

Jeremy Rosen - Kristallnacht

- [Wendy] Hi, Jeremy. I just want to say welcome back. I'm very sorry that there was some confusion with the Norwood Dinner, but I'm going to now hand over to you. Thank you.

- Thank you very much, Wendy, and good to be back with everybody. I'm sorry that this subject of this lecture is not going to be a happy one or a pleasant one because we are recording the anniversary of Kristallnacht. That time of the 9th over the 10th of November, 1938, when the Nazis unleashed this unbelievable assault on the Jews of Germany that went unpunished, that went virtually unreacted to by the whole of the world, and basically gave a carte blanche to the Nazis to do whatever they wanted. And the question is not so much how did this happen, but rather more giving the history, particularly in the Franco-German communities of Europe, over 1,000 years, it's unbelievable that it didn't happen before. And not only that, but there were massacres of Jews even after it. And after the war, one thinks of Poland. Until the 3rd century, Jews had never had to face an ideological challenge of the sort that Christianity and then Islam introduced. For example, under the Persian Empire, thanks to Cyrus, under the Greek empire, thanks to Alexander, people were free to follow whatever religion they liked so long as they accepted the overall control of whether it was Persia or whether it was Greece or, indeed, whether it was Rome.

There was no such notion as, there's only one truth in religious terms. There were tensions, but these were economic tensions, rivalries between Greek merchants and Jewish merchants, Jewish merchants and Zoroastrian merchants. And sure, there was what we would call social conflict, the conflict of the other, the Yorkshire men against the Lancashire men, the Frenchmen against the Alsatian, against the German, or whatever it is. These kind of territorial and local rivalries and hatreds and wars, indeed, were always part of the human condition, I suppose, ever since the caves. But there was never a notion that there is only one way. And, indeed, Judaism never believed it was the only way to God and never believed that you had to be a Jew to be a good person or to have this intimate relationship. So where did it change? Essentially, the main person responsible for this was Constantine, the Emperor Constantine. The Emperor Constantine in Rome at a time when the Roman Empire was divided between the Western church and the Eastern church was joint emperor, first of all with Maxentius and then Licinius. And initially at the Treaty of Milan, they all agreed that all religions should be treated equally within the Roman Empire. But after a battle in which Constantine defeated Maxentius at Milvian Bridge, he decided that only one religion was going to be the effective religion in the Roman Empire. And to assert this, he went to war with Licinius, his rival.

Licinius was sympathetic to the Jews. Some people say his mother was Jewish. He defeated him. And at the Council of Nicaea, this was a very important council in 325, Constantine made Christianity the sole official religion of the Roman Empire. And from that moment onwards, Jews in the Roman Empire became stateless, if you like, citizenless, and second-class citizens altogether. A similar situation was going to arrive 200 years later, 300 years later, with the rise of Islam. And both Christianity and Islam claimed, look, we might have come once-upon-a-time

from the Jews, but the Jews have betrayed their covenant with God. We now represent the new covenant. And so the Christian world looked at the Old Testament as how they behaved when they were barbarians. But now that we are civilised, we've got a new revelation. It's the New Testament. And similarly with Muhammad. Muhammad was very close to Jewish communities in the Arabian Peninsula. He had hoped that with his new more modified religion, they would come over to his side. When they didn't come over to his side, he attacked them and killed as many as he could. It's true that under Islam, they drew a distinction between the believer and the kafir. The kafir, kafir, was the heretic, but they also had a middle ground, the dhimmi. The dhimmi applied to Christians and it applied to Jews. And the dhimmi was, you could live peacefully amongst us so long as you paid the tax and so long as you didn't take on any authority over us. Couldn't ride on horses, you could only ride on donkeys and so forth. But both Christianity and Islam saw themselves as replacing Judaism.

And as such, the continuity of Judaism in their regimes was a problem. It was less a problem under Islam because of the dhimmi situation. And the major problem came under Christianity. And it's Christianity that I want to focus on today, although, there's a lot to talk about the Islamic world as well. From the very early beginning, Jews had settled throughout the Roman Empire so that, at the time of Constantine, there was a very big Jewish community all the way around the Mediterranean and up the Rhine Valley from Italy right up into the north under Charlemagne, there were Jews already. And the Jews lived in a position in which they were not part of the church. Now, if you were not part of the church, if you were not part of the Holy Roman empire, who were you? What rights did you have? And the Jews in Europe, in effect, were the property of the king. They belonged to the king. They weren't part of the church. Church controlled not just religion, but everything, all the trades, everything was in the hands of the church, the guilds. So from the very beginning, Jews had to face competition. And not only competition, but antagonism from, in Spain, the Visigoths who took over.

