously rejected their ethnicity. They wanted to blend in with the mainstream. They rejected their heritage in toto. However, as it

became clear that in the eyes of the world there would never be free of it, they reassumed the Jewish identity, although usually not the religious observances.

One can see the transitions Slezkine describes play out in the short biographies presented in Robert Wistrich's [[ASIN:0245527850 Revolutionary Jews from Marx to Trotsky]]. All ten personalities were true believers. What they believed changed with the times, tracking Slezkine's history.

One thing that pops out of Slezkine is the truth of Chesterton's maxim that "When a man stops believing in God he doesn't then believe in nothing, he believes anything." When Jews stopped believing in God they started believing in (1) the profundity of their host society geniuses, Pushkin, Goethe et al; (2) anarchy; (3) socialism (4) communism, (5) atheism; (6) dogmatic claims with regard to the total equality of all human beings; (7) absolute freedom, per the ACLU; (8) the absolute plasticity of human sexuality. They haven't made up their mind with regard to Islam, whether to love the Islamic immigrants, or fear them for what they do to women and the LGBT community.

The tragedy of putting total faith in ephemeral trends and dogmas is captured by Slezkine's account of Tevye lamenting what happened to his daughters. "Whatever [the Zionist] Chava's grandchildren think of her idealism and sacrifice, they have no trouble understanding her motives. **Even the most disenchanted of Israelis would never ask Chava the bitterly uncomprehending questions that haunted Hodl [the Bolshevik] at the end of her life: "Did you really believe that? How could you?"**

In the 1960s the revolution turned into the Free Speech Movement and the other radical movements, which were very obvious to us at the time led by Jews. And now in the modern age we have the Jews leading movements such as the transgender movement and before that the gay rights movement. They have also always been active in the American Civil Liberties Union. Once again, the constant is advocacy.

The Jews, simply by virtue of their intelligence, have been the opinion leaders in almost every generation. They set the tone. Specifically, the Jews set the tone of social justice and hence the condemnation of my WASP ancestors which has affected my millennial children. However, one cannot blame the Jews as a group. This is simply an evolutionary phenomenon, one which changed with each new generation. It is certainly that was nothing that was done consciously to benefit the Jews as a people. In fact, it has worked against them. Their assimilation has meant that the Jews do not reproduce themselves. They do not come close to having families at the replacement rate of 2.1 children. Moreover, the families are often are more often only half Jewish. In addition, they do not practice the Jewish traditions. They may somewhat observe the Jewish holidays, although perhaps not. In the final analysis, the Jews are doing no better of a job of reproducing themselves than my own people, the Northern European founding stock of the United States.

One measure of this is the prevalence of Jewish scientists. The Jews were among the leading scientists in every discipline half a century ago. These are people who made amazing breakthroughs. That seems to be less prominent now. There are fewer headline-making scientists of any ethnicity. The smart ones are not breeding.

There are a handful of titans of business among the Jews. This is how it has always been. In this era there are Mark Zuckerberg, Larry Ellison, Andy Grove, Michael Dell, Jaime Dimon, George Soros and Lloyd Blankfein. On the other hand there are also WASP representatives among the business elite: Bill Gates, Warren Buffett, Steve Jobs, Jeff Bezos, Stan Druckenmiller, Sam Walton and Elon Musk. So it is about the way it has been for fifty years. At the apex it's about half Jewish in the business world.

I was quite proud of myself when I wrote in my book [[ASIN:B00DL0TF98 Edward]] that we all need to become Jewish. Slezkine says exactly that, more clearly and with much greater detail. He defines two groups, the Apollonians and the Mercurians. The Apollonians are the traditional WASPS, tied to the land, with their stated traditions and the tendency of each generation to resemble the previous. The Jews are the Mercurians. They are able to move wherever opportunity is to be found. They do not own land, but they deal in trade. They deal in ideas. They are professionals. This trade-off between the Jews between the Apollonians and Mercurians is a constant theme in his book. He discusses how

Jews become Apollonians – as kibbutzniks in Israel – and the opposite. Saying we all must become Mercurians now because the settled, agricultural life style is at an end.

The other metaphor that year he uses continuously throughout *The Jewish Century* is *The Fiddler on the Roof*. Actually he references the original works by Sholem Aleichem, stories of Tevye the Dairyman, not the American musical, which he says was quite different. Aleichem was born, and the stories are set in Ukraine about 100 miles down the Dnipro River from where I live, capture the major Jewish movements of the last century. Tevye lives in his village, or shtetl, quite traditional Jewish life, observing all of the religious traditions and holidays and dress. His five daughters go different directions. Two drop out of the narrative early: Tsaytl who rejected a wealthy suitor to marry a poor tailor, who died of consumption, and Shprintze was abandoned by her empty-headed groom and drowned herself.

The other three daughters trace the three major paths taken by Jews of the Russian Empire. Hodl followed her revolutionary husband, Perchik to Moscow, through the Bolshevik Revolution and eventually into Siberian exile. Beilke married a crooked war contractor and fled with him to America where they raised a family, and Chava eloped with a non-Jewish autodidact (“a second Gorky”), yet immigrated to Israel as a Zionist. The children abandoned the traditions of their shtetl. Chava, the Zionist, married a goy. Hodl, the revolutionary, traded faith in God for faith in an ideal, a social theory. Beilke's belief was softened by material success.

