

- Good evening everyone. We're a little bit early tonight because there were so many questions yesterday and I've managed to get, thanks to Judi. I've managed to get my screen a little more competent. And so if any of you have questions from yesterday, if you want to write them into the chat, I can answer them in the next, if I can answer them, I've got four or five minutes before we start. And if not, I know you can hear me and I can't hear you, which is one of the problems with the webinar, but I dunno where it's like where you are.

But I think never have we needed community so much. Certainly in London, in tier four where it is so grey and drizzly today. I think we all need the support of each other. So I'm incredibly grateful for all the sort of warm wishes we're having, and I know that Judi is, and I know Wendy is very, very grateful that it's important and I think it's important that we've created an extraordinary community and all power to Wendy on this. So if there's any of oh yes and there's another comment and I will repeat this again. I get a lot of interesting emails. I've never had a group like this before because when I don't know the answer, someone else does.

And you may remember yesterday I was talking about genealogy and I had a very, very useful email from Arlene Bier. If all of you who want to know more about genealogy, go on the website of the Jewish Genealogy Society of Great Britain, JGSGB, and actually I've sent the details to Judi and she has said that if you, if you email her, she can forward the link to you. But Arlene assured me that she can help with those of you who want to know more about your family journeys which is not my field of expertise, I know the broad brush, but I don't know enough about the villages. Now, one of the other problems is that somehow, and I don't know if you can get this online, I've got very, very detailed maps of Eastern Europe, which does show the towns and the villages.

I don't know, perhaps we have to wait for the lockdown to be over for you, be able to be able to get your hands on things like this. But those of you who are getting interested in your past, who really want to try and put the picture together, I think it's an important thing to do. I'm trying to do it for my grandchildren cause my family is really all over the place. On one branch it's Krakow, on another branch it's Spain via Portugal via Holland via England. And for my grandson, his father's family are Polish and Biberous. So anyway, there's one question come up. Let's see, two questions. What is Arlene Beal's email address? if you send that to Judi. Judi Ferrerira has agreed to let that go now. So if you send Judi an email, Judi, there's Judi and Judi, she will send it to you.

Beverly Apple, hello from Toronto. Did the Jews in Hungary live in the big city or shtetls? I'm going to answer that, both. And the communities were very, very different. I'll be talking about that later. Another question. Okay. What does the term, Chauvin, this is from Vida, what does the term chauvinist nationalism mean compared to nationalism? Aha. Very interesting. Very interesting question. Love of the country is really encompassed by nationalism. I think it's not a good one to answer on the hoof. Chauvinist nationalism to me has the connotation, it's your

nationalism against anybody else's.

Tomorrow night I'm going to be talking about Jabotinsky and Trotsky and it's going to be very interesting what they both do with the world nationalism. Yes, a recommended book on "Kasztner's Train," by Anna Porter. Yes, Rochelle. Yes. I think we know that book. I should point out those of you who've been on Zoom for quite a long time, we know I did some special sessions on Kasztner. At the moment I'm going up to 1939 and later on in the year we'll be looking at the Shoah. The plan is after the break and we've got, we've worked very hard to I think give you a fun break over the new year. And then we will be looking at America, and then the plan is the Shoah and then the Jews of the Arab world, so we are beginning to create a proper plan. Judi, will you tell me when I should start?

- [Judi] Yes, we've still got a minute or two Trudy We've still got time.

- Lovely, lovely.

- [Judi] Should we give it one? It's just gone five o'clock. Should we give it one more minute, Trudy? People are coming in quite a lot.

- We will give it two more minutes then. And for those of you who've just come online, I've just been saying that I was answering a few questions, and I also said this group is incredibly special and I'm loving the comments that people are sending me. And I had a bit of information from Arlene Bier, which is very useful for those of you who want to know more about your genealogy. She recommended the Jewish Genealogical Society of Great Britain, JGSGB. And they have booklets.

She's written some of the pamphlets. And Judi Ferrerira, bless her, if you email them to her, she will send you details of Arlene of the website so that you can get straight to her. Because I know, as I said, I've been working on my family tree for my grandchildren and I know it's a rather nice thing. Those of you who are able to do it, it's a wonderful thing to do. The tragedy is, and I'm getting this from many of you who are writing to me, some of some of those stories are very dark. You know, it's interesting, George Steiner I was reading him today and he said Jewish families hold their children so close because there was a time when they couldn't be. Oh good. Wendy's joined us.

- [Wendy] Hi Trudy.

- Hi Wendy, how are you?

- [Wendy] Good, thanks, how are you?

- Ah, surviving, we had a COVID scare today with my grandson, but he's clear.

- [Wendy] Oh my goodness.

- [Theo] Hi Trudy.

- Hello, is that Theo? Lovely to hear from you Theo, you good?

- Okay. Give me the word when you're ready for me to start, Wendy.

- [Theo] Oh, I see.

- Oh, sorry, are we live already?

- Yes we're live already.

- Oh sorry, sorry. Hello, morning everybody over to you Trudy. Sorry about that, thanks bye..

*Slides are displayed throughout the lecture.*

- Alright. God bless. Well, good evening everyone. And well, it's good evening from London. And having looked at the Jews of Poland, let me say very carefully, my plan was to look at the Jews of Russia, Ukraine, Poland, and Lithuania. And now we come onto the Jews of Hungary. And tomorrow I'm going to be looking at two fascinating characters, Trotsky and Jabotinsky. I know that I haven't covered Latvia, Romania, where some of you come from. It will happen later on in the course and we do have a kind of plan, but I dunno how many of you trace your roots from Hungary.

But of course the Hungarian Jewish community was one of the largest, and Budapest was the third largest Jewish city after New York and Warsaw in the interwar period. So just a little bit of background about Hungary. And in fact, the Jews trace their roots back like, you know, the, one of the issues of Jewish history, I keep on mentioning that quote of Isaiah Berlin, the tragedy of the Jews, too much history, not enough geography. And basically after the collapse of the Roman Empire, the Jews really, and the Christianization of Europe, Jews became merchants, money lenders.

They went wherever they could earn a living, wherever they could live in security. And they'd lived there in Roman times, way before the coming of the conquering Magyars tribes from the East. Hungary wasn't Christianized until 1038. And it's then, of course that troubles happen for the Jews and the beginnings of anti-Jewish laws. For example, and I'm not going to go into this in any depth because those of you who've been with me for a few months will know it's the same pattern everywhere in the Christian world. In 1092, intermarriage between Jews and Christians are forbidden. Jews are forbidden to work on Sundays.

Of course they can't work on the Shabbat, which as far as trade was concerned was very, very

difficult. And then in 1215, the Fourth Lateran Council issued an ordinance that Jews throughout the Christian world must be marked out with a separate badge. Actually, the first country to implement it was England. But it's then introduced into the Hungarian lands. And then the country, think where it is geographically, and I'm going to look at map with you in a minute. You have the Mongol invasions of 1241, and then you have the black deaths. So you have in mediaeval times, from 1241 for the next couple of hundred years, you have pendulum swinging when things are okay, the Jews are welcome back.

They're always needed by the kings for trade because Hungary, just think about mediaeval Hungary. You had a Serfs pleasant class, you had armies, you had aristocrats, and the church. The Jews are those who oil the wheels of the economy. And please don't forget, Jews are on the trade routes all the way through the Russian interior, which at this time was a very, very primitive place to China, to India. So this tiny percentage of the world's population are very useful and they have very circumscribed occupations. Now, the next important events in Hungarian history, remember the outside world acts, the Jews Act, the battle of the Mohács.

