

Trudy Gold | The Rise of a Movement

Before we get on to today, can I just wish everybody a Happy Pesach and let's hope that this year, although it's so dark in the world, this is the festival of freedom. And despite much of the dark material that I've been dealing with and have to deal with, we are a people that have huge resilience. And the fact that most of us will be gathering around a Seder table, whether you are religious or not, those of you who are Jewish, and I know many of you who aren't Jewish who will still be going to a Seder 'cause many of my non-Jewish friends come to my Seder. In fact, probably know more about it than I do.

But so the point I'm making that I do think we have as a people, we have a huge amount of resilience and it's important to remember that. And the times will not stay dark. I really also believe that too. I believe that the world goes through various shifts, but today I'm not just going to be talking about the Nazi Party. With an audience such as you, we must ask questions. And for me, the most important question that I have to ask is how one of the most cultured, best educated nations in the world elect to office a totalitarian, antisemitic party, a racist party who made no secret of their racism, who made no secret of their will to power.

So the question, why does so few people put real value on freedom? How can ideological closed systems take roots either to the extreme left or the extreme right? Because of course, we are not just talking about Nazi Germany. If one looked at Stalin's Russia, all these regimes, what they want is mindlessness. They want people to obediently obey them and everything they have to say. And I think this is the main question that any kind of study of this particular period brings up for me, because as I said, the fact that Hitler is actually elected into power.

If you remember the last thing I looked at with you was the Beer Hall Putsch. He goes into Landsberg Prison, his sentence is commuted. He has freedom of the prison and what happens in prison? He has his loyal acolytes, Rudolph Hess. He writes "Mein Kampf", ironically on paper supplied to him by Winifred Wagner. And when he comes out, this is what he writes. "When I resume active work, it will be necessary to pursue a new policy. Instead of working to achieve power by armed coup, we shall have to hold our noses and enter the Reichstag against the Catholics and Marxist deputies.

If outvoting them takes longer than out shooting them, at least the result will be guaranteed by their constitution. Any lawful process is slow. Sooner or later we will have the majority." And this is a conversation about Adolf Hitler written in a book by Kurt Ludecke who was one of the first supporters to tell his story. His story is called "I Knew Hitler." And he explains how he first heard him in the speech of 1922.

Now, this particular character, Ludecke, he was very wealthy, he was a well-traveled, cosmopolitan intellectual. He spoke many languages. He had a private income. He was not full of the kind of angst and disassociation that so many of them were. This is what he said. "I studied the pale, slight man, his brown hair parted to one side and falling again and again over

his sweating brow, threatening and beseeching with pleading hands and flaming steel blue eyes. He had the look of a fanatic. Presently, my critical faculties were swept away. He was holding the masses and me with them by the sheer force of his conviction." And he joined the party the following day.

And he was a very, as I said, he was a very well connected man. He was responsible for persuading Winifred Wagner to go to America to garner support for the Nazis, and that's where he met, she met Henry Ford, that's another story, and he helped finance Hitler. So Hitler comes out of prison. But before that, what I want to talk about is how it all happened. How did he join the party? And how on earth did this horrific little party of obsession, of hatred, of conspiracy theories, how did it in the end, seduce a large part of the nation? And to me, these are the questions that are still not answered.

Yes, you can study the history of Nazis and you can read 55 books on it, you can read 100 books on it, but that's not going to give you the answers that I think we need for this day. The answers we need for this day is what is it in human nature that makes us succumb to these kind of forces? And also where do we get our courage from in the future to stand up for freedom, to stand up for freedom in every way.

Speaking personally, I am quite frightened by the kind of fanaticism, which is making us careful of every word we use. You know, know Karl Popper, who was an Austrian exile, a member of the Vienna Circle. He was an internationalist who happened to be a Jew by birth. He fled first to New Zealand and then to LSE, where he became a professor. He wrote "The Open Society." And his ideas are so very, very important for us to understand today because he said the 20th century is not going to be about philosophy anymore, it's going to be about the meaning of words. And this is a caution, which I feel very, very, very strongly.

Of course, I believe that many of the attitudes we've had in previous generations are completely unacceptable. But I think the zealousness, it's being attacked by many people, it is actually stifling freedom of speech. It's that very famous quote. "I do not believe in what you say, but I will defend to the death your right to say it." So the question to me is where is the line? Where is that line? Obviously if you incite people to murder, that is criminal. If you incite them to raise hatred, that is covered in most countries by law. Where is the line? What are we allowed to say?

Some of my views, you might find unacceptable, but you have the right, you have the right to tell me they're unacceptable and that is how it should be. So as I said before I even begin to address this particular horror, and I think it's quite easy to understand how it does grow up at this particular time. If we to quote, to quote a song, this is for you, Judi, to quote a song from my birthday, let's have the first slide, Judi.

And of course I've already talked to you about the Munich Revolution. So what happens in Munich? Revolution breaks out, remember all over Germany, the Kaiser abdicates and in Munich, there are three revolutions. Each one of them are in fact led by people of Jewish birth.

Germany is then subjected to the disastrous Treaty of Versailles. Disastrous, if you wanted to bring a country back to life again.

Because what it did, it took away all of Germany's pride. And it meant that the newly elected Weimar Government, and remember it was the first democratic government Germany had ever had, universal suffrage, men and women, never really stood a chance when the economic situation became absolutely dire. So Hitler himself comes back to Munich in the grip of revolution. Remember, he was an Austrian, He served in the German Army, and it wasn't to Vienna he returned, it was to Munich.

He believed passionately in the unification of the German speaking peoples. And when he marched into Austria, never forget he did not conquer a people, he went home. 90% of the population of Vienna were on the streets screaming for them, for him. Back at the end of World War I, after the dismemberment of the Hapsburg Empire, the Austrians asked for Anschluss, a president who would sit six months in Vienna and six months in Germany. It was denied them. So be very careful about that.