There has been a long-standing debate among child psychologists and educators about the influences on children as they grow up. What shapes the child's personalities?

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Judith Rich Harris (Jewish, an associate of Stephen Pinker) has written two books on the subject, [\[\[ASIN:0393059480 No Two Alike: Human Nature and Human Individuality\]\]](#) and [\[\[ASIN:0684884095 The Nurture Assumption\]\]](#), which offer a theory of personality. She concludes that personality and attitudes are largely shaped by the peer group with which a child grows up. As evidence, she points to the way children learn the accent with which they speak. Kids use the vocabulary and accent of the other kids with whom they study and play.

Broadening her observations to these generations of Jews, I would observe that each generation has been influenced by its peer more than by the parents. Only in this way could there have been such strong rebellion against the parents, generation after generation.

Slezkine does not go into the historical origins of the Jews. He assumes that these Levantine people, the sojourners with millennia and diaspora, are exactly that. Solzhenitsyn would choose another observation, one which appears to be best partially correct.

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That being the case, there is currently some substance to Solzhenitsyn's thesis. However, recent genetic analysis seems to support the idea that the European Jews are a largely inbred population. There has been some discussion, analyzing the mitochondrial DNA on the female line and Y chromosome transmission on the male, that Levantine males long ago

paired with indigenous females to establish founding populations of Jews. That certainly would make sense for a nation is for a tribe of traders.

A topic that year Slezkine takes for granted is Jewish intelligence. Here are a couple of notes from other authors.

Intelligence researchers Richard Lynn, Arthur Jensen and almost every other 20th-century psychometrician have determined that Ashkenazi Jews have an average intelligence of about 115. That is one standard deviation greater than the central figure of 100, standardized on European populations. Translating this, it means that the average Jew is smarter than five out of six people in the host culture population. Ignoring Asians and scaling this up into the genius range, statistically one would expect that half of the observed instances of intelligence in the range IQ of 150 to 160 would be among Jews. The statistical formulas are not that highly reliable, but this is consistent with common sense. In looking at the brightest people in industry and academia in the United States, I would conclude that about half of them are Jewish.

In [[ASIN:B0042FZRPC The 10,000 Year Explosion: How Civilization Accelerated Human Evolution]] Harpending and Cochran look at the genetic diseases associated with the Jews. Tay-Sachs is the most famous of the sphingolipid diseases, though there are a number of others. What they have in common is that whoever inherits two recessive genes dies or leads a miserable life. However, inheriting one of these recessive genes augments intelligence. Apparently the advantage of increased intelligence more than offsets the downside of having some children die.

The core concept in evolution is perpetuating the genotype. This is an ancient concept, one which Carle Zimmerman describes thoroughly in his 1939 book [[ASIN:1933859377 Family and Civilization]]

Zimmerman says that there are three types of families. The trustee family, in which members of the current generation think of themselves as no more than the trustees of a genetic inheritance from ages past, which is their responsibility to pass forward. The ancient Hebrews, and Jews up through the 18th century, were archetypical trustee families. Most Muslims remain so today.

The patriarchal family succeeded the trustee family. The structure is male-dominated, and the idea was to create heirs to inherit the land and dominate the territory owned by family, clan, tribe and nation. The patriarchal family was the dominant model in the West until somewhat after the industrial revolution. It fits well with Slezkine's Appollonean style of life.

The third form of family is the atomistic family. Mother and father alone. The two locate one another and marry without the support of kin on either side. They may be neolocal – moving to a new location. The entire responsibility for the creation and nurturing of the new generation lies with the two parents. Zimmerman noted as far back as 1939 that this did not work. It does not create stable families. It does not reproduce the population. And yet, that is what we see today. These are Slezkine's Mercurians.

The atomistic family is under even more of a threat from the anti-family movements such as gay rights, feminism, transgender rights and so on. A family attempting to raise children is at a disadvantage financially. There is not enough privilege given to raising children to make it worth the effort. Such families are at a disadvantage socially in that heterosexuality and raising a family is seen as only one alternative among many. There is no direction from society for the children themselves to become heterosexual and to marry. The message seems to be one of hedonism and self-fulfillment. It is definitely not one that would advocate any sense of obligation to society.

Today's confrontation of Islam versus the West is precisely a confrontation between family types. Muslims are a classic trustee family society. The the individual does not matter that much, the people are everything. The most radical expression of this concept is suicide bombing. One individual blows himself up for the sake of his genome, carried by millions of brother Muslims. We in the West cannot fathom this logic. Likewise in Islam, the role of women is to bear

children. To this end, they are shielded by burqas and chadors and repressive medieval tradition. Homosexuality is a capital crime. While Islam affronts Western values at every turn, the thing that we should find most frightening is that it is effective. It breeds more Muslims, while we in our liberalism are dying out.

That concludes a long review. Slezkine offers a great, sweeping overview of a people and a century. He has chosen some very apt metaphors as organizational tools. A five-star effort.

That's as posted. These are the drafts below.

A great tool for helping this Goy frame and organized view of the intellectual currents of his time

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 6355-6371). Princeton University Press. Kindle Edition.