They were an early Christian group who converted. And then throughout Central and Northern Europe. And during this period of time, because Jews didn't have citizenship rights, they couldn't own land, they couldn't join professions, 'cause all professions were controlled by the church. The early universities, Oxford and Cambridge, they were all church institutions. It's interesting. So it was under Islam as well. They were religious institutions, but they allowed the Jews to come in and study medicine and philosophy and so forth, but not under Christianity. William the Conqueror, when he invaded England in 1066, brought Jewish merchants with him since this was an area they had to concentrate on. They could only deal with commerce, and so they were money lenders, dealers, and traders, and he brought them in with him. But wherever the Jews went, the church opposed them and fought against them and taught against them and taught to the masses that Judaism was a danger. The Jews had killed Christ. They were the enemy of the Christ. It's interesting, but most people don't realise that, until Pope John XXIII in 1965, it was part of Catholic teaching that the Jews were guilty of deicide. That's to say, we had killed God, as if it's possible, we'd killed God, and therefore we were eternally to be reviled and punished and driven out from place to place.

And to do that was a strike in favour of Christianity. Of course, there were exceptions. But in general, the mood of the church was strongly opposed and encouraged opposition to Judaism throughout the area we now know as France and Germany, Austria, Northern Italy. The barons were always rivals with the king. The king had to borrow money. He didn't have right to tax without the the barons. And so very often the barons and the church turned to Jews. Well, they turned to other bankers. They turned to the Italian bankers, the Swiss bankers. It's not as though Jews were the only money lenders, but they were the ones who travelled around, who didn't have palaces, who didn't have estates to live on. And so they had to mix amongst the masses. And they were seen by the masses as the people with the money. And they were seen by the king as the people to tax, to get money from. And the barons wanted to get rid of the Jews because, if they got rid of the Jews, they'd get rid of their debts. And so you had this interesting situation that, for example, when Richard the Lionheart was crowned in Westminster and the Jews came along with presents for his coronation while he was inside, while they were outside, a mixture of clergymen and merchants attacked them and killed them.

So the Jews always found themselves caught in the middle, not only religiously, but commercially and civilly. And they were always, because they were so widespread from place to place, they were always the other, the alien. And this led to constant assaults on the Jews. With the great Crusades. I was taught in England about the glorious Crusades. The great Crusades started, and they started in the 11th century. And as these Crusades moved across Europe, they literally killed, murdered, burnt, destroyed Jews wherever they came across, because they were the infidels and they were on a war against infidels, against heretics, against the opposition, to return Jerusalem to Christianity. So the Crusades, led by people who were known in their own countries as great heroes, Geoffrey de Bouillon, Peter the Hermit, Count Emicho. These were people who literally made a living out of killing Jews on their way across Europe. And they whipped up the masses to follow and to do exactly as they asked of them. The result was that, during the First Crusade, the Jewish communities of Cologne, Mainz, of Neuss, of Speyer, of Treves, of Worms, they were massacred one after another.

In the Second Crusade, the Jews of by of Bern, Koblenz, of Beelitz, of Nuremberg, of Furstenstein, Rothenburg, Seinzig, Weissenberg, they were all destroyed, killed in their looted and murdered a lot of them. And then there were massacres that were led by individual louts and gangsters. In the 1298, a guy called Rintfleisch led his team, called Armleder, of hoodlums, finding Jews wherever they could and killing them. This was the mood that ran right through the 10th century, the 11th century, the 12th century, and Jews were pushed on from place to place, those that survived, and they began to move across. They were expelled from England, of course, in 1290, they were expelled from France, they were expelled from place after place after place, and moved slowly from Western and Central Europe towards Poland and towards Russia. This was coupled with a theological battle in which the Jews were accused of the most horrendous crimes. The most famous of these is the blood libel. The blood libel, which actually began in England, the first one was in Lincoln.

This libel claimed that Jews needed to kill Christian children, just as they'd killed Jesus, for their

blood, which they drank in their four cups of wine of the Seder night. And they needed to mix the skin and the flesh of a Christian child to make matzoh for the Passover. The irony of this, of course, is that all this is forbidden to Jews. But, ironically, it's part of the Christian mass. The Christian mass said that the wafer that you take is the host, it's the body of Christ, the wine that you take is the blood of Christ. In Christianity, a miracle takes place within your body. It's called Transubstantiation. And the bread actually becomes flesh, the wine actually becomes blood. And this is how you unite with your God. And this idea was then transferred onto the Jews. The Jews need it in a different way. Either they want to beat the host, the wafer, to see if blood flows or they want to take use of Christians because that's how they celebrate their festivals. It's the weirdest thing.