The Turkish empire defeated Christendom. And by 1541 most of Hungary, including Buda and Pest they were separate towns, was incorporated into the Ottoman Empire. And it's a much better time for the Jews. They really find refuge, at this stage, if Islam felt itself secure, Jews had much better lives under Islam than they did under Christianity. And they also had a much wider range of occupations. They were doctors, they were merchants, they were artisans. And several of them actually became ambassadors to foreign governments. Often they acted as translators or interpreters. It's a very rich scene in history.

But then the ebb and flow of history. And in 1683, because one of the great motifs of history from the rise of Islam until 1683, you had the great battles between the two proselytising faiths, the two proselytising monotheistic faiths who both claim dissent from Judaism. They've superseded Judaism, but Judaism is the parent. And in 1683, the great armies of the Ottoman Empire were finally defeated at the gates of Vienna by the Hapsburgs. And this is very, very important. Ironically, if you want a wonderful little irony in history, the main financier of the Christian side was a fascinating financier called Samuel Oppenheimer. He even himself relieved the siege of Buda. So consequently, the Christians are triumphant and then of course they completely mistreat the Jews. His mansion is sacked. He has to flee the country. Ironically, his nephew, Veertimer becomes the ne next court factor.

So it's a very strange situation. Anyway, so Jews are living now under Christendom in the Hapsburg Empire. That extraordinary empire that we're going to be talking about because it's going to be destroyed at the end of the first World War. And in 1867, the combined crowns of Hungary and Austria. And that great quote on the Hapsburg Empire. "Let others make war. The Hapsburg's marry." And for those of you who've only recently joined us, the Hapsburg Empire at this stage controlled basically 13 different countries. The Czechs, the Slovaks the Moravians, et cetera, and Hungary. So really the whole policy of the empire is directed from Vienna. And in the reign of Maria Theresa 1740 to 1780, there was widespread persecutions.

Jews were forced to pay huge taxes. They were only allowed to live in certain areas. But this is very much in common with Christian rulers at this particular time. I want to slot this into European history for you. Her daughter was Mary Antoinette, who was executed by the French Revolution. This is the time of the growth of the beginnings, of the growth of the middle class, the beginnings of change. And it's her son, Joseph II who issues the edict of toleration. Throughout the first half of the 19th century, many restrictions on Jewish life were gradually removed. He is an enlightened modern monarch and he's also interested in creating a very strong economy. So he welcomes people in and he's already got the Jews.

So how can these people be useful to the crown? In 1867, the dual monarchy is established strong Hungarian nationalism, and they have their way. It is now the Austro-Hungarian Empire. You know, it's fascinating. Those of you who love opera, the three great opera houses of the Hapsburg Empire, Vienna, Budapest, Prague. Prague was another city within the Hapsburg Empire. And in 1873, Buda, or Buda and Pest are amalgamated to create the capital city of Budapest. I dunno how many of you have ever visited Hungary, but it's a fascinating city. Now Jews are now fully emancipated.

And it's like, you know it's like the slap slapping of the elastic band. All of a sudden, all that pent up energy that we've talked about with other countries can now come into play in the creation of a modern, vibrant society. Now, it's interesting because I had a good question. While I was waiting online. Where the Jews of Vienna in the cities or were they in the shtetl? By the time you get to 1941, there's going to be 900,000 Jews in Hungary. It's a huge community. At this stage, I'm going to say to you the bulk of them, it's more or less 50/50 in the countryside, the further east you go, it's the centre of Hasidism, it's the centre of Yiddish. It's very much the kind of culture I discussed with you when I talked about Lithuania and Poland. In the small towns in the villages, its traditional Jewish culture ruled by the Halakhot.

They're far away from the centre, but it's in Budapest. And in the other big cities, you're going to see a new development. And in this empire. Jews are going to play an important part in the development of Hungarian industry, of capitalism itself. The growth of agricultural production it's a very fertile country. And in the expansion of transport, communications, think of people like Turken Hejaz. Why is he called Turken Hejaz? Because he created the railway network of the Turkish Empire. When I mentioned Jacob Schiff to you last night, you may record, it was his money that started the joint. He was one of the great figures of the American railway network, the development of railways, the development of trade, the world is changing.

And Jews who are outside the system, they see, they see how things can change and they become very important in shipping, textiles, lumber, railways, mills, it's a huge country, remember Hungary? You've got the cities, but you've also got that countryside, the flour the wheat, the milling, refineries, oil refineries, cement business, petroleum. And many of the great commercial empires are created by Jewish families. Between 1881 and 1912, there were about 350,000 though mainly from the poorer districts, immigrate mostly to America. Some came to

Britain, some came to South Africa, but the bulk went to America.

Now by 1910, 23% of Budapest was Jewish. The figures are absolutely astounding. And actually the further east you go, the more the Jews play an incredible prominent part in the commercial life, okay? 61% of the merchants, and these figures have been triple checked, 58% of the printers, 41% of the innkeepers, that's a very traditional Jewish occupation. 25% of the bankers, the tailors, 50% of the doctors. Now between 1867 and 1914, the Habsburg monarchy actually raised 346 Jewish families into the nobility.

And ironically, as the community in Budapest developed, they represented the same sort of class divisions that you found in Hungarian society. 3% of them were huge employers with great landed estates. 34% were the wage earning employed class, 60% self-employed or salary earning middle class. Now there's also two religious dominations, Budapest and the southwest were what we call Nealog. I think the nearest approximation would be American conservatism or Masorti in England. And of course in the North and in the East, it's completely different. It is, as I said before, the Hasids or the totally traditional Orthodox, the great aim, you see this is where it gets interesting.

If you are living in Munkacs in the north of Hungary, that's where my partner's family, father's family came from. His grandfather went to the Pressburger Yeshiva. That's the best thing you can do with a clever boy. But now for those in Budapest, it's the University of Budapest. And think about some of the peoples who were born in Budapest at this time, Think about Max Nordahl, think about Theodor Herzl, they aspire to the universities of Vienna and Paris. So it's fascinating. Jews in the cities, want to rise into the dominant culture. And another thing to consider, what was the language they'd speak? Would they speak Hungarian? Would they speak German? Would they speak Yiddish?

Now in the countryside, you can imagine, but what about in Budapest? Should you speak German, high culture of the Habsburg Empire or Budapest? And quite a considerable group within the population that actually spoke Hungarian. Anyway, of course the war is going to change everything. The Hapsburg Empire is destroyed. And at the end of the war, what happens is that the Hapsburg Empire along the Turkish empire, and if you remember I talked about, I didn't just talk about the Turkish empire, I've talked about the German Empire and the Russian Empire. Think of all the horror stories that happened what happened with the Polish state, all those different wars. Well the same thing is going to happen in Hungary. Can we see the first map, Judi, at the Treaty of Trianon.

Now this is from Martin Gilbert, and I'd like to thank one of our group who pointed out his book to me. I'd lost my Jewish history atlas. I've got a lot of his other books, but I'd lost that and luckily found it. My daughter found it on her shelves. Now, this is Hungary. What happens at the Treaty of Trianon where they actually reestablish different states within the Hapsburg Empire. It's now destroyed and Hungary is truncated. Hungary becomes a landlocked state with only 28% of the land that have constituted the pre-war kingdom of Hungary. You had a truncated population now

of 7.6 million, 36% of the previous population, which had been nearly 21 million.

