

## Trudy Gold | The Longest Hatred, Part 1

- Hello everybody. Hello from New York. A very cold New York.

- Is it drab? London is so drab at the moment.

- Not really. It's beautiful outside. I'm actually not feeling 100 today, so otherwise I would go for my walk. So I just thought maybe I would just stay indoors. But it's beautiful out, but it's cold, very cold.

- Yeah. I think it hit 22 below in Scotland. For Britain that's a complete record. And that's what the papers were about, not about Covid, they're about the weather. Don't you just love it? Just tell me when you're ready.

- I think, hand over to you right now, thank you.

*Slides are displayed throughout the presentation.*

- Okay. Well, thank you very much, Wendy, and good evening to all of you. Now, those of you who were listening to Phil, of course he was talking about America in the 20s and the 30s, but, of course, at the core of it is that perennial question on anti-Semitism, and I would prefer to actually call it the longest hatred. Now, the first thing we have to think about whenever we talk about anti-Semitism, the longest hatred, is do we all prejudice? Is it the natural condition that, particularly, when there's economic, social, or political unrest, we tend to look at another group and see that other group as our enemy. We are irrational creatures. That would, I think, I would say that that was really the truth. That we always, however hard we try, when we meet someone, we make assumptions about them. But my real question is, is Jew hatred, let's call it the longest hatred, that was a term coined by my great mentor Robert Wistrich. Is the longest hatred just another form of prejudice, or does it have different characteristics? Now, what I would say to you is that every form of prejudice has its own unique and common distinctions. But I would also say when we deal with the longest hatred, and it is the longest hatred, I think it has its own peculiar characteristics.

Now, what we need to work out is what was it? And this is my problem. This is the problem that, obviously, we're preparing now in by the middle of March we will be beginning to talk about the Shoah. I need for us all to try and understand, if it's possible to understand, how was it that the best educated, most cultivated nation in the world, the government decided that birth was sentence of death? This is, I think up to now, a unique ingredient in the longest hatred. Mass murder goes back to the dawn of history. We were talking about America today. When one considers what happened to the indigenous population. When one considers what happened to the Africans taken in slavery. But the point about that, however evil it was, there was a purpose, an evil purpose, yes, but it was about economics. Slavery in the end was about economics. The justification, those spurious justifications, that's what they were, they were justifications.

But what is absolutely extraordinary about the Nazi attitude and policy towards the Jews is that they gained nothing from it. In the end, if you consider it, when the Germans were losing the war, they diverted men and equipment to the murder of Jews. Even when the Russians were advancing on that extraordinarily ghastly place, Auschwitz, that a Ukrainian regiment tumbled upon, the Nazis, knowing the Russian army was on the way, actually began the death marches to send the Jews back to Germany, and, of course, to their deaths. So even when the war was nearly over, they up the final solution. So where does that kind of hatred come from? Now, as I said before, I think we all pre-judge, and different societies and different civilizations have their own. When Phil was talking about America today, he was talking about the WASP establishment, the white Anglo-Saxon Protestant establishment who saw themselves as the master race. And all the kind of criticisms they had of the Italians, the Irish, the Jews, and, of course, the African-Americans at that stage were not even really considered. Never forget, in the Second World War, although African-Americans fought in the American army, they fought in segregated regiments. So this kind of hatred is a commonality.

But what is different, and I said, and I'm going to repeat this, is the notion that the Jew is somehow in charge. That the Jew, who is international, and remember, in 1939 there were 18 million Jews in the whole world. We are a tiny prick in the population, a tiny little pin prick. And yet, we're considered by those, who really hate, to be behind communism, to be behind capitalism, in fact, behind anything that you don't want to be. So where does it come from? Now I remember having a very interesting debate about Jew hatred with Wistrich, and he said to me, Trudy, China has no problems with antisemitism. Hindu India has no problems with antisemitism. You have to actually go back to the roots. And one of the problems with Jew hatred is that it springs from a religious belief system. Now, I want to say quite clearly here that just because people are Christian, it doesn't mean that they hate Jews. But within the whole framework of Christianity, there is this notion that the Jews are responsible for the death of Jesus. When I used to teach at Eaton, I'm going back about 20 years now, and I used to teach. They were always 18 year old boys, and I had them for a term. I'd have the same group for three hours a week for a term, and it was an option subject.

And I must admit, I really enjoyed my teaching there. They were very, very bright. And one term, I decided to look at stereotypes. So I did something that many educators would consider rather dangerous. I said, I'm going to play a stereotype game with you. And we did because... and I had to lay the groundwork. So I started off with something rather harmless. I said, all right, Sweden, what's the first thing that comes into your head? Remember, they're 18 year old boys, so they're talking about gorgeous blondes. And then I said France, and now again, women and garlic. And I went, boom, de boom, de boom, then I said, Jew. Money and power. And this was at Eaton, which is really the bastion, in many ways, of the English establishment. So I stopped them and I said, what have you just said? And I think this is the problem, that the stereotype of the Jew is money and it is power. The reality of that, if you really want the awful reality, the reality of that is if you want the greatest example of powerlessness in modern history, it is the Shoah. What also makes the Shoah unique, remember, it is a process, an industrialised

bureaucratic process that's carried out over a four year period.

