

Trudy Gold | A Curious Triumvirate: Einstein, Rathenau, and Haber and the Complexities of German Jewish Identity, Part 2

– Good afternoon, everyone. So today I'm continuing with the story of three incredibly important and incredibly complex individuals, Einstein, Rathenau, and Haber. And if you recall, they were all born around the same time. They lived through the whole of the golden years of Germany. They experienced this crash of 1873. They were at the pinnacle of different aspects of German science and German politics. And don't forget that Rathenau became the foreign minister. Einstein by the mid 20s was the most famous scientist in the world, and of course, Haber, the most complicated of all, who had helped create a process which fed half the world, and at the same time, was responsible for creating gas for the German Army in the First World War. And the reason I chose to bring these three extraordinary characters together, as I explained last week, is because of their very troubled Jewish identity. It's a fascinating story, the Jews and the Germans, because you have to really be aware of the fact that, in many ways, it was the greatest cooperation, can I call it that? It was the coming together of two incredible strains of thought. And in many ways, the Jews living in Germany, working in Germany, pushed German culture absolutely to the edge. They fell in love with it. And of course, even though about 10% of the community were orthodox, I haven't been talking about them at all at this stage, the majority of them had fallen so in love with Germany that they saw themselves first as German. Don't forget that in the First World War, 1/2 million Jews fought in the German Army, 100,000 of them were wounded or killed. 35,000 awarded the Iron Cross. So they were the most loyal Germans. And yet, it all goes wrong. And to continue from last week, I suppose the real signal of how it could go wrong was in the assassination of Walther Rathenau. And that's where I proposed to begin again today, to look at what happened at the trial of the assassins, and also its impact on Einstein, and its impact on Haber.

Now, in the war, as I mentioned last week, there was the petition of the 95. These were intellectuals. It was actually written by a Jew saying that what they're doing, they are fighting for German culture. And practically every important scientist and thinker in Germany signed up to it. It was really only Einstein of any serious rank who didn't want to sign. He was horrified by the war. But then so was Rathenau. Rathenau, the double outsider. Remember, he came from a very wealthy background. He was a homosexual. He had a very bad family background on one level, you know, his elder brother died. He was not only an incredibly talented scientist, an artist, he was an amazing politician. So this is the man who falls in love with Germany. He's acutely aware that his Jewishness has given him the status as a second class citizen, because although Jews are emancipated in Germany, because they were so in love with it, they just couldn't bear the fact that they were not seen. So many of these characters were not really

seen as German. And of course, the events leading up to the assassination, which we began to talk about last week. If you think about it, at the end of the First World War, there were many Germans who just didn't understand why they had lost. There'd been no great decisive battle. Revolutions have broken out. The Kaiser was forced to abdicate. And you have generals like General Ludendorff who swallowed whole the stab-in-the-back theory. When the Kaiser abdicated, he said, "I have been betrayed by the communists, the Freemasons, and the Jews." So this is the atmosphere. And as soldiers came back from the front, they faced the most appalling economic crisis. And remember, the treaty was dictated, not negotiated. You had a broad left government, and of course, as I mentioned last week, Wirth actually invited Rathenau into the government. Rathenau's mother, she'd already lost her husband and her elder son, she begged him not to take the position.

Why? Because the right wing papers were so anti Rathenau. But he went ahead and he did drive in his open, top car. And of course, he was assassinated. And at the trial of the assassin, many strange facts came out. We now know that the man who planned the murder was a man called Willie Gunter. And he actually admitted during the preliminary interrogation that Rathenau had to be killed because he was a member of a secret Jewish government that caused the war. And in the trial in Leipzig, all the story came tumbling out that Rathenau was seen as an Elder of Zion. Now, this is the summing up of the judge. They held the trial in Leipzig because they were worried what would happen if it was held in Berlin. And this is how the judge summed up. "Behind the murderers and their accomplices, the chief culprit, irresponsible, fanatical, antisemitism, lifts its face distorted with hatred, antisemitism, which reviles the Jew as such, irrespective of the individual with all those means of calumny, which that vulgar liable the protocols of the Elders of Zion is an example. And this way, it sows in confused and immature minds, the urge to murder. May the sacrificial death of Rathenau. Why did he say this? Because what came out at the trial was that he was sacrificed to the Nordic sun god. Please don't forget that these strange right wing groups, and we know the group that murdered him, a group called Consul that later affiliated to the Nazi Party. We know that they were all pagan. They'd thrown away the restraints of Christianity. So he says, "The sacrificial death of Rathenau." This, remember, is the judge summing up, "Who well know what dangers he was exposing to when he took up his office. May the insight that the trial has brought and the consequences of unscrupulous insightment serve to purify the intellectual air of Germany, and to leave Germany, now sinking immortal sickness and moral barbarism towards its end." And of course, that was the judge's statement, but it didn't. What is interesting though, of course, is that the Nazi Party, which really comes to the fore by 1922, it tries to take power in Munich by undemocratic means.