Each generation of Jews rebelled against the parents. There was the first, about the time of Karl Marx, in which they rebelled against the trappings of religion. They rebelled against the dietary and clothing restrictions. They rebelled against the indoctrination. They became thoroughly European. They embraced the dominant culture – the German romance, Pushkin and Tolstoy, and the other literatures.

The observation was that there was simply more going on than the national cultures. There was more of a cultural inheritance. At that point the Jews had their own language, Yiddish, which had only a relatively poor literature. The great works of Yiddish literature had yet to be conceived. Jews who wanted to write wrote in the host languages.

After Marx came the generations of socialists, getting involved with host country politics. One constant was a dissatisfaction with things the way they are and the messianic zeal to change the world order. The socialists and anarchists killed a number of people. I note that this happened in not only in Russia, where it was most pronounced, but it also happened in Argentina and the United States, places to which the Jews emigrated.

The next generation in the Soviet Union was dedicated to communism. The Soviets found themselves at the forefront of the Bolsheviks.

And so it goes for the succeeding generations. Marxism morphed into cultural Marxism. The Jews were in the universities. They took control of universities. They took control of the curriculum and forced a progressivism. There was a tension between the Jewish capitalists in the Jewish academicians, although they moved back and forth with some ease, always aware of their identity.

The Jewish identity is another topic Slezkine addresses. From Marx through the Bolsheviks the Jews studiously rejected their ethnicity. They wanted to blend in with the mainstream. They rejected their heritage in toto. However, as it became clear that in the eyes of the world there would never be free of it, they reassumed the Jewish identity, although usually not the religious observances.

In the 1960s this turned into the free speech movement and the other radical movements, which were very visibly at the time led by Jews. And now in the modern age we have the Jews leading movements such as the transgender movement and before that the gay rights movement. They have also always been active in the American Civil Liberties Union. Once again, the constant is advocacy.

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In my own life, I lost my three grown children to the spirit of their times. They rejected my values, rejected marriage and family, and rejected meaningful employment. I am not alone. That's exactly what has happened to many of the Jewish families my kids went to school with.

One measure of this is the prevalence of Jewish scientists. The Jews were among the leading scientists in every discipline half a century ago. These are people who made amazing breakthroughs. That seems to be less so now. There are fewer headline-making scientists of any ethnicity.

There are a handful of titans of business among the Jews. This is how it has always been. In this era there are Mark Zuckerberg, Larry Ellison, Andy Grove, Michael Dell, Jaime Dimon, George Soros and Lloyd Blankfein. On the other hand there are also WASP representatives among the business elite: Bill Gates, Warren Buffett, Steve Jobs, Jeff Bezos, Stan Druckenmiller, Sam Walton and Elon Musk. So it is about the way it has been for fifty years. At the apex it's about half Jewish in the business world.

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The other metaphor that year he uses continuously throughout *The Jewish Century* is *The Fiddler on the Roof*. Actually he references the original work by Sholem Aleichem, stories of Tevye the Dairyman, not the American musical, which he says was quite different. Aleichem was born, and the stories are set in Ukraine about 100 miles down the Dnipro River from where I live, capture the major Jewish movements of the last century. Tevye lives in his village, or shtetl, quite traditional Jewish life, observing all of the religious traditions and holidays and dress. His five daughters go different directions. Two drop out of the narrative early: Tsaytl who rejected a wealthy suitor to marry a poor tailor, who died of consumption, and Shprintze was abandoned by her empty-headed groom and drowned herself.

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I am in a perhaps unique position to review this book. Though a Gentile, I was grown up in the shadow of the University of California, Berkeley. As we were placed in tracks by academic ability most of my classmates were Jewish. I first attended Reed College, with an inordinate number of "red diaper babies," very liberal big city Jews. I graduated from Berkeley in math. I do not remember my classmates well, but the best of my professors were certainly Jewish.

I went to work with IBM, a very WASPy group. [\[\[ASIN:0914153277 IBM and the Holocaust\]\]](#) describes presents an overblown, but not totally incorrect sense of the company and the times. I later worked as an independent consultant. Not surprisingly, a disproportionate percentage of those who are able to make it in the world of freelance computer consulting are Jewish.

My children were in private schools. Even though the schools were Episcopalian, many of the parents, and many of my fellow members of the Board of Trustees were Jewish. This is a fact of life in Washington. They were obviously not observant; otherwise they would have sent their children to the Jewish school.

Upon retirement I entered a PhD program in statistics at the University of Maryland. Once again, although the senior faculty was mostly WASP men, the student body was overwhelmingly Oriental. Among those who were not, I was the only WASP male.

That's my street cred. One can say that I have an adequate grounding and adequate background would choose to observe how the Jews have changed over the three generations of my lifetime.

I've lived in Ukraine since 2007. Back in czarist times half of world Jewry lived in the Russian Empire. The pale of settlement pushed Jews away from Moscow, into precisely the area where I now live. Kyiv, Odessa and Lviv were great centers of Jewish life. The Jews are now mostly gone. The first few waves left in the pogroms of the 1890s and following decades. More of them migrated to Moscow to assume leadership roles in the Soviet Union. Many left for Israel and the United States during Stalin's red terror. Brezhnev era pressured Jews to leave because he believed that created the threat of a fifth column in Russia. Most recently, many of the Jews I know are surveying the opportunity here in Kyiv and leaving for America if they can. The upshot is that the Jews who are left are disproportionately oligarchs: Vadim Rabinovych, whom I have met; Igor Kolomoisky and Sergei Taruta. Many leaders of the government are also Jewish. President Poroshenko is half Jewish. Longtime Prime Minister Yatsenyuk and his successor are fully Jewish. So for people who barely register as a blip in the population statistics, less than a half a percent, the Jews wield tremendously outsized influence in the life of Ukraine.