It's an industry of death that also makes it unique. Whether it's becomes a precedent, as the great Yehuda Bauer suggests, he says look at the number of genocides that have happened since the Shoah. Once you do something, you know you can do it again. But as I said before, I really think what makes it so unique is that nothing whatsoever was gained. And I'm not in any way justifying any of this, but what I'm saying is, if you were the most evil character, take a slave owner down in the Southern states who beat his people up, it was about economics. It's evil, but it's about economics, remember. But with the Jew, what was gained? And you can even go as far as to say the fact that Hitler actually expelled the Jews, I'm talking about the German Jews, many of the great scientists of Europe got out in the 30s, and where did many of them finish up? In Los Alamos. You can even go as far as to say that if Hitler had not had that terrible anti-Semitism, then maybe Germany would have won the war because in the First World War, there was no one more loyal than the Jews.

And this is, I think, one of the great tragedies of Jewish history that we still have to deal with. Where do we fit into the world? You know, I'm going to suggest to you that for almost 1,800 years, in the Christian world, we were marginalised. We honed our skills. We had to be useful to a civilization or society to, in fact, survive. And we did survive. And then we're plunged into the modern world. We are emancipated, and as you all know, we have this incredible success story. And it led to all sorts of agonies of what does it mean to be a Jew? Because the more successful individuals became, the more they threw away their Jewishness, anti-Judaism transmutes into a racial theory. It didn't matter that Karl Marx was baptised and becomes an atheist. A religion is the opium of the people. He's still seen as a Jew. The fact that he hated his Jewish origins, he's still seen as a Jew. The fact that Rothschild, so that's how you get to this extraordinary notion of the Rothschild's Marx conspiracy. But more about that later. So, look, Christianity did not invent anti-Judaism. In fact, you can see the first records of anti-Judaism actually about three centuries before the Modern era, and before the Christian era in Greece and in Rome.

It was particularly prevalent in Alexandria, which was a city that was 40% Jewish. That also gives you a notion of economic rivalry. And you have scholars like Manetho and Apion talking about the Jews, their clanishness. And one of the problems for both the Greeks and the Romans was that they were both quite ecumenical in their attitudes to religion. Once they conquered an area, they took on board the god of that area and added them to the Pantheon. This just didn't work for the Jews. So there is this kind of stubbornness, but all historians really do agree that it actually becomes the beginning of that awful disease, the longest hatred, with the advent of Christianity. Can we please see the first slide, Judy? Now, what do we know about the origins of Christianity? And remember, I speak to you as a historian and not a theologian. We know quite a lot about Roman Judea. We know that the governor, Pontius Pilate, was a very, very authoritarian character, one of the harshest procurators of the Roman Empire. We also know that Roman Judea was full of dissent. We know that there were four major groups. The Sadducees, who were the aristocratic class amongst the Jews, they were the wealthy class.

Many of them had Hellenized.

You know, if you look at the great clashes in civilization, when did Jews actually want to be part of a society? When it has something to offer them. And, in many ways, the world of Greece and Rome did offer them that. Although Rome conquered Greece, Greek ideas conquered Rome, so basically Hellenization. And those of you who either live in Israel or know the land well, which think about the Roman games in Caesarea. just think about what Rome, through Greece, brought to the area. It would've brought a whole sophistication, and the aristocrats wanted it. You even have a situation where some of the Sadducees are not circumcising. Why? Because of the body beautiful. If you think of the sculpture of Greece, the sculpture of Rome, the arts, the beauty, the wonderful buildings. And then there were the Pharisees, who get such a bad press in the New Testament. They were the simple religious party looking after the poor. You have these scenes, and, of course, we know more about them because of the Dead Sea Scrolls, and, no doubt, we will find out more if they're ever completely released. They were an aesthetic group that lived in that mystical area around the Dead Sea. I'm sure all of you who've been there, you do have, the lowest point on earth, we do have this kind of mystical feeling. And there were another group, the Zealots. And who were the Zealots?

The Sicarii, the short sworders. They were a bunch of young Jewish radicals, and they wanted to get rid of Roman rule. Now the next point I want to come to is what does Messiah mean? Messiah means Anointed One. What the Jews were hoping for, whenever there's times of trouble, when times of real acute trouble in the Jewish world, there was this dream that a Messiah would come, an Anointed man. A man. He would come from the lineage of David, King David, who, of course, was a messiah, he was anointed. He would be Ben Adam, he would be the Son of Man. He would also come to this world as a man to save the Jews, and to the Zealots that meant military victory. So there were many messiahs in Jewish history. The late great Martin Gilbert actually talked about 16 famous false or failed messiahs. The other day, Laura talked about Sabbatai Zevi. Messiahs always come in a time of trouble. In 1648, the most appalling massacres in Eastern Europe. What happens? A man called Sabbatai Zevi, who is proclaimed messiah and fulfils messianic prophecies in the Hebrew Bible and far more so in the Apocrypha. There are certain things that the Messiah will have to do. He will ride into Jerusalem on a donkey. He will have a forerunner. It's all laid out in the Hebrew scriptures. Now, Sabbatai Zevi was a false messiah. He converted to Islam to save his life.

