“-berg” and “-stein” while thinking. How do we get all these juden
onto trains? But in the end, my project, in its broader aims, was
a failure. Because no matter how long, or how casually, or how
sarcastically I wore the mustache, it still belonged to Hitler. You
cannot claim it, or own it, or clean it as a drug lord cleans money.
Because it’s too dirty. Because it’s soaked up too much history. It’s
his, and, as far as I’m concerned, he can keep it. When you wear
the Toothbrush mustache, you are wearing the worst story in the
world right under your nose.

Reflections and Responses

1. Why do you think the toothbrush mustache is so inextricably
linked to Hitler, while other facial features don’t automatically put
us in mind of their famous wearers? Does Cohen offer a satisfac-
tory answer to that question?

2. Cohen says he grew his experimental mustache because “I
wanted to reclaim it for America and for the Jews. My name is Rich
Cohen, and I wear a Hitler mustache.” How does Cohen’s Jewish
identity aid or complicate his experiment? Would a non-Jew have
had the same parameters? The same results? The same conclu-
sions? What is the upshot of Cohen’s wearing the mustache, ac-
cording to the final paragraphs?

3. Would you classify “Becoming Adolf” as a humorous essay? Find
three points in the piece where Cohen uses a joke or a humorous
phrase. Why is humor necessary in an essay of this scope and
genre? Does it simply provide comic relief from a topic that touches
on genocide, or is it—as Cohen says he set out to do—“diffusing”
the topic of Hitler himself?

EDWIDGE DANTICAT

Westbury Court

What do we remember from our childhood? And why do we remember some
things vividly, some things not at all, and yet others in some fuzzy
in-between? In “Westbury Court,” Edwidge Danticat examines the inner
workings of memory, as she describes a deadly fire that took the lives of two
children who lived next door to her in a New York apartment building when
she was fourteen. Though vivid in many ways, the memory still leaves her
wondering if she recalls the most significant details correctly. “Even now, I
question what I remember about the children. Did they really die? Or did
their mother simply move away with them after the fire?” She wonders if she
is really “struggling to phase them out of [her] memory altogether.”

Born in Port-au-Prince, Haiti, in 1969, Edwidge Danticat settled with
her family in New York at age twelve. She began writing stories as a child
and at fourteen she published a short essay about her experiences as a Haitian
immigrant in New York. After graduating from Barnard College in
Manhattan, she went on to earn an MFA from Brown University. Her
books include the novels Breath, Eyes, Memory (1994), The Farming
of Bones (1998), and The Dew Breaker (2004); a collection of short
stories, Krik? Krak! (1995); After the Dance (2002), and several compilations of essays. A memoir, Brother, I’m Dying, won the National Book
Critics Circle Award for autobiography in 2007. “Westbury Court” origi-
nally appeared in New Letters and was selected by Alan Lightman for

When I was fourteen years old, we lived in a six-story brick build-
ing in a cul-de-sac off of Flatbush Avenue, in Brooklyn, called West-
bury Court. Beneath the building ran a subway station through
which rattled the D, M, and Q trains every fifteen minutes or so.
Though there was graffiti on most of the walls of Westbury Court, and hills of trash piled up outside, and though the elevator wasn’t always there when we opened the door to step inside and the heat and hot water weren’t always on, I never dreamed of leaving Westbury Court until the year of the fire.

I was watching television one afternoon when the fire began. I loved television then, especially the afternoon soap operas, my favorite of which was General Hospital. I would bolt out of my last high school class every day, pick up my youngest brother, Karl, from day care, and watch General Hospital with him on my lap while doing my homework during the commercials. My other two brothers, André and Kelly, would later join us in the apartment, but they preferred to watch cartoons in the back bedroom.

One afternoon while General Hospital and afternoon cartoons were on, a fire started in apartment 6E, across the hall. There in that apartment lived our new neighbors, an African-American mother and her two boys. We didn’t know the name of the mother, or the names and ages of her boys, but I venture to guess that they were around five and ten years old.

I didn’t know a fire had started until two masked, burly firemen came knocking on our door. My brothers and I rushed out into the hallway filled with smoke and were quickly escorted down to the first floor by some other firemen already on our floor. While we ran by, the door to apartment 6E had already been knocked over by the fire squad and inside was filled with bright flames and murky smoke.

All of the tenants of the building who were home at that time were crowded on the sidewalk outside. My brothers and I, it seemed, were the last to be evacuated. Clutching my brothers’ hands, I wondered if I had remembered to lock our apartment door. Was there anything valuable we could have taken?

An ambulance screeched to a stop in front of the building, and the two firemen who had knocked on our door came out carrying the plant and lifeless bodies of the two children from across the hall. Their mother jumped out of the crowd and ran toward them, screaming, “My babies—not my babies,” as the children were lowered into the back of the ambulance and transferred into the arms of the emergency medical personnel. The fire was started by the two boys, after their mother had stepped out to pick up some groceries at the supermarket down the street. They had been playing with matches.