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I read this book to educate myself for the purpose of educating my non Jewish son. Here are some of my take-home points.

This first, if my son's life is like mine was, he will spend a lot of time in contact with Jews. They make up a sizeable contingent of the leadership in business and intellectual circles. If he is to succeed, he has to work with them as he would work with any other coworker. More than that, he has to appreciate that their abilities are essential to achieving group goals upon which his success depends.

However, as he does this, he cannot be blind to the fact that Jews are likely to give him special scrutiny. As a Goy his intellectual capability will always be suspect. More than that, they will generally be politically liberal, for reasons which may not make sense. The history told here by Slezkine indicates that people can be very bright in person but quite naïve in politics. This is captured by Slezkine's account of Tevye lamenting what happened to his daughters. "Whatever [the Zionist] Chava's grandchildren think of her idealism and sacrifice, they have no trouble understanding her motives. **Even the most disenchanted of Israelis would never ask Chava the bitterly uncomprehending questions that haunted Hodl [the Bolshevik] at the end of her life: "Did you really believe that? How could you?"**

One can observe today that the Jews are doing things that there is certainly not in their own genetic best interests, such as their dogged commitment to liberalism. My observation is that we WASPS, though perhaps not as measurably bright as the Jews, seem to have a better sense of balance.

A third point to take home from Slezkine. My son must be a Mercurian. He cannot cling to a piece of ground or tradition. He must be ready to learn new technologies as they come along, move to new places as need be, and adapt to the times.

Nevertheless, and in direct contradiction to this Mercurian nature, he must find some society in which he shares values with his peers. He must find some setting in which he can pass his own values on down to his children. In raising him, I hope to have established an environment in which I can pass my values down to him. I am quite consciously raising him without electronics and without much video input. Though he will not know about Monster High and he will not know how to play video games. He will be a person who is out of time. This is a risk that I accept. The millennial children from my first family are products of their time. They will not give me grandchildren. I accept that this late-life son will be out of time, and I have to hope I have to trust that we can find some environment, some society to which she can belong, in which she will find supportive people in the wife with similar beliefs.

I am choosing to raise him in Ukraine because it is traditional. He will get us input not only from his father and mother, but from his grandmother and others as generation. There values are us fairly consistent with those of the parental generation, and it should provide some sense of continuity which would not be available in American society.

One thing that pops out of Slezkine is the truth of Chesterton's maxim that "When a man stops believing in God he doesn't then believe in nothing, he believes anything." When Jews stopped believing in God they started believing in (1) the profundity of their host society geniuses, Pushkin, Goethe et al; (2) anarchy; (3) socialism (4) communism, (5) atheism; (6) dogmatic claims with regard to the total equality of all human beings; (7) absolute freedom, per the ACLU; (8) the absolute plasticity of human sexuality. They haven't made up their mind with regard to Islam, whether to love the Islamic immigrants, or fear them for what they do to women and the LGBT community. Whichever way it goes, we WASPS are bound to come out on the wrong side.

I witnessed, bemused and confused, as cultural Marxism spread on campus in the 1960s. The T-shirt I wear as I write this is from Reed College of that era. It is emblazoned Communism – Atheism - Free Love. That motto was unofficial, of course, but very real. Abandoning all tradition. It gave license to experiment with sex, drugs, and whatever else came up. There is a long and honorable history of disagreeing with the parental generation and holding the truths of the current generation to be absolute and inviolable, with no sense of irony with regard to the way in which previous

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Zimmerman says that there are three types of families. The trustee family, in which members of the current generation think of themselves as no more than the trustees of a genetic inheritance from ages past, which is their responsibility to pass forward. The ancient Hebrews, and Jews up through the 18th century, were archetypical trustee families. Most Muslims remain so today.

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What I am advocating for us in the West is a return to some form of the notion of a trustee family. I am the trustee of a generic inheritance. It is a good inheritance. Intellectually it has brought us the enlightenment. Culturally, it has brought us the rich richness of our literature, our music, and our peaceful society. I looked to Stephen Pinker's "The Better Angels of our Nature" and say that we have become a productive, nonviolent society. We have values worth passing on. I want to do so.

So I am a trustee. My genetic makeup, I believe, makes me position me to offer the world a better inheritance going forward than most both most men of our time. I want to reproduce. This is also a matter of ego. Who cannot feel themselves to be better than their fellow man? It is in our very nature. I want to express myself by realizing some superiority in reproduction. I would like to fill the world with people like myself, even though I will never live to see the result. This is pure egotism. Or, conversely, you might call it a religious belief. It is very much the same kind of belief that drove the tribes of Israel and drives the tribes of the Amazon Basin today. I will not apologize for it

Moreover, I hope to impart to my son the same sense of obligation to reproduce himself and his culture. It is what Christian society did for two millennia, and animist and pagan societies did before that. I want to read to him, spare him any notion that reproducing himself is somehow antithetical to the interests of the earth. That could not be more false. He represents the best, in my biased estimation, and his genes deserve to go forward in time.