There have been... Frank, another famous one. A failed, a false messiah. Bar Kokhba was proclaimed messiah. He's considered to be a failed messiah because he did rise up, and he failed because the Jews were not liberated. Messiahship, in Jewish terms, the fulfilment of messiahship is that the Jews will be liberated, and the world will enter into a time of peace, that is what is laid down in the Hebrew Bible. So know that at the time that I'm talking about when a man called Yeshua of Nazareth comes to the fore, we don't know much about him. We know that according to the story of his birth, there was a census, and that his father Joseph has to go back to Nazareth. I beg your pardon, he had to go back to Bethlehem for the birth of the census. There's no record of that in Roman sources, by the way. So the first Gospel is written about 50

years after his death. The last gospel, 120 years after his death. So our evidence of what actually happens is from sources that are written a long time after his death. Now, if we're going to accept the fact that he was a good man, and certainly in the first three Gospels, Matthew, Mark, and Luke, they're called the synoptic Gospels because they have common sources and their own original sources, and Mark's Gospel is meant to be the first Gospel. It tells the story of a wonder rabbi who came to heal the sick. There were many wonder rabbis in Galilee. A man who preached justice, who said love thy neighbour as thyself. That, of course, appears twice in the Torah. So he's within the Jewish tradition. And according to the Gospel accounts, he comes up to Jerusalem for the Passover. There would've been about a million people in Jerusalem for the Passover. And he was very alarmed at the corruption amongst the Jews. What prophets in the Hebrew Bible are not alarmed at the corruption amongst the Jews?

And according to the Christian Gospels, which means good news by the way, it's a propaganda document of a good kind. I think I want to be careful here because Christianity is a religion of love. But we have a problem with the Jews. So what happens is he comes up to Jerusalem and according to the Gospels, he is betrayed by the high priests, and the Pharisees are his enemies, and he's handed over to Pontius Pilate as what? As a Messiah who claims to be king of the Jews. Now, if you're a Roman governor, as far as you're concerned, he's an insurrectionist. But this is how the story is recounted in St. Matthew's Gospel. The chief priests and the elders persuaded the crowd to ask for Barabbas and then to have Jesus executed. What does Barabbas mean, Bar Abba? which of the two do you want me to release, asked the governor? Barabbas, they answered. What shall I do then with Jesus, who is called Messiah, Pilate asked. They all answered, crucify him. Please don't forget that crucifixion was the Roman method of execution. Why? What crime has he committed, asked Pilate. But they all shouted the louder, crucify him.

But when Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. I am innocent of this man's blood, he said, it is your responsibility. All the people answered His blood is on us and on all our children. Then he released Barabbas to them, but he had Jesus flogged and handed him over to be crucified. Now it's that phrase, Matthew 27:25, his blood is on us and on our children. Historians like Hyam Maccoby actually use that verse and said that is the warrant for genocide. Because what the Jewish people are doing according to the Gospel, they're taking on the blood of Jesus. Rome is being completely absolved. Now the reality is, of course, the Jews can't crucify anyone, they're a subject people. And anyone who looks at it reasonably, no Roman procurator, there's no evidence that a Roman procurator offered a prisoner to the crowd. At Passover time, when there's unrest, Passover, the festival of freedom. So, but the point is this is the Gospel. And when Jesus died, remember, all his disciples were Jewish, yet the only one who is really singled out as the Jew is Judas, the one who betrayed him.

And many people followed him. He was a wonder Rabbi. We have wonder rabbis, just think of Rabbi Schneerson. Many people followed him, and they worshipped in the synagogues. Jesus in the Synoptics never said don't obey the law. He actually said I came to the Jews. I came for

the Jews. And you can go right back to the earliest of the prophets, Amos. Amos, who would absolutely rant against the misbehaviour of the Jewish people. He actually talks about the fat kind of bashan who'd loll on the silken cushions and sell the needy for a pair of shoes. Remember when Moses comes down from Mount Sinai, when he has received the 10 Commandments, what he does to the crowd because they have betrayed him. They have gone after false gods. So basically this is very much within the Jewish tradition. Anyway, Jesus was a wonder prophet. There probably, at that time, would've been a lot of wonder prophets because it's a time of huge crisis. But then everything changes because of a man called Paul of Tarsus. Paul, according to his own account, came from Tarsus, now this is important.

Tarsus was the centre of mystery cult religions both in Tarsus and in Egypt. There was a kind of spiritual malaise in the Roman world and in the near East. Just think about it, the philosophy, the literature, all the trappings of civilization and yet think of the theology. And, in fact, quite a few Roman women had converted to Judaism. It's not a very good... But think about the problems of Judaism for a man. You'd have to be circumcised, and also you have to be an observer of the Commandments. So consequently, Paul has a revelation. So now he comes from Tarsus, it's the centre of mystery cult religions. And that is about the godheads. The same is Isis in Egypt who sends his son to the world to save mankind. And Paul has this vision on the road to Damascus that Jesus is Messiah, but Messiah in a different sense. Jesus is divine. And Jesus, because Jesus came to this world to save the world, we no longer have to be observers of the Commandments because Jesus saved us. It's a salvation idea. It's the salvation myth. And it spreads like wildfire, particularly amongst the slaves because of the emphasis on the afterlife. You take the morality of the Hebrew Bible, and you abrogate the law.

