

## Trudy Gold -The Longest Hatred, Part 2

- Okay, so I see that it's 12 o'clock and it's just on the hour. And today is a very special day because it is Judi's birthday. And I just wanted to take the opportunity to say a couple of words about you, Jude's. 16 years ago you arrived at my doorstep and I remember you coming in as a biker and I thought, "Oh, this chick, she is a real chick. She is an adventurer and she's exciting. And she likes to go out and do things and she's got her own mind. Judi and I are going to work brilliantly together." And that's exactly what's happened. Judi's been part of our family now, in my life for 16 years. Judi, you are extraordinary. You are kind. You are competent. You are patient. You are nice. You always go the extra mile. We all love you. The kids love you. You've done an amazing job. We could not have done the Zoom account.

*Visual slides are displayed throughout the presentation.*

I could never have done this without your help. You know, we've built a beautiful, amazing platform. And all of us, Trudy and Patrick and Dennis and David, you're always there for us. So I want to take this opportunity to wish you a very, very, very happy birthday. To say thank you to you on behalf of all our participants who are listening. And just to say we wish you all the very best. And we will go from strength to strength. And may you go from strength to strength. And please, God, all the years ahead of you will be happy and fulfilled. And we feel blessed to have you as part of our lives. So now I'm going to hand over to Trudy, who will say a couple of words to you. Love you, Judi.

- [Judi] Thank you, Wendy. I'm almost crying.

- [Trudy] That was lovely, Wendy. And I only knew Judi slightly until the lockdown university started and I could not have done any of the work without her. I mean, I am technologically completely dyslexic. She's held our hands through a lot of the work, but much more than that, she's one fantastic lady. When we are down, she pushes us up. So Judi, what can I say? We've created a friendship that will go on forever and we are a great team and thank you so much. I'm now going to hand over to David. We're all here tonight. Happy, happy, happy birthday. I wish I could still drink. So you drink the champagne for us. David, your turn.

- Thank you. And just to say thank you so much to Judi in every way. You have a beautiful mind, a beautiful generosity and remarkable calm and endless, unbelievable patience and intelligence and creativity. And have helped us so much, me personally, on every level. Not just the digital, although that's huge, but on every level imaginable. You know, all the stuff that goes on behind the scenes. So from my side, just to say thank you so much. Keep sending those purple memes and the images of like purple emojis and all of that, you bring wit, you bring humour, you bring creativity and life to everybody here. So happy birthday to you Judi, and may you go from strength to strength in your life and creativity and health and with your family and a big hi to your mom, 'cause I know that she's listening. All right, and happy birthday to you, Judi.

- [Judi] Thank you.

- I think it's over to Patrick next.

- Patrick. Yeah.

- Well I have never actually met Judi face to face, but I feel that she's a real friend and I feel that I really know her and I want to express my gratitude, 'cause all of this, you know, the tech side of this has been an incredibly steep learning curve to me. And Judi's just been such a fantastic support through all this. It's been absolutely wonderful to work with her. And I'm going to raise a glass to her. I've already told them, this is not water, this is serious alcohol. Thank you very, very much, Judi.

- [Judi] You're welcome Thank you.

- And I'm going to hand over to Dennis.

- Thank you, Patrick. So how does one run an operation like this? How does one conceive of it? How does one develop it? Would you need somebody with real inspiration and imagination and generosity, aspiration? Of course, that is Wendy. But you also need somebody who actually knows how to get things done, who is calm in a crisis, who can deal with all sorts of unreasonable people and understand there are many of those, who can essentially have the human skills to ensure that everything goes smoothly and above all can deal with technical Luddites like me, ignoramuses who find it difficult to switch on a cell phone and then are required to give presentations which have all sorts of inserts.

And were I to have basically been the person to share my screen, trust me, every single presentation that I had done would've been an utter disaster. So Judi, I almost feel that any credit that I, and I think others get for what we do, you at least are a 60% partner in that. And let me end by not only wishing you well, but it's an extraordinary thing. Like many, like, in fact, everybody, all my colleagues on comrades on the call tonight, I haven't met any of you and I haven't met you, but yet, as Patrick so eloquently said, I kind of feel I've known you for a long time, but let me say you really are a very special person who's done a very special job. And I will lift my metaphorical glass of wine in your honour, happy birthday.

- Judi.

- Wendy, Trudy, Dennis, David, Patrick, I'm lost for words. I dunno what to say other than thank you so much. It's been an absolute pleasure being involved with this programme. I don't want us cry on screen. So thank you, thank you, thank you, thank you. Thank you Wendy.

- Judi, you're great.

- Thank you.

- Thank you. Happy, happy birthday. Are we singing happy birthday to Judi, everyone. Yes ♪  
Happy birthday to you ♪ ♪ Happy birthday ♪ ♪ Happy birthday to you ♪ ♪ Happy happy birthday  
dear Judi ♪ ♪ Happy birthday to you ♪

- Thank so much and on with the show. Wendy, back to you to Trudy. Thank you everybody.

- So from the love "The Longest Hatred Part II." All right, over to you Trudy . Bye.

- Thanks. Bye. Thanks Wendy, thanks gang. And thanks above all Judi and a happy, happy birthday and what a night to celebrate your birthday. And of course it's happenstance because today is Purim and Purim is of course the story of an attempted massacre of the Jewish people and their survival. But we're also coming up to Pesach and I'm going to pose you a few questions. Why is antisemitism such a pernicious disease? Why within living memory of the Shoah, one of the greatest examples of powerlessness in history, are the Jews still ascribed huge power, and amongst conspiracy theorists believed to rule the world. Why is it that Israel, the Jewish state, has become the betnoir of the nations with two thirds more resolutions passed against her than any other nation? To quote Natan Sharansky, the three Ds, the de legitimization, the demonization, and the double standards applied to Israel. And a question we also have to ask, is this hatred different from all other hatreds?