And finally in 1924, it goes to the ballot box. And between '24 and

'28, it's not very successful. It's only after the Wall Street Crash that the Nazis really come successful. But the point is, from the point of view of Einstein, from the point of view of other sensitive Jews, the murder of Rathenau, it was a slice into his art. He was actually away. He wrote a wonderful letter of condolence to Rathenau's mother. And he was away at the time. And when he got back, he was actually approached by the German police and that he was told that he wasn't safe in Berlin because they were terrified of the incitement. Don't forget, there'd been a revolution in Berlin. You now had a broad left government, but you had all these right wing groups that were absolutely inciting to hatred. And it's a truism, when there's economic, social, and political chaos, which there was at the end of the First World War, these are the kind of things that can happen. Rathenau's death let the mark plunge even further so that by 1923, the beginning of the year, a dollar bought 18,000 marks. By the end of the year, it was in the billions. That's what actually happened. Because he was the economic genius.

Why did they hate him so much? Because he was a Jew and because he'd signed the Treaty of Rapallo, he was a pragmatist. He knew they had to normalise trade relations with Russia. And he died. Now, this is what Einstein actually wrote to his sister, "Here we are brewing economically and politically in such dark times. I'm happy to be away." He was on holiday. And he also wrote another letter to her. "I'm really doing everything I can for the brothers of my race who are being treated so badly everywhere." And for Einstein, he knew what was going on. He was by far the most acute of all of them, I think in many ways, look, of course, Rathenau was a genius. Of course, Haber was a genius. But Einstein, he was a kind of detached character. He was wrapped up in his sciences, but he was also a great humanitarian of the world. And he saw what was happening. Now, what about Fritz Haber? Can we go on please, Judi? You see, what did happen at Rathenau's death, there was a state funeral. Wirth gave the address, he was treated with huge dignity and great marches of sympathy to Rathenau.

But you've got these other forces underlying, and for Haber, remember, he had been responsible for creating poison gas for the German Army. And not only that, even after his wife committed suicide, and was it to do with his work on poison gas? There's a big question mark on that. He actually went to the Russian front to help so that he could witness what's happening. Can we move on? You see, this is the Kaiser Wilhelm Institute, which I mentioned to you last time. Harvard was the head of the Kaiser Wilhelm Institute. He had previously lured Einstein to Berlin to be part of it. And in the 20s, he still continues his work, he was awarded the Nobel Prize, although, many scientists said that he was a war criminal. Complicated issue. And of course, his tragedy, he marries again. Desperately unhappy, she also commits suicide. But I think the story of Haber, in many ways, his life is a tragic story because in 1933 when the Nazis come to power, he is not thrown out of the institute, why? Because he had converted to

Christianity. He so wanted to be that great Prussian officer. He was in love with the Prussian officer class. But in '33, he faced the situation that he actually had to dismiss Jewish colleagues. Why wasn't he thrown out? Because Hindenberg, the president of the republic, even though he was very right wing and anti-democratic, anyone who'd fought in the German Army was not subjected to the race laws of 1933. But of course, when he dies in '34, Hitler combines the position of chancellor and of president. And it's in '34, that, of course, he loses his job. Now, I want to go back a little, because although Einstein and Haber were very, very different, they really did have a very, very close friendship. And this is a letter that Haber wrote and then made into a speech at Einstein's 50th birthday on the 14th of March, 1929. He writes the speech, and this is what he said, remember why they were so friendly, because when Einstein was going through a terrible divorce from his first wife, you know, great men, he might have been a great figure, he might be a man to be hugely admired, but nobody is without huge flaws. And his relationship with his first wife was desperately unhappy and cruel in many ways. There are interesting biographies on it. He had two children by her, tragically, one of them was mentally very unbalanced. But when he finally divorced her and said goodbye to her in 1914, just before the war, they'd been staying with Habers. And it was really Fritz Haber who pulled him through.