So this is the Germany that Hitler comes back to, a Germany where there are food shortages. Many men have come back with loss of limbs. There's so many war widows, so many orphan children. Those of you who love art, look at Otto Dix's Tryptic and you'll get an impression of exactly what was going on in this benighted city, and this is when he comes back. So can we go on please?

Now, I already talked to you about the Thule Society. The Thule Society was the group that had been attacked by the left. If you remember the Communists had gone into the Thule Society and killed six of their most important individuals. It was a right wing esoteric movement. It had been founded in Munich after World War I. It attracted quite a few aristocrats, quite a few Baltic Germans, quite a few white Russians, who if you remember have "The Protocols of the Elders of Zion" with them in their knapsacks. And it's named for a mythical Nordic country in Greek legend.

The early members of the Nordic Society, the Thule Society, Rudolph Hess, who later becomes Hitler's deputy and his loyal secretary. Hess, of course, who flew to England in 1940. What a strange story that is, and we need to talk about that later on in the course, because do you really believe he went without the blessing of the Fuehrer? His wife still received a big pension. Rosenberg, who we've already mentioned and I'll mention again. Hans Frank, his lawyer, who later became the governor of Poland. Dietrich Eckart, who is one of the founders of the German Workers' Party that becomes the Nazi Party.

So many of Hitler's early cohorts come from this particular madness. The founder was a man called Rudolph von Sebottendorf. And when you joined, you had to take a blood oath. And I'm quoting, "To the best of my knowledge, that no Jewish or coloured blood flows in either my or my wife's veins." Absolutely obsessed with all the race theory that you could find in Vienna, in

Berlin, in Paris, any centre of discontent. Bearing in mind from the beginning of the 19th century, beg your pardon, the middle of the 19th century, particularly as a result of disappointed nationalists, these beliefs in bloodline, these beliefs that our people are greater than any other peoples. And just to reiterate, in 1919, one of the revolutions raided the headquarters of the Thule Society.

They actually executed the Secretary Countess Heila von Westarp and Prince Gustav of Thurn and Taxis, two very important aristocratic figures in Munich. So you can imagine how right wing Munich society viewed these Jewish revolutions. That's how they saw them. They saw them as Jewish revolutions.

Now, what then happens is that Hitler comes back to, he comes back to Munich and he manages to find a job working for the German Army in Munich. Now remember Munich, after the revolutions, emerges as the most right wing of all the German states. And the Freikorps is a group of men who put down the revolution and they are commanded by a man called General Ritter von Epp.

Before I leave the Thule Society, it's not a very big society. There are about 250 followers in Munich and about 1,500 in the whole of Bavaria. And their main aim is to combat communism and to combat what they called the Jewish plague. The Jewish plague, "The Protocols of the Elders of Zion" of course, is responsible for both communism, for both capitalism. It's a classic irrational conspiracy theory. The Jew is responsible for everything I don't like.

Now what they had done, the Thule Society, they'd bought a newspaper, the "Munich Observer." It later became the "Völkischer Observer and became the main party of the Nazi, the main organ of the later Nazi Party. So he's discharged from hospital on the 18th of November, 1918. He's in Munich. It's engulfed in revolution, so he goes to work checking extremist revolutions. He also participated in educational courses that were organised by the educational department of the Bavarian Army.

And that's what introduced Hitler to the politics of Munich. Look, he'd already picked up so many ideas from his time in Vienna, those extraordinary, bizarre, racist ideas. And let me say also, all these organisations are not Christian. Later on, one of the issues we have to talk about is how many Christians join the Nazi Party.

But please remember, these are not Christian organisations. They are pagan. They are, to quote Nietzsche, "They are beyond good and evil." Christian morality, you know, one of Hitler's most interesting comments is, I can never forgive the Jews for inventing moral conscience. Of course they didn't, but he believed they did.

He was far more in tune with the myths of Wagner, the Wagner operas. He's far more in tune with these great Nordic societies and the notion of bloodline and the notion of the longed for leader who will come. So basically he joins the party. Let's have a look. He joins the army and

he's going to investigate parties.

Can we have a look at the man who was in charge? This is General Ritter von Epp. He was a very conservative general. He can see from his face, he's a very strong authoritarian man. He was born in Munich. He came from a relatively ordinary background. He became a professional soldier from 1887. He was in China in the Boxer Rebellion and also in southwest Africa, which is a very, he was involved in a very cruel, inglorious war against the Herero Tribe. He had no pity. He was a man without pity, who didn't see humanity in people who were different from him. He had a very thought, but he had a very distinguished war record. He was brave. He was awarded the Iron Cross, both second and first class. And in the 8th of February, 1919, when the Freikorps is established in Munich, he is actually in charge of the unit that Gustav Landauer, the leader of the Socialist Party, and for the massacre of many socialists.

Hitler was one of his paid informers who'd attracted the attention of General von Epp's aide, a man called Ernst Rohm. And it was through Rohm that Ritter von Epp raised 60,000 marks for creating this newspaper for the Thule Society, which becomes the newspaper of the Nazi Party. And it was von Epp's troops that were used to put down revolution in the Ruhr. He wasn't involved in the in the coup, he believed in military discipline. In 1928, though, he did join the Nazi Party. He became a Reichstag deputy for Upper Bavaria. And it was he, on the 9th of March, who dismissed the Bavarian government, becomes governor of Bavaria, right up until the fall of the Third Reich.

He was made head of the Colonial Policy Group. Three months later, also Master of the Hunt. Now that might sound rather strange to you, but the, Goering in particular, he was a keen huntsman. They adopted many of these rather strange esoteric rituals. I'm not talking about the kind of hunt that we knew in Britain. In fact, Goering bred a new kind of animal that was a sort, like the kind of pig, it was a sort of, it was a kind of, how do I put it?