Because let's be very, very careful here, to quote Isaiah Berlin. Practically every people in history has been prejudiced against some time in their own histories. And it would seem, and I think it's a very important message at this time, and it would seem when certain factors come together, when there is economic, social, and political insecurity and the world seems a very frightening and troubled place, we look for scapegoats. And it would seem, not only do we look for scapegoats, but all our own insecurities are projected onto the other. So, tonight obviously I'm going to concentrate on, "The Longest Hatred," and it was quite dangerous talking to all my colleagues today because I got into a debate with Patrick and he said, "Well, hold on a minute. When you talk about the longest hatred, and it's actually a quotation of Robert Wistrich's, please don't forget that prejudice against the gay community goes back to Leviticus." So I'm just putting that out there. I'm not debating it, but certainly it also illustrates the fact how many other people have been persecuted because of their race.

Funny word that I'll come back to it, their religion, the colour of their skin, their sexuality, whether they have any kind of difference. It does seem that we haven't progressed very far as human beings because as I said before, and I think this is key, when society is relatively even, the prejudices are at a bubbling level, but they're not necessarily dangerous. It's only when times are very, very insecure that they really come to the fore. Now in my last lecture on I said was about antisemitism is its roots in the main are theological. And we spent a whole session looking at the problem of the Jews within the Christian Church. And although of course things have changed, and we'll be discussing this in many opportunities along the course, what I want to say

is that what you have is the negative stereotype. When the Jews are expelled by the Romans from their own country, they move into the Roman diaspora. And what is fascinating about the diaspora is that the Jews actually survived at all because I think we are the only people who survived as a coherent group within without a country. But within the diaspora, particularly in the Christian world, the Jews were very much singled out as a scapegoat.

And yet they survived, they become useful. And the other point in terms of stereotyping, one of the greatest accusations posed against the Jews was in fact that of course they were responsible for the death of Jesus. And if Jesus is God, they are therefore guilty of the greatest crime in history, the deicide. And you can add to that, of course, the fact that they're pushed into artificial occupation patterns, they're associated with money. So you have the negative stereotype of the Jew and money. Now times move on and everything changes with the Enlightenment. A Zionist historian would say one of the problems of the diaspora, the outside world acts all the Jews could ever do is react. But certainly the ideas of the Enlightenment, which we've referred to many times, the Enlightenment didn't have anything to do with the Jews, but it's going to have huge impact on them. The Enlightenment was a movement that took over a hundred years to gestate. It posed various questions.

I suppose the most important from the point of view of Jewish history is to take on the notion that we are all human. And not only that, to take on the notion that there were universal truths in the world and all you had to do was to develop your critical rational faculties. And we would discover that there were these commonalities between groups and it was all about applying reason. And of course it had philosophical arm and it had a political arm. And in the political arm it actually culminates in the American Revolution and in the French Revolution. And the French Revolution is very important in Jewish history. Again, the Jews are irrelevant and I should state, the Jews are a very tiny percentage of the population. There were only 40,000 of them in France at the time of the revolution. But the modern French secular revolution, if it meant everything it had anything, it had to actually give emancipation to all the male citizens. You've got to remember that when we are talking in terms of the 19th century, their notions of equality are very, very different to ours. But it was about, and of course it was about white men over 25, but if it's going to make any sense, it had to apply to the Jews. It took them a year and a half because it was debated, are the Jews a nation within a nation?

Can we trust them? But it sets a pattern and beginning with the French Revolution, with lots of hiccups going against, and for Napoleon for example, liberated the Jews wherever he conquered. But when Napoleon was defeated, many of the princes, the German princes took back the rights. But suffice to say by 1878, the Jews in Western and Central Europe now have rights of citizenship. Now England and Holland were slightly different. It's a longer, slower process, but we can say with confidence in America, in England, in mainland Europe, the Jews have rights of citizenship. Jewish men. Now this did not apply to the Russian Empire, but the Jews are emancipated under the ideas of the Enlightenment. And it's very, very important, the Enlightenment offered them a way out of the ghetto, but, and it led to all sorts of crisis of identity to quote Isaiah Berlin's parable. And I know I often quote it but to me it's the biggest shortcut

because obviously what I'm saying, by way of introduction, I could be spending three or four lectures on. And of course in the past I have lectured on this.

So I'm just bringing you up to the 19th century and the modernity. Now you have the most incredible success story. How is it that out of all proportion to their numbers, the Jews in Britain, France, the German lands, the Hapsburg Empire, they explode out of the ghetto and a small percentage of them push forward the knowledge of the arts, the sciences, business practise out of proportion to the numbers. If you think of that extraordinary book by Norman Lebrecht, "Genius and Anxiety," I've already interviewed him once and he is going to come back to be interviewed again about that book because it's fascinating. He looks at the world of 1847 to 1947 and he poses the question, "How is it that out of the 300 people who changed the world, over half of them were of Jewish birth?" So Isaiah Berlin then says, "You have this incredible success story. Why?" Because back on their own planet, they came from another planet, remember, they had a great tradition of learning. And even if they themselves weren't learned, education was the only thing you could ever have.