So Fritz Haber is asked to give the birthday address to the man who by this time is the most famous scientist in the world. If you remember, not only Rutherford, but also the British Expedition, witnessing that polar eclipse, they realised that Einstein was right. Headlines all over the world. Because when he lectured in Berlin, there were occasions, I'm talking about in the 20s, when right wing fascists would barrack his class. And he once said, "You know, I'm like a flower in the button hole of Germany. Sometimes it smells sweet and sometimes they think it stinks." But this is the letter that Haber wrote, "Of all the great things I've experienced in the world, the substance of your life achievement touches me most deeply. In a few centuries, the common man will know our time as the period of world war, but the educated man will connect the first quarter of the century with your name as for the others. All that will remain will be whatever connection there was between us and the great happenings of our time. And in your biography, it won't remain unnoticed that I was your partner. For more or less, the Serby comments about the business of the Prussian Academy with more or less bad coffee that followed the meetings." He's being affectionate at their time in the institute. "Thus, I serve my own future fame and continued presence in history when, for your 50th birthday, I beg you finally to take care of yourself so that you will remain healthy, and so that I will be able to continue to mock people, and have coffee with you, and indulge in quiet vanity because I count myself as belonging to the circle, which in a closer and more intimate sense, lies with you." So this is his birthday oration to his great friend. It's fascinating because in May,

1933, although Einstein is incredibly fond of Haber, this is what he writes to him, "Your former love for the blonde beast has called off a bit. Who would've thought that my dear Haber would appear before me as a defender of the Jewish, yes, even Palestinian cause. I hope you won't want to return to Germany." He went to England for a while where Rutherford refused to shake his hand. "It's no bargain to work for an intellectual group that consists of men who lie on their bellies in front of common criminals and even sympathise with these criminals. They couldn't disappoint me. I never had any respect or sympathy for them." He's looking at the non-Jewish German scientist who were going along with it all. Some of them are joining the Nazi Party. And then he says, "I want nothing so much for you as a truly humane atmosphere. He suggests you go to France or England. For me, the most beautiful thing is to be in contact with a few fine Jews. A few millennia of a civilised past do mean something after all."

And I think this is when you get to the nub of Einstein and his identity. Haber and Rathenau were so desperate to be German, and they paid a terrible price for it. Einstein was far more of an internationalist. It's only when Haber is broken, and yet, Einstein isn't kind. It's left to Weizmann to invite him to Rehovot. And as I mentioned last time, he died on his way. Most of his family were engulfed tragically in the Second World War. So it really is a complicated and tragic tale. And in many ways Einstein, I suppose, in terms of his identity, he had by far the most secure background. If you think about it, he was much loved. His mother played music with him. Even though his father wasn't very successful materially, he grew up feeling pretty secure. And then if you go on stage further, he also had some very interesting mentors. You'll recall, I told you about Max Talmey who came to stage. When Einstein was about 10, he realised how bright he was and started feeding him books of philosophy. And also, later on when he was in Zurich, there was a Jewish professor who was 20 years older than him. And whether he was in Zurich or in Prague, he tended to mix with assimilating Jews, these international types, I suppose almost what Isaac Deutscher called the non-Jewish Jew. Can we go on and have a look at a picture? There's Haber and the German Army. Look at him dressed in his military uniform. And there he is instructing German Jews on the use of chlorine gas. Yeah, and I think we going on to the next picture, please. Yeah, Haber and Einstein, they were friends. Anyway, going on the career of Albert Einstein. This is the article I referred to, "The Times," the 7th November, 1919, "Revolution in Science, New Theory of the Universe." Now, because he was now the most famous scientist in the world. One of the things Einstein was insecure about was money. And to keep him in Berlin, they raised money at the Kaiser Wilhelm Institute to keep him there. And finally in 1922, he's awarded the Noble Prize for physics. Not ironically for relativity, but for the law of the photoelectric effect. And at that time, he was travelling in Japan, and the debate was who would receive the prize for him, either the German or the Swiss ambassador.