And yet this blood libel has continued nonstop throughout Europe, unbelievably until the 19th century. The last blood libel actually was in Odessa with Beilis accused of killing a child to drink his blood. So this was the common thought. Not only was this the blood libel that ran through, but also the documents of Jews were considered to be heretical documents and they had to be burnt wherever they could be found. I remember as a young man going to hear carols in which we used to sing, "Good King Wenceslas looked out on the Feast of Stephen." Only later did I realise that King Wenceslas burnt the Talmud, expelled Jews from Prague, and killed a whole lot of them. So people who were heroes in other countries, people like Khmelnytsky, who was a hero in Ukraine because he fought off the Poles, massacred hundreds of thousands of Jews. So, you know, we've had this history of one person after another, a religious leader and a political leader, either expelling Jews, instigating antagonistic attacks on them, and making life impossible for them. And you would've thought as things got better, as we would've got to the time at, say of Martin Luther, who rebelled against the Catholic Church and initially was pro-Jewish 'cause he thought the Jews would join him.

He too, when he saw the Jews wouldn't join, he turned against them. So much so that he was himself responsible for tremendous antisemitism and hatred of the Jews. So wherever we were living in France and in Germany, but particularly in the German-Austrian Hapsburg area, we came under constant assault. And it was so deep culturally that, for example, in Germany from the 13th century onwards, there were Passion Plays. Passion Plays were plays around Easter's time celebrated the death of Jesus, the Passion of Jesus, suffering on the cross. And which, in all of them, the Jews were portrayed as these evil people grasping at them. If you've seen Hieronymus Bosch or other artists of that era, the Jews are hook nosed with long nails, horrible people. And that's how everybody thought of them. And not only that, but there was something called the Judensau. The Judensau was this idea that Jews licked the excreta of pigs and suckled at the pig's teats. And there were images of these Judensaus on the gates of ghettos and in churches. Frankfurt had a Judensau on its gate until the 19th century.

And there is still, to this day, a Judensau on the church in Wittenberg, in which you can see the rabbis licking the backside of the cows, of the pigs. And you can see other Jews sucking the milk. And the banners are all making fun of these Jews and making fun of their gods. And that was there. And why is it still there, even though some people have campaigned for it to be taken

down or covered? Because some people argue, ah, it's part of our tradition. The Oberammergau plays, which, the famous one, that Passion Play that now, every 10 years, is put on and a whole village participates, was virulently antisemitic. Until relatively recently, this antisemitism was slowly, slowly reduced. So the whole mood of Europe was that the Jew was an alien, dangerous, horrible creature. And this horrible creature was a threat to us, was responsible for every plague, responsible for everything that went wrong. It was so deeply embedded into the mind, the culture, and the literature of the Jews of Germany, that it's utterly surprising that any Jews were left alive altogether under these conditions. And they only were because occasionally rulers found the Jews useful as purveyors, as bankers, as agents. And they often protected the Jews against the masses and against the church.

One of the most famous of all mediaeval theologians, a man called Rochling, defended the Jews, defended the Talmud. And for his pains, he was thrown out of every church, refused a job, unable to get any employment, and he suffered horrendously. There were some men, like the famous Italian Pico della Mirandola, who supported the Jews. And some popes did. Some popes burnt them and attacked them and some supported them. But remember, even in the 19th century, the Catholic Church confiscated a Jewish child, Edgar Mortara, and had him baptised, and refused to give him back. And the church wouldn't relent. And as I say, it wasn't until after the war that things began to change. But even after the war, even John XXIII wouldn't hand back Jews, Jewish children who were hidden by the Poles and others and the church from the Nazis. They wouldn't hand them back until there was court case after court case and pressure after pressure to get those Jewish children back.

So this is something that has been so deeply embedded, it's hardly surprising. The other feature in all this that I haven't referred to is nationalism. Because when the church began to lose its power, when, for example, the Enlightenment began and you had people like Voltaire, enlightened, intelligent, brilliant men, they couldn't understand why the Jews would carry on sticking with their own religion. And they too said horrible things about the Jews. In fact, the first person to arrange for there to be freedom of rights of Jews in Europe was Napoleon. And, interestingly enough, even in the Great Britain in the middle of the 18th century, in 1740, there was a Jew bill to allow Jews to have citizenship and be full-fledged members of the community. It was passed by the House of Commons, passed by the House of Lords, actually written in and approved of by King George. And the uproar from the church and the merchants was so great. These Jews are going to insist we all get circumcised. They're going to ban pork in the country. They're going to undermine us and destroy us.