So consequently, they explode into modernity. And then he goes on to say, "And how did the people amongst whom they mixed, how did they deal with them?" And he says this, "If they were benign, they were exotic strangers. If not they were enemy aliens," because the Jews become part of the modern world in Western and Central Europe, not Eastern. Please be careful here, never Eastern Europe, at a time when Europe is exploding. My favourite history, my favourite shooter of history, she put it beautifully. She said, "Imagine you were born in 1800 and you lived a hundred years. What changes did you see in your life?" Modern technology and science, can you imagine what it's going to do to the 21st century? But just imagine the changes. You know, industrialization, urbanisation. London was the first city in the modern world to reach a million people. By 1900 many of the capitals, Berlin, Paris, London, Vienna, they were exploding because with population, the peasantry are moving into the towns to try and get work. It's the birth of the modern world with all the positive and all the negative of modernity. It's the birth of the great railway networks, there's far more travel, the penny black communications, the world is becoming a very different fast place.

Yuri Siezkine, in his brilliant book, "The Jewish 20th Century," he said, actually modernity is about everybody becoming Jewish, becoming flexible, becoming mobile, thinking on your feet, everything the Jews have had to do for the last 2000 years. This is about modernity. So you do have this incredible success story. And the other point, Jews had redefined their identity, the Jews of the West. When Napoleon cleaned up the whole notion of emancipation, he posed 12 questions to Jewish elders. Quite simple questions. Do you regard France as your country for all purposes? Will you defend it? Can you intermarry? What is the power of the rabbis? He wanted to find out one thing, will you be Frenchman of the Jewish religion? Redefined Jew, redefine the notion of nation. You are now citizens of France, of the Jewish religion and also an investigation into Napoleon. He really wanted assimilation. He actually said, "If we dilute the blood of the Jew, it will no longer be so putrid." It's fascinating, Napoleon and his real attitude towards the Jews. But the point is, the Jews explode into the modern world at a time when many, many people

were suffering as a result of modernity.

And what I'm going to do, I'm going to look at anti-Semitism because the word is first coined in 1879 by a German journalist, a man called Wilhelm Marr. The ideas behind anti-Semitism predate the word. I've talked about theological anti Judaism. And I think it's important to remember that up until the Enlightenment, there was not a positive image of a Jew anywhere in European culture. And later on, Patrick's actually going to give a lecture on the image of the Jew in Western art. And just as David and Dennis are going to give a lecture on the image of the Jew in Western literature, but I think what you're going to find, it's a totally negative picture right up until the modern world. So there's this whole baggage of negation. And now the Jew though, is seeing himself as part of the modern world. And it also led to a lot of soul agony. There were many conversions, some sincere, but the majority to quote Felix Mendelson's father, the son of Moses Mendelson, "I have converted you because Christianity is the religion of the civilised," or Heinrich Heiner, "Baptism is the passport to European civilization.

I had to become a Christian. Why? Because Napoleon had a bad teacher of geography and the Saxons changed sides." But the point is there's a lot of Jewish soul agony in it all. But what happens? So the ideas behind antisemitism predate the word, why? How is the change from theological hatred to modern racial antisemitism? And it's tied up with the 19th century and ideas that look prevalent in Europe. If you look at mainland Europe, if you look at France, the French couldn't decide from the time of Napoleon till the first world war whether they were a monarchy or a republic. There was a huge division in French society. On one side it is the France of the Enlightenment, it is the France of the Republic.

It is the France of ideas, the encyclopedists. On the other side, it's the France of the army, the monarchy and the Catholic church. And through much of the 19th century, you had an incredibly reactionary Pope, Pius the ninth, who wants to hold back the forces of modernity. So that's France. Germany, after 1815, the German lands, up until 1815, three hundred and sixty city states, many German thinkers had hoped for some kind of unification after 1815, when Napoleon is defeated, it doesn't happen. It's cleaned up into 36 states. But from 1815 to 1871, you have all these kind of feelings of insecurity that the German people, why don't they take their place in the world? They have this great long history. And in the end, Germany is finally unified by the brilliant Prussian chancellor, Bismarck, through three wars, war with Austria, Denmark first, then Austria, and finally the Franco Prussian War of 1870, 1871. And then Bismarck is an incredible hurry to make Germany into one of the greatest industrial powers, economic powers in the world. So Germany is a very riven state. France is a very riven state, and the Habsburg empire, that extraordinary family that had managed to hold together over 15 different national groups. Remember, Vienna is the centre of the Habsburg empire. Budapest is the second city, Prague is the third. Now, so what I'm giving you, and of course I've lectured on these subjects in a lot of detail, so I'm giving you the overview here. But what you have is huge amounts of insecurity and instability in three of the major players on the European mainland. And add to that, the growth of an aggressive capitalism, which many people suffered from and identified it with the Jews. But let's go back to race theory.

Beginning with the ideas of Charles Darwin, the survival of the fittest. Certain pseudo scientists took his ideas and transferred them from species into human groups. My group, think tribalism, think insecurity. My group, through its blood, through its history, is more able than yours and is better fitting to rule. So social Darwinism was becoming an important feature in France during the insecurities of members of French society. It's very much prevalent in all the capitals of Europe. The notion of race of bloodline. I've always had a problem with the word race because I think you would have to geographically isolate for thousands of years to actually prove. You can even talk about pure race, pure blood. What on earth does it mean? But it's important that you understand this is how people thought. And add to that certain writers talking about pyramid of races, that certain races by their blood are best able to survive. And not only that, by their blood, they have a rightful place in the world. So you can understand against the troubles of the 19th century, and let's look at the 1870s because that's when the world is coined. Let's go to Berlin. Berlin aggressive capitalism, and yet also the growth of socialism. The man who led German communism was a man, a Jew called Lassalle, Ferdinand Lassalle. But the richest man in Germany was also a Jew, as was Bismarck's banker, Bleichroder.