It was a genetic version of the kind of pig that would've been around in the 10th, 11th century, and that is who he hunted. He clashed with Himmler though, over the improper use of protective custody. Himmler of course was head of the Gestapo. This general Ritter von Epp, was a very hard, cruel man, but he did believe in military discipline. So because of his clash with Himmler, his role became more and more a figurehead, and he actually died in an American internment camp in 1947. But he was the man who first employed Adolf Hitler.

And now let's look at Ernst Rohm, who was Ritter's aide-de-camp and of course becomes one of Hitler's closest friends, and the leader of the SA. And not only that, was the one real rival to Adolf Hitler, who was later murdered on the orders of Hitler by the SS in 1934 in what is known as the Night of the Long Knives. And William will talk about that and I will mention it later on. So let's look at the figure of Ernst Rohm. He was born in Munich into an old Bavarian family of civil servants.

You see, I'm fascinated by what attracts these kind of characters to this kind of movement. He,

in World War I, we know that he really valued the camaraderie of the frontline soldiers, their bravery, their restlessness, their adventurism, which Robert Wistrich called their latent criminality masquerading as nationalism.

He was wounded three times, half his nose was shot away. He was an incredibly brave, reckless, but I don't use this word easily, he was an evil man. After 1918, he became, I suppose the best way to describe him was a professional swashbuckler. He had a profound contempt for normal civilian life. He was totally amoral, he was totally achristian. And not only that, he was also a homosexual, which is going to be a problem for the Nazi Party because despite the fact that that many of them had tastes that were non-Orthodox in, I'm not talking about homosexuality here, I'm talking about some very, very bizarre practises.

Nevertheless, the whole outward panoply of Nazism was that women should be in the home breeding children, and life should be clean and pure. But the reality was, it was a very, very strange and decadent kind of inner circle. Anyway, his association with Hitler begins in 1919. They meet, he joins the Freikorps and he's one of the few people that later on, the fuehrer could address as due in conversation.

In the early years, he's going to be absolutely indispensable to Adolf Hitler. He was, he joins the NSD in the Nazi Party. He was also the man who became in charge of a secret cache of arms in Bavaria, which was, which helped with the failed coup. He was dismissed from the Reichswehr after the failed coup, and he took a number of temporary jobs. And then he went to Bolivia as a military instructor, and that's when he is recalled by Hitler to come back and help after the Nazi electoral success in 1930. So that is Rohm.

So I'm looking now at characters who are going to have such an important role in the Nazi state. Can we come on to the next one please, Judi? Here you have the very, very strange Rudolph Hess. He was deputy leader of the party and after Hitler and Goering the number three in the Nazi hierarchy. He was born in Alexandria in 1894. He had a very fractured home life, an incredibly domineering father. He volunteered in 1914 for the army to escape home. And also his father wanted him, his father was a merchant, he wanted him to have a commercial career. He didn't want it. He joins the Freikorps under Ritter von Epp.

He's a member of the Thule Society. After the war, he studied political science at Munich University. He was influenced by a man called Professor Karl Haushofer and his geopolitical theories, which he takes pseudoscientific theories of Lebensraum. It's Rudolf Hess is going to bring this ingredient into Nazism. That what the Germanic people, the proud Germanic people, the people who broke the right, who broke the power of the Roman Empire, the Germanic tribes, what they need is Lebensraum, living space.

He first heard Hitler's speech in 1920, and he joins the Nazi Party. And as I said, he's very important in introducing certain aspects into Nazi ideology. He was arrested after the 1923 coup. He spent time in Landsburg prison in the cell next to Hitler, and he helped him write my camp,

"Mein Kampf", my struggle. He took down dictation and the organisation, he was a very good organiser. He was Hitler's secretary, and much of the organisation of the Nazi Party was under his watch. He's Hitler's private secretary from '19, when Hitler comes out of prison.

He remains his secretary between 1925 and '23. He is a totally loyal follower. He absolutely adores Adolph Hitler. And when later on Hitler will be addressing hundreds of thousands in those incredible rallies, it was Rudolph Hess who would introduce him. He was very shy. He was deeply, deeply insecure. And psychologists look at the fact that he was obviously looking for the idealised father figure. He saw Hitler almost as a God-like figure. And this comes out time and time again in many of the memoirs of Adolf Hitler, people writing about the Adolf Hitler, that he had this, it's so difficult to understand it, but people really saw him as almost the evil Messiah. That he does take on the role almost of an inverted messiah.

He comes as Robert Wistrich says, he is a messiah, not a messiah of love, who will save his people, but a messiah with a sword in his hand, who will in the end lead them to . And what is absolutely fascinating, in a very evil twisted way, is how so many people went for it. This is the cult of the fuhrer. "The national socialism of all of us," this is him writing, "is anchored in uncritical loyalty, in the surrender to the fuhrer, that does not ask for why in individual cases, in the silent execution of his orders." So this is what he believed.

Whatever Hitler said was right, the fuhrer principle. And this goes back to some of the writings of the esoteric crazies that Hitler had come across in Vienna. People like Guido von List, von Liebenfels, that they, what the German world was waiting for was the longed for figure who would lead them to victory. Now please don't forget, this is against the, these are a few crazies in the most right wing city in Germany. Please don't forget, there is also the great liberal tradition. We're in the '20s. Think Weimar. Think Weimar cinema, art, music, literature, theatre, think Vienna, think the Vienna Circles. This is not the only way, but what you are seeing is the birth of this extraordinary fringe movement.

But I should also maintain, mention to you, that there were many other crazy movements in Germany at this particular time. So important to remember that this comes out of the dissatisfaction of defeat, poverty, horror. How is it that the great German people have been betrayed, and the need for a scapegoat. He could hardly function without Adolf Hitler. And even at the Nuremberg war crimes trials, because he was not there for some of the greatest horrors of the Nazi regime. You'll remember he is in prison and he writes, "it was granted to me for many years to live and work under the greatest son who my nation has brought forth in its thousand years of history."