So do you see what has happened? Some of Hungary that the black line is what Hungary used to be. And now you can see how much of it has been taken away. Look into Slovakia, into Czechoslovakia. So you see a lot of it goes into Slovakia, some of it's going to go into Romania. Do you see Northern Transylvania? You see the Munkacs region. So basically what has happened is Hungary has been completely truncated and 3.3 million Hungarians are now living in with minority status in other states. The treaty, because they were on the wrong side remember, limited Hungary's army to 35,000 men. And of course, the Austria-Hungarian Empire ceased to exist. Admiral Horthy is who is going to become the regent of the state he's an admiral without a navy. And so basically they lose a lot of their land.

Now in the melee. Can we see the next picture? Please. If you don't mind, Judi. There you see a man called Bela Kun. Look at that sensitive Jewish face, November the fourth, 1918 in a Moscow hotel. Hungarian prisoners of war because he of course with his comrades had been fighting against the Russians and he's a prisoner of war. The Czarist empire has collapsed. So of course, these guys are all let out by the Soviets. And a group of Hungarian prisoners of war and other communist sympathisers form a central committee. And what they want to do is to take power in Budapest and with a very small group of people, that's exactly what they do. And Kun becomes commissar for foreign affairs. They dismiss because at the end of the war, you had a sort of social democratic state under Károli that tried to keep it together. What happens now is the communists come in, think Trotsky, think international revolution. They're all going to fall. The same thing's happening in Germany, in the German states.

He dismisses all the Social Democrat ministers, goes for complete separation of church and state. Think about it, Hungary is a deeply religious society. I'll never forget the first time I went to Hungary, just as communism collapsed, 95% of the population were going to church. Whether they did it because they were religious or whether it was a sign of opposition, I'm not sure. But what I do know is the church was all powerful. They of course, the positive aspect of communism, freedom of speech and assembly, which was never implemented. Free education, language and cultural rights for minorities. They nationalised everything. And then they informed, couldn't get in touch with Lennon and says, we now have the dictatorship. We have the dictatorship of the proletariat, and what we want is an alliance.

The problem was that the Soviets were embroiled in a civil war. So what Kun does is to establish his own red guard known as the Lennon Boys under the leadership of a man called Max Joseph. And yes, you've guessed it of course he's Jewish. The problem was nearly everyone in the leadership of the Hungarian Revolution was Jewish. In May 1919, they went further. They invaded Slovakia. And with the red guard, you see all these countries are falling apart. Can you get your heads around a hundred years ago, 102, nearly two years ago now, the kind of horror the ordinary people were feeling at this time in the little towns, little villages, marauding armies, the bestiality, civilization stripped away.

And here you have Kun invading Slovakia and declaring a Soviet republic. He, based on the belief that granting this territory to the newly founded Czechoslovakia was unjust because of the ethnic Hungarian majority. So he's going to free it, okay? It's at this stage that the French broker a deal. So there's a war between the Slovaks and the Red Army, but the Slovaks break through, they defeat Kun and they loot Budapest. So the horror of that Kun and the other leaders, and as I said, most of them were Jewish, they fled back into Russia on August 1st 1919, and he goes to work for Stalin. And in 1936 he was purged, okay?

And into the power vacuum comes the, with the support of the French comes István Bethlen and Miklós Horthy. They are going to take over the state. They have irregular detachments under Horthy's control, but it does get out of control, in theory, it's under his control, and it's known as the White Terror. Just as you have the Whites in Russia, you have the White Terror in Hungary, the Romanians, as I said, they evacuate Budapest. Horthy enters as the head of state. He bans the Communist party. But the White Terror caused a lot of misery for many, many people. And he's going to become Regent and head of state until 1944. Can we have a look at the man who later became his there? You see Miklos Horthy, I'll talk about him in a minute. Now, just imagine the situation in Hungary in 1920. They've lost most of their territory. And in March to try and stabilise the situation, the League of Nations lent Hungary 250 million gold coins to stabilise the economy and help balance the budget.

Because people always realise that if there's hunger in the streets, if there's unrest, what do you have? But revolution. But however Horthy, and he had some very good people working for him, and many of them in the industry were Jewish. They actually managed to exploit Hungarian agriculture in a very, very good way, and began to export more wheat than any European state. So it stabilises. And when it stabilises, look, Horthy is an authoritarian, but it's a stable society. By 1928, the unemployment level was 5%.

Of course, you know what's going to happen in a few years after the Wall Street crash, by 1933, the unemployment hits 33%. And by 1933, something like 18% of the population of Budapest are in poverty. And as the standard of living drops, Hungary ships further to the right István Bethlen resigns Károli, who I've mentioned couldn't cope with the crisis. So in the end, Horthy was forced to appoint a man called Gyula Gömbös. Can we see his picture here?

You see him ranked with two characters, we're going to, that I'm sure you all know an awful lot about. Adolph Hitler, and of course Hermann Göring. Think Hungary's lost most of its territory. One of its best trading partners is Germany. Hungary is going further to the right and under Gömbös in particular, but Horthy needs a strong man and he makes the appointment. It's still not an completely authoritarian state. Now, who does Gömbös supporters come from? Were the usual story. You've heard it many times, medium and small farmers, refugees from Hungary's lost territories. Somebody asked me in question time, a very important question. What is the difference between nationalism and chauvinism nationalism?

We're getting to it now. So also, the other kind of people who turn to the right, are obviously the



unemployed civil servants, army officers. the Army remembers being decimated. Universities, quite often, the universities are hotbeds of extremism, hasn't changed much today actually. Extremism to the left or extremism to the right. Now, what were Gömbös's policies? He wanted a one-party government. He wanted to throw the Treaty of Versailles side back in the face of the allies. Think what Adolf Hitler wanted to do.

They wanted to withdraw from the League of Nations. He's thwarted by Horthy, Horthy stops anything like that. But I need you to know that he is very far to the right. But in 1933, after Hitler comes to power in Germany, he comes, he has a very good ally. And because of the Wall Street crash, Germany comes to the rescue, in 1934. they sign a bilateral trade agreement with Germany. In 1935 the elections give him more and more support, and he manages to replace a lot of key officials with his people. It's fascinating how democracy can be dismantled. 1936 he informs Hitler that he will establish a Nazi like one party state by 1938.

He died in 1936, but it's important to know that was the way he was going. By 1938, 52% of Hungary's import and export business with Germany, ironically, this is against the backdrop of an even greater Jewish success story. 88% of the members of the stock exchange were Jews. 91% of the currency dealers, 90% of Hungarian industry was owned and operated by a few interrelated Jewish families. And also editors of liberal and left wing papers. 34% of the journalists, 30% of the musicians, very similar to Jewish occupation patterns, more or less, wherever you find them. You see, Horthy had tried to intro not Horthy. Gömbös's had wanted a numerous classes, but it doesn't really take off.

So that's the situation in Hungary. I don't want to go beyond 1938, 39, because I'm going to be dealing with this when I deal with the Shoah. Now, many of you of course know the tragic story of Hungarian Jewry, that ironically Horthy who was very much an aristocrat, he was very much a Hungarian aristocrat. He never really wanted to go along with Hitler's policy of mass murder. You know, the Slovaks who had as their head of state Tiso, who was a priest, the Slovaks actually paid money to the Germans to deport their Jews because and I mentioned Slovakia and the instability there, because of course they reckon they got a lot of money out of it.