So the majority of Jews are middle class, but what are they doing? Think about it. The department stores, the press, medicine, law. Turn over to France, you have exactly the same pattern. And France is defeated in the Franco Prussian War. And not only that, not only is there a defeat of France, but there are a series of financial scandals, the Panama Canal company collapses. The Catholic Union Bank collapses in 1882 and thousands of ordinary Catholics lost their savings. The stock exchange, the Paris Stock Exchange had actually been called by Voltaire, the synagogue. Voltaire, though a figure of the Enlightenment, had real problems for the Jews. Another time, another place. So this huge insecurity and the defeat. And also think of the Habsburg Empire. Within that empire you had the Hungarians, the Czechs, the Slovaks. Think of all the countries of the Balkans and they are all beginning to think in terms of nationalism. One of the problems that these rulers had, was that it needed to create a modern industrial society, which meant education. The minute you educate people, they're educated into the world of nationalism. And where's the line between nationalism and racism? So with the hindsight of history, this is the kind of world that the Jews are now part of, trying in France to be French citizens, in the Hapsburg lands it's much more complicated. In Budapest and in Prague, more Jews went to the German university than to the Czech or the Hungarian. Jews tend to go to the highest culture, and it was German culture they aspire to.

And then of course you have Germany. So this is by way of a background to the explosion of the movement known as antisemitism. The term is first coined by a German journalist, a man called Wilhelm Marr. Now it's also important to remember the characters, can we see his picture please Judi, if you don't mind? Wilhelm Marr, and that is his pamphlet, the victory of Judaism over Germanism. I'm just going to read it very quickly. He wrote it after the 1878 Congress of Berlin where Disraeli and Bismarck settled the peace of Europe. And I'm just going to give you a few comments. Important to remember, he's an intellectual and this pamphlet sold hundreds of thousands of copies. We are not looking at gutter up, we are looking at intellectuals who have

lost their place in the world. There's also is this move in a heavily industrialised society, back to the dream, the ideal of the peasantry and what was it like once before? So it's if you like, a retroactive movement to capture a better world. But a world of the past. And this is how he opens it. "There's no stopping them. Are there no clear signs that the twilight of the Jews is settling in? No, Jews control of society and politics as well as its practical domination of religious and ecclesiastical thought is still in the prime of the development. Heading towards the realisation of Jehovah's Promise, I will hand all the people over to the. We cannot count on the help of the Christian state because the Jews are the best citizens. It is not a pretentious prophecy, but the deepest inner conviction, which I hear of utter.

Your generation will not pass before there will be absolutely no public office, even the highest one, which the Jews will not absolutely served. Yes, through the Jewish nation, you see antisemites, it's about blood. A Jew cannot be a German, he's got the wrong blood. Yes, through the Jewish nation, Germany will become a world power, a western new Palestine. And this will happen, not through violent revolution, but through the compliance of the people. We should not reproach the Jewish nation. It fought against the western world for 1800 years and finally conquered and subjugated it. We were vanquished and it's entirely proper that the Victor shouts, vi victus. Dear Rita, why are you allowing the German to be skinned alive? I bow my head in admiration and amazement before the submitted people, which has us under heel, resigned a subjugation to Jewry. I'm marshalling my last remaining strength in order to die peacefully as one who will not surrender and who will not ask for forgiveness." It's fascinating. He also talks about Disraeli, who of course, at the Congress of Berlin, and he says, "The Semite, Disraeli, has in his vest pocket the key to war and peace in the Orient." Even Bismarck, at the end of the Congress, he refers to Disraeli in this way he says, Very strange way to refer to the prime minister of England, the man who'd been converted when he was a child. So this is all about race. Can we have the next slide if you don't mind, Judi?

You have the next slide? Thank you. Yes. Now, who was considered to be the greatest artist in Germany, and of course it's Richard Wagner. And Patrick and I were actually talking about whether it's worth having a debate on Wagner, because of course he was a genius, but he was far more than a genius. He was a cult figure. And he attracted an incredible following. Not only are some of his works imbued with anti-Semitism, he wrote against the Jews. He said Jews could only imitate, he was violent in his attitude towards the Jews. And here you see him with his second wife, Cosima, who was the daughter of Franz Liszt. And she was even worse than him. Now in terms of her attitude towards the Jews, and later on at by right. She's in the time of course, of Adolf Hitler and the Nazi party. And of course she welcomed him. So you have one of the most important artistic figures in Germany and the whole of his court completely imbued with anti-Semitism. He had a particular hatred for Mendelssohn and Mayabier. But it's another lecture in itself. And I'm hoping that Dennis and Patrick will give you that lecture because it's fascinating, the story of of the Wagner's and their anti-Semitism.

Because of course I've said this many times, history is inadequate. You need to think in terms of psychology. What was it about this great genius? But when he died, there were student marches

all over the German speaking lands, they adored him and many of those marches became anti-Semitic. So this is the story of what's going on in Germany. Can we have the next slide please, if you don't mind, Judi? Ah, there you have him. Friedrich Nietzsche. Now I'm going to say from the outset, Friedrich Nietzsche was not an anti Semite. Friedrich Nietzsche, a brilliant man, a philosopher, a thinker. He became involved in Wagner's circle and he actually broke with Wagner because of his antisemitism. He actually quite admired Jews. The reason Nietzsche is up there is he's part of that incredible intellectual circle. But because of his sister, his sister, Elizabeth Forster was married to a man who was very much a forerunner of the Nazis. They actually went off to South America to create an Aryan colony. Because if you think about race, you're beginning to see books written on the pyramid of the races. And what is fascinating is in the pyramid of the races, the Aryan is the master race. Now, please don't look for any logic in any of this because there is none. Who are the Aryans?