That, in fact, Lord Newcastle had to repeal the bill and it took another 100 years before Lord Rothschild could actually take his seat. And in the 19th century, after Napoleon began to give freedom, as soon as Napoleon was deposed, they took it back. The Germans took it back. Everybody took it back, who had the right outside of France to take it back. And even in France where Jews had this equality, of course, and could begin to join in with everything, as you know from the Dreyfus trial, there was such bitter hatred towards Jews. They blamed the Jews for everything. And in Vienna you had this mayor called Lueger at the turn of the century who was

such an antisemite that Franz Joseph refused to officially appoint him to the position. But that didn't stop even the pope insisting he should be appointed the mayor of Vienna. And he perpetrated horrible antisemitic tropes and laws and atmosphere. So this is a culture that has been there the whole of the time. Nationalism made it worse, 'cause what did nationalism say? Before, there was the Holy Roman Empire or there was the Ottoman Empire. Now, after World War I, or even before that, this began to break down and nations became nation states. Italy wasn't unified until the middle of that century. Germany wasn't unified.

They were all separate states. And some states were good towards the Jews, some states were bad. But there was no general policy. Once nationalism comes in, you start arguing, who is our nation? There's a new nation. A Polish nation, a Russian nation, Italian nation, a French nation, a German nation. Well, we're Christians. Who are the Jews? They're not part of our nation. They weren't there at the beginning. They're interlopers. They don't belong. They're immigrants. We want to send them home. It doesn't matter if they've been living here for hundreds of years. And so nationalism too created this antagonism. It's under, right at the end, that this invents the term antisemitism. There was no such thing as antisemitism. There was Jew hatred. For thousands of years, there was Jew hatred. And this was an ideological hatred of a culture, not just of a somebody who was out of town. We didn't like him, didn't want him, or we wanted his land. This was a belief that this culture was poison and was poisoning the minds of all the citizens of whichever country they were in.

Which is why, for example, when Poland became independent, it became antisemitic, because we were not part of that. And then when nationalism created this horrific idea that you don't belong 'cause you come from somewhere else, at the very moment when nationalism was being challenged, it was being challenged by Marxism. Marxism was this new universal attempt to bring peace to the world, to get rid of all the barriers, to get rid of all the nations, to get rid of all the horrible elements that have held us back from human progress and replace it with a secular world. But this secular world had no room for Jews. And, according to Marx, Judaism was a poison. It was a dangerous, retrogressive, barbaric way of living, that we had to throw it off. And so deeply embedded in the idea of Marxism is an antagonism to the Jewish religion. Now, it's true, many Jews welcomed Marxism and the Mensheviks particularly were heavily Jewish in their membership, but they were essentially secular Jews who agreed that religion was holding the Jews back. And therefore, they approved of this degradation and alienation of Judaism under the Marxist tradition.

Now, when Russia failed and Marxism was seen to have failed, all of a sudden the left, the Marxists, who are not members of a nation or one nation or another, all of a sudden have decided that the real enemy is the material Western world. And anybody associated with the material Western world is a danger. And, therefore, Israel is seen as an imperialist. And seen as an imperialist, therefore it is something to be reviled. It's not regarded anymore as the right of a nation to have its own autonomy. It's regarded as an interloper. Whether historically that's true, of course, it's rubbish because everybody in the Middle East came from somewhere else at some stage. They're always being invaded. Even Islam invaded everybody else. But there was

this idea that the secular world has to reject anything that speaks of a Jewish culture. And the question that we're about to ask is, how come that didn't apply in China? China is now the most successful Marxist or Maoist state that we have on earth. There's no antisemitism in China. So how come the Marxists there don't have a problem, but the Marxists in the West do? How did that come about? You can only explain it in terms of an insidious essential form of poison that has somehow entered into the culture, that has infected, that has brought about this sort of response, that can look at the Jew as somebody to be destroyed or somebody alien, who shouldn't be there, who we'll accept if he gives up his identity.

But if he wants to hang on to his or her identity, we see them as strange. And the tropes that we have have been maintained. And so here we are these years after Kristallnacht, having seen how it is the result of this constant teaching of contempt, this constant teaching of the other, this constant teaching that there's something wrong with the Jew commercially, financially, sexually. Of course the Jews are the same as everybody else. We have our sexual predators and we have our Ponzi schemers and we have our thieves and our gangsters. We always have, but no more than anybody else. And to say that we dominate any particular area is absolutely nonsense. And this is one of the problems that we have to face. This problem of irrational hatred, illogical hatred, that leads to this sort of disaster that we recognise today. So there's my presentation. I now hand you back to Wendy and I hope I'll see you again soon. Thank you very much.