(Later my mother would tell us, “See, this is what happens to children who play with matches. Sometimes it is too late to say, ‘I shouldn’t have.’” My brother Kelly, who was fascinated with fire and liked to hold up a match to the middle of his palm until the light fizzled out, gave up this party trick after the fire.)

We were quiet that afternoon when both our parents came home. We were the closest to the fire in the building, and the most religious of our parents’ friends saw it as a miracle that we had escaped safe and sound. When my mother asked how come I, the oldest one, hadn’t heard the children scream or hadn’t smelled the smoke coming from across the hall, I confessed that I had been watching General Hospital and was too consumed in the intricate plot.

(After the fire, my mother had us stay with a family on the second floor for a few months, after school. I felt better not having to be wholly responsible for myself and my brothers, in case something like that fire should ever happen again.)

The apartment across the hall stayed empty for a long time, and whenever I walked past it, a piece of its inner skeleton would squeak, and occasionally burnt wood that might have been hanging by a fragile singed thread would crash down and cause a domino effect of further ruptures, unleashed like those children’s last cries, which I had not heard because I had been so wrapped up in the made-up drama of a world where, even though the adults’ lives were often in turmoil, the children came home to the welcoming arms of waiting mommies and nannies who served them freshly baked cookies on porcelain plates and helped them to remove their mud-soaked boots, if it was raining, lest they soil the lily-white carpets. But should their boots accidentally sully the carpet, or should their bright yellow raincoats inadvertently drip on the sparkling linoleum, there would be a remedy for that as well. And if their house should ever catch fire, a smart dog or a good neighbor would rescue them just in time, and the fire trucks would come right quick because some attentive neighbor would call them.

Through the trail of voices that came up to comfort us, I heard that the children’s mother would be prosecuted for negligence and child abandonment. I couldn’t help but wonder, would our
parents have suffered the same fate had it been my brothers and me who were killed in the fire?

When they began to repair the apartment across the hall, I would occasionally sneak out to watch the workmen. They were shelling the inside of the apartment and replacing everything from the bedroom closets to the kitchen floors. I never saw the mother of the dead boys again and never heard anything of her fate.

A year later, after the apartment was well polished and painted, two blind Haitian brothers and their sister moved in. They were all musicians and were part of a group called les Frères Parent, the Parent Brothers. Once my parents allowed my brothers and me to come home from school to our apartment, I would always listen carefully for our new tenants, so I’d be the first to know if anything went awry.

What I heard coming from the apartment soon after they moved in was music, “engagé” music, which the brothers were composing to protest against the dictatorship in Haiti, from which they had fled. The Parent Brothers and their sister, Lydie, did nothing but rehearse a cappella most days when they were not receiving religious and political leaders from Haiti and from the Haitian community in New York.

The same year after the fire, a cabdriver who lived down the hall in 6F was killed on a night shift in Manhattan; a good friend of my father’s, a man who gave great Sunday afternoon parties in 6F, died of cirrhosis of the liver. One day while my brothers and I were at school and my parents were at work, someone came into our apartment through our fire escape and stole my father’s expensive camera. That same year a Nigerian immigrant was shot and killed in front of the building across the street. To appease us, my mother said, “Nothing like that ever happens out of the blue. He was in a fight with someone.” It was too troublesome for her to acknowledge that people could die randomly, senselessly, at Westbury Court or anywhere else.

Every day on my way back from school, I hurried past the flowers and candles piled in front of the spot where the Nigerian, whose name I didn’t know, had been murdered. Still I never thought I was living in a violent place. It was an elevated castle above a clattering train tunnel, a blind alley where children from our building and the building across the street had erected a common basketball court for hot summer afternoon games, an urban yellow brick road where hopscotch squares dotted the sidewalk next to burned-out, abandoned cars. It was home.

My family and I moved out of Westbury Court three years after the fire. Every once in a while, though, the place came up in conversation, linked to either a joyous or a painful memory. One of the girls who had scalded her legs while boiling a pot of water for her bath during one of those no-heat days got married last year. After the burglar had broken into the house and taken my father’s camera, my father—an amateur photography buff—never took another picture.

My family and I often reminisce about the Parent Brothers when we see them in Haitian newspapers or on television; we brag that we knew them when, before one of the brothers became a senator in Haiti and the sister, Lydie, became mayor of one of the better-off Haitian suburbs, Pétion-Ville. We never talk about the lost children.

Even now, I question what I remember about the children. Did they really die? Or did their mother simply move away with them after the fire? Maybe they were not even boys at all. Maybe they were two girls. Or one boy and one girl. Or maybe I am struggling to phase them out of my memory altogether. Not just them, but the fear that their destiny could have so easily been mine and my brothers’.

A few months ago, I asked my mother, “Do you remember the children and the fire at Westbury Court?”

Without missing a flutter of my breath, my mother replied, “Oh those children, those poor children, their poor mother. Sometimes it is too late to say, ‘I shouldn’t have.’"

Reflections and Responses

1. Consider the way Danticat narrates her essay. What information does she introduce that she would not have known during the incident of the fire? What other methods of telling the story might she have chosen?

2. Why does Danticat emphasize her mother’s response to the fire, referring to it at the time and then repeating it later? In what