The major difference between my children and those of an Amazonian or an African tribesman is that my children will not have people around them who are like them. They will not have people who are even close to like them in belief. Therefore I have to prepare my children for the greater challenge of finding mates who will be of like mind. Finding mates, in this era of atomistic families and self-fulfillment, who will want to propagate their own genome forward in time.

Who should my children choose? Ideally I would find a society of people like myself. Given that there is no such society, my hope is that they find some intelligent people. When one speaks of intelligence, one must immediately recognize that the that one is speaking as often as not the Jews. If my children decide to marry Jews, I should rejoice. They appear to be better suited for the coming world than the others.

In this merits a note on the emerging world. Society is becoming more and more cognitively demanding. People who do repetitive tasks are being replaced by machines. Ditch diggers have been replaced by trenching machines long ago. Telephone operators have been replaced by switchboards, and the switchboards in turn by computers. Waiters are being replaced by automated ordertaking tablet computers. Even the preparation of food is being replaced by machines. Drivers are being replaced by automated highway vehicles.

If my children are to succeed, they have to work in realms in which human intelligence is still of value. First I have to assume that they will have the intelligence that it takes to perform such jobs in the first place, and secondly, they have to position themselves in disciplines where intelligence can be applied. As I write this, programming seems to be the most obvious. I note, however, that managing ideas in general remains well beyond the capability of computers. The ability to collect information, synthesize thought, and express those thoughts cogently in words what is something the machines will not be able to do within my son's lifetime, as far as I can see. If he learns how to do that, he should have a place in the world. Ditto working with mathematical information. Although computers are wonderfully adept at manipulating numbers, they do not have the intelligence to decide how the numbers should be manipulated. They cannot determine what argument should be made through statistics., However adept they are at composing the arguments once the decision has been made what should be argued. If my child is able to decide what cases to make, what statistics to assemble, and who should be persuaded, there will be a place in the world for him.

I spoke and only of numbers and words. That is this in core of course in covers the covers most realms of business. Business is a question of deciding what can be done, and manipulating the figures to determine whether it can be done feasibly with the monetary resources available.

ⁱ At the beginning of the twentieth century, Tevye's daughters had three promised lands to choose from. At the turn of the twenty-first, there are only two. Communism lost out to both liberalism and nationalism and then died of exhaustion.

The Russian part of the Jewish Century is over. The home of the world's largest Jewish population has become a small and remote province of Jewish life; the most Jewish of all states since the Second Temple has disappeared from the face of the earth; the sacred center of world revolution has been transformed into the capital of yet another Apollonian nation-state. Hodl, who was once admired by her sisters for her association with Russia, world revolution, and the Soviet state, has become a family embarrassment, or possibly a ghost. Few Jewish histories seem to remember who she is: the twentieth century as they represent it includes the lives of Tsaytl, Beilke, Chava, and their descendants, as well the sudden exodus of Tevye's forgotten and apparently orphaned grandchildren from the captivity of the "Red Pharaohs." 215

The Jewish part of Russian history is over too. It is closely associated with the fate of the Soviet experiment and is remembered or forgotten accordingly. Most Jewish nationalist accounts of Soviet history have preserved the memory of Jewish victimization at the hands of the Whites, Nazis, Ukrainian nationalists, and the postwar Soviet state, but not the memory of the Jewish Revolution against Judaism, Jewish identification with Bolshevism, and the unparalleled Jewish success within the Soviet establishment of the 1920s and 1930s. Some Russian nationalist accounts, on the other hand, equate Bolshevism with Jewishness in an effort to represent the Russian Revolution as a more or less deliberate alien assault on the Russian people and culture. As I write this, Alexander Solzhenitsyn has urged Jews to accept "moral responsibility" for those of their kinsmen who "took part in the iron Bolshevik leadership and, even more so, in the ideological guidance of a huge country down a false path." Citing the German acceptance of "moral and material" responsibility for the Holocaust and reviving Vasily Shulgin's arguments about Jewish "collective guilt" in the wake of the revolution, he calls on the Jews to "repent" for their role in the "Cheka executions, the drowning of the barges with the condemned in the White and Caspian Seas, collectivization, Ukrainian famine— in all the vile acts of the Soviet regime." Like most attempts to apply the Christian concept of individual sin to nationalist demands for inherited tribal responsibility, Solzhenitsyn's appeal envisions no ultimate absolution, no procedure for moral adjudication among competing claims, and no call on his own kinsmen to accept open-ended responsibility for the acts that any number of non-Russian peoples— or their self-appointed representatives— may consider both vile and ethnically Russian. 216 Both of these approaches— Hodl's victimhood under Stalinism and Hodl's moral responsibility for it— are quite marginal, however. Most accounts of twentieth-century Russian history are like most accounts of twentieth-century Jewish history in that they have nothing to say about Hodl. As Mikhail Agursky told his mother, she should have lived her life differently. Agursky's mother seemed to agree— and so did Hope Ulanovskaia, my grandmother, and most of their relatives and fellow countrymen. Oblivion in many languages seems to be their punishment.

