

The Suppression and Resurrection of Einstein's Relativity

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There appears to be many science papers by Einstein that have not been officially translated into English, but there are such translations in Russian and Japanese. The reasons that these science papers were not translated was because the mainstream considered Einstein to be an idiot and his papers as being full of mistakes. There was thus a Suppression of Einstein's relativity in the West for many years that was then followed by a Resurrection.

Part 1: The Suppression

I will deal with an article by Sergei Kuzmin. It does not fully make sense to me; because it raises many unanswered questions; so you will probably need to read it for yourself. But the main point is that there was Suppression of Einstein's relativity. (The other points are side-issues as far as I am concerned for the sake of this article.) So I will now deal with the suppression:

Sergei Kuzmin (in 2012) points out there was a Russian translated collection of Einstein's work prepared to commemorate the 10th anniversary of Einstein's death and 50 years of General Relativity. But there was not a similar English translated Collection of Einstein's work prepared at the same time. [1]

The reason for this might be in part due to what Robert Oppenheimer (known as "the father of the atom bomb") said in a talk:

"His [Einstein's] early papers are paralyzingly beautiful but they are thoroughly corrupt with errors, and this has delayed the publication of his collected works for almost ten years. A man whose errors can take that long to correct is quite a man." [1] [2] [3]

Kuzmin considers this as suspicious as to why there was some reasons for non-existence of the collected works of Einstein in English at that. [1]

Other suspicious evidence, Kuzmin points out is the following quotes:

“In Princeton they regard me as an old fool” (e.g. Einstein [says of himself], summer 1936,)

“Einstein, during my stay in Princeton [1936-1937], was regarded by most of the professors there more like a historic relic than as an active scientist”

“He [Professor from Princeton] gave me fatherly advice. If I were hunting for a job in the U.S., I had better not work with Einstein”

“He [Oppenheimer, during his directorship 1947-1966 and the last eight years of Einstein's life, 1947-1955] went so far as to discourage, if not forbid people from taking up these problems [General Relativity] while at the Institute. He likewise discourage Institute members to have contact with Einstein”

At the same time there was non-publication of Einstein's collected works in English. Kuzmin points out: “In the same time, the number of biographies, books about nonscientific activities of Einstein, and articles in newspapers and magazines are enormous.....”

This Kuzmin ties into the “view expressed by Oppenheimer already in 1939 in his radio address on the occasion of Einstein’s sixtieth birthday” that the physics community liked Einstein as public icon but not as expressing what they were really doing in physics:

“Most of us ... are proud to have in Einstein a popular symbol of what we are doing and trying to do ... But if few scientific workers would quarrel with the fact that Einstein is in many ways a perfect symbol of their work, there are many who would feel that there is something a little false and fabulous in the way that he is thought of ... [T]here is a general impression, supported in part by his eminence, that his work has been qualitatively different from that of his fellow workers; that is abstruse, and remote, and useless. This seems to me a very strange ground for admiration.” [3]

Kuzmin thinks: “Seems to us that the following view and course of action prevailed: let us keep Einstein as “a popular symbol” but his scientific results and “the way that he is thought of” is not a “ground for admiration”, and so a collection of his papers that allows to see his way of thoughts is useless. Moreover, continue with such a line of reasonings: it is not for an individual scientist to make his own mind after reading Einstein’s works because science, according to Oppenheimer, is a collective, cooperative (perhaps, corporative) enterprise, and if a consensus was reached about uselessness of Einstein’s views and results, then his collected works are not needed or

at least their publication has to be postponed as long as possible or made in the form useless for scientists.”

Kuzmin then wants to deal with Oppenheimer's comment that “10 years of corrections of Einstein’s errors” is needed, he thinks it is not an adequate reason for delaying an English translation of Einstein's collected works.