It's not just this total dehumanisation, but if you deport people, what happened in Slovakia is the money went, their money, their homes went to the state, or you could give them to people who you needed on your side. But Horthy wasn't that kind of man. He had come from a very important gentrified background. He'd been between 1911 and 1914. He actually was the naval aid's camper, Franz Joseph. He was a very authoritarian strong man, but he was not a fascist. And in the war, he was the Commander in Fleet of the imperial fleet. And now Hungary hasn't even got a Navy.

So this is what a Hungarian historian István Deák said, about Horthy and the government. "Between 1919 and 1944, Hungary was a righteous country forged out of a counter revolutionary heritage. Its government advocated nationalistic Christian policy, heroism, faith, and unity. Despised the French Revolution and spurned liberalism and socialism." Okay, this is

important because Kun's Revolution meant that the image of the Jew, just as it was in Lithuania, just as it was in Poland, in Latvia. Jews are capitalists and Jews are communists. And the other point to take on was in fact, the trauma of the country.

They've lost most of their territory. They've lost much of their population and the total repression, the Red Terror under Bela Kun. Now, Bela Kun could stand on a table and scream that he was no longer a Jew. But it's always also about how you define yourself. Now, before we actually leave Horthy, because as I said, I'm going to spend a lot of time on him when I get to Hungarian Jewry. Refugees who'd made it to Hungary were deported, and they were the most appalling labour battalions set up where many Jews lost their lives. But when the majority of European Jewry was being murdered, Hungarian Jewry was not deported.

They were put under the most appalling restrictions. It was ghastly. But having said that, they were still alive. The bulk of Hungarian Jewry was alive in April, 1944. And then of course, we're going to come onto one of the darkest periods in history in the whole history of the Shoah. Because of course, by 1944, the Shoah was an open secret. My best illustration of that was the minute silence in the House of Commons on December the 17th, 1942. The fact that the Russians were already talking about the killing processes and sending messages to the west as early as September, October 1941. So the large Jewish community, and it's swelling by refugees coming in. But I'm going to leave that alone.

But let me just give you one comment of Horthy's is for you to think about. This was a letter to his Prime Minister. "The Jews enjoy too much success in commerce, the professions and industry success that needs curtailing." And he writes this in 1940. "As regards the Jewish problem. I've been an anti-Semite throughout my life. I've never had contact with Jews. I've considered it intolerable that hearing Hungary, everything, every factory, bank, large fortune, business, theatre, press, commerce should be in Jewish hands. And that Jews should be the image reflected of Hungary, especially abroad.

Since however, one of the major tasks of the government is to raise the standard of living, we have to acquire wealth. It's impossible in a year or two to replace the Jews who have everything in their hands and replace them with incompetent, unworthy, mostly big mouthed elements, which we shall become bankrupt. This requires a generation at least." You see, this is fascinating. What is he actually saying? He's saying that, you know basically I hate Jews, but we need them in our country because they're the only ones who do the work. So I'm going to leave that, I'm going to leave that story. But what I want to do. I'm going to talk about Budapest and I'm going to talk about some of the most extraordinary characters.

I thought it might be interesting to look at some of those Hungarian Jews who left. And obviously I had to choose because you are looking at so many who did get out in the '20s and '30s. But I've chosen four, and I'll explain why in a minute. But before we get onto that, that very important question. Where did the Jews live? Let's have a look at some slides of Jewish life. Now that's Lithuania leftover. Can we go on to one more? Thanks, Jude. That now this is a market day. I

want you to see the rural communities now, that's in Vilkaviškis, which is now in in Belarus. Can we go on please Jude? That is in Trakai, that's also in Lithuania. I'm showing you a few from Lithuania. But the same is true of Eastern Hungary.

And this is very much, now that's a Jewish fire brigade in the town of Plunge. You see, Jews did all sorts of different jobs in the shtetl. This is the real people, this is the lives that, when I say the real people, we know about the great and the famous. This is everyday, lives. This is the civilization that was lost. They would've spoken Yiddish. Can you go on Jude? And this of course is the Synagogue of Szeged in Hungary, is not that a most beautiful Shul. Think about it, in the end, there were 900,000 Jews in Hungary. Isn't that beautiful?

One of the greatest synagogues in Europe is of course the Dohány Street synagogue in Budapest. It was the synagogue that Herzl went to when he occasionally went to Shul. And his house actually was next door, that's been knocked down now. And is that, and then I wanted to finish on a lovely little boy from the Monkacs region that is right to the east of Hungary. That little boy playing around in the woods, you know, in, in wood, in obviously a shtetl. You can see the wooden fence, the wooden houses. I don't know how many of you have travelled in Eastern Europe, because as many of you know, I've taught all over Eastern Europe. And as we were doing it, beginning under communism, and then just as communism fell, the further east you went, the further you went into the countryside, you go to the little towns and villages, which before the war had been 50% Jewish.

You could see where the mezuzah had been pulled out of the walls of the houses. They were wooden houses. The poverty was absolutely extraordinary. And this notion that all Jews are capitalists, or Jews are communist. The reality was, you know this is ordinary life. This is ordinary life in the East of Hungary, Obviously this child comes from an ordinary traditional family. He's not wearing the Hasidic garb, but I just, I liked his face and I thought he probably died. So of course he died because the majority of the people who were murdered from, you know from April, the end of April onwards. the Nazis actually to receive Hungarian Jewry. They were murdering 12,000 a day. And of course from the East.

So it was families like that that were completely destroyed. So at least we're having a look at the picture of that lovely little boy who never made it to manhood. So let us go on, and I'm going to tell you a little bit now about, I mean, you're going to see some extraordinary characters. The kind of characters who got out of Hungary. Something like 60% of Nobel Prize winners happened to be who came from Hungary, happened to be Jewish. I decided to choose some scientists. And I don't know anything about science, so I'm not pretending. And if my friend David is listening, I promise you I'm not going to go down that route.

But the point about the. I'm going to talk about four characters, three of whom went to the same school in Budapest, who changed the modern world. I could talk about László Bíró, who created the biro. I could talk about the man who created the hologram. I could talk about the man who created the long playing records. These were all Hungarian Jews who made it to the West.

What Hungarian Jewry, just as German Jewry. Later on, over Christmas, I'm going to do a special session on Catherine of Russia. And I'm going to show you some films made about Catherine of Russia. And one of them was made by Alexander Korda, the Hungarian Jew who dominated the British film industry. Or I could turn to Michael Curtiz, whose most famous film is probably the most famous film in the world, "Casablanca," he was a Hungarian Jew.

So the wealth of these individuals, when I say the wealth, the intellectual wealth, the creative wealth that they gave to the West, when I've talked about the Germans, I've talked about the Austrians, I've talked about the Poles, when they can talk about those who went to South Africa. What is it about the Jews? It's a fascinating question. Now let's talk about Johnny von Neumann. There's a wonderful story that is told by Jacob Bronowski, and I'm sure I've told you this before, because he's one of my favourite stories. And we get to my age, I have to repeat myself. Jacob Bronowski wrote "The Ascent of Man," not only is it a wonderful book, there is a series of DVDs that your children, your grandchildren certainly watch. It's a great ennobling series. And evidently, Johnny von Neumann and Bronowski were having a big debate about something or other, and they couldn't agree.