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 6310-6322). Princeton University Press. Kindle Edition.

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 6296-6310). Princeton University Press. Kindle Edition.

Tevye the Milkman had five daughters. (He mentions seven in one place and six in another, but we meet only five, so five it will have to be.)

Tsaytl rejected a wealthy suitor to marry a poor tailor, who died of consumption.

Hodl followed her revolutionary husband, Perchik, into Siberian exile.

Shprintze was abandoned by her empty-headed groom and drowned herself.

Beilke married a crooked war contractor and fled with him to America.

Chava eloped with a non-Jewish autodidact (“ a second Gorky”) and was mourned as dead, only to return, repentant, at the end of Sholem Aleichem’s book.

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 3573-3577). Princeton University Press. Kindle Edition.

The other revolutionary option, “Chava’s choice,” has proven much more successful. In the most general sense, Zionism prevailed over Communism because nationalism everywhere prevailed over socialism. Tribalism is a universal human condition, and the family is the most fundamental and conservative of all human institutions (as well as the source of most religious and political rhetoric). All human cultures are organized around the regulation of reproduction, and reproduction— whatever the regulatory regime— requires a preference for some partners over others and the favoring of one’s own children over those of others. All radical attempts to remake humankind are ultimately assaults on the family, and all of them either fail or dissimulate. For most humans most of the time, the pursuit of happiness involves pursuing the opposite sex, being fruitful, and raising children, all of which activities are forms of discrimination and inexhaustible springs of tribalism. No vision of justice-as-equality can accommodate the human family however constituted, and no human existence involving men, women, and children can abide the abolition of the distinction between kin and nonkin. Christianity, which urged human beings to love other people’s children as much as their own, managed to survive by making marriage (a pledge of exclusive loyalty to one person) a religious sacrament analogous to the central institution of all tribal societies. Communism, which was Christianity’s foolish, literal-minded younger brother, withered away after the first generation’s idealism because it failed to incorporate the family and thus proved unable to reproduce itself. In the end, it was nationalism that triumphed decisively over both because it updated the traditional (genealogical) brand of immortality by introducing the tribal way of being modern and the modern way of being tribal. Nationalism needs no doctrine because it seems so natural. Whatever Chava’s grandchildren think of her idealism and sacrifice, they have no trouble understanding her motives. **Even the most disenchanting of Israelis would never ask Chava the bitterly uncomprehending questions that haunted Hodl at the end of her life: “Did you really believe that? How could you?”**

There has been a long-standing debate about the influences on children as they grow up. What shapes the child's personalities?

It is universally conceded that about half of temperament is inherited. A larger percentage of intelligence. However, responsibility for the other half as much discussed. Is a question of parental influence or some others?

Judith Rich Harris has written two books, *The Nurture Assumption* and *No Two Alike*, which offer a theory of personality. Key to both of them is the personality and attitudes are largely shaped by the peer group with which a child grows up. Not the parents. Shows evidence, she points to the way children learn the accent with which they speak. Most children do not speak with their parents accents, or rather with the accents of the children with whom they play.

Broadening heiresse's observations to these generations of Jews, I would observe that each generation is influenced by it appears more than the parents. Only in this way can there be such strong rebellion against the parents generation after generation. Paragraph here he does not go into the historical origins of shoes. He assumes that these Levantine people, the sojourners with millennia and diaspora, are exactly that. Solzhenitsyn should chose another observation, one which appears to be best partially correct.

Solzhenitsyn's claims that the Jews were that the cows are tribe in the Caucasus was converted in the on mosque to Judaism about the eighth century A.D. This would be similar to the mass conversion of Kyiv and Roos to Christianity about the same time. The legend of the conversion of Kyiv and Roos is that Prince Vladimir, who made the decision, looked at the three religions available

to him, Islam, Judaism and Christianity. It is probably apocryphal's, but he claims that he did not want to give up drinking and did not want to give up pork so he chose Christianity. But it is clear that all three were contenders.

That being the case, there is currently some substance to Solzhenitsyn's thesis. However, recent genetic analysis seems to support the idea that the European Jews are largely inbred population with no roots in the low similar bonds and Zen is here in five ways. There has been some discussion, comparing the my Cahn real DNA and the wife, and the X chromosome Y chromosome transmission, that the male and female lines may be different. Levantine males meeting with indigenous females. That certainly would make sense for a nation is for a tribe of traders.

Hey Ray, slows kind year he in your century is not going to the history. Solzhenitsyn spends only a couple of pages on.

I am in a perhaps unique position to review this book. Though I am a Gentile, I was grew up in the shadows the University of California, Berkeley, where and was placed in the most of the classes. Surprisingly, most of my classmates were Jewish. I attended college first to Reed College, which was a very liberal school with a student body drawn most is drawn as much from the East Coast is the West. We had a lot of big big city Jews, and this is where formed my first strong impressions of the Jewish people. After dropping out, I returned to the University of California to graduate. I do not remember that my classmates were predominantly Jewish, but the best professors I had certainly were.

I went to work with the IBM reason, a very Waspy group. You can get an overdrawn picture of the company and surely after its founding from the book "IBM in the Holocaust." The wrong in many particulars, the book is probably fairly accurate in capturing the culture of a very wild organization. Paragraph I later worked as an independent consultant, and not surprisingly Cecilia good number of people who are able to make it in the world of freelance computer consultants were Jewish. I returned to the University of Maryland.