And it's very seductive, particularly because it's emphasis on the afterlife. So consequently, this new sect is going to actually run like wildfire. And it coincides with what? With the revolt against Rome. In the end, the Jews do rise up and they hold out against the the might of Rome for two years. And of course, many times, those of you who have been on this course for quite a while will know that I talk about Bar Kokhba . What is going to be the future of the Jews? And, of course Rome, destroys Judea, Rome destroys Jerusalem, and then, of course, you have the Bar Kokhba revolt. Bar Kokhba is killed, the last stand at Masada, the Zealots, the Sicarii, it's over, and the Jews move into exile. And what is fascinating about Jewish history is that they survive as a coherent group. You can make the case that the descendants of the Pharisees wrap a wall of law around the Jews, the portable homeland that keeps them safe, keeps them safe spiritually in a world that's going to become more and more difficult for them. Now, this is when everything changes. The Gospels blame the Jews for the death of Jesus. It begins with the Pharisees being blamed. But can we see the next verse that I want to show you? Now, this is from John. John is the last of the Gospels. It's written about 120 years after Jesus' death. By which time, just think about it. The Jews have been dispersed.

There are Jewish revolts in other parts of the empire, but then Jewish quietism, and they are surviving. And this is John's Gospel. And this is what he says. You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning,

not holding to the truth, for there is no truth in him. When he lies, he speaks his native language because he is a liar and the father of lies. So the problem. The problem is that we've gone on now for blaming the Pharisees, the Jews, per se, are responsible for the death of Jesus. And not only that, we're going to see as Christianity goes more and more on the march, you're going to see more and more language that is quite worrying to put it very, very mildly. Can we go on please, Judy? This is Revelations. You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth. There is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of all lies. Yet because I tell the truth, you do not believe me. Now what is happening is some Jews are making, you know, fun of the new Christians they are trying to convert. And gradually the animosity between the two groups, and the Talmud had some very nasty things to say about Jesus because by this time, this huge conflict. And, of course, the New Testament is written in Greek, and the division has become the... the early followers of Jesus worshipped in the synagogues. They can no longer do that.

And they are creating their own religion, and it's centred on Rome. And what you have in the first three centuries is a real buildup from many of the church fathers. Now, let me just read from St. Gregory of Nyssa. Slayers of the Lord, murderers of the prophets, adversaries of God, haters of God, men who show contempt for the law, foes of grace, enemies of their father's faith, advocates of the devil, brood of vipers, slanderers, scoffers, men who are in darkness, leaven of the Pharisees, assembly of demons, sinners, wicked men, stoners and haters of righteousness. St. John Chrysostom, he's so beloved of art historians. Of their rapine, their stupidity, their deception, et cetera, et cetera, et cetera. So basically, I can go on and on, but I think this is enough to give you the notion that basically you have this terrible tradition of anti-Judaism in the Gospels. And not only that, remember, Christianity is on the march. Now what have we got?

We've got two rival religions. At first the Romans just thought that Christianity was a sect of Judaism, but then the emperor Constantine, his mother converts to Christianity, and either he has a real conversion or he's looking for a unifying factor to keep his empire together. You know, people never work for just one reason, but what happens is gradually Rome takes on board Christianity as its state religion, and once that happens, you begin to see laws against the Jews. And I'm going to do something quite naughty really, because you... I would only ever do this with a group of intelligent adults. This comes from Raul Hilberg's very important book on the Holocaust. What he does is he takes certain church laws, and then he looks at the Nazi law. Synod of Elvira 306. Prohibition of intermarriage and sexual intercourse between Christians and Jews. And then he puts against it the law for the protection of German blood and honour.

Jews not allowed to hold public office, Synod of Clermont. Laws for the reestablishment of the professional civil service, April 7th, 1933. Jews not allowed to employ Christian servants, Synod of Orleans 538. Law for the protection of German blood and honour. Jews not permitted to show themselves in the streets during Passion week. 3rd Synod of Orleans. Decree authorising local authorities to bar the Jews from the streets on certain days, Nazi holidays, December 3rd, 1938. Burning of the Talmud and other books, 12th Synod of Toledo. Book burnings in Nazi Germany.

So I can go on and on and on. And, in a way, it's a rather dangerous thing to do because... and I want to say this very carefully, the church never said murder all the Jews. On the contrary, they were to live degraded lives to witness the true faith of Christianity. But the problem is this, once Christianity becomes the religion of Rome, and even after the Roman Empire falls in the West, then Christianity still goes on the march. And what that means is more and more pagan groups are converted to Christianity. They know nothing of the Jewish origins.

And, in fact, many of the practises, and I mean for example in Cornwall, I'm just talking about an area I know very well. Most of the churches are built on old pagan shrines. Christianity was brilliant in incorporating other people's beliefs, and don't forget it is a religion of morality. And it did look after the sick, it did look after the poor, but from a Jewish point of view, we have a problem. Having said that, once the Roman Empire falls in the West, the gradual Christianization, Jews are still very, very useful. Why? Because they're spread out throughout the Roman world. They have to be a literate people. It's now synagogue-based, and you need to be able to read. And because they're international, they usually know quite a few languages. And those of you who know a lot about Jewish history will know that, for example, in the year 1000, when London had 40,000 people, there were a million people in Kaifeng, which is at the end of the Silk Route. There was a huge Jewish population in Kaifeng in the year 1000. Ironically, they all eventually intermarry.

This is another irony for you to consider. Is the longest hatred the key to Jewish survival? Because the other point to make, with the fall of Rome, much of the glory of Rome was the knowledge of Rome, and that was lost. So I think you can make the case that the majority of Jews would have realised that their culture was superior. I was actually looking with my grandsons at a Jewish code of education that applied to England in the 12th century. It's fascinating. Think of what goes on today with our poor kids having to study on Zoom. But this code of education said that no teacher can take more than 10 children in a class because only in the rarefied era of Palestine can you take 25. So really, although Jews from 1066 were living in England, they were living in the Spanish Peninsula under the Visigoths. They were living in France under the Franks, and yet they were connected one to the other, and they were very useful for trade. So they are literate, and gradually they come under the sway really, of local monarchs because they find these people useful. They're outside the social structure, very stratified society. They have a completely different way of living.