So that is in fact the words of Rudolph Hess. So Hitler comes out of, he's working for the army and he's investigating parties and he comes across the German Workers' Party , which is the brainchild of two men, one of whom is de Dietrich Eckart. Can we please see the next slide, Judi? This is Dietrich Eckart. He was Bavarian, he was a Catholic, he was a poet, and he really, Hitler goes to hear him speak. He's impressed and he joins.

He becomes Hitler's mentor. He is really known as the godfather of national socialism and he is in "Mein Kampf". It's dedicated to him. He was born about 25 miles east of Nuremberg. He was the son of a royal notary and a lawyer, a devout Catholic family. His mother died when he was young. He was expelled from several schools. He was a very troubled child. His father dies in 1895, leaving him a considerable amount of money.

He's obviously a relatively unstable character, but he's very bright, and now he has a fortune at his disposal. He studies law and then he studies medicine at the University of Munich. He's a very eager member of the fencing society and of a drinking society. 1891, he decides on a literary career, but he already has morphine addiction and he goes to the edge in many, many ways. He writes a number of plays though.

He becomes a protege of the Prussian Royal Theatre. He's becoming quite a famous character. He is imprisoned after a duel, and in 1912 he has a huge success when he adapts "Peer Gynt". There were 600 performances in Berlin alone. He becomes an important figure in the world of Berlin theatre and of course, but what he does in his adaptation, it's a powerful adaptation which is nationalistic and incredibly antisemitic. It's about Germanic heroes. This is "Peer Gynt" remember. He twists it, so it's about Germanic heroes struggling against Jewish and Marxist trolls. He later blames the Jews for his failures on the Berlin stage.

How come he who was so great could not make it when there were so many Jews in power in the world of theatre? How often have we heard this? How often do I have to say individual people of Jewish birth were very involved in the theatre business, both in Berlin and Vienna. That does not mean they controlled the theatre business. There is no Jewish world conspiracy. Jews tend to go in what I call high profile, high visibility profile jobs. That is the result of our history and nothing else. But he's the one, he's already obsessed with Jews and he blames the Jews for the failure of Germany's war effort and defeating World War I. He blames communism on the Jews. He blames everything on the Jews.

You know you don't ever try and look for logic in these individuals. Look around the world today. How many theories do you come across that are so completely illogical, conspiracy theories? On a more mundane level, Elvis Presley is alive and well. But that's a minor conspiracy theory. But just think of who killed, I don't know who killed Marilyn Monroe. Another not particularly terrible conspiracy theory, a strange one, but not terrible. But think how many there are.

Who controls the world? So please understand that we are not all creatures of reason. The tragedy of the Jew, is we were emancipated under the enlightenment and we put our belief in the enlightenment. Tragically, we are now looking at a world that is very anti-enlightenment, a world that is about power, belief, crazy ideology, and a morbid fascination with evil.

You see, once you, and this is why I said to you any of these kind of studies, they do ask the profound questions. What makes us delve into this kind of world? Where is the dark that so

many people seem to seek? I'm not talking about the people who joined the party for gain. I'm talking about the ideologists who actually swallowed it whole, who there is some flaw in them, in their psyche, that they need always to blame the other. Anyway, he invented, it was he who invents the battle cry. Germany erwache awake, which is the title of one of his poems. And he is seen very much as the first poet of the German Workers' Party movement, which later changes its name to the National Socialists, the Nazi Party. In 1919, he began publication called "The National Socialist Weekly" which attacked the Treaty of Versailles, Jewish war profiteers, Bolshevism, and socialists, anything socialist.

Amongst its earliest contributors was Alfred Burke Rosenberg, the Baltic German I've already mentioned to you and its Eckart, along with Rohm and Epp, These are the ones who get the money for the newspaper. He exercised an extraordinary influence on Adolf Hitler, who admired him as a teacher, and also Hitler admired this man as a father figure. Now this is fascinating when you look at Hitler's own biography, because his father was a drunkard and a bully who beat him. I'm going to be discussing this in a film that I made for Wendy about the personality of Adolf Hitler.

Hitler regarded his services to national socialism as absolutely important. It was he who first introduced Hitler to Munich society. It was he who improved his social graces and he groomed him for the role of the messianic saviour. But as I said, the saviour to the dark and "Mein Kampf" was dedicated to him. And a dialogue between Eckart and Hitler was actually published in Munich in 1923 under the title "Bolshevism From Moses to Lennon." And it reflects their common belief that the Jew represented almost an occult power of subversion through history and was responsible for deflecting people from their natural path.

And also it illustrates the brutal nature of his antisemitism. So along with all the others, he's pushing Hitler into that total antisemitic mindset. Never think that Hitler adopted antisemitism to secure votes. On the contrary, Hitler really did believe the Jew was the enemy of the German. And this is what Eckart said the first time he met Hitler. "I felt myself attracted by his whole way of being and very soon I realised he was exactly the man for the movement." And when he was involved with the Thule Society, he promised a thousand marks to anyone who could cite one Jewish family whose sons had served longer than three months at the front. In fact, Rabbi Samuel Freund named 20 families and sued Eckart when he refused to pay.

During the trial, the rabbi named more than 50 families who had lost up to three sons. This is the kind of rubbish. And it was also Eckart who introduced Hitler to the writings of Houston Stewart Chamberlain. By the time of the Putsch though, Eckart was already seriously ill. He was an alcoholic. He was a morphine addict. He was briefly imprisoned, but he died of heart disease in December 1923.

He's actually buried in Berchtesgaden, Hitler's summer retreat. So one of the most unpleasant characters in the Nazi Party in the early days. And now can we see the next slide? Let's look at Anton Drexler. Anton Drexler was also one of the early members of the German Workers' Party .

He was a working man. He was a machine fitter, a tool maker. He didn't serve in Berlin because he was unfit for service. He joined the German Fatherland Party, which was a very short-lived right-wing party. There were about 50 of them throughout Germany.