And wonders: “ How did the Russian editors, who had an opposite opinion about Einstein’s way of thoughts and importance of his research to what was expressed by Oppenheimer, manage to correct Einstein’s papers “corrupt with errors”? “

Then we have this weird comment by Infeld:

“The very distinguished professors in Princeton did not understand that Einstein’s mistakes were more important than their correct results”

Kuzmin says of the Russian collection: “In 1972, “it was the only such a collection”, and 40 years later, in 2012, it remains “the only”. The centennial anniversary of Einstein’s GR (2015) is approaching very fast and quite likely will be celebrated, as the 50th anniversary, without a collection of Einstein’s works in English (in the current language of Physics)...”

And says : “In our opinion, if the centennial anniversary of Einstein’s GR will be celebrated without publishing his collected papers, then it means that Oppenheimer’s view prevailed and the conventional belief of physical community is to consider Einstein only as a useful “popular symbol”, trademark of Physics (a la very profitable cult of Hollywood celebrities).”

(What I understand him to mean is that what he really means is there are many papers by Einstein that have not been officially translated into English, but there are unofficial translations.)

Kuzmin provides the extra information: “72 non-English (German) scientific works of Einstein through 1922 were translated into non-English (Japanese) and were published in Japan between 1922 and 1924 (the four-volume collection) with Einstein’s preface, dated December 1922, to the second volume (Einstein visited Japan, November 20, 1922 – February 1923).

“The Japanese collection also includes a number of important papers that have never appeared in any translation since their original publication” (this was written in 1962, i.e. before Russian collection) [H.S. Klickstein, A cumulative review of bibliographies of the published writings by Albert Einstein, Journal of the Albert Einstein Medical Center, 10, 1962,141-149].

There have also been Japanese translations of Einstein’s scientific works

subsequent to the collected edition but we are not aware about details and, if you have Japanese friends, you can ask them to clarify the current stage of translations. At this moment, 2012, the Einstein Papers Project (English translation) has reached 1921 year.”

The suppression was presumably supposed to kill Einstein's relativity in the West, with the West not then caring whether Russia and Japan were diverted onto studying it; but it came back to life like Frankenstein's monster or like the dead parrot from Monty Python sketch.

Part 2: The Resurrection

Charles W. Misner in his paper [4] “John Wheeler and the Recertification of General Relativity as True Physics”: “[John Wheeler] his push to bring general relativity into the main stream of physics and the influence this had on the development of black hole ideas and on the study of gravitational waves.”

This “push” was after scientists like Oppenheimer (mentioned above) had suppressed it. Wheeler wanted Einstein's relativity brought back into the mainstream.

Misner says “.....the most important contribution John Wheeler made: to pull General Relativity out of the discard pile and get large numbers of good people actively working on it.”

i.e. it was dead, until Wheeler resurrected it.

Wheeler set up a school for relativity, and presumably if we can consider Einstein's relativity as dead because of all its mistakes, when Wheeler resurrected it then presumably an attempt was made to try to correct those mistakes?

In my opinion if that were the case then the resurrection was not very successful and mistakes abound in Einstein's relativity whether it is the dead version or the resurrected version. A lot of the problem created by the mainstream still wanting the general public to believe the false image of Einstein as genius, which puts a block on other things being looked at.

References

note: A. Einstein, The Complete Collection of Scientific Papers, Nauka, Moskva, 1965-1967, volumes 1-4 (in Russian).

[1] [Why the English collection of Einstein's works does not exist. Some new for us facts.](#)

Posted on [September 2, 2012](#) by [Sergei Kuzmin](#)

<http://gravityattraction.wordpress.com/2012/09/02/english-collection-of-einstein-works/>

[2] S.S. Schweber, "Einstein and Oppenheimer: Interactions and Intersections", *Science in Context*, 19(4), 513-559 (2006). p. 538

[3] S.S. Schweber, "Einstein and Oppenheimer: The Meaning of Genius", Harvard University Press, 2008; pp. 279-280.

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[4] John Wheeler and the Recertification of General Relativity as True Physics

Charles W. Misner

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