If you think about it, think of the heroes of the mediaeval world. It's the kings, it's the knights, it's the princes. Who are the heroes of the Jewish world? The rabbis. And I think what we can say is that really up until the 11th century in the main, with some few ghastly exceptions, they somehow managed to survive on their wits. They were pushed out of many of the occupations because of Christian guilds. You see, once the Catholic church, Catholic, the correct church, is established in Rome, it was an extraordinary organisation. It understood the nature of power. And it's wonderful because in the... I think the month after next Rabbi David Rosen is going to come in and talk about the Vatican. But basically it really understood the nature of power. Back in the year 800, a weak pope had created the office of Holy Roman Emperor out of



Charlemagne, so he always had the strongest prince or king on the block to look after his interests. But if you think about it, those of you who have travelled widely, or those, for example, in London, think of all the guild halls. What were the guilds about?

The Blacksmith Guild, it was a Christian guild. The Goldsmith Guild, it's a Christian guild. So Jews were outside most professions, and they're not allowed to own land. They're not in the structure, of the mediaeval structure, at all. So they're merchants, they're money lenders. In 911, the church took a Levitical law and forbade usury to Christians, and that becomes the niche of the Jew. So somehow they survived, but then it all goes wrong, and it all goes wrong because of the rise of the other great monotheistic religion. And I'm sure most of you are aware of the fact, but Christianity is by far the most populous religion in the world with Islam knocking on. And they reckon that in about 50 years, Islam will overtake Christianity. But basically they both consider themselves to be monotheistic religions, okay. Now, Islam grows up in the beginning to the middle of the 7th century. It dates itself from 622 of the Common Era. When the forces of Mohammed swept out of what is now Saudi to create the largest land empire so far. They're both proselytising religions.

And basically from that period right up until 1683 when the last great Muslim empire was defeated at the gates of Vienna, you have more or less a state of war between these two peoples. That doesn't mean the war goes on all the time, but there were also eight crusades. In 1095, the Pope summons people to crusade. He wants to usurp the power of the princes, and also he wants to wrest back the Holy Land from the Muslims. So there's a great deal of crusader zeal and off the people march. Now, why do so many people go on a crusade? Well, quite often the youngest sons of the aristocracy, who don't have land, they go for adventure, they go for money, some go because of piety, but they're whipped up. And this is when you see the first real attacks on the Jews in the Rhineland. Because why go to the Holy Land to murder Jews when you... to murder Muslims, when you've got them in your midst? And as a result you have the most appalling massacres. And this is really the beginnings of a terrible downturn in Jewish history. And what is going to happen over the next 300 years is the gradual diabolisation of the Jew. There's going to be all sorts of the most extraordinary accusations against Jews for...

Can we have a look at the next slide please, Judy? Patrick is actually going to do a whole session on the image of the Jew in Christian art. But here you see Jews being burnt. This is at the time of the Black Death. I'll come onto that in a minute. I've just chosen a few random, but this is really the tip of the iceberg. There is not a positive image of a Jew anywhere in European art or literature up until, in certainly in literature, up until the Enlightenment. Can we go on please, Judy? Yes. This is a ghastly accusation. This is the blood libel. There were many blood libels against the Jews. This is the notion that the Jews actually used the blood of Christian babies for their Passover bread. Now it's important to remember, in mediaeval times who could read and write? The monks, if they're lucky. The nuns, if they're lucky. And stories were told, and millions of children first heard about the Jews at Easter time. And what is the story that is told? That the wicked Jews killed Jesus, who is the Son of God who is divine.

And they're told the Jews were punished, and they lost their nation and they lost their land. Now, these are the words of Godfrey of Bouillon. This is a letter he writes to the Pope in 1099 from Jerusalem, the First Crusade. The Jews were shut up there in the synagogue, which we set on fire. If you want to know what has been done with the enemy found in Jerusalem, learn... In this porch and in the Temple of Solomon, our people hid the vile blood of... had the blood vile blood of the infidel up to their knees of their horses, and then they went off to worship. Where did they worship? In the church of the Holy Sepulchre. And on the way back, there were more massacres in the Rhineland, and it was actually organised by monks who tried to persuade people to go on crusade. The Jew is seen as a bestial creature capable of murdering Christian babies. Every country has had its blood libel. England was the first country in Europe in 1144 during a civil war. Important. The monks, think about it.

The barons are up to their necks in debt to the Jewish money lenders. It's Easter time. And the story was used that a Jew was murdered, a little Jewish boy for Passover bread. The mob go on the rampage. They burn the wooden houses, they murder the Jews, and they burn the chests which contain the debts. The most famous is in Lincoln where there's a shrine to St. Hugh of Lincoln who was murdered by the evil Jews. And it was only in 1959 that the plaque was taken down to be replaced by something that says there are certain episodes that do not redound to the goodness of Christianity. So basically Peter of Blois, one of the most famous of the Christian theologians of mediaeval times, he had this rant, this whole paper against the perfidious Jew. There was one great churchman who spoke out against it. Of course, his name was Abelard. And if any of you want to read a wonderful tale, read the Tale of the Love of Abelard and Heloise. I'm not going to say anymore. Now the church triumphant.