They promoted the stab-in-the-back theory and they, and he defamed many politicians as November Criminals. He founded a branch in 1918 of the Free Workers Committee. He is convinced by Karl Harrer, a member of the Thule Society to form the Political Workers' Circle. He's violently nationalistic, violently antisemitic. And it was he that with Eckart founded the German Workers' Party. And in fact he, it was he who persuaded Hitler to finally join the party. Now later on he's going to quarrel with Hitler, who replaces him as leader and party chairman with dictatorial powers.

He, but however, he's still elected to the Bavarian state parliament. He rejoins the Nazi Party after Hitler takes power in '33. He received a blood order, which was declaration in memory of the Munich Putsch, and after all you won, quote, unquote. He was occasionally used for propaganda purposes, but he never had any real power. He died in Munich in 1942, brought on by alcoholism. Now the other character I want to talk about before we get onto the Nazi, the actual German Workers' Party, is a very strange character who went by the name of Erik Jan Hanussen.

And even though he claimed to be a Danish aristocrat, he was born Herschel Chaim Steinschneider. His father, Siegfried, was an actor and a synagogue, he was actually a beadle of the synagogue. He'd married a woman called Antonie Kohn who was a singer from Vienna. The parents travelled through Vienna and Italy. with acting musical troupes, taking him with them. And after World War I, look at his eyes, he earns money as a mind reader and a hypnotist at La Scala in Berlin. It catapults him to stardom.

He's very charismatic. Did he have a gift? You've probably all met people like him. He was hypnotic. He seems to be a mind reader. He at the height of his fame, he enjoyed the company of many of Germany's elite. He also became close to members of the Nazi Party, none of whom he was a Jew. Now Hitler used this man to teach him crowd control techniques and also actually trained him in the use of gestures and dramatic pauses.

He also lent money to the Nazi elite. Now this is a reference to Hanussen by a Dr. Walter Charles Langer, who is an American psychologist who actually prepared an analysis of Hitler in 1943, who was employed by the OSS. He wrote "The Mind of Adolf Hitler: A Secret Wartime Report." Became a professor at Harvard. This is what he wrote in his reference Hanussen. During the early '20s Hitler took regular lessons in speaking a mass psychology from a man named her Hanussen, who was also a practising fortune teller and practising astrologist. Hitler also was very involved in all these kind of esoteric ideas, even, not as much as Heinrich Himmler who I'll be coming onto later on.

He was very clever according to Langer, and taught Hitler a great deal concerning the

importance of staging meetings to obtain the greatest dramatic effect. In 1931, he purchased a Breslau printing firm and began publishing an occult journal. It's called the "Hanussen Magazine" He used the money from his ventures to live the most extraordinary lifestyle.

He purchased a mansion, was known as Palace of the Occult, and all these kind of decadent, degenerate figures of high society would come along. He would tell their fortunes. He was incredibly successful. He had a full-time valet. He actually predicted the Reichstag fire. He was, actually he was assassinated on the 25th of March, 1933, probably by the SA. He was killed. Was he killed by Goering or Goebbels because he was too popular with Hitler? Who knows? But the point is, he ironically, the hidden Jew, who taught Hitler so much of his techniques. Can we go on please? And here you see the monster himself.

This is a letter he wrote on the the Jewish question on September the 16th, 1919 to a colleague called Adolf Gemlich. "Antisemitism as a political movement should not and cannot be determined by emotional factors, but by a realisation of the facts. Firstly, Jewry is clearly a racial, not a religious group, all that which for men is a source of higher life, be it religion, socialism, or democracy, it is for the Jew merely a means to an end, namely the satisfaction of his lust for power and money. His actions will result in a racial tuberculosis of the people. The final objective must be the complete removal of the Jews."

And this is 1919. And there's a lot of argument as to what exactly it means by removal. Now can we go onto the next slide please? Here you see Alfred Rosenberg, and I've mentioned him to you before. He was a Baltic German and he gave his first speech, those of you who have been to Riga will have gone to the House of the Blackbirds. It's an extraordinary building and that's where the monster gave his first speech. And of course it was violently antisemitic. It was on Jewish Marxism. Think about it. This is in Riga. There is a revolution in Russia and he emigrates to Germany with the retreating imperial army. He flees first to Paris, then to Munich, part of the Thule Society. He works with Dietrich Eckart.

He is part of the newspapers and he actually becomes the editor. He wrote the truth that, he wrote, "The Track of the Jews Through the Ages", "Immorality in the Talmud", "The Crime of Freemasonry". These are some of the books. He was one of the main disseminators in "The Protocols of the Elders of Zion". He's part of the Beer Hall Putsch. He's the leading theoretician of Nazi racism. He writes "The Myth of the 20th Century" which becomes second only to "Mein Kampf". It's based on Houston Stewart Chamberlain's, his book on the 19th century, and it's all about how we must protect the world from the Jewish takeover. It's all about blood, Aryans, soul of the race. He says this, "Art, science, law, custom, truth, good and evil, all depend on the racial substance of the soil. The story of history is the story of race."

This is the kind of language. "We are fighting against the psychic bastardization of the German people." He becomes totally opposed to Christianity and to Judaism. He says, "Christianity is also the mortal enemy of the Teutonic soil." He wants to extirpate any influence of the Bible. He believed in the worship of Wotan, in the celebration of the solstice, the old Norse gods, the

runes. Look, you might think I'm telling you fantasy stories. I wish I was. It's important that you know that this is what these kind of people believed in. You know, one of Putin's advisors, who is, and I'm not making parallels, I'm just giving you information, who is a Russian, one of the leaders of the Russian Orthodox Church, he's also into all these kind of conspiracy theories. Absolutely extraordinary. And as far as he's concerned.