- [Wendy] Thank you, Jeremy. I can't seem to undo my video. It seems to be blocked. Do you have any... Are you taking questions Jeremy?

- Yes. Yes. I'm happy to. Happy to.

- [Wendy] So will you check your chat?

- Yes, I will take my chat. Chat.

- [Wendy] I'm going to leave it up to you and then for you to terminate when you are ready. Thank you.

Q&A and Comments:

- Okay, fine. So can people now hear me and talk to me? Question and answer. Answer.

"As I understand, even '65, Jews were to be guilty of deicide." Hello, Danny, can you hear me? I'm happy to answer this alive. I don't know if anybody can hear me, but Danny Wilson asked this question. Oh, the chat's been disabled. How's the chat disabled? Thank you. Is now the chat abled? Is it okay? Okay. Can you confirm that... You're not going to hear the person? Okay, thanks. I get it. Forgive me, I'm so out of touch.

Q: Danny asked this, "As I understand, even the 1965 say that the Jews of Jesus' generation are still to be guilty of deicide."

A: And that is true. This was just saying the Jews today are no longer. Those at the time were. Now we know, you know, this is rubbish. Enough evidence has been A, to show that deicide doesn't make, well, deicide's a theological issue, not anything else, but it was the Romans who decided who was going to be crucified at the time, not the Jews. And, indeed, the Gospels themselves disagree about who was responsible for it. So although it's true, it's still amazing that it took John XXIII to change. And he was the remarkable man. He is the man I mentioned that, initially after the war, was not willing to give Jewish children back.

But nevertheless, he came round to the assumption that we had to rethink things. But, still, there was no apology. There was no apology for what Pope Pius did during the war. And later on, popes who have come after have done a great job, particularly Pope Benedict, who is not appreciated very much, but Pope John Paul is much appreciated as a popular figure. Benedict is not. They've done a tremendous job. And the church today is nothing like the Catholic Church than it was in the past. And is probably far more pro-Jewish than the Protestants nowadays 'cause the Protestants have tended to ally themselves with the enemies of Israel, whereas the Catholic tends to be slightly more sort of even-handed. So now that's answered that.

Q: Then Lily has asked, "How do you explain Jews, or rather Beilis, being found innocent in this trial whose defence was organised by Maxim Winover, however, he was represented by Catholic defence."

A: And it is true. The trial was stacked totally against him and the secret service of Russia was stacked against him. But this was already the time when Jews were beginning to fight back a little bit. Think of Kremer and think of Mendelssohn being, sorry, Montefiore being able to defend the Jews of Damascus who are accused of a blood libel in Damascus in the middle of the 19th century. And so they were beginning to fight back. Pressure was being brought to bear, particularly on Russia because Russia and America were involved in politics in the Middle East. And for that reason, the pressure came from outside. It didn't stop the antisemitism for one minute.

Q: Barry's asked me about the Stifel issue. "Can you comment on the Jeremy Corbyn issue?"

A: Well, I can, because, unfortunately, I fear Corbynism coming to the United States of America. Because what we have seen, once again, is the idea that the left has now adopted a programme of anti-Zionism. And they claim that anti-Zionism is nothing to do with antisemitism, but then it depends on how you understand what Semitism is. If you take Judaism to be Jewish culture and Jewish identity, it's not just a religion. If you think antisemitism is just about being against a religion, we don't like the Jewish religion. Judaism, and, you know, I'm not going to say I'm against the Jewish religion. I wouldn't say that in public.



Corbyn says I'm not against the Jewish religion. Livingstone says I'm not against the Jewish religion. They're not against it. But they are trying artificially to differentiate Jews as a nation from Jews as a religion. We have as much a right to have a nation as anybody else. It so happens in my dream, there'd be no nations. We'd all be together, all be one great happy family. But we're not. At the moment, we still have them. And Yugoslavia split into Serbs and Bosnians and everybody else. If they can have their nation, why can't Jews have a nation? So to deny nationhood to Jews is a form of anti-Judaism, but they try to differentiate it from anti-Judaism as a religion 'cause they don't understand that Judaism is not a religion. It's more than that. It's a totality. It's a total nation. And I fear that this is now, it has certainly infiltrated the universities of the United States of America. This is the dominant opinion of the faculty, of the student body, of the campuses on the United States of America. There are very few exceptions.

Up to now, it's just been an academic problem. Now it's coming into the Democratic Party. It's infiltrating the party. I hope that the new president will have the strength to stand up. He's not a strong man and everything depends on who he surrounds himself with. But this is a fundamental problem that the West has become so infected. And I fear, despite what everybody says about the right wing and the fascists and those idiots and those maniacs of the Klu Klux Klan, and they are a sick bunch of crazies, but they are not as well entrenched or established in the body, academic, and politic of American life. Whereas the left is, and it's getting stronger. And that's where I fear antisemitism coming from, much more than I do from the nutcases of the Ku Klux Klan. I don't hear anything else.