In the end, the Swedish ambassador to Berlin delivered to him. There's a wonderful quote of Einstein's. He said, "If I am right, the French will say, 'I'm French.' And the Germans will say, 'I'm German.' If I'm wrong, the Germans will say, 'I'm a Jew.'" So he was always aware. Now, during the 20s, he travels widely. He lectures all over the world. And this is a quote from the German ambassador in Paris who is entertaining him. "Einstein, who after all has to be recognised as German, has brought German culture and German science in new attention and glory." Now, there was one relationship that Einstein had that really made both Haber and Rathenau feel quite uneasy. And that actually was his relationship with Chaim Weizmann. Now of course, Chaim Weizmann himself a great scientist. What was the problem? Weizmann invites Einstein to go with him on a fundraising tour to America to raise money for the Hebrew University. And in fact, Einstein gave the inaugural lecture at the Hebrew University. He was on the board of the Hebrew University. And later on, many of his papers were donated to the Hebrew University. And so this man, this internationalist, nevertheless, he very much believed in the spirituality and the centrality of Palestine to the Jewish people. He wrote this, this is later on, he said, "Zionism is the only solution in the face of the servile attitude of German Jews." This is what he wrote in October, 1919. "The Zionist cause is very close to my heart. I'm confident of the happy development of the Jewish colony, and glad there should be a tiny spec on this earth in which members of our tribe should not be aliens. One can be internationally minded without renouncing interest in one's tribal comrade." I'm going to repeat this because this is a very important notion of how Einstein saw himself. Remember, he's not religious. He had a flirtation when he was 12 years old and refused to eat pork. But apart from that, he was a secularist. And in many ways, he was an internationalist apart from his Zionism, there are many great international figures who are Jewish who feel like that at this period. Later on, the great Sir Isaiah Berlin, he came down as a Zionist. It's because of the insecurity of the Jewish position after the First World War. And then even more so after the show, what can a Jew be? And then you are back to the whole issue, which I'm sure so many of us who are Jewish are troubled by. If you're religious, it's simple in many ways. I don't mean it's simple in the way you live your life, but your identity is simple. But if you are, quote-unquote a non-Jewish Jew, where do you affiliate? Do you need to affiliate?

Remember when Einstein was back in Prague, he said, "I need the company of a few good Jews." Let me repeat again, "The Zionist cause is very close to my heart. I am confident of the happy development of the Jewish colony. And I'm glad that there should be one tiny spec on this earth in which members of our tribe should not be aliens. One could be internationally minded without renouncing interest in one's tribal comrade." He had no time for assimilationists, he mocked Haber, remember, and this is what he wrote. He wrote a letter in June, 1920,

this was to the Central League of Jewish citizens of the Jewish faith. They had asked him to give a lecture and he mocks them for their name. And he said, "I don't want to be regarded as a child of my people, but not just as a child of my people, but as a member of religious community." And he's being very cynical here. "Why shouldn't I want to have anything to do with my impoverished eastern European brethren?" You've got to remember also, at the end of the First World War, what's another factor that stirred up antisemitism was Eastern European Jews fleeing the pogroms. Rathenau had said, "They are the Asiatic hordes, camped on the Brandenburg sands." But Einstein had so much more sympathy for them. He said, "I demand more dignity and independence in our own ranks." He didn't want the slave-ishness that he saw in German Jews begging to be part of Germany. He said, "There will always be antisemitism." And he says this, "Let us leave the goy to his antisemitism and preserve for ourselves the love of our kind." When Haber tried to persuade him not to go to America with Weizmann, this is how Einstein replied, "I must. I have seen lately count those examples how perfidiously and unlovingly one treats superb young Jews here and seeks to cut off their chances for education." So he hated the war. At this stage of his career, he espoused a mild kind of pacifism, and internationalism, Zionism, but a mild brand of socialism. He very much always turned to the underdog, but he moved in the highest social circles of Berlin society. Remember, he was a talented violinist. He was often at soirees, for example, at the home of Eric Mendelsohn, the great architect, there's wonderful pictures in that wonderful house that Mendelsohn designed for himself in Berlin. There's pictures of Einstein playing the violin. He was part of that very, very Jewish circle.

Now, something else he did, which is I think very, very interesting, at the end of the war, the League of Nations wanted to try to do something to stop the repeat of the horror of the First World War. And they set up something called the International Committee on Intellectual Cooperation. It's the forerunner of UNESCO. And he was asked to join. He was also asked to go into correspondence with another great intellectual. What he was asked to do was to come up with some sort of theory why do we need war? So he chose to write to another alienated Jewish intellectual. And of course, that was Sigmund Freud. And between 1931 and 1932, there is this extraordinary correspondence between Einstein and Freud. Now, it's long. I have it in front of me. But what I suggest to you, you can actually get it on the net, it's "The Einstein-Freud Correspondence of 1931 and 1932," where basically these two great minds, both born Jewish, both with huge wide brains, they try and work out what is it in human nature that makes us like this? Tragically, by the time it was published, Hitler was about to come to power. And, you know, the dream, that particular dream died. And of course, when Hitler came to part not only were his books burnt, but he was actually in America at the time. And a \$5,000 bounty was put on his head, a German magazine, included him in a list of enemies with the phrase, "Not yet hanged." The Nazis,