The man who came up with this particular theory is Houston Stewart Chamberlain. And we look at his picture in a minute, but I want you to focus on Elizabeth Foster. Who are the Aryans? They are the Germans, the British, Hitler never wanted war with England. That's a throwaway line. But I'd be dealing with it when we look at the Shoah, the Dutch, the Scandinavians, they are the Aryans. The next rung are the Roman peoples, the French, the Italians. And then you have the Slavs. At the bottom of the pile, and I'm going to use the word negro, which is totally unacceptable today, but when you're dealing with race theory, I believe you should use the words that they use. Totally unacceptable, but the word negro. Now where's the Jew? For Chamberlain, the Jew is not at the bottom of the pile. And this is a very important point as far as these key characters are concerned. The Jew is the only group, the only group. The Jews are the only groups actually capable of destroying the Aryan because they have kept their blood pure. You see, this is total bunkum, but nevertheless, it's believed by great intellectuals. Elizabeth Foster, who later very much, well she, have a look.

We know what happened to Nietzsche. He had a complete nervous breakdown and he was in a coma for 10 years and she took control of his papers. And she also was a great admirer of Adolf Hitler, part of the Wagner circle. So let's have a look at the next character. And here you have him, Houston Stewart Chamberlain, an Englishman from Portsmouth, a very upper middle class English life, loathed England, became very attracted to Germany, had a German tutor, finished, spent much of his life in Germany. And he is the one who wrote the foundations of the 19th century. The idea of the racial pyramid, he becomes Wagner's son-in-law. And in fact, he sent his book to Kaiser Wilhelm II. And the Kaiser said, "God has sent you to me and to Germany." The Kaiser was an appalling anti-Semite. And there's a very good book on that by John Rohl, "The Kaiser and his court," and his chapter on the Jews, the Kaiser's attitude to the Jews is absolutely fascinating. He even used the word extermination. So this is the intellectual circle in Germany. And the point is, these are serious anti Semites who really believe that the Jews are becoming a power in the world. The enemies of German culture. There's a fascinating quote of Heiners back in the 1830s. He said this, "If the talisman of the cross will ever fall in Germany, then the hammer of Thor will rise up."

And the old berserker gods will wipe the dust of a thousand years from their eyes and engulf the world in a catastrophe that will make the French Revolution seem like a tea party." Now he's pointing to the pagan tradition in Germany, which is part of Wagner's operas. These people having said that much of the roots of anti Judaism is in Christianity. These characters are pagan. Just think of the contents of Wagner's operas, sister marrying brother. They're smashing all the taboos, they are revolutionary. The Nazi inner circle was pagan, so antisemitism settling in Germany. It's a very important force. But now I have a question on, actually, let me hold my question because I'd like now to turn to the next character. Unfortunately, this is Edouard Drumont, I'm in France now. And his paper, La Libre Parole was incredibly popular and completely imbued with antisemitism. I'm just going to read from one of his books, it's called, "Jewish France."

"The Jews possess half the capital in the world." He goes on to say, basically the Jews control France and it was his anti-Semitism that of course whipped up the mob at the time of the Dreyfus affair when Alfred Dreyfus, and it was the core cerebra of France in the end, the Dreyfus affair is really about which force in French society would succeed, the liberal republic or conservatism and Catholicism. But at the centre was the Jew, Dreyfus, the assimilating emancipated Jew on the French general staff, the loyal Jew. And when he is found guilty in camera of selling secrets to the Germans, he is publicly dishonoured. The crowd is whipped up by Drumont. So when Dreyfus was dishonoured, they didn't scream death to Dreyfus, they screamed death to the Jews. So the illness, the Jews are blamed for the collapse of the Catholic bank. They're blamed for the Panama Canal Company.

Yes, there were some important, wealthy Jewish capitalists in France, there was some also very important Jewish communists in France. Jews are individuals. They have a high visibility profile. So, but they're all individuals working for their own ends. So can we go on, Judi? Let's come on to the next one. Now this is the Hapsburg Empire, and this is Karl Lueger, the mayor, the populist mayor of Vienna from 1897 to 1907. And he was a complete anti-Semite. Vienna was imbued with anti-Semitism. Just imagine turn of the century, Vienna, one of the most exciting creative cultural cities in the world. But think about all the problems under the surface, the malaise. I mean Robert Wistrich called it, no, sorry, it wasn't Wistrich, who was, it was, no, who said it was an experimental station on the way to the edge of the world, Wistrich talks about the Janus face of Modernity in Vienna. But that it's Karl Kraus, of course, an experimental station on the way to the edge of the world. Those of you who love culture, just think of Vienna, turn of the century. Vienna, what an exciting place. 10% of the population of Vienna, Jewish and all the conflicts of nationalities, the growth of modern music, modern literature, modern art, which was seen as degenerate in France, in Germany, in the Hapsburg empire, is associated with the Jews. The Jews are the non-Christian minority.