Oh, I see a lot more. Why don't I see more? Oh, I see 20 more. Let's see if... I'll go down.

Q: Okay, so Vivian. "Back to Kristallnacht. Kristallnacht. Were there any supporters capable of trying to protect the Jews and their property?"

A: First of all, by that time the Nazis had taken total control. They had got rid of any opposition. And the fact of the matter is the Nazis encouraged everybody to participate. And most people did participate 'cause they stood to benefit from Jewish property, from looting, from getting rid of them. And unfortunately there was massive support in Germany and Austria from everybody who was sort of called upon. And so many people joined in. All the evidence shows this was popular, as indeed was the ongoing persecution.

Q: "How did this hatred come on in Kristallnacht? Jews in Germany were very prominent, but how did this hatred whipped up at that particular time?"

A: Well, first of all, the hatred was being whipped up long before that time. The hatred was begun, that Germany lost the war because the Jews were the fifth columnists. The Jews did not join in, even though the evidence was that Jews in proportion were far more likely to join and fight in the German Army. The numbers who were decorated were far more, but those statistics never came out. And therefore everybody thought the Jews had undermined them, that the Jews were controlling everything, controlling finance, and were sucking the state dry. And there

were prominent Jews, but they lost it.

Many of them, unfortunately, many prominent Jews initially supported the Nazis because they were more frightened of the Communists. And so the result was that, when the Nazis defeated the Communists, wiped them out completely, they so scared the rest of the German people that because the Germans were used to obedience. They just did not stand up. There were few notable exceptions, but very few. You just have to read Berenblum's book on the Germans who didn't stand up and, you know, the famous argument of, you know, we were quiet, they said. When they attacked the Communists, we didn't say anything. They were quiet when they attacked the trade unions. We didn't say anything. We are quiet when they came to attack the Jews. We didn't say anything. And then when they came to attack us, there was nobody left to defend. So, unfortunately, that's the problem.

Q: Martin Coleman said, "If God is omnipotent, what's the basis of the claim that Jews committed deicide?"

A: Well that's an excellent question. First of all, I don't like using any human words to describe God. This is pure theology. And theology is, as far as I'm concerned, casuistry. I mean, you know, I'm sure you've heard the famous joke, if God can do everything, can God create a stone which he can't lift? If God can create a stone which he can't lift, then he can't do everything. And if God can not create a stone which he can't lift, he can't do it. And if he can't, he can't lift it, he can't do anything. I mean, this is semantics. It's a bit of a joke. We don't take it seriously. Now, Catholic Christianity from Constantine believed that Jesus was God on earth. And so God actually came down to earth and took a human form. So it was the human form of God that Jews are supposed to have killed. So that's how they understand it.

Q: "What's your feeling about the situation of the Jews in the USA with the rise of the supremacy of MAGA, 45th president? Is USA immune from tendencies of the rest of the world?"

A: America's a crazy place. It's always been a crazy place. More presidents have been killed from America, more politicians have been killed than almost any of the Western countries, at any rate. It's a crazy place and it's a divided nation. And that was the whole point of having the federal system, of having individual states. And you can see from the electoral map how some states always remain one way, some states always remain the other. There is a difference and then there are different minorities. There are Black minorities who fight for their rights. There are the Latinos. And interestingly enough, as we've seen, the Latinos don't always identify with the Blacks. And then there are the Chinese and the Asians. They don't. And that's the saving grace of America is that there are so many checks and balances, so many different minorities that no one minority can control the narrative in the way that in some countries you can. But it means you're living in a crazy place.

I live in New York, which I came to like because it's so crazy, because it's the opposite of stayed European formality and structure. Now, you know, I don't like politicians. I think they're all

corrupt, on the the left and on the right. They're all self-serving. They've all got their hands in their pockets,. They all turn into multimillionaires, and I don't trust them. And they play to their gallery and they'll do whatever they need to do to get elected. And so I don't put any faith in politicians. I put faith in fundamental goodness of most people. Most people care. And most people will see that there's a moderate counterbalance. So I do think that America will find a middle path. But democracy is democracy. I couldn't understand. Look, I found Trump a sort of not a very likeable sort of character and it's not somebody I'd want to spend any time with. But what amazed me is when you have an election, an election in a democracy, put somebody in power, accept it 'til the next time when you can vote him out, as they did. But spend all your energy, all your money, all your time undermining, attacking, criticising, bullying, hating, it's madness.