they raided his home and they destroyed many of his books. They even burnt his little boat. He loved sailing. You see, for Einstein, it was easy. He managed to get out, although, he was interrogated as to whether he was a communist. But he managed to get out, he managed, of course, to get to America where he'd been given many, many, many lectures. And he took a post at the Institute of Advance Study in Princeton. Can we go on please with the slides, Jude? There, there you see him in middle-aged. Interesting looking man. Can we go on again? Yeah, there you have Einstein and Weizmann. As I said to you, they were both scientists and, of course, on the subject of Zionism, he was a Zionist, but he was very worried. In 1930, he writes a letter to Weizmann saying that he "Just does not approve of the way the Arabs are being treated." He never renounced his notion of Zionism, but he cautioned Weizmann. Remember, he was an idealist, Einstein. In some ways he was very, very unworldly. But he writes these letters to Weizmann and there was a rift between them. There was a big rift between the two men. And of course, later on, after Weizmann's death, he was offered the presidency of the state of Israel. But I'll come onto that later.

Now, at the Institute for Advanced Study, they only wanted his presence six months every year. He was absolutely inundated with offers. He had an offer from Oxford, but he felt most at home in America. And that's where he went. And of course, there were so many of these scientists who were forced to flee to America. So many Nobel laureates. It's absolutely extraordinary. And this is what Einstein wrote, "In America, for me, the most beautiful thing is to be in contact with a few fine Jews. A few millennia of a civilised past do mean something after all." And this is another letter, he wrote, "In my whole life, I have never felt so Jewish." So let me just repeat those two ideas, these two letters. Because the question is Einstein, the internationalist. By this time, of course, he's married his Jewish first cousin, no religious practise whatsoever. And yet, who is he gravitating to? People like him. And of course, you just have to think of all those Europeans who were fleeing to either Britain and America. And in Britain, a couple of brilliant scientists, English scientists who'd been in Vienna in 1933 when Hitler came to power. They actually came to London and set up an organisation to try and get as many of the scientists to Britain. So for these kind of characters, there was a way out. It was for the ordinary folk that it becomes more and more difficult. So let me just read these quotes again for you because isn't this interesting, on one level, he's an internationalist, on another level, he feels most at home, I suppose, with other alienated Jews. "For me, the most beautiful thing is to be in contact with a few fine Jews. A few millennia of a civilised past do mean something after all." And remember in another letter, "In my whole life, I've never felt so Jewish." And he wrote this of Germany, "All civilised people everywhere should do everything to restrain the mass psychosis that threatens the prevailing culture." And this is another letter, "The bond that unites the Jewish people for years, 1000s of years, and

unites us today is social justice coupled with the idea of mutual aid." And of course, whilst in America, he became very involved in civil rights movements. Remember, he's the most famous scientist in the world. He's courted by all sorts of groups. He develops a close relationship with Eleanor Roosevelt. And those of you who listened when I talked about after Russia came into the war after the Nazis invaded Russia in 1941, it was Einstein who spoke at a rally to try and raise money and support for Russia. So he was very much at the centre of all this kind of thing. And of course, it's in America where he gets involved in civil rights movements, where he gives presentations to black students. He's violently against segregation. He's really on the side of the angels, is Einstein. He believed passionately in civil rights. He believed passionately in a civil society. And I think he's trapped in America. He's not yet knowing the full extent of what's going on. And then of course, as more and more of his colleagues come through, he gets a better picture. He becomes very close to a Hungarian Jewish scientist called Leo Szilard. And now we come to one of the most controversial areas of the time of Einstein. And that is, of course, about the bomb. There's absolutely no doubt that if Adolf Hitler had got the bomb, he would've used it. And science was at a level that Leo Szilard comes to Einstein because who else would have access to the President of America? And he persuades Einstein to write a letter to Roosevelt. And this is the extract from a letter from Einstein to Roosevelt. "Some recent works by Fermi and Szilard, which have been communicated to me in manuscript leads me to expect that the element uranium may be turned into the new and important source of energy in the immediate future. Certain aspects of the situation which have arisen seem to call for watchfulness, and if necessary, quick action on the parts of the administration. I believe, therefore, it is my duty to bring to our attention the following facts. In the course of the last four months, it's been made probable through the work of Joliot in France, as well as Fermi and Szilard in America, that it may become possible to set up a nuclear chain reaction in a large mass of uranium, by which fast amounts of power and large quantities of new radium like elements would be generated." Leo Szilard, by the way, had his revelation on chain reaction in Bloomsbury Square in London. Those of you who live in London, and, of course, he now is communicating all this Einstein. "Now it appears almost certain this could be achieved in the near future. This phenomenon would lead to the construction of bombs. And it is conceivable, though, much less certain that extremely powerful bombs of a new type may thus be constructed. A single bomb of this type carried by boat and exploded in a port might very well destroy the whole port together with some of the surroundings. The United States has only very poor ores uranium in moderate qualities. There is some good ore in Canada and the former Czechoslovakia. Whilst the most important is in the Belgian Congo. In view of the situation, you may think it desirable to have more permanent contact maintained between the administration and the group of physicists working on chain reaction in America." And he finishes this way, remember America and