My children were in private schools. Even though the schools were Episcopal in nature, many of the parents, and many many of my fellow members of the Board of Trustees were Jewish. This is a fact of life in Washington. They were obviously not practicing, or they would've sent their children to the Jewish school rather than Cisco. But neither did they deny the fact that they were Jews. That's how it is in Washington.

I returned to the University, the University of Maryland and HVAC program in statistics in the in 2004. Once again, although the senior faculty was mostly wasps, the student body was overwhelmingly oriental, and the Caucasians among us who were mostly Jewish.

It's one can say that I have an adequate grounding and adequate background would choose to observe how they have changed over the two and had over the three generations of my lifetime.

I've lived the last eight years in Ukraine. Back in czarist times half of world Jewry lived in the Russian Empire. The zone of settlement pushed him away from Moscow, into precisely the area where I now live. Kyiv, she took a, and Odessa and Lulu leave were great centers of Jewish of Jewish life. The Jews were mostly gone. The first few waves left in the programs of the 1890s and following decades. It's more of them migrated to Moscow in the time of the Soviet Union. It's still more left us for Israel and the United States during the red terror and the subsequent in the Brezhnev era cracked pressure for Jews to leave once his realists established, relieving the pressure of a fifth column in Russia. Most recently, many of the Jews I know are surveying the opportunity here in Kyiv and leaving for America if they can. The upshot is that the Jews were left us are mostly oligarchs. REM Rabinovich, whom I have met; cola my skis, to root to. And of course some leaders of the government, or ocean goes half Jewish, yachts and you and's gross nine are fully Jewish. So for people who is barely a blip in the

population statistics, less than a half a percent, the Jews wheeled tremendously outsized influence in the life of Ukraine.

A topic that year he does not address is Jewish intelligence. He takes it for granted. I will add a couple of notes from outside authors. Her pending and Cochran look at the Jewish June genetic diseases associated with the Jews. Tay-Sachs is the most famous of the sphingolipid diseases, that there are a number of others. What they have in common is that whoever inherits two recessive genes since the dire lead a miserable life. However, inheriting one of these readers recessive genes augments intelligence. Apparently the advantage of increased intelligence more than offset the downside of using children to the double recessive genes.

Intelligence researchers, Richard Lynn, Arthur Jensen and almost every 20th-century psychometrician, have determined that Ashkenazi Jews have an average intelligence of about 115. That is one standard deviant deviation greater than the white population. Translating this, it means that the average Jews smarter since last six people in the host culture serious scaling up, because the average is higher, statistically one would expect said about an IQ of 155 or hundred and 60 half of the observed instances of such intelligence would be among Jews. The statistics statistical formulas are not that highly reliable,'s but this is consistent with common sense. It's looking at the brightest people in industry and academia in the United States, I would conclude that about half of them are Jewish.

I read this book to educate myself for the purpose of educating my child. My nine Jewish child. Sure my take-home points.

This first, if my son this is as I was, he will spend a lot of his shiny contact with Jews. He cannot afford to the strategies. He has to's's work with them as he would work with any other coworker. However, in doing so, he cannot be blind to the fact that they are likely to give him special scrutiny, because as a good way his intellectual capability will always be suspect. More than that, they will be politically liberal, for reasons which may not make sense. The history told here by Yuri's indicates that people can be very bright and you can see quite stupid in politics. This is captured by Serbia's life is what's his name the by the daughter who is by the mother, Santelli is only lamenting what happened to his daughters. Stated stupid things best of motives and they simply do not see through the lifetime. One can observe today that the Jews are doing things that there is certainly not in their own genetic best interests of a Greek commitment to liberalism. My observation is that we wasps, though perhaps not as measurably bright is the Jews, seem to have a better sense of balance. At least the conservatives. Our liberals are just as crazy as the Jewish liberals.

The third point. Eddie must be a mercury in. He cannot cling to a piece of ground or tradition. He must be ready to learn new technologies as they come along and adapt to the times.

Nevertheless, and in direct contradiction to this, he must find some society in which he shares values with his peers. He must find some setting in which he can pass his own that I use on down to his children. In raising him, I hope to establish an environment in which I can pass my values down to him. I am quite consciously raising him without electronics and without much video input. Though he will not know about monster high and he will not know how to play video games. He will be a person who is out of time. This is a risk that I accept. My millennial children are products of their time and they are not successful. So so Eddie will be out of time, and I have to hope I have to trust that we can find some environment, some society to which she can belong, in which she will find supportive people in the wife with similar beliefs.

I am choosing to raise him in Ukraine because it is traditional. He will get us input not only from his father and mother, but from his grandmother and others as generation. There values are us fairly consistent with those of the parental generation, and it should provide some sense of continuity which would not be available in American society.

One of the messages that pops out of the Rees book is the truth of Chesterton's claim that when people no longer believe in Christianity, it is not that they will believe in nothing, but they will believe in anything. The Jews described by Yuri first believed passionately in Russia and everything rushed: Pushkin, Tolstoy, and the other side controversial literature is then they believe in anarchy, and then they believed in marks. Next they believe in cultural Marxism, the spouting's of the Frankfurt school. And then they believed in absolute rebellion, during the 1960s, abandoning the values of their parents. The T-shirt I wear as I write this is from that era it says on a communism, atheism and freelove. That was the motto of Reed College in the 1960s. Unofficial, of course, but very real. Abandoning all tradition. It gave license to experiment with sex, drugs, and whatever else came up.