This is a mad country. But sometimes madness is good. And as I've said once before, when God created the world, he created it out of chaos. So maybe chaos is an ideal state because out of chaos comes things. Otherwise you get status, you get the swamp, as you do in Washington where one narrative, shall we say, on the Middle East dominates and has dominated for year after year after year after year. And it takes something crazy to break the swamp or to bring about change. Unfortunately, there's a chance the swamp will come back. But then maybe next time, it'll go out again. So who knows? I think in the end, we just got to keep ourselves sane, do the right thing, be good human beings and pray that nothing too terrible happens. But who knows? Who knows? And I don't know how it's going to work out because we still don't know who's on the team of Biden. We dunno who he'll include. Will he include the left or will he shut them out? I hope he shuts them out. I hope it'll be moderate. But even moderate people like Nancy Pelosi or like Schumer behave like children. They are so petty. I've never anything like it.

Q: Okay, "The Nazis are not particularly religious. So why did they hate the Jews so much?"

A: They hated the Jews not so much for religious reasons. They hated the Jews because they saw the Jews as aliens. They saw them as not belonging. They believed in this crazy idea of the Aryan race, of the purity of race, which was a relatively recent development in the 19th century. It's a scientific development. It shows how dangerous science is. Initially started off as scientists trying to work out something more about human beings, but it turned into this ideology. And, therefore, the Jews were seen as an alien group of people. So were gipsies, so were others, so were the Slavs. But they particularly hated the Jews because the Jews were seen as being powerful in their country. And therefore, they had to get rid of them. But it wasn't, you know, you're right, they weren't particularly religious.

Q: Leila Levine. "Do you think it's a miracle there are any Jews in the world?"

A: Absolutely, yes. Absolutely, yes. If you think about it, if you think about it, at the time of the Roman Empire, there were probably about a million Jews spread all around an empire of about 100 million. Now, you know, that's a significant minority. Significant minority. We spread all

around. We were doing pretty well. Over the years, we've been diminished by attacks, by assimilation. And now what are we? 15 million. 15 million amongst billions? It's amazing. Now, you know, I don't like finding proofs of the existence of God because I think they're fatuous. But if ever there was a proof of the existence of God, it had to be the survival of Jewish people 'cause logically we should have disappeared a long time ago. How we've survived and doing so well and come back from the dead, I can't explain it rationally any more than I can explain the creation of the world rationally. I dunno if it's God or if it's something else.

Q: Perla, "Best explanation of history of.." Thank you. "Which were the books talked about?"

A" I haven't actually written a book about antisemitism. Not that directly. There'd be some very, very good ones. I urge you to read Anthony Julius' great book about antisemitism in Britain, how it's integrated. Trudy Gold is much more up with the latest books on antisemitism. So I would suggest you ask her rather than me. It's not my area of absolute expertise, I just love the subject. Or I don't love the subject. I'm scared of the subject, but I study it.

Q: "Aren't Evangelists Protestants and they support us?"

A: Yes, they do. You're quite right. I should have divided. You know, that's a mistake I often make in going through quickly, like people talk about the Jews. What Jews? I mean, you know, in America, the Reform Jews are Democrats, the Orthodox are Republicans. So which Jews? I shouldn't have said all, because the Evangelicals are very pro-Israel and they are. So are the Southern Baptists. They're divided. But a lot of the, you know, sort of the more Northern Christian churches, the European Christian churches, the Council of Churches, they're not at all sympathetic at all. But you are right. Thanks for correcting me. I should have made that point.

Q: "Is China the only country you would consider is not..."

A: No, it's not the only country that's not antisemitic. Korea, South Korea has the Talmud on its curriculum. Most of the Buddhist, Hinduism and Buddhism and those allied religions and, indeed, the Japanese religions as well, they are not basically antisemitic. The only antisemitism that came into Japan was through the German consulate at the time when they were allies. But Shintoism isn't, Buddhism isn't. They're not. It's strange. It's only in the Christian world and in the Muslim world that you get antisemitism.

Q: "What could we do to change the philosophy of aberration?"

A: I don't know. You know, there's this famous line, you know, what logic didn't create can't be undone by logic. Antisemitism is not logical. It's a disease. I can't see how we can cure it. We can't forcibly inoculate people. Obviously education's the answer, but look what happens. We've got all these great museums on the Holocaust and they don't seem to have any impact. In France, in England, in a state school, you can't discuss the Holocaust because you'll offend the Muslims. And there are problems and so Holocaust Day can't be Jewish Holocaust, it's got to be

every kind of oppression, which then includes the Palestinians as well. And, you know, I'm not against supporting Palestinians, I want to see a solution. But what's worked up to now? Appeasement hasn't gone anywhere. So I don't know. I'm all for trying new things. If it doesn't work, it doesn't work but at least worth a try.