Germany are not yet at war, "I understand that Germany has actually stopped the sale of uranium from the Czechoslovak mines, which she has taken over, that she should have taken such early action, might better perhaps be understood on the ground that the son of the German Under-Secretary of State, von Weizsacker, is attached to the Kaiser Wilhelm Institute in Berlin where some of the American work on uranium is now being repeated." Okay, so Einstein in a series of letters, and there are four letters, they're drafted in the main by Leo Szilard. And in the fourth letter, Einstein proposes that the President hears Szilard's views about setting up a policy for the creation of the atomic bomb.

Now, Einstein was in no way involved in Los Alamos, but he did put his weight behind the scientists who said to the American president, "You have got to get the bomb first." And of course it was delivered, not in Roosevelt's time, but in Truman's time. And when the scientist realised what was possible, they begged that they explode it on an uninhabited island so that the Japanese could actually see it. So he did put his weight behind the creation of the bomb. But later on, it was something that troubled him and totally devastated him because, you know, in the end, Einstein, he was a pacifist in many levels, but, of course, he was terrified of what the Germans were about to do. In the war, he was also very involved with the refugee causes. And this is another letter he wrote. This is a letter he wrote to Maurice Lens who worked for the Refugee Council in New York. "The power of resistance, which has enabled the Jewish people to survive for 1000s of years, has been based to a large extent on traditions of mutual healthfulness. In these years of reflection, our readiness to help one another is being put to a specifically severe test. May we stand this test as ever our fathers did before us. We have no means of self-defense other than our solidarity and our knowledge that the cause for which we are suffering is a mountainous, momentous and sacred cause." So of course, he is a man of contradictions in many ways, but he lived in the most extraordinary acute times. You know, in the end, you have to look at a man's whole career. And I know there have been books that are really sort of saying, "Well, he was sexist, his attitude to women, he was racist." But frankly, I look at Einstein in his context and there are decisions he was forced to make. But in the end, it's when he was offered the presidency of the State of Israel, of course, he declined it. He said, "I'm a scientist, I'm not fit for it." But on the other level, he did support Zionism. He wanted a moderate kind of Zionism. He wanted a fair treatment from the Arabs. But he did realise that the Jewish people, the necessity of a Jewish state, and what I am trying to look in my ramble of papers are some of the most beautiful quotes of his, do you think I can find them? Because when I'm feeling a little down, I often read some of the Einstein quotes.

And if bear with me one minute we got any other pictures, Judi? Oh, no, we haven't, have we? Please, bear with me one minute. Oh, yeah. Let's have some fun. You see, he becomes an American citizen. He has

huge faith in America. Of course, he fights for civil rights. He doesn't like the attitude towards the black community, particularly in the south. But nevertheless, he loved an America, he loved America. And there you see the very famous picture of him and he was "Time Magazine's" Man of the Century. And of course, he the word genius, you know, he published 150 non-scientific papers, 300 scientific papers. He had every prize. These are some of my favourite quotes. Many of you will know them, but some of them that you don't know. I hope it cheers you up.

"Two things are infinite, the universe and human stupidity."

Now this is an important one for anyone who's an educator. "If you can't explain it to a six year old, you don't understand it."

"The difference between genius and stupidity. Genius has its limits."
"Anyone who has never made a mistake, has never tried anything new."

"I speak to everyone the same way, whether he is the garbage man or the president of the university."

I think these are wonderful rules for life. Did he believe in God?

He said this, "Coincidence. Coincidence is God's way of remaining anonymous."

Another one, "Reality is merely an illusion, albeit a very persistent one."

"A clever person solves a problem, a wise one avoids it."

"Science without religion is lame. Religion without science is blind."

"I don't have any special talents. I am only persistently curious."

They said of Einstein, that "He had this almost childlike love of life. That despite all the things that happened to him and the horror he'd witnessed, he kept this incredible love of life."

"Great spirits have always encountered violent opposition from mediocre minds." Oh, he well knew that.

"You never fail until you stop trying."

"What is right is not always popular, and what is popular is not always right."

"The world is a dangerous place to live in, not because of the people who are evil, but because of the people who don't do anything about it."