The generations since have led to a passion and belief that all races the people of all races are absolutely equal, not just equal in rights but equal in potential, and a great gleam industry for identifying who is responsible for the fact that we observe is vastly at odds with that theory. It is led also to theories that women and men are absolutely equal in all spheres, that gender is a social contract, and just the way races. And it is now permuted into the theory that homosexuals and transgendered people are simply making sure making choices and are equally prepared to be parents as everybody else. So there is a long and honorable history of being of disagreeing with the parental generation and holding one's holding the truths of the current generation to be absolute and inviolable, with no sense of irony with regard to the way that previous generations of truths have been totally rejected.

What does this mean for my son.? He needs to believe in something. We believe in God, and a nonspecific, deist sort of way. We believe in the propagation of our kind. We believe that we believe in evolution, and the Darwinian survival of the fittest. We want to teach Eddie to have the have faith that he is among the fittest. That he is worthy of survival and of passing on his DNA. This cannot be proven empirically. It has to be an article of faith. So this will be a part of his faith, and the idea that there is a God who promotes this idea. We are more this is consistent with the beliefs of previous eras previous millennia. The only thing that we are doing differently has to articulated and recognize the role of science in supporting this and recognize that of course it is only a belief in a commitment that is not subject whatsoever to empirical verification. One must simply believe.

To keep their faith amid corruption and imperfection, Party and Komsomol members had to continuously cleanse themselves of impure thoughts— while the Party and Komsomol continuously cleansed their ranks of impure members. Baitalsky's Komsomol comrade Eve (who bore him a son they named Vil, and whom he never formally married because it would have been a philistine thing to do) was the daughter of a poor shtetl tailor.

Everything she did, every step she took, Eve dedicated to the revolution. Every single moment was lived with enthusiasm, whether it was volunteer work unloading coal at the port or the study of Russian grammar in a workers' club. Having been unable to attend school as a child, she took up the study of grammar late in life, but in the firm conviction that she was doing it not for herself, but for the proletarian revolution. Looking back at my own life and that of my companion, I can see: most of Eve's actions were like solemn religious performances. 34

Hope for universal redemption depended on personal righteousness and on the imminent triumph of the revolution. When, after the murder of Kirov, all deviationists had to be purged, Eve banished Baitalsky (a onetime Left Oppositionist) from her house. When, in 1927, war seemed imminent, Mikhail Svetlov looked forward to "marching westward" again (" The Soviet bullets / Will fly like before . . . /Comrade commander, / Open the door!"). And when, in 1929, the final offensive against the countryside was getting underway, he— ever the voice of Komsomol activism—

asked for his civil war wound to be opened so that the old bullet lodged in his flesh might be reused. “The steppes are ablaze, my friend, / My lead is needed again!” 35

They got their wish. The veterans of the civil war and the “Komsomols of the 1920s” were in the forefront of the great battles of the First Five-Year Plan. They vanquished the unctuous shopkeepers, “reforged” the shrill streetwalkers, purged the morally corrupt, and “liquidated the kulaks as a class.” It was a time to be firm: according to Kopelev— who took part in the confiscation of peasant property in Ukraine, witnessed the famine that followed, and attempted to reconstruct, many years later, the way he had felt then—“ You mustn’t give in to debilitating pity. We are the agents of historical necessity. We are fulfilling our revolutionary duty. We are procuring grain for our socialist Fatherland. For the Five-Year Plan.” For Kopelev, and for most Jewish and non-Jewish members of the new Soviet intelligentsia, it was a time of revolutionary enthusiasm, self-sacrificial work, genuine comradeship, and messianic expectation. It was the eagerly anticipated reenactment of the civil war that provided those who had missed the revolution with their own “rebellious youth”— a youth that was meant to last forever (and, in many cases, did). 36

Finally, there were the members of the Moscow and Leningrad elite born in the 1920s, when the erstwhile revolutionaries got around to starting their own families. Children of the new regime— Hodl’s children— they were the first postrevolutionary generation, the first fully Soviet generation, the first generation that did not rebel against their parents (because their parents had done it once and for all). Most of them grew up in downtown Moscow and Leningrad and went to the best Soviet schools (usually housed in former gymnasia or aristocratic mansions). The proportion of Jews among them was particularly high, probably higher than among previous cohorts. As Tsafira Meromskaia wrote, using the sarcasm and categories of another age,

Our school was in the center of the city [Moscow], where the privileged classes of the classless society lived, so the children were of a certain kind too. As for the national composition of the student body, the “Jewish lobby” was absolutely dominant. All those Nina Millers, Lusia Pevzners, Busia Frumsons, Rita Pinsons, as well as Boria Fuks and company, overshadowed in every way the occasional Ivan Mukhin or Natasha Dugina. This elite studied with brilliance and ease, setting the tone for all activities without exception. 37

Slezkine, Yuri. *The Jewish Century* (Kindle Locations 4027-4045). Princeton University Press. Kindle Edition.