And at two o'clock in the morning, Bronowski realised he was wrong and he phoned Johnny von Neumann and he said, you are right. And von Neumann said, only ever phone me if I'm wrong. So who was this man? He came from a very wealthier acculturated family. He was the eldest of three brothers. His father Max was a banker who actually also was a doctorate of law. His mother's family were actually the Meisels family. I don't, I know we've got some Meisels online. I don't know if there's any connection. They were actually a Bohemian rabbinic family. So one branch had married into the family of Moses Isserles, the terribly important rabbi of Krakow. Another story, another time The father had been elevated to the Hungarian nobility. I told you, over 376 Jewish families had been ennobled under Franz Joseph, who was never anti-Semitic. And he was a complete child prodigy.

This Johnny von Neumann, at six he could divide two eight digit numbers in his head. Now those of you who think you've got clever grandchildren, that's the one to try at them. He also could converse in ancient Greek, I suppose. He was the kind of kid that grandmothers would love and teachers would hate. His governess taught him until he was 10, which was very much a common practise enough amongst the wealthy. He was tutored in, wait for it English, French, German, and Italian. By eight, calculus, his father had a wonderful library. And he just read and read and read. He went to a Lutheran Gimnázium. Half the kids there were Jewish where he becomes very close with a man called Eugene Wigner, also a Hungarian Jew who's going to win the Nobel Prize. Brilliant education system at this Lutheran Gimnázium.

Very much designed for the elite. And another chap who I'm going to mention, Leo Szilard, Dennis Gabor and Edmund Teller, they all went there. Paul Erdős, in fact, they called the Martians because they came from another planet. By the age of 19. He'd come up with two major mathematical papers. He is one of the five physicists who changed the 20th century. They were all born in, let me go over them again. Leo Szilard, Dennis Gabo, Edmund Teller, Paul

Erdős. They were the characters who changed modern and of course Edmund Teller, who is parodied in a famous film. "Dr. Strange Love," or "How I learnt to Stop Worrying and Love the Bomb," a very good film of the '60s I believe, or early '70s, that's Edmund Teller.

Anyway, so what's going to happen to Johnny von Neumann? He becomes the greatest, I'm going to have to hurry on this. He became the foremost mathematician of his generation. He finishes up in America and of course he is going to be involved in Los Alamos. In his lifetime, he published 150 papers, 60 in pure mathematics, 20 in physics, and 60 in applied mathematics. He was in Los Alamos, of course atomic Energy Committee, special Weapons Project. Overseas computation, well, at the time of Nagasaki, he was involved in working out how many deaths there were. You see, he also advised the joint Chiefs of Staff.

He headed the US Government Secret ICBM committee. He believed in the equilibrium strategy of MAD, mutually assured destruction. He believed that if the Russians and the Americans both had parity of weapons, there would not be a nuclear war. We're into a very, very grey area here. I'm telling the story of a genius. I'm not saying he was lovable. In fact, he was awarded the Presidential Medal of Freedom by Eisenhower. "Dr. von Neumann, in a series of scientific studies of major national significance, has increased the scientific progress of this century. Throughout it.", blah baba. The point is he, by the way, he converted to Catholicism, he needed repentance and he was terrified for his immortal soul.

I could have spent a whole lecture on him. Not only his theories, he's fascinating. But I wanted to talk a little about Leo Szilard, who also because he's very important. He also came of middle class Jewish parents. The family name was Spitz but they changed it to Szilard to sound more Hungarian. You know, basically they wanted to be safe in Hungary. Father was an engineer, very Jewish background, but more and more agnostic. Again, maths and physics, won the National Maths Prize. Or by the way, they said of Johnny von Neumann, by the time he was 10, he knew the Budapest telephone directory off by heart. Maybe it was a small directory.

I don't know. He resumes his studies at the end of the first World War, he becomes an engineer, but gets fed up with it. Because of the Bela Kun revolution and the prejudice against Jews, he changes his religion becomes a Calvinist because he wants to get into the technical university. He still doesn't get in because nationalist students actually stop him. And so then he goes to Berlin, and at Berlin, he goes to classes given by Einstein and Max Planck, he becomes very much part of that world. He meets up with Johnny von Neumann, Wigner. They work on all sorts of inventions in Germany. He works with Einstein. On Einstein's refrigeration project. 1933 when Hitler comes to power, he had managed to transfer his savings from Zurich to London.

He comes to London where he manages to live in a hotel and be fed for five pounds a week. And he worked with CARA. This was that incredible organisation that had been set up by the man who created the health service. Remember I already discussed this with you. They saved two and a half thousand refugees. Szilard wanted and Archbishop Temple was also involved. You had a lot of really good Brits in this. And as I said, they saved 2,500 scientists, Szilard said,

create a European university in London. But they decided no, they would place them particularly in Cambridge because of science. Or in London or in Oxford. But in fact, he eventually is going to go to America. He's fascinated by nuclear chain reaction. And this is a description.

And those of you who come from London, I think will empathise. "In London, where Southampton Row passes Russell Square across from the British Museum in Bloomsbury. Leo Szilard waited irritably, one grey depressing morning for the stoplights to change. A trace of rain had fallen in the night. Tuesday, September the 12th, 1933. It dawned cool, humid, and dull. Drizzling rain will begin again in the early afternoon. When Szilard later told the story, he never mentioned his destination. He might not have had one. He often walked to think. In any case, another destination intervened. The stoplight changed to green, Szilard stepped off the curb as he crossed the street. Time crashed before him and he saw a way into the future.

Death into the world, and all the woes, the shape of things to come. He thought chain reaction." And he goes to America, why? Because he's terrified that Hitler will cross the channel. He knows there's a war coming. And he's terrified that of appeasement with Britain. And he makes it to America, in January, 1938. You know, the great Stephan Zweig did exactly the same thing. They were so terrified. And he of course went to South America and he committed suicide because he couldn't bear the world he was living. And that's another book for you, Stephen Zweig's, "The World of Yesterday." It's one of the most beautiful books. Anyway, he goes from university to university. All these characters, are world famous scientists remember.

And he's trying to achieve chain reaction. And then it's Niels Bohr brings news of the discovery of nuclear fission. and Otto Hahn. And he realises that uranium will be the element. And after many experiments he succeeds. And, but he wrote later that night, "There was little doubt in my mind that the world was headed for grief." It was Szilard who went to Einstein, they were very close. Cause of course Einstein's also in America. And he said to Einstein, you've got to persuade, this is in 1940. And I promise you, when we get to America, we do this in a lot of detail. Szilard says to Einstein, the Germans will get the bomb. We have to get it first.

And it's Einstein who writes the letter to Roosevelt that's going to lead to Los Alamos. He hoped, and of course he is part of the advisory committee. So Szilard, Teller, Wigner, they all come together. John von Neumann involved in the maths. And he hopes that if they get, he hopes that the government, he was quite a humanitarian actually. And he didn't want to drop the bomb. He wanted it on an uninhabited island. He finishes up as a risk, the dropping of the bomb on whereas with von Neumann. In his darkest dreams, he hoped that he wouldn't burn in hell. Szilard, what he did, he became a research professor in social sciences and in 1961 he published, "Voice of the Dolphin," which dealt with moral and ethical issues caused by the Cold War. And he spent his last years as a fellow of the Salk Institute.

Salk of course, Jonas Salk, the vaccination for Polio. This is such an important time for science. So all these characters are Nobel Prize winners. I don't want to rush them. Eugene Wigner, very much a similar story. Nobel Prize winner. And then of course Edmund Teller, I have to give a

certain little bit of time to Edward Teller. Again, parents, Ilona Deutsch, who was a pianist. Father Max Teller, clever, wealthy lawyer. He said later, religion was not an issue in my family. My father only observed Yom Kippur, but did say Kaddish for his parents.