The Jew is in particular for the, for destroying all that is good in humanity. It was too obscure for the majority of people and because Hitler wanted a peaceful coexistence with Christianity, don't forget that in 1933 he signs a deal with the Vatican. Pius the XII, at that stage he's not elected, remember till 1939, he is the papal nuncios for foreign affairs. In July, 1933, the man who had been the papal nuncio in Bavaria, who I talked about last time, signs a Concord Act with Hitler. You leave the Catholic Church alone and I'll leave you alone.

He also had a great rival in Goebbels. He was though, in 1934, appointed quote unquote fuhrer's delegate for the entire intellectual and philosophical education and instruction of the National Socialist Party. And in 1939, he did establish the institute called quote, Investigation of the Jewish Question. Germany will regard the Jewish question solved only after the last Jew has left German living space. His primary mission then on was the looting of the European Jewish libraries, treasures, archives, art collections.

He had a free hand in France, Belgium, and Holland. In July '41, he became minister for the occupied eastern territories. He ruthlessly supported Germanisation, total ill treatment wherever he wanted. He wanted the Eastern Europe, he wanted the east countries, the Baltic countries to become a satellite against communism. His authority wasn't very, wasn't taken very seriously by others of the Nazi Party, and he actually was quite marginalised.

But I think it's important to understand just how crazy these theories are. And of course he dies at Nuremberg. He's executed at Nuremberg. Can we go on please? In fact, Judi, what I want to look at now is the National Socialist German Workers' Party Manifesto. I think it's important that I give you an idea of how central this was.

This is the Nazi Party manifesto. It was written by Eckart and by Hitler. Hitler has taken power now and it never changes. And I'm just going to read, I don't think you'll be able to see it properly. You have there a German edition of it. And what I'm going to do, I'm going to read you some extracts. I'm sure you can find it online. I'm looking at it in a book called "Documents on the Holocaust" which was produced by Yad Vashem. "The programme of the German Workers' Party is a programme for our time. Clause one, we demand the uniting of all Germans with one greater Germany on the basis of the right of self-determination of nations. All Germans must be united." This is talking about the million and a half Germans who are now living in Poland. Those Germans who are now, after the redefining of the borders, who are now longer, no longer living in German territory.

"We demand equal rights for the German people with respect to other nations and the

annulment of Versailles and St. Germain. We demand colonies to feed our people and settle our excess population. Only nationals can be citizens of the state. Only persons of German blood can be nationals. No Jew can be a German national." There you have it in 1920. Now please don't say, why on earth didn't they take it seriously. Because in 1920, Hitler was just one of a group of crazy parties in Germany who were spewing out hatred. "Any person who is not a citizen will be able to live in Germany only as a guest, subject to legislation for aliens. Only a citizen is entitled to decide the leadership and laws. Only citizens may hold public office."

See, no Jew can be involved in the process of Germany. "We oppose the corrupting parliamentary custom of making party considerations and not character and ability the criterion for appointments. We demand the state to make it its duty to provide opportunity of employment for all its own citizens. If it is not possible to maintain the entire population, then foreign nationals, Jews, are to be expelled from the Reich. Any further immigration of non-Germans is to be prevented. We demand that all non-Germans who went entered Germany after 1914 be forced to leave the Reich without delay." This of course applies to the Ostjuden and you will know that after the failed attempt at Evian to save the Jews of Germany, the other, and Austria by the Allies refusing to do anything, that is when Hitler begins to expel them.

And that led finally to Kristallnacht, more about that later. Now this is interesting because remember, it's national socialism. "It must be the first duty of every citizen to carry out intellectual or physical work. Individual activity must not be harmful to the public interest and must be pursued within the framework of the community and for the general good." This is absolutely crucial. We want obedient minds in totally fit bodies. You will no longer think for yourself. You will have a fuhrer who will think for you, and what the fuhrer says is law. "We demand the nationalisation of all enterprises converted into corporations.

It's for the little man as well. We demand the large scale development of old age pension screens, national socialism. We demand the creation and maintenance of a sound middle class, the immediate communalization of the large department stores, which are to be leased at low rents rates to small tradesmen." 80% of the businesses in department stores is in Jewish hands. Let's get rid of all these conglomerates, give it back to the poor little people, the lower middle classes. "We demand land reform. We demand ruthless battle about those who harm the common good." This is an interesting one. We demand the replacement of Roman law, which serves a materialistic world order by German law."

Something, another seductive statute. "In order to make higher education and thereby leading entry into leading positions available to every able German, the state must provide a thorough restructuring of our entire public education system. The courses of study at all educational institutions are adjusted to meet the requirements of practical life. Understanding of the concept of the State must be achieved through the schools at the earliest age.

We demand the education at the public expense of specially gifted children of poor parents, without regards to the latter's position or obligation. Hitler wanted a classless society. You're

going to see that he courts every group, but he really wanted a classless society, everyone obedient to him. But if you are poor, you can still have your child very well educated. This is national socialism. Also, "The state must raise the level of national health by means of mother and childcare, the banning of juvenile labour, achievement of physical fitness through legislation for compulsory gymnastics and sports, and the maximum support for all organisations providing physical training for young people."

The huge emphasis on the Hitler youth later on, you know, 3/4 of the supporters of Hitler in the early years were under 25. It was the youth he captured. Think about all those strange meetings by the fireside, physical fitness. Think about how important athletics was to him. The physically, the physically strong body encasing the total obedient mind.

Any Jew, anyone who deviates, inverted commerce, from what I think is the perfect person, that what happened to the mentally and physically impaired is unbelievably appalling. What happened to anyone who thought for themselves? Dachau, the first concentration camp, which by the way, when it was established, it was mentioned on the front page of the "London Times." "We demand laws to fight against deliberate political lies by the press."

All editors and editorial employees of newspapers appearing in the German language must be German by race. Non-German newspapers require expressed permission from the State." So I want to get the Jews out of journalists. And don't forget, the two largest publishing houses in Germany, the Ullstein and the Mosse were Jewish firms. I don't want any Jewish journalists. And this is interesting. "We demand laws against trends in art and literature, which have a destructive effect on our national life and the suppression of performances that offend against the above requirements."