They become the scapegoats. There's a long tradition behind Karl Lueger. And I'm going to give you just a few quotes. At the University of Vienna, on one level you have the liberal tradition, but you also had an extreme right wing tradition wanted the empire to be a German empire. This is a pan German league flyer. These are the students associations. The battle amongst the

peoples is an issue of right, not of right, but of might. From the German point of view only German concerns are valid, not those of other people. No man can serve two masters who have been enemies for century and must be natural enemies. We are enmeshed in battle. This is Karl Lueger. In Vienna the Jews are as numerous as grains of sand on the shore. Wherever you go, nothing but Jews. If you go to the theatre, nothing but Jews. If you walk on the Ring Boulevard, nothing but Jews. If you go to a concert, nothing but Jews. If you attend a ball, nothing put Jews. If you go on campus again, nothing but Jews. Georg von Schonerer, a member of the Austrian Parliament and a very important politician. The Jews are the enemies of Christian culture and nations of Aryan descent, not only of the Germans, but of the other Austrian nations, et cetera, et cetera, et cetera. I have thousands of extracts like this. I'm just giving you the tip of the iceberg because what I'm saying to you is antisemitism has become a political force. Vienna was the first of the parliaments where you have a group actually dedicated to the repeal of Jewish emancipation.

There are still blood liable trials. There's one in Hungary, there's one, and there's the Protestant chaplain to the court of the Kaiser, actually set up a petition for the repeal of Jewish emancipation. 260,000 people signed it. And now I'm going to say something very strange. If you were a Jew living in Paris, London, Vienna, Berlin, Budapest, Prague, you'd still say, this is the best century we have ever experienced in the diaspora in the old Christian Europe. Why would you say that? There had been riots at the time of the Dreyfus affair. But in the end, in the main, there's no bloody assaults in Germany. The hep hep rights of 1819 are a thing of the past. You can go to the theatre, you can walk on the boulevards, you can practise medicine, you can, if your child is clever and it's also women by the way, going to the University of Vienna, Berlin, the Swiss universities, the Sorbo one of the great crises of Jewish identity. If you have a clever child, does he go to Yeshiva or does he go to the Sorbo?

A clever daughter, now can actually go to a university. It's heady wine. Yes, there is prejudice, the Jews were emancipated under the Enlightenment and they thought this was the last vestiges of movements where that once society comes into its own, once the world realises how useful the Jews were as citizens, that it will all calm down. So having everything I've said, please don't forget the fact that it's still a good century. You can live where you choose, you can enter the professions. As I said, it's important to remember this and I'm going to say something that I'm going to have to back with you many times. I really do believe that if it hadn't been for the First World War and all the horror that followed it, it might well have come to a reasonable level, that was a term coined by an Israeli historian. Antisemitism is to dislike Jews more than is reasonable. Anyway, I'm just going to show you a few cartoons. I've just picked them at random if we could see them. They are very, very, very unsavoury.

There are hundreds of them. The one at the end is Rothchild with his arms around the world. The is of course Dreyfus. And so you would find them in every capital. And basically in London, it was very much tied up with the Boah war. Another time, another place. England, there was less prejudice. Never forgot on paper. Never forget that when Herzl created the first Zionist Congress, his colleague Max Nordahl actually opened it. There was only one country in the

world free from the taint of antisemitism. Yeah, but another debate for another time. But basically as a political movement, it's racial. So you cannot convert out of antisemitism. That's the point. You can convert out of Christian anti Judaism by becoming Christian. You can't change your blood. So you're dealing with ridiculous race theory. Okay? And then we have to turn to Russia. Russia that controlled a sixth of the land surface of the globe, where I suspect the majority of the people who are Jewish who are listening tonight, their ancestors came from the Russian Empire. So whether you came from Poland, the Ukraine, Latvia, Lithuania, Estonia, it's all part of the Russian Empire. And that backward empire in 1881, Alexander II had been assassinated. And as a way of holding back revolution, the Czarist authorities actually turned the people against the Jews. They didn't have to try very hard because you had the old traditional Christian anti-Semitism, anti Judaism.

And when I talked about bloodline was, remember that is bringing the old theological hatred into the new world. Well, in Russia in the 1890s, and it's a very difficult subject because I'm going to talk now about the origin of the great conspiracy theory, the protocols of the elders of Zion. I've already lectured on this at one stage, and I will be referring to it again later on in the series of lectures. But the protocols of the elders of Zion, which came out of Russia, there are various versions. It tells the story of a secret meeting of the elders. It's actually based on many other books that went before. So it actually based on a comedy. And the story is that the leading elders of Zion meet in a graveyard in Prague. These elders of Zion who are all over the world, 200 elders or 300 elders, depending on which version. And they are coming together to talk about how well they're doing in taking over the world. They're taking over communism, they are taking over capitalism, they are taking over the press, they are taking over medicine. They are marrying and seducing Christian maidens because their blood is strong. It's an absolutely revolting document. It came out of Russia.

It first appeared in Paris at the time of the Dreyfus affair. It led to terrible pogroms. There's a very good book by Norman Con called, "Warrant for Genocide." There is another book on the Kiechenev pogrom by the great Steven Zipperstein. It came out last year. And so the point about the protocols, it spreads like wildfire, particularly after the Russian Revolution. But the end of the first World War when revolution breaks out in Russia, I've already mentioned that many of the leading left wing figures throughout Europe were of Jewish birth. They've thrown away their Jewishness. You know, in a way, there's a kind of messianic dream. They're looking for a world where they see the injustices. You know, to quote Rosa Luxemburg, there's no room in my heart for Jewish suffering. She didn't mean I won't bleed for the Jews. I've got to bleed for everyone. And it didn't matter what country you are in, you've got a lot of Jews in the leadership, but they are not in the leadership as Jews. They are international people. We're trying to change the world for the better. Even Karl Marx, he said the need for law will wither away. He hated his Jewish roots. But how do you think those who loathed communism viewed him, an elder of Zion? So you have this mad notion because remember, we are not talking the enlightenment, we're not talking the age of reason.