He again, loved playing mathematical games in his head. He was at school with Johnny von Neumann. He got out of Hungary in 1926 because of the, he's already seeing the problems. He does his PhD at Leipzig University. Then it got, and he does the path. There's a very, very good Netflix and Prime series called, "Genius," it's the story of Albert Einstein, it's fiction, but with quite a lot of emphasis on fact. It'll give you a great atmosphere on all of this. He leaves through CIRA, he's got out through the relief committee in England. He goes first to Britain, then to Copenhagen, and then to America. He becomes professor of physics at Georgetown University. He's already spoken to Enrico Fermi about the atomic bomb.

And when Los Alamos is finally set up, he moves there and he is part of the theoretical division. And in 1950 he also works on the hydrogen bomb. He believed in strengths through nuclear weapons. And of course he kept his very thick Hungarian accent. And as I said, he is, Dr. Strange love. So that's such an irony of history. These characters got out because Hungary, it wasn't a good place for Jews to be. And when you look at what you know, it's quite fashionable today to talk about counterfactual history. What would've happened if Europe had not become so anti-Semitic? It's a fascinating story. Anyway, because I want time for questions.

I hope I haven't rushed it too much. We will go back to Hungary and we will be dealing with these characters again when we look at Los Alamos. But I just wanted to give you a smell, I mean whatever area you are interested in, you will find a disproportionate hunk of Hungarian Jews who came to Britain or America. I can't answer for South Africa or Canada. I don't know about that area, but I know the difference they made to the cultural and scientific life, particularly of Britain. And of course also of the States. So shall we have a look at some questions? Going to my questions? I will read the, what I'm going to do, I'm going to read.

I'm trying to ask open. For some reason, why aren't they opening. Open, open 45. I have 45 questions to open. And do you think they will open for me? Okay, I've only got five. I've answered, an you help me, Judi, with any of the questions? Can you see them, Judi? Or maybe if I go to more, if I go that way. Chat, no, nothing on chat. So my lovely little machine says I have 49 questions. I've answered five, which I did at the beginning and I can't get any more of them up. Oh, wait a minute. May, yes. Ah, this is a question. This is a comment from Benny and one of the amazing, one of the most amazing issues, you know, that I found through the lockdown. And I know that Wendy and Judi share it with me.

The stories that you have added. He's talked about miraculously stumbling across a sub cousin who survived the Nazis in Latvia after 500 days in a basement. Fantastic.

Q&A and Comments:

Can I say something about the great Rabbinic Taal in Poland? We will be having classes on that. It probably won't be me. There are other people who are far more competent. I'm actually, I will discuss that with Wendy.

Are we going to talk about Vienna? Unfortunately, we already have. Dorothea. Would I recommend the rise?

Q: This is from Paula. Would I recommend, "The Rise of Political Anti-Semitism in Germany and Austria," by Peter Pulzer?

A: Yes, he's an excellent historian.

Q: What happened to the famous rabbis of Poland again, Clyde?

A: Well, tragically the majority of them were murdered. The Guerra Rebi got out. He got out through Lithuania through an incredible rescuer called Sugihara. I'll be talking about rescue later on.

Q: How are the Jews in Budapest saved in the ghetto?

A: Toba, a very, very important question. I've only taken Hungary up to 1939, 40. I will be discussing that. It will take at least three sessions. Very important question.

Q: Please recommend some books about modern Jewish history.

A: We do have a bibliography that Judi put together for Wendy and I, long time ago. Perhaps after the new year we will add. There is no one great modern Jewish history book. The problem is Jewish history is so wide and big that you have to read a lot of them. But there are some already on the list. If you've got pens, I'll go slowly. "The Jew in the Modern World," is an amazing source book. "The Genius and Anxiety," by Norman Lebrecht, and I'll be interviewing him on our Zoom next in January. "The Genius and Anxiety," by Norman Lebrecht, anything by Isaiah Berlin, particularly, "Against The Current," don't worry, these are all on the list, but let me think. This is from Mr. Backstore or Mrs. Backstore.

Frankest conversions have given polls, Jewish... Now this is a question. Poles are often aware of Jewish genetics also as in Spain, yes of course. I mean there's always been conversions. There's always been force conversions. This is from Monica who tells us she's invited a survivor from Hungary to join. Yes, yes. I know that there are quite a few survivors online today. What is the correct name of the Pole who was opposed to antisemitism? Although were many of them. Are you talking about the professors? Okay, I'll put that on the list. Cause there's books about it.

And this is from Ellie. My parents were in Budapest and managed to escape on the Kastner



train. I dunno if he's online today, but there, there was a man online called Tommy Komlie, whose uncle was head of the rescue committee and was tragically murdered by the Iron Cross. The Arrow Cross. Why? This is from Romaine.

Q: Why did no one warn the Hungarian Jews to do disperse?

A: Again, we are back to post the area I've talked about. And Romaine, if you don't mind, these are such big important questions that I don't want to just answer them on a chat, but we will be doing it. We'll be spending a lot of time. The Jews of Romania, they have a different history Robert, We will be talking. He's asked a question about the Jews of Romania. We will be talking about it. How and when?

Q: This is from Rita. How and when did the Jews first come to America?

A: tick with this channel all will be revealed.

Q: Eli Strauss. Is it true that many Hungarian Jews converted to Catholicism?

A: Yes, some of these conversions were genuine. An awful lot of them was because they hated antisemitism and they thought that would make it easier for them.

Was Monkash Hungary? It was Hungary, Monkash was Hungary. This is from Yolanda. Any chance to have lectures about the Sephardi Jews or the Mizrahi? Yes, Wendy and I have already discussed this, and we will be bringing in experts on the history of the Sephardi Jews. Although I know it, I'm not, I'm more an Ashkenazi specialist. So because we want to give you the best possible, we will be bringing in experts on Sephardi Jews, yes. Role of, this is from Robert. What was the role of the Jews in the Hungarian Armed forces? Well 10,000 of them fought for Hungary. They were particularly in the cavalry regiments.

You know swordsmanship was a very interesting Jewish pursuit in Hungary. Quite a few of the prizes at the Olympic Games in the interwar period, the Hungarian fencers were Jews. This is from Gresia, Yiddish was spoken all over Eastern Europe, but the roots of the language seem closer to German, can I explain? Yes, that is something I can explain. Basically, when the Jews were expelled from the German lands. Remember Germany is not unified until 1871, so let's talk about the German lands. They went east and they were welcomed into the Kingdom of Poland and they took their language with them. As you know, Yiddish is a kind of German with all sorts of different versions. I know Latvian Yiddish and Romanian Yiddish, but it is closer to German than the Eastern European languages yes.

There is another theory that the Jews of Eastern Europe are descended from the Khazars The Khazars were a fascinating tribe in Crimea, that in the eighth century they converted to Judaism. That's Arthur Koestler, "The Thirteenth Tribe." But majority of historians just don't take it. Now, this is from Tony. Hi Trudy, my great-grandfather was from Magda Village, aged 31, he left for

Vienna, is that significant? Yes, because Vienna is the capital of the Hapsburg Empire. So basically Tony, his family's going where the great action is. Look, Herzl's family, were in Budapest, but they want to go to the capitol. I would say Budapest was the second big city of the Habsburg empire, followed by Prague. But Vienna, the reason Vienna became such a fascinating city, it was 10% Jewish, as the world modernised in the 19th century.