Now, this is a real message for today, she said sounding horribly preachy. But let me repeat this because I really do believe that the majority of people have good instincts.

"The world is a dangerous place to live in, not because of the people who are evil, but because of the people who don't do anything about it."

"Peace cannot be achieved by force. It can only be achieved by understanding."

"Any fool can know. The point is to understand."

So I think I will stop there and my next session for you, I'm going to do something completely different because it's time for me to lighten up. And I'm going to look at the image of the Jewish woman in film.

But let's have a look at the questions.

Q & A and Comments

Tim says, "It's a very interesting subject. Jewish identity."

Robert says, "What about Max Bourne and Ehrenberg?"

Look, of course, Robert, look, how deep can we go? Max Bournen, absolutely fascinating character. And of course, his granddaughter who was Olivia Newton-John, who died tragically last week. She was much too young. So yeah, there is so much that we can do. And once the website is up, I think we look at what we've omitted and find experts who can cover these kind of subjects.

This is from Carol. "I had the good fortune to listen to Judea Pearl, father of 'I am Jewish' Daniel Pearl. I know you will know the whole story. He was unbelievable and addressed the difference between antisemitism and anti Zionism in his view." And Carol is asking if Wendy can secure him for a lecture.

Q: What is the difference between antisemitism and anti Zionism?

A: Well, it depends how you define Zionism, doesn't it, Carol? Is anti Zionism criticism of the state of Israel? I think not. I think every one of us, be it Jew or Gentile, has a right to criticise policies of any government. Yeah? Do we have a right to criticise the actual existence of the state of Israel? If that is anti Zionism, then it is antisemitism.

"Alan Palmer," Nicola, "In his book, 'Wilhelm,' states that 'The war

was lost in 1916, although it continued for a further two years.'" There's a lot of controversy about that.

Q: "Were ex Jews who had converted to Christianity, or whose parents who converted to Christianity considered fully German?"

A: Now, depends who's doing the considering. According to the Nazis, it was all about Jewish blood. You see, you've got to remember, there's a difference between anti Judaism and antisemitism. Antisemitism is a dislike of Jews by race. And look, I cannot go on enough, race theory is, in my view, total balderdash. To create a pure race, you'd have to have geographical isolation for thousands of years. You can't look for logic in any of this. The Nazis believed if you were of Jewish blood, you were tainted. And at the Wannsee Conference, you know that pretty picture I showed you? That's where in on January the 17th, 1942, even though the final solution, the euphemistic words for the murder of the Jews of Europe had already begun, on the January the 17th, 1942, a group of German officials, most of whom had PhDs, representing ministries of state, sat down to discuss the annihilation of the Jewish people. And what they talked about was the categories. A mischlinger, if you were 1/2 Jewish, if you were 1/4 Jewish. So in the end, to the Nazis, a Jew is a Jew is a Jew. There's a very famous case of the nun, Edith Stein, who is considered to be a Catholic martyr because she died in Auschwitz. The reason she was sent to Auschwitz was because she was born a Jew.

Q: What about right wing groups in the US and Europe today?

A: Now, the problem is, Stan, as I said before, I know it's a truism. When there's political, economic and social instability, we haven't learned any lessons, we tend to look for scapegoats, we look for populous leaders and we look for scapegoats. It's actually, we have to work on the human condition, in my view. So yes, there are right wing groups all over Europe and in America who are espousing these foul views. Ironically, as far as the Jews are concerned, tragically, on the far left, anti Zionism is being taken to such an extent that it's as dangerous as the rubbish that's coming out of the far right. It's happening because of the insecurities, basically. I really believe that when society is relatively even, people don't hate that much. Maybe it's in human nature. That's the problem we face. The deeper you go into history or psychology, you are facing the same problem. What is the nature of people? What constitutes the human condition? If we can unravel that, that's why I like studying rescuers because they're the people who really interest me. In any situation, there's always a rescuer.

This is from Sharon. She recommends "Leopoldstadt," of course, written by Tom Stoppard, and it's his story. I don't know if it's come to any other places, but it was on in London. And it's the story of various Viennese families.

This is from Jonathan who's giving us more information. Oh, I do love some of you. You can enrich us all. He says, "Dr. Bernhard Weiss, who was head of the Berlin criminal police and was involved in tracking the assassins of Rathenau, as a Jew, he escaped after the Nazis' rise to power.