We are talking irrationality. And the irrationality is the Rothchild marks axis. If communism is

Jewish, if capitalism is Jewish, what are the Jews really up to? They're trying to take over the world. And after the First World War and the Communist revolution in Russia, never forget that of the leadership of the Russian Revolution, of the original 11 who took power, six were born Jewish. The most important is Lev Davidovich Bronstein, better known as Trotsky. And then you have Sverdlov, . And I can go on and on and on, but that's not the point. It spreads out of Russia. When the Czarist empire collapses and the white army is destroyed, it comes into Munich at the end of the first World War where there have been three revolutions, a huge preponderance of Jews in the revolutions in Germany. So, and I know that my son-in-law also talked about what had been happening in America. So basically Jews in revolution, Jews muck everything up. So having said that, I would say though, that this is just a kind of up until 1914, it could have just dissipated, but it's the first world war that changes everything. And I will deal with that in much more detail as we gradually get into the terrible dark issue of the Shoah. Now, can I just see one more picture, Judi? Alfred Rosenberg.

Yes. Now Alfred Rosenberg was a white Russian. He was a disciple of Houston Stewart Chamberlain. And of course he wrote the origins of the 20th century. And he's going to become one of Adolf Hitler's mentors. And he's going to die at Nuremberg. And of course, the last picture is the monster himself. I'll be dealing much more with Rosenberg later on. Can we see the last picture, Judi, please? Adolf Hitler. Yeah. He swallowed it in his youth. He swallowed it in Vienna. He swallowed it in Munich and he spewed it out. And I'm going to illustrate that point by actually, you see, he was obsessed with Jew hatred. And it's important to remember that with Adolf Hitler, his final letter from the Bunker, his suicide letter. He said, "One day, the world will realise the good I've done by ridding the world of Jews." So he of course was totally mentally diseased and he had all sorts of character flaws. But the point is he believed it and his inner circle believed it. This is the totally irrational world. Antisemitism, along with every other kind of racial hatred. And I've got to bring it back to this now because there are big questions to answer here. When we actually look inside ourselves, and Wendy and I often talk about how we can turn this from history into psychology. When we look inside ourselves, we're not rational creatures, we're also irrational creatures.

And I know that I prejudge, I don't think anyone on the face of the planet is free from prejudgment. But one of the problems that we have today, and I'm going to finish on the quote of Jonathan Sacks, the late Jonathan Sacks, he said, "First they hated our religion, then they hated our race, and now they hate our nation." Because right at the beginning I gave you my kind of four questions. One of the things that really bothers me, and I want to say very carefully, I was one of the original members of the ITF, which is now IRA for the British delegation. So I'm absolutely imbued in this. And one thing I really do believe though, is that anti-Semitism is a form of racism, like any other kind of racism. But we've got to go a lot deeper in order to expunge hatred of any group. If you want to look at the history of the indigenous American population, wherever you go, you're going to find horror stories. But as far as the Jews are concerned, every kind of prejudice has a unique characteristic as well. And the unique characteristic of antisemitism is they think we rule the world.

I mean, if you look at some of the polls from the Arab world, and tragically it's completely imbued the Arab world now, this terrible disease, it came in from the West, but that's another story for another time. I think one of the issues that we really have to deal with with Israel, and let me say this very carefully. I believe passionately that you can criticise the state of Israel, like you can criticise Britain or any other country. But there is a line, and that's the line we have to be very careful of, that our criticism of Israel does not de-legitimize it. And the fact that Israel gets such a programme in the United Nations, shall I perhaps finish on the great Howard Jacobson? They can't forgive us the Holocaust. Thank you very much. Ah, yes. The last quote, the last quote is, of course, Julius Streicher, when he was taken to the gallows at Nuremberg, the man who wrote Der Stermer, the most evil magazine, his last words were Poor Infest. Thank you very much.

- Thanks, thank you, Tru, that was brilliant again, once again, another fabulous presentation. I just want to say to all our viewers, first of all, Chag Purim. It's Purim tonight. It's the middle of the day here, but for tonight, happy Purim to you all. And for those who are not going to be able, who want to, you know, who are reading the Megillah in two hours time and who are not going to be able to participate in the next presentation, we are going to send it out to the entire group. And that is Roy Stratford talking about Beethoven. So that's where we're at. Okay, Trudy, over to you now. For questions. Thank you.

- Yes, I'm looking, I mean, Judi, this is for you. I think at least half the questions are wishing you a happy birthday.

- Well, I just wanted to say thank you to everybody who posted messages online. Sorry I can't reply to everyone individually, but thank you so much. It was very special and I really appreciate it. Thank you.

Q&A and Comments:

Q: Okay, let's start with Edward Wolff. Why in your opinion, do so many educated American Jews not see the rise in anti-Semitism from the left wing of politics?

A: They're blind to this. Okay, that is a very good question, and I'm going to say, I'm going to give a whole presentation on anti-Semitism on the left. It's a very, very knotty subject. And ironically, it mainly comes out of Russia post 1949 and it's a long complicated issue. So I'm not going to give you an easy answer to it because it isn't an easy answer. It's a very long, complicated story where it actually comes from. But it's a very important question. And yes, anti-Semitism on the left today is just as important as anti-Semitism on the right. And unfortunately, Israel is now identified as a white racist state and a colonial occupier. So yeah, that's a very important question. As I said, I'm going to answer it properly.