And if you are young and you are ambitious, let's get to the capital. From Michael. The conditions that I described that lead to virulent anti-Semitism, economic decline, political instability, and cultural upheaval now exist in the United States. Would I care to comment? Michael, let me say that my view is just as valid as your view or anyone's here. There's wonderful saying, since the fall of the second temple, only a fool would be a prophet. All I know, this is what I do believe. I think the world has changed dramatically from this period and from a Jewish point of view, we are one of many minority groups. I do believe that the instability will lead to chauvinist nationalism, I do believe that.

And I do believe that the world is going to be quite dangerous for everyone for the next few months. I mean, speaking on a personal level, my daughter's a journalist and she was doing a piece on the food banks. I mean, ordinary folk now working folk who can't give their children, who are now either on zero hour contracts or have no money at all. You know the majority of people actually are what we call wage, and certainly in Cornwall, they live from wage check to wage check. They haven't got presents for their children. Now, these are ordinary folk. What happens when it gets like this? I think you will see an upswing in antisemitism because of our high visibility profile. Do I believe it's 1938? No, I don't.

And there's a very simple reason. The Jewish world changed dramatically and forever. There is a state at the other end of the Mediterranean, the State of Israel. Now, this is from Sonia, who's giving us information. Bela Kun was married to my grandfather's sister. Oh my goodness, I really love this group. They had two children, once Stalin came to power, the family was exiled to Siberia, and after Stalin's demise, the Kun children were reinstated in Hungary, including chauffeur driven carriage. They visited us in Transylvania, which was part of Romania, where my parents lived around 1957. Oh, Sonya, that is extraordinary.

This could only happen on our Zoom channel. My goodness, thank you for that, that's extraordinary. Now this is from Dr. Friedman. All four of my grandparents immigrated to New York in about 1900. I've been to the two towns from which they immigrated. They hardly spoke any Yiddish, but Hungarian and German, investigating my ancestry. It turned out that my father's family originally came from central Spain. Now it's very interesting, Robert, I wonder if it's after the, some Jews did make their way from Spain, but it's far more likely that they were conversos and then they went to Poland or too Hungary. Now, as I said to you before, the further east you go in Hungary, the more likely to be Yiddish speaking. But some did speak Yiddish and certainly in Budapest and the enverrons and in what was little Hungary, as opposed to. I'm talking about that was the area that I'm talking about.

After Hungary was truncated, many of them did speak Hungarian. Now, this is from Livia. My mother, who survived the Nazis by going to hiding from, had nice things to say about Horthy who freed my mother. You see, it's so complicated. Oh, am I losing my questions again? Sorry. Just going on, going on. That information was quite extraordinary. Oh this is extraordinary. From Monica. My father was picked by Horthy to present a bouquet to Mussolini on his visit. His mother was sent to Spandau, after the war, she walked for 50 days till she found him. Monica, I hope you've written all this down. I mean, these are incredible stories. If the major industries were in the hands of the Jews, what are the rest of the population employed? Now, Denise, the factory owners. It was a very agrarian society Hungary, and workers, okay? It's just this Jewish entrepreneurship again.

Livia, am I going to do separate presentation on Romania? Yes, promise. What was it about Hungary Zeitgeist that led to resistance of the deportation of the Jews? This is from Romania. Look that again, from Romaine. A huge question, I beg you, give me time for when we get to the Shoah, because I really don't want to give Google answers. No, Carol Reinold. I thought it was Vena von Brown. No, they like, it was Teller's accent. They wanted, no, of course there was a bit of Vena Von Brown in it. Did von Neumann work in Novier von braun? He must have done, I don't know, I've not read about that. But wouldn't that make an incredible play?

And you know, talking our group, I mentioned that isn't it a pity there was never a play about Trotsky and Jabotinsky. I'm lecturing on tomorrow and again, I had an incredible email from somebody who also sent me some very important information saying there was a play in in Yiddish, a beg your pardon, in Hebrew, but it has never been translated. But can you imagine if you've got talent? Imagine the meetings between von Neumann and Wernher von Braun. Rozz Florence, does Trudy agree that the thoughts of the Hungarians were, and still the most brilliant Jewish minds of all? Rozz, I am not going there, I am nowhere going to go there. I love it. And for Maria, my father went to the same school as the scientist you mentioned. Wow. Hope you've written about this, Maria. Joanna, a book by Kati Marton, "The Nine Jews who changed the World." I haven't read it, but it sounds very interesting. And then from Maria, he was a classmate and she quotes another Nobel Prize winner. David Stepton.

Q: Do I think the ban on intermarriage in the Christian world helped preserve the future of Judaism?

A: It's a fascinating question, David. When does assimilation and intermarriage occur? When the outside world is very, very open. You know, Jeremy Rosen and I have often said, we are really going to debate, was antisemitism the key to Jewish survival? It's a deep question. We've all got time on our hands. Let's go on with it. And this is from Bernard. A lot of Jews from Hungary settled in Australia after the war, including my son-in-law's grandparents. You've got to remember, although there was this appalling murders, appalling murders, over 450,000 Hungarian Jews did survive. Some of them of course stayed in Hungary.

But when Hungary became communist, which of course it did, Stalin won everywhere, a lot of

them got out.

So your family went to Australia, that's interesting. And yes, this is from Leonard, huge Hungarian community in Australia, much like the Lithuanians in South Africa. That's from Leonard in Cape Town. This is from somebody else. We had the opportunity to meet Edward Teller when he visited Toronto, and was entertained at my parent's home. Hope you've written it down. What about the numerous clauses? Yes, of course. As things tightened up, the numerous clauses made many Jews go on the move. Yes, Martin Gilbert, this is from Ellie. Martin Gilbert writes about Hungarian Jewry in his books, "Letters to Auntie Fori."

Now that book, "Letters to Auntie Fori," is fantastic. Martin Gilbert was a friend of mine. And you know why he wrote that book? Because he had a close friend at Oxford whose family came from India. And he went to visit them. And it turns out that this beautiful Indian matriarch was actually a Hungarian Jewess. Ah, yes. Tommy Kamli. Oh, Tommy, you are online. I'm so glad, Tommy of course it his uncle who was head of the, an incredible hero, the head of the rescue committee. And this is what he's mentioning. One event worth mentioning is the, it's the Tiszaeszlár blood libel. There was a terrible blood libel in Hungary in 1882. And he says the last time blood libel had any serious acceptance.

Well, Tommy, I wish you were right. It's important that you've mentioned that. There was a blood libel in Russia, the Beilis case. There was also one in America, the Frank Case, which I believe we are going to be later on. I've been discussing it with Wendy, we might do the trials, the two trials together. the Beilis affair and the case of Jacob Frank in the southern States. Yes, Pamela, it's true that Szilard was much against. She says, if he was much against the atomic bombs, why did they, were they dropped on Hiroshimi and Nagasaki?

He couldn't really stop it. He wanted them to be dropped on an uninhabited island to show the world what was possible. Giving me, can you talk, this is from David. Can you talk about the yeshiva from Poland who found its way to Shanghai? Yes, I will. David, this again, when we get to the Shoah itself. It was saved by this incredible Japanese diplomat, Sugihara. You know, it's fascinating. There's an incredible story of three diplomats. You know, in 1937 when the Japanese invaded China, they murdered about 300,000 Chinese civilians. The reason I'm bringing this up is it was a Chinese, diplomat in Vienna who saved, who saved Jews. It was a Japanese who saved Jews. At the time of the massacre in China. It was a member of the Nazi party, John Rabe who actually saved Chinese. So there's good in every nation, but I promise you we'd do a lot about that. Peter Breeze, I refer to the Jewish occupation of Hungary. Oh, that was a slip of a tongue. Peter.