We're going to get rid of all that degenerate music, art, literature, that is so upsetting you and your children if you are a conservative bourgeois. "We demand freedom for all religious denominations. We stand for positive Christianity. We fight against the Jewish materialist spirit. To carry out the above, we demand the creation of a strong central authority in the Reich.. The party promises to take an uncompromising stand at the cost of their own lives. Munich, February the 24th, 1920." And there you have it, the Nazi Party programme.

Anyway, I was going to look at some of the other characters, but I think we can do that at a later date because I'm sure you've got questions. I know this is tough to take, but remember it is the, we are coming into the festival of freedom and as we sit around our Seder table, let us prize freedom and let us in our own way, do everything we can to fight against the darkness around us. That's all I can say to you. You know, I'm so privileged with Wendy to be involved with Lockdown University and all I can tell you, I've met so many extraordinary people through it and it's just wonderful that it is worldwide. And by the way, it's not long before the website now.

Q&A and Comments:

Q: Susan's saying in the U.S. we're dealing with conspiracy theories today and the rise of antisemitism seems sadly like a repeat of history.

A: Susan, I would not compare it to Nazism. There's a lot of reasons why. Yes, of course antisemitism is evil and nasty. But what I believe we could, you see, I don't think you'll ever eradicate the disease, by the way. I think when there's an economic upturn, it will lessen. What I do believe where we are failing is teaching Jewish history both to Jews and non-Jews. And because I think if you see the other as human, it's like, I'm also against looking at all catastrophes within the realms of the Holocaust. Why? Because the slave trade was appalling. The Shoah is beyond imagination. But don't link them all together into some victimisation. We need to study, we need to look at it, we need to look at it with psychologists because we need to... Look, that's why the people who interest me most are rescuers and those who resist. Lots of from all over the world.

This is wonderful. Thank you, thank you. Everybody wishing us each other Happy Pesach.

Q: Sharon is saying in Canada and the U.S. now militia groups which may be called Nazi are heavily armed ready to shoot.

A: Yes, I know. I'm afraid I know about this, Sharon. People have not changed enough. One would've thought, I mean, this is one of the reasons I have a real problem with Holocaust education as we know it today. When I speak to some of my close friends who are survivors, they really did believe that once they told their story, people would come to their senses, or if you listen to any horror story from any survivor of calamity. But unfortunately we haven't, and that's what we've got to address. You know, there's a story of Einstein, who was such an extraordinary man. Someone said, "How World War III be fought?" And he lost his temper. He said, "I don't know, but I do know how World War IV will be fought, with sticks and stones."

You see we haven't yet learnt to harness the dark side of our emotions, have we?

Q: How can we rid them without going against the First Amendment, asks Amy, about the militia groups.

A: Look, I think we're at a time when those who prize democracy are going to have to fight for it. And that is a very, very... Look, we see it in Israel at the moment, where... I don't want to make any political comments because what I'm talking about is way beyond politics.

What I hate about everything else is people who take away other people's freedoms within the rule of law. And if that law doesn't work, then you have to look at it and you have the courage to say, well, maybe we have to amend. I'm not an American lawyer, I don't know. But I do know that from a perspective of the British, the gun lobby is something terribly frightening.

Q: Yes, Rita's saying, of course neo-Nazi groups are not new in Canada.

A: No, of course they're not. Look, this is not a product of today. And basically on the fringes of society, you always have these extraordinary extremists. And basically when society is under attack, look, I've said it to you so many times, it's a mantra, but I really believe it, economic, social, and political unrest, more people are attracted to extremist solutions, and also the kind of leader who promises them the world. That's what we haven't learned.

"Is God a Racist?: The Right Wing in Canada" paperback, February '15. That's interesting. That's by Stanley Barrett, I must look at that. Oh, this, Tim is telling us about the three-part series, the "Dark Charisma of Adolf Hitler" based on Laurence Rees's book. No violence, no sex, just terrifying human nature. Yes, yes. Yes and Rita's sending us the link, thank you.

Q: Joan, I was asked by a Christian Muslim two days ago, it's only a story, so will the Shoah, I fear, just become a story. I sought an answer and found a satisfactory one today. Not just to disengage, we can't disengage.

A: You know, most people can be reasoned with, but it takes a lot of effort, quite often having to deal with people we consider unsavoury.

Q: Ed, the philosophical introduction of tradition of Germany was based on a sincere belief that their race was a higher level than others, and at risk from lower races, i.e., the opposition of Judeo liberal philosophy, also John Stuart Mill, respect for every human being.

A: Yes, Ed, but there is also a liberal tradition in Germany. I agree with you on one level, but don't forget also the beauty of a Heine, the beauty of a Schiller, the beauty of a Goethe. It was what, it was what tradition came to the fore.

Every society I think has different traditions within it. Yes, you can talk about the liberal philosophy of John Stuart Mill and Adam Smith, but you can also look at other illiberal philosophies, can't you, that didn't lead to Nazis. Folk, yes, I must pronounce it folk. Yes, I've said to you all many times, I am very bad at pronunciation. There's something wrong with my brain. I have a left hand, right hand brain.

I have no, I can swallow history and philosophy and literature, but I'm very bad at languages and pronunciation and I have no sense of direction. My grandchildren said that one day my brain will have to be examined. You know, I'm serious about that. You can put me down in any city and I get lost everywhere.

Q: This is when the Germans, back to more serious matters, when the Germans massacred Chinese in the Boxer Rebellion, this is what one of them had to say: "The Chinese will remember our cruelty for a thousand years."

A: Yeah, the Chinese are a fascinating people. I've had a lot of dealings in China because we

taught there for many years. We taught Jewish history at Chinese universities and also about the Shoah. And all I can tell you is, although their civilization is very, very, very different to ours, and they have a very different belief system, yet their civilization, in its own way, is also full of wisdom.