Q: "So do we all move to Israel for survival?"

A: No, I don't think we've come to that yet. I mean, I think Israel has been a miracle. I think Israel has guaranteed our survival in a way that we couldn't have dreamed in the past. And the amount of study and knowledge and commitment and culture and innovation, it's miraculous. But since even before the Babylonian exile, the Jews have never always lived in one spot. So for thousands of years, we've always been. Why shouldn't we spread around the world? Why shouldn't we be citizens of the world? I don't think you have to. I think it's advisable. All my siblings are living there. I've got grandchildren there and in other places too. But I don't think you have to move to Israel.

But I used to say to people in England, you know, the situation, if Corbyn's in power, you've got to move either west or east. Either go to Israel or go to America. My love for America or my security of America is slightly modified. I think we will never have the influence again we've had up to now. But I still think it's a safer place to live in than, shall we say, Europe. I wouldn't like to live in France. I wouldn't like to live under Germany. I think at this moment, thank goodness, it seems that the Conservative Party have managed to damp down and the Labour Party in England have managed to damp things down and they're fighting back. So I think there's hope. So I don't think it's a disaster everywhere else, but it's a challenge.

Q: "A brief summary of reasons for Kristallnacht?"

A: Well, what officially sparked off Kristallnacht was that a Polish-Jewish student called Grynszpan in France was horrified at the fact that his parents had been driven out of Germany by the Nazis and were stuck in no-man's land on the Polish border, 'cause the Poles wouldn't let them in. And he was so furious, he found the nearest German diplomat and shot him. And it was that moment that the Nazi leadership was in the famous Munich Bierkeller. And Goebbels decided at this moment to publicly declare that we want to get rid of, and notice the language he used, the swine. It's back to the Judensau. The Jew is the swine. We have to get the the swine out of our country.

And he immediately sent round instructions to all the Nazi parties to organise this demonstration. He ordered them to attack shops and synagogues. 1,000 synagogues were burnt. 7,500 businesses were looted. 91 Jews were killed. Hundreds and hundreds of them were hospitalised. Some 30,000 Jews were arrested that night and sent to concentration camps they never came back with. And it was called Kristallnacht, not because of the windows that were shattered, but because this was the shattering of the Jews, the end of the Jews. We've cleared. We are crystal clear. We've got rid of the Jews. Hallelujah. So there's your brief summary from there. Sam Geist.

Q: "Why and how do we tell our children on why us?"

A: I think why us for two reasons. One of them is because our tradition was not a theological tradition. Our tradition was a behavioural tradition. And if you travel around the world, your mind, your choice of culture, of music, of attitude changes. Chinese music isn't like Indian music, isn't like European music. It's like Arabic music. Where you have a religion based on thought, on ideas, thoughts can't be controlled. People think differently. Some are intelligent, some are less intelligent. And, therefore, a tradition which is a behavioural tradition is better suited to movement around the world in different places. Secondly, when you are moved around from different places, you learn to cope, you learn to adjust. In fact, the most successful immigrants are those immigrants who have come with a determination to do better, to try harder, and make up for the poverty they came from. So you have the drive to improve oneself. You also have a tradition which is a written tradition.

A written tradition in which people have to learn how to read. So that gives them the lead. You also have a tradition in which you're encouraged to think for yourself, to ask questions, not to accept what the priest says to you, but to challenge the rabbi. So for all these reasons, Jews were better equipped to cope. And then geographically, if you have a Jew in the Oriental empire and a Jew in a Western empire, one in the Ottoman and one in the West, and in earlier conditions you could trade together. You didn't have to carry money from one to another and you might be robbed on the way. You had a letter of credit to your cousin Cohen in Baghdad from your cousin Cohen in London. And so they were well placed to survive. And since that time, we have managed to do well. And, ironically, it's true antisemitism helps. The fact of the Holocaust made such an impact on the survivors and they went so far out of their way to have massive families and rebuild that they've managed, that's why the Haredi world has so many, they've done so well. So for all these reasons, I think we've done extremely well to survive, but by the skin of our teeth. And assimilation rate is horrific. And that's why something like this, which educates, I think the answer is education. Knowing history, this is important. This is what we should do for our children, teach our children history.

So I'm sorry I'm running out of time. I just want to say I'm happy to answer any other questions on email. So by all means, email me, [jeremy@jeremyrosen.com](mailto:jeremy@jeremyrosen.com). I might not be able to answer them right away, but I'd be happy to anytime. And thank you for listening. Thank you.