Now I've got to go all the way through Judi's happy birthdays.

Q: Why did Wilhelm Marr hate Jews so much?

A: Well, he was married to a Jewish woman at one time. He saw them as the problem in Germany. Look, hatred is irrational, isn't it? Isn't it the irrational side of our brains when we really hate, look, there were terrible problems in German society as there were in most societies. It's so much better to blame the outsider.

Yes, Melvin? Yes, I did talk about Lutherism. Yeah, my first presentation was about the church and I finished with Luther.

Q: Yeah. All right, this is from David Carlisle. In the racial hierarchy, where did the Jews fit in?

A: Depends who's doing the talking. To Houston Stewart Chamberlain they were the anti race, the only group capable of destroying the Aryan. So on one level, this is almost obscene, the poison was a pesticide. If you look at films like, and I know that David will be doing this, if you look at some of the Nazi propaganda films, Jews are seen as vermin. There's a terrible propaganda film, "The Eternal Jew," with the interspersing of Jews with rats. They're vermin, they are not human. They're subhuman, but they're also powerful. You see, again, racial hierarchy. I'm actually talking about something that was so non-logical, not clear whether Lueger was really an anti-Semite as opposed to an opportunist. It's quite possible.

It's quite possible Ken, that yes, that he used it politically, but he was the mayor. And of course I have given lectures on Vienna and you're right, Scherner and people like Gedolst and Liebinsfells, they imbued it all. But this is where Hitler picked it all up.

Q: Why did the Arab people become so anti Judaism?

A: Now be careful about anti-Semitism. When the term was coined, it only ever applied to Jews. And when you are talking about Arab anti Judaism, anti-Semitism, we have to be very, very careful. And again, we will be dealing with this in a lot of depth.

Q: This is from Ted Shapiro. It's a fascinating one. If you remove the Nazi movement and the Holocaust from history, would you say the Jews have experienced widespread progressive success and acceptance? Or would you still be discussing the longest hatred?

A: It's a very good question, Ted. I would actually say the first World War is the catalyst. I need to think about that. I'll be coming back to that question. It's a very, very good one.

Q: This is Naomi. Why should it be reasonable to hate Jews?

A: Deducing that anti-Semitism is hating beyond reason. Nobody would dare to admit to hating people of colour and suggest it was only racist. Hatred is beyond reason. Naomi, one of the things that the Jews are very good at is irony. We are the people of irony. The person who said

that anti-Semitism is to dislike Jews more than is reasonable. It is totally ironic.

Q: Okay. From Rosemary, I thought that Lithuania was part of Eastern Europe. Was it categorised under the Russian empire in the life?

A: Yes. The Russians conquered it. You see, this is the point. Unfortunately, I'd lectured on all of these subjects. Okay, Jews went to Poland, Poland, Lithuania, then taking on the Ukraine beginning in 1772, culminating in 1815, that whole area is wiped off the map as an independent area. The bulk into the Russian empire, glitzy into the Habsburg Empire and certain part into Prussia. Right? So Rosemary, we did originally have a bibliography. You need to look at the history of Eastern Europe. I'll get something for you.

Q: Is Herzl's vision of the Jewish state driven by the antisemitism in Europe?

A: Yes. Yes, yes, yes. Quite simple. He was an assimilating, very attractive Jew from Budapest who was educated in Vienna, he actually at one stage thought all the Jews should convert. He was an assimilation. To describe the protocols as a forgery is incorrect. It is original.

Hold on, be careful, Jonathan, to describe the protocols as a forgery. A bunch of people, if you read the protocols, it's the minutes of a secret meeting of the elders of Zion. There was no secret meeting. That's why I called it a forgery. Okay? There was no meeting as far as I know. But I just admit that once in a while, when I get cross with people, I say in groups dealing with the history of antisemitism and people make nasty comments. I sometimes say, "I'll see you in Prague." But that's me using irony.

Q: If we are not a race, how is antisemitism racism?

A: Aha, a question. No, I do not believe we are a race because I don't think there's such a thing as a pure race. But anti-Semitism is a term that accuses the Jews of being a race. And yes, so it is racism. Okay.

Not at all clear that Hitler was an anti-Semite in his Vienna days. He writes about it in the, in "Mein Kampf". But also if there's a lot of books that deal with the origins of Hitler's antisemitism. There's a whole book on Wittgenstein, evidently, or same school. There is so many. I'm not going to recommend one book on Adolf Hitler because there's so many people have spent such time delving into his origins and origins of anti-Semitism.

Was it the Jewish doctor who couldn't cure his beloved mother? Who knows?

What did I mean by Purim? I meant Purimfest. Purimfest is, sorry. It's the translation. Look, Julius Streicher, like many Nazis, had studied the story of the Jews, you know, what's he saying on the gallows? The Jews have won.

Oh, Carol's singing you a song, Judi.

Might I repeat the last two quotes before the end of my talk? What was it? Purimfest and I can't remember the other one. I'm afraid I don't write my notes down. I should probably. I think somebody says I hate anti-Semitism. I hate anti-Semites and they're saying that's not irrational. Nice. I dunno.

- Trude, I'm going to jump in now and I think we should say thank you, don't you? Yes. I want Judi to be able to go and celebrate her birthday with her family. And I know her mom's on today as well, and she needs to spend time now with her team, not as well as this team. But so thank you very, very much and thank you everybody for your lovely messages. And Jude once again, happy, happy birthday and happy Purim and Trudy, thank you. We love you too.

- Love you.

- Thank you, lots of love everyone. Happy Purim.

- Thanks. Bye.