Why did so many people follow this? Because the Christian idea of the afterlife, when you die, you go to Purgatory. In Purgatory, your souls are weighed up. And if you've done good deeds in this life, you ascend immediately to heaven. You could buy off time. And one of the greatest things you could do, you give money to the church or you go on a pilgrimage or you go on a crusade. So there's a church reason, and, of course, there's the reason of plunder. In 1215, the 4th Lateran Council, the 4th Lateran Council, it was to really consolidate the power of the church. Because what is beginning to happen is the beginnings of the slight dissent against Catholic rule. It's going to come to the fore in the southwest of France. The Albigensian Crusade. The Albigensians were Gnostic. I haven't got time to go into it now. Many of you will know about the Gnostics. It's a fascinating belief system. You know, those of you who travel to France, I know we usually go down to the south of France, but it's fascinating to go to Southwest France to Albi, Carcassonne, Narbonne. It's full of Jewish history, that area.

And it's fascinating, but it's also the heresy. And the church also set up various monastic orders to ward off heresy. The Dominicans, the hounds of gods, the Black friars, the White friars. And they were at the forefront of trying to keep the church pure. And how do you keep a church pure when you have the arch heretics in your midst, the Jews? And in 1215, the Lateran council decided that all Jews must wear a badge. The first country to implement it, actually, was England. Now this is a letter of just before the Vatican Council from Pope Innocent. This is his

letter to the Count of Nevers. The Jews against whom the blood of Christ calls out, although they ought not to be killed, let Christian people forget the divine law. Yet as wanderers ought they to remain on the earth until their countenance is filled with shame. We don't want to murder them, but they should be the wandering Jews. They must be there as witness to the true faith of Christianity. At the Lateran Council, by the way, there were over 1,000 delegates, and it was very, very important. And in the official liturgy of the church, the faithful were exhorted, and this is going to go on from 1215 right up until 1948, to pray every Good Friday for the perfidious Jews. Peter the Venerable, one of the great figures, the Abbot of Cluny. It's our duty to hate the Jews, but we mustn't kill them. Now this is the Bishop of Lincoln, Hugh of Lincoln. As murderers of the law, Christ and mocking his passion. They were to be in captivity to the princes of the earth as they have the brand of Cain and are condemned to wander over the face of the earth. So they have to have the privilege of Cain and no one is to kill them.

This is very important because what Nazism did was take away the restraint of Christianity. That's why you have that extraordinary quote of Heinrich Heine's in exile in France. He actually says he worries that when the talisman, the cross will fall in Germany, and the hammer of Thor will rise up. He sees that side of Germany as much more dangerous, much more about that later on. So there were often disputations between Jews and Christians. And, of course, if the Jews won, there was a very famous disputation in Aragon where Nachmanides was the disputant. The argument was won, but, of course, the Jews suffered for that. So I want you to see the post-crusading period as a terrible time. It's a time of the blood libel, the desecration of the host, the Jew is accused of almost demonization. Let's have a look at a couple of other of these ghastly slides, Judy. Can we do 'em? Yeah, there you are. Another one. Go on. They're sickening. Here you are. That is the blood libel of Simon of Trent. Yep. More. Now could you go back one, because I don't want quite to get to him yet. And, of course, that is Martin Luther. Okay. I want to talk a little bit about the image of the Jew in literature.

Jews were expelled from England in 1290, and yet when I studied English literature, we had to study... This is A level all those years and years and years ago. We did a Chaucer Shakespeare paper, and the paper we did, the Chaucer paper, was, of course, "The Canterbury Tales." This was pilgrimage to the shrine of Thomas a Beckett. And the second nun's tale is the blood libel. And I'm just going to read a few paragraphs. Now, remember, this is Chaucer, the great bard with Shakespeare of the English language. In Asia, there was once a Christian town in which, long ago, a ghetto used to be where there were Jews supported by the crown for the foul love of their usury. You see, the Jews were under the king's protection, hateful to Christ and all his company. And then they talk about a little boy. It's an open ghetto, and the little boy could wander through it. He had a beautiful voice, he's a chorister. A beautiful child walked through it. The sweetness of the mother of our Lord would pierce his heart. He's passionate about the Virgin Mary. The serpent Satan shook those Jewish hearts that are.

The Jews conspired to chase this innocent child from the earthly face. They murder him most horribly, and then they're discovered. Evil shall meet the evil they deserve, and I'm quoting from Chaucer here. And he condemned them to be drawn apart by horses, then he hanged them

from a cart. And then we come on to the extraordinary "Jew of Malta." Now this is Christopher Marlowe, and his play "The Jew of Malta." Let me just find it for you, yeah. The figure of Barabbas is the devil. Barabbas is actually, ironically, I think, based on a real character, an extraordinary man. Those of you who were with us about eight months ago, I talked about Dona Gracia and her incredible nephew, the Duke of Naxos. He was a close friend of the Sultan. He was an ambassador. He was an extraordinary man, and he was known about in Elizabethan England. And he is the model for Christopher Marlowe's, "The Jew of Malta", but he's evil. This is Barabbas. We Jews conform like Spaniels when we please, and when we grin we bite. Yet our looks as innocent and harmless as the lambs. As for myself, I walk abroad at nights and kill sick people groaning under walls. Sometimes I go about and poison wells. And now and then, to cherish Christian thieves, I am content to lose some of my crowns that I may, walking in my gallery, seeing pinions along by my door.