How stupid of me, Ellie Strauss will I be distressing the Kastner train? That's quite difficult Ellie, because I spent four sessions on it when we first opened our lockdown. But these are the kind of conversations I'll be having. Please don't get onto Judi about this, but these are the kind of conversations that Wendy and I will be having. Do I agree that empires are bad for Jews, especially as they break up? Well what I do believe is that when there's huge dislocation of life,

it is very difficult to, you know, obviously, it's very, very unstable. Yes, I will be discuss. Ellie Strauss is mentioning Paul Johnson's history of the Jews. Yes, it's good, it is good. All I'm saying is that every subject we touch, is done in depth by other historians. So if you want an overview, Paul Johnson is very good. He's was a lovely man.

Did any Jews who convert to Christianity come back to Judaism? I can give you one splendid example. Schoenberg, the great musician. Well, some people don't think he's a great musician because of a tonal music, but when the Nazis came to power, he was in Paris and he actually came back. He went into a synagogue and reaffirmed his Jewishness. Dohány Street synagogue is not ultra-orthodox. It's Neolog, its Masorti. Will I be talking, this is from Betty. Will I be talking about the Jews of Yugoslavia? Yes. Now this is from Beverly. My great-grandparents were from Monkash. They were tobacco smugglers. Fantastic. Hope you've kept Yes, Hungarian.

This is from Baxt, Hungarian Jewish fencers. Yes, of course. The movie "Sunshine," very good movie made by István Szabó, who is a Hungarian film director At some stage, could I comment on the Jews of Leipzig and also of those of Białystok? Yes. I think. How can we get the picture of the fire brigade in Plunge? I actually got it from Encyclopaedia Judaica, that's where I found those pictures. There are so many wonderful books of pre-war life in Eastern Europe. Let me think.

- [Judi] Trudy If Libby if wants to email me, I'll send her that particular image.

- Oh, thank you, thank you. I think, I think, are we nearly there? Am I going to discuss the hiding of the Jews of Budapest. I promise you, all of you, when we get to looking at the Shoah, because I really want to do that. Wendy and I have discussed it, and we want to do it as a whole unit. So what I can see from all of you, there are so many of you that are so involved in all of this. All I can say, And there's 113 questions, which is amazing and comments. I mean, I learned so much from all of you. All I can say is write it all down, if you have, great. If you haven't, write it all down. Because today historians rely on books, don't they? I mean, because I was lucky enough to be teaching in Hamstead in the '70s, '80s, '90s, when so many of the middle Europeans came to class.

I found out things that you can't read in the books. And it's amazing , and also, of course, because I worked so much in Eastern Europe, but there are so many, there are so many stories. Now this is Rita Jacobs, my father was born in Monkash, and when I bought "A Vanished World," we went through it together. Yes, that's wonderful. Roman Vishniac, his books of the vanished world are fantastic. And I believe there certainly was a film of it, which if you go investigating, you might find a DVD. And you know, when all these horrible things that we are living through are over, you know I travel a lot.

I used to travel a lot to Poland and to Hungary. And like for example in Kraków where there are so many Jewish bookshops, I found most of the stuff I use actually in bookshops there. And

there are some incredible museums in Eastern Europe. And so there's so much that can be discovered once this terrible COVID is over. Oh, this is from Ellie Strauss, my mother's friendship with the Von Freuderger's Jewish Hungarian Mobility. Baron von Freuderger testified at the Eichmann trial. Ellie, he's an incredibly controversial figure. We'll be talking about him later on. And this is from Paul Monk.

My family has a genealogy tracing back to the 1300's. Various family members wrote their history as a sidebar from 1700s. And this is from Charlene Perkins. What is George Soros's history? I don't know, I've never read a good biography of Soros, he's a fascinating complex figure. This is anonymous, off topic, but as I'm reading "Hitler's Gift," I discovered that the key component that allowed the allies to develop was brought to the allies by Jewish physicist Lisa Meitner. Now can I give you some excellent news?

I've discussed it with my colleagues. There is somebody on the Zoom, who is a professor of physics and also knows a lot of history. And we are going to have a presentation on this extraordinary Jewish woman. Hope you're listening, David, Lisa Meitner, yes. And so that is going to be done. And this is from Didith. My father-in-law went to the same school as Teller. Yes. The first and second Jewish laws were implemented under Horthy's Rule, not well before the Nuremberg Laws. That was 35 remember? But he did implement, yes. We'll be discussing that. Okay. Ah, this is from Victoria Bin Tarter. There is a great BBC podcast called "The Bomb," all about Szilard. That's information for you. George, 150,000 Jews survived at Hungary. More than that. More than that. Yes, and the film and a comment on the film, "Sunshine," and I know that's on Prime, they suggested three generations. It is the story of three generations of Hungarian Jews, wealth, power, and crumble. And this is from a... what have we got here?

Yes, I mentioned Jacob Schiff yesterday recommending the book, "Our Crowd," very good. What is Eugene's name? From Sharon, Eugene Wigner. Oh my goodness. This is from Bernard Glass. My son-in-law's grandfather married his wife civilly in Hungary and went with 250 Jews into the Army. And his wife didn't know for two years if he was alive, he was one of only two who survived and got married in Shul on his return. Oh, that's lovely. Don't I? This is from Leila. Don't I think the role of European Muslims is fascinating? Yes, will get to it in due course. This is from Ellie. Just a vignette. There's a great friend of mine who is a rabbi in Leipzig who started life in Budapest, not knowing he was Jewish. Yes, under communism. A lot of people hid their origins. Will I be talking about the Jews of Georgia? It's not my specialty, but there are other people who are so who knows what. Yes. This is from Rosalyn Springer.

Cardinal Lustiger wanted Caddish said at his funeral. Yes, Wendy and I had a fascinating conversation with his nephew. So who knows what comes on on the Zoom. This is Ellie who said, I learned so much of this in my work at the claims conference. Yes, a very important organisation. Now who mentioned Von Freudiger on the webinar? That is my family who married us Sondheimer. Do you know the name I'd like to contact, I hope the person who asked that question is still there, because maybe we've made a shidduch. Anyway, I think that's about enough. I'm losing my voice. What do you think, Judi And Wendy? Because haven't we got

another lecture in about 40 minutes?

- [Judi] Yes, we have Jeremy Rosen.

- So should we call a halt now?

- [Judi] Yes, If that's fine Trudy.

- Because I think people probably need a cup of coffee, don't they? And can I just say to you, a lot of you are asking questions that will be covered later on in the course. I've tried very hard to. I've said to you many times, I know some of you were with us at the beginning. Wendy and I made the decision to do it in periods because, you know Jewish history is so complicated. If I was teaching British history, we'd be geographically confined, wouldn't we? If I'm just teaching what happened on this isle. When you're teaching Jewish history, you're all over the place and all over the world. So basically we have to do enough of other people's history to make it relevant. So that's where we try and keep the balance.

Anyway, I'll see you tomorrow and I know it's a very deep, dark time, but I really think this group is wonderful. And some of the messages tonight, particularly those with family memories are so special. Please write, if you haven't written them down. And I hope we've made shidduch between two members of the Freudiger family. That would be wonderful if that's happened. Anyway, Judi, can I thank you again?

- [Judi] Thank you so much, thank you so much Trudy.

- Okay, and I will see you, well, I'll see you all tomorrow. God Bless.