I know it's not, it's going through an illiberal path at the moment, but when we were there, it was more liberal and I had some wonderful conversations with Chinese intellectuals. There, you know, there are other ways of being in the West. The problem of course, is the attitude to the individual. Something else for another talk.

Q: Oh my goodness, this is from Richard Alexander. One of my medical partners had been his physician in Spandau.

A: I hope he's written it down. This is extraordinary, the things that come out through Lockdown.

Comment: Rita, Southern Poverty Law Centre is a catalyst for racial justice in the South and beyond working in partnership with communities to dismantle white supremacy, strengthen intersectional movements, invites the human rights of all people.

Comment: Ellie's saying, you see Ellie's saying it's bias to scare each other. You see, this is the problem, we can't even agree over who is doing good. Isn't it fascinating?

Q: John, was Houston Stewart Chamberlain born in England?

A: Yes, I've lectured about him John. Yes, he of course became Wagner's son-in-law. He is one of the pillars of all this crazy race theory.

Q: Oh my goodness, this is from David Freud, just for the record, I know you appreciate these connections. Rab Samuel or Samuel Freund was my great uncle in the Landesrabbiner of lower Saxony based in Hannover. They burned his great synagogue down and forced him to watch. He protested each day against Gestapo Headquarters at the transportation of his community. I pay homage to his inspiration.

A: Oh, David, let's remember him at our Seders. Oh, that's extraordinary. You see, that's courage and that's greatness. What made him have the power, the real strength to do that, to be such a hero?

Q: Oh yes, this is Eli. To understand how the Nazis ingratiated themselves and terrorised average people into accepting Nazism read "Everyone Dies Alone" written by Hans Fallada after the war. Hans Fallada is a very interesting writer.

A: Thank you very much for that, Eli. You see what I'm suggesting is there are so many insights in so many different directions, but it's not just, people weren't just bullied and terrorised into

accepting it. Think of Pastor Niemoller. Think of what Niemoller said. He was a very intelligent man and he did join, he supported Nazism in the early years. Never forget that.

Sally saying it's a very dark book about life of the average German. He's written several other books worth reading. Good wishes for a Happy Pesach. Happy Pesach to all of you.

I don't understand what Free Mason is and why Jews are associated with. And what I think I'm going to do, this is outside my area of expertise, but I know it's not outside William's. Maybe I'll get him to do a special on it.

Q: Am I correct that Alfred Rosenberg was openly Jewish?

A: No, Barbara, there was not one drop of, shall I use the Nazi terminology? No, Alfred Rosenberg was a Baltic German.

Q: This is from Chaim Willansky. Oh hi, Chaim. Do you agree that Hitler feared the Jews despite the fact they were no military threat because they introduced ideas like moral conscience, justice and mercy, which conflicted with his idea that the world was meant to work on the basis of the survival of the fittest, under which the Aryans were the master. Did Hitler fear the Jews?

A: That's a very interesting point, Chaim. What I do know, Chaim, is that they were looking for the protocols the headquarters of the protocols of the elder's design even when they had the notion of Jewish powerlessness, when they were murdering them. They decided they were in New York. How'd you get into the mind of a Hitler? Did he fear them? I think he did believe they were the anti-race and capable of destroying the Aryan. So yes, that would be fear, Chaim, Hyman, you're right. The Jews of Western Latvia were Baltic Germans, historically, culturally, and very pro German, yes.

Q: Joan saying in America, not enough people are listening to people like Marjorie Taylor Greene, who has clearly said this is a Christian country, and of course has spewed, antisemitic remarks repeatedly.

A: Joan, but I do want to be careful here. Yes, Christians aren't necessarily antisemitic. There is an issue in Christianity, we know that. But, and, and not all Gentiles hate Jews. We've got to be careful, because of our history. There's an interesting quote of a Isaiah Berlin, he said, "On the subject of antisemitism, before the war we were sleepwalkers, now we're insomniacs." And also, I am going to say something that is totally my personal belief. I do believe that the fact that there is now a Jewish state has altered the balance. Unfortunately it's led to the rise of more antisemitism.

Remember Jonathan Sax's quote, "First they hated our religion then our race, and now our people." But on the other hand, it has meant that there is a Jewish state.

Thank you, thank you, thank you, thank you.

Q: It was clear from some of the questions during William's lecture on the rise of Nazis and that few people understood the title of the Party National Socialism means it was a far left party.

A: It was, it was it was far right. Look, the point is, it's beyond left and right. That's the point, Susan. Hello, I'm down next week. I'll see you. Yes, Susan, it's national socialism. It's for the people. It's for the German people only, but it's going to give rights to all people. Hitler wanted a classless society. He promised the aristocrats, he promised everybody everything. In the end, he is going to be the anti-fuhrer. He's going to lead them. You know that's what's so extraordinary. In the end, he was going to bring Germany down. He was going to blow up Germany rather than suffer defeat. The Germans were not worthy. It's such a dark, dark story.

Q: This is from Gene, thank you about your survivor stories.

A: We have tragically plenty in recent USA history. We still can't get politicians to legislate for gun control. It's about power. Yes, this is a dark, dark tale, isn't it? Dark, dark tale.

Q: This is from Susan, a lovely quote. "In times of adversity, mediocrity crawls to the top."

A: Oh yes, it does, doesn't it? Thank you, Rita. Thank you. Yeah, yeah. Hugs Smith.

Okay everybody. Judi, thank you as ever. And we have another lecture tonight, don't we?

[Judi] We do. It's Jeremy Rosen this evening. Yes, and Jeremy, of course, is talking about Pesach. So take care all of you, and please have happy, thoughtful, happy, thoughtful time at Pesach. And it is a time of reflection, not just of the bad times, but of the good times. And please don't forget just how long back into our history the story of Pesach goes. And when we tell the story in our own way around our own Seder table, let's remember that not just the dark side of history, but the good side of history as well. God, I'm sounding preachy, I apologise. God bless everyone.