Being young, I studied physics and began to practise first upon the Italians. Italians are poisoners, remember. Think of the notion of Catherine of Medici. Then I enriched the priest with burials and always kept the sexton's arms in with digging graves and wringing dead men's nails, and after that I was an engineer. And in the wars between France and Germany, under pretext of helping Charles the fifth slew friend and enemy with my strategies. Then after the war, I was a usurer and with exhorting, forfeiting, and tricks belonging under brokery, I've filled the jails with bankrupts in a year. And with young orphans planted hospitals in every moon, made some or other mad. And now I'm then one, hanging himself for grief, pinning upon his breast a long, great scroll. How I, with interest, tormented him. But mark, how I am blessed for them. I have as much coin as will build the town. But tell me now, how has thou spent thy time? Barabbas, it is no sin to deceive a Christian. It's a more to undo a Jew, his charity and not sin.

Okay. And I can go on and on and on. And, of course, we could argue about "Merchant of Venice", but we're not going to. So the point I'm making is you've got this incredibly negative stereotype of the Jew. Now up until, as I said, very carefully, right up until the First Crusade, Jews and Christians would've known each other as part of each other's world and they would've jogged along. But then you have this huge upswing in church power, which is also exacerbated by the fact that the church sees itself under threat from heresies. If you think about what happened to the incredible community in Spain, they're expelled. The Jews are expelled from England in 1290. Could you jump a slide from Luther, if you don't mind, to the map. Go back to Luther, yes. This is the expulsions of the Jews. If you just take a note of that. And isn't it ironic they... if you look at the countries that open up Lithuania, Poland, Netherlands, which Laura was talking about and I've been talking about, the world of Islam becomes a haven. 1348 was a ghastly time because it's the beginnings of the pandemic, the Black Death.

And the Jews were accused of poisoning the wells. And many of them, you know... this is the demonization process. So many of them, of course, had to get out. And ironically, Poland and Lithuania becomes a very safe haven because it's a huge country. Later on they annex the Ukraine. It's got a large class of nobles and a peasantry, and the Jews fitted in beautifully. They actually, the Polish crown did a deal with them, and we have covered it, but we'll be going back.

The deal was, you know, basically, run my economy under me. Become, if you like, the merchants, and in return I will give you autonomy over your own affairs, the council of so. But look at the expulsions. Well-poisoning, blood libels, desecration of the host, you know, let's put this right. The desecration of the host is that the Jews actually break into cathedrals and churches and stick pins in the wafer, which becomes in Catholicism, the actual body. You know, 200 Jews were actually hanged for that crime in Vienna in 1415. Of course, it was the rivalry of Christian merchants. The point is, this is the irrational side, the demonization of the Jew. But I would suggest to you that through all these vicissitudes apart from in the Muslim world, which is a completely different story, I think Jews would've still believed that their culture was superior. It's only when you come to the modern period that we've got a real crisis of a different kind. The crisis of acculturation and assimilation.

So can we go back to good old Luther, if you don't mind, Judy? Yeah, good old Martin Luther. You see, when Martin, look... you know, 1450 the invention of the printing press. Have you any idea? I'm sure you can use your imagination to understand what that meant. At Oxford, they have an incredible collection of preprint books incunabula. And it took about two years to copy a book. So when you think about knowledge today and how we almost have... we have much too much of it. How much can we ever absorb? But if you are an educated person, you might be able to work your way through a lot of the library that was available to you, but the printing press changed all that. And it also changed perceptions. Look, a lot of the monks and nuns couldn't read or write, some could. Luther is born at a time when the papacy had become, shall I use the word corrupt, where you've got the Borgia popes, but then you've got the Renaissance princes. There are popes who, look, they commission Michelangelo, they commission Leonardo, they are great princes. Are they religious people? And Luther looked at the corruption in the church, and in 1590, he nails his 95 Theses to a church door at Wittenberg, the corruption in the Catholic church. And he believed that the Jews would convert, but they didn't.

At first, he said, of course, they haven't converted 'cause the Pope is the antichrist. But they didn't convert, and that's when he really turns against them. And basically the language he uses is quite extraordinary. What should we Christians do with this damned rejected race of Jews? Synagogues set on fire, homes be broken down, deprive them of their prayer books. Rabbis must be forbidden to teach. Passports should be absolutely forbidden. They ought to be stopped from usury. Let them be useful, and if not, to sum up dear princes who have Jews in your domain, if this advice of mine does not suit you, then find a better one that you can be free of this insufferable, devilish burden, the Jews. Okay, this is my problem. This is our problem. I'm now going to finish with a few interesting quotes from the modern period. And I'm going to begin with an extraordinary Christian called Franklin Littell. He wrote this in 1975.

Now, he spent 10 years in post-war Germany as the Chief Protestant advisor on de-Nazification. And he was one of the earliest to be involved in Jewish Christian relations. Post-Holocaust theology is a very, very complex and interesting subject. And we are going to begin it with Rabbi David Rosen. And I think this probably will become quite an interesting theme as we go through various presentations. The earliest Christians were Jews, and however harshly a Jew may

criticise his own people, his stance is vastly different from that of a Gentile. Using the same proof, text, and interpretations, James and Paul and Peter would've perished at Auschwitz. A latter day fact Gentile Christians dare not forget. Occasionally, particularly in the modern period, deracinated Jewish intellectuals, children of the Enlightenment have adopted concepts and use language, which originated amongst Gentiles, cultural anti-Semites. But this is only real amongst Jews, and it is self-hate. A psychological pathological condition amongst marginal Jews. You see, this is one of the problems of our modern world. There are so many Jews who have left the joy of Judaism behind. This is my view. And they find themselves to be a hated people, so they turn themselves against their own people.

And it's so marked in the 20th and 21st century. Now, this is Maurice Goodman. He was the chief rabbi of Vienna in 1907, the year that Karl Lueger, the anti-Semite, became mayor of Vienna. Maurice Goodman, Chief Rabbi of Vienna, the Christian kneels before the image of the Jew wringing his hands before the image of a Jew. His apostles, festivals, and Psalms are Jewish. Only a few are able to come to terms with this contradiction. Most free themselves by anti-Semitism, obliged to revere a Jew as God, they reap vengeance on the rest of the Jews by treating them as devils. Now, you notice I'm not talking about anti-Semitism because that's a modern concept. That is not invented until the 19th century. And that's why I'm going to do a completely separate presentation on that because I really felt that in order to even begin to understand the Shoah, and yet, do we ever really understand it? The murder of one and a half million children, the attempt to wipe a whole race off the face of the earth.

We have to actually face our own history. And what I'm suggesting to you, and this is very much the view of people like Wistrich and Maccoby, but I do want to say there are other historians who don't give it as much weight. They put far more emphasis on the economic or other factors. Because obviously when I gave my presentation on a Holocaust Memorial Day, I said there's at least eight factors, but this is the one that I'd chosen to talk to you about tonight. Anyway, these are the words of a German general. He was asked at Nuremberg how could it have happened? And he says this, I'm of the opinion that when for decades, for years, the doctrine is preached that the Jews are not even human, the outcome is inevitable. And this is a survivor who was at Kielce in 1946, believe it or not, a year after the Shoah there was a terrible blood libel in Poland. You know, it's fascinating because there's a whole issue in Poland. I'm sure many of you have been reading about it because I'm getting messages.

Such a wonderful group. You know, if I miss things in the press, we're getting everything sent to each other. But what's happened in Poland, they are now... it could become law that to actually say there was any complicity with the Poles in the extermination of the Jews, it's going to become illegal. Now, this is a survivor, a man called , survivor of Kielce and the Holocaust. German responsibility for these crimes, however overwhelming it may be, is only a secondary responsibility that has grafted itself like a hideous parasite upon a secular tradition, which is a Christian tradition. Remember Nazism, the inner circle, were not Christian. Go back to the Heine thought. How can one forget that Christianity chiefly from the 11th century onward, has employed against the Jews a policy of degradation of pogroms, which is extended into

contemporary histories and can be observed today in Catholic code, and that's his reference to Kielce. So I think I will stop there. It's not an easy presentation to give, and it's not an easy presentation to listen to, I know that. And I've tried to be as balanced as possible.

But one thing I do want to say to you, what is absolutely also unbelievably important about our history is that we have survived for 2,000 years without a land. And when Phil was talking today about America, yes, for all the problems, we still survived. You know, he's my son-in-law, he actually spoke from the house, and as he left we were having a sort of five minute conversation is what is the future? What is the future for the Jews? We don't know do we? We're still in the same position. Because what is fascinating, you would've thought that after the Shoah the whole notion of Jewish powerlessness was so evident. And yet again, today, the protocols of the elders of Zion is rearing its ugly head. It would seem that whenever there's economic, social, and political unrest, prejudice comes to the fore. And what makes anti-Semitism such a unifying factor is because the Jews are international. And unfortunately, at the moment we're getting it from the extreme left and the extreme right, if society economically and politically becomes more stable, anti-Semitism will again go to what some very cynical Israeli historian said, a reasonable level. And he believed that's the best we would ever hope for. He, of course, was a Zionist. Now, should we have a look at questions? How are we doing for time? What's my time story, Judy or Wendy? Is Wendy there?

- [Wendy] Hi, Trudy. Start with the questions, that's fine.

Q&A and Comments:

- Okay. The Germans did gain from the Holocaust a mass transfer. Yes, that's true. So it was also robbery. Yes, you're right. But my point was, Jeffrey, that what is absolutely extraordinary, they're losing the war, and they actually... think of the personnel that was involved in the transportations.

Now slavery in Egypt. Yes, of course, but that's a different kind of hatred. You should ask Jeremy Rosen about that. Yes. Now, Judith, Haman's talking about Aryanization. Yes, of course, it meant once the Jews are thrown out of the economy, it meant that you could get that job that you wanted. But the point is, how was it, and I'm going to put it this way.

Yes, the Nazis played brilliantly into greed, venality, insecurity, but I still think that this is the impetus, Libby. Even before Haman? Yes.

The story of Esther. Yeah, so a lot of you are saying you think it's about money. The Hindus in India don't have problems with Jews.

- Trudy, I'm going to have to, sorry, I'm going to have to terminate this because I have to get onto another call.

- All right, my darling.
- And my computer's linked to it and I've got them on hold.
- Okay, okay, okay. All right, okay.
- Sorry. So next...
- I'm sorry to have depressed everybody.
- Thank you very much for an outstanding presentation.
- All right darling, lots of love.
- Thanks, and to you. Thanks. Bye-bye.