That's interesting. Yes, the quote is similar to the quote of Mahler's, "Czech to the Austrian's, Austrian to the Germans, and a Jew to the world." You see, Mahler converted, did he have a sincere conversion? I doubt it. He wanted to conduct in the Vienna Opera House in Catholic Austria. It's Heine's great quotes, remember, I mentioned it last week. You know, the cynical Heinrich Heine. "Baptism is the passport to European civilization." People who've lost the beauty of their Judaism have lost the sense of community. Want to be part of the outside world. If you think of Rathenau strutting the world stage, one of the most powerful men in the world. Haber, one of the most powerful men in the world, you know, they wanted so much to be accepted. It's the Isaiah-Berlin parable. Imagine a people from another planet who land on planet earth and they fall in love with it. And because back on their own planet, they had a great tradition of learning, and because they're outsiders, they take the planet and they push it forward. And then he goes on to say, "But how do the people on the planet regard them?" If they are benign, you are an exotic stranger. If not, you are an enemy alien. And remember these kind of events, when I'm talking about the 19th and early 20th century, you didn't have the influx of all other groups. I mean, if you're talking about London in 2022, there are 100s of different minority groups living in Britain. In London and in Britain, we are one of the smallest of the groups now. So it's a different world in many ways. Except our problem is that many of these other minority groups see us as the enemy, but nevermind.

Q: "Don't you think non observant Jews is more appropriate than non-Jewish Jews?"

A: Let me think about that, Carol. The term non-Jewish Jews is the term I would apply to Isaac Deutsche's work. And Carol goes on today, "Being Jewish is not only religion, it's so much." Well, yes, of course it is. That's one of the great dilemmas of being a Jew, isn't it? But I mean, Jonathan Sacks, his line was that "If you're not religiously Jewish, will you have Jewish grandchildren?" It's a complicated story.

People are saying nice things. Yahud, it says, "Rooting for the underdog as Einstein did as part of the essence of Judaism, long live the non-Jewish Jew," or should we say the non observant Jew, but then also the observant Jew we should root for. So what were these men's views on Jewish identity?

Well, look, basically, it embarrassed Rathenau. Remember when he wrote that article where he said "The German Jews are like Dachshunds, who are trying to dress up as greyhounds. And you'll never be able to be like the athletic Germans. Haber felt very insecure. That's why he converted. He was in love with Germany. He was in love with German militarism. Einstein walks the world much more easily. Einstein, I think, had, I dunno, this kind of bemused detachment. He was a huge, huge figure.

"Could I forward Einstein's quotes?" What I would do, Mavis, I will get them typed up and they will be on the website. Wendy said, "We are very close."

Q: "What did he mean by God and coincidence?"

A: Valerie, you can write a paper on it. It's wonderful. A lot of you want Einstein's quotes.

- [Judi] Trudy, you know what, if we get that list together, we can put it on the next reminder that goes up for your talk. It's just an add on at the bottom, and that goes out to the group.

- Bless you. Bless you. What could I do without Judi? Shall I admit something, I can't even type.

- [Judi] Neither can I.

- Oh. Another favourite quote, this is Dennis adding to it. "If God created the world, his primary concern was certainly to make its understanding easy for us." That's gorgeous. Thank you, Dennis. William says, "Might say something of the Jewish physicist's in England contribution to atomic bomb design and not to radar." William, this is not my area. If we go into all these areas, yes, you see, tha

t's what's so special about lockdown. There are so many of you different fields of expertise. This is from an exec one. Ooh, this is an interesting story. I'd love to know more. "Einstein was very kind in sending chocolate bars to his co-author, son and me every time they met, we were too young to understand how lucky we were."

Ooh, you must tell us more. "Ben-Gurion often said he was not a Zionist. I wonder how he would consider your views in Zionism and antisemitism," good point.

Oh, this is from Gela. "You may want to get a speaker on young German PhDs who are invited by traditional southern black colleges to come to the US and teach during the Nazi period. Thus, their lives were saved, but the atmosphere in the south was difficult for them."

Yeah, Gela, yes, I've read about this. A book was written. If you've

got the time, can you follow it up because that would be very interesting. Yes, of course. And Einstein was totally behind that. Implicated was shown worldwide on 27th of January, 2022. Implicated, I don't know what that means, Sheila.

Oh, Judi says, "You can just Google 'Einstein,' and you'll get them," fabulous.

Alfred. "Attributed to Einstein. Time is God's way of ensuring that everything doesn't happen at once."

Oh, Trudy, if you would allow me this, Stan has always spoken to me from lovely Neville. "There was a wonderful family called Stein. There's Gert, and there's Ep, and there's Ein. Gert's poems are bunk, Ep's statues are punk. And nobody understands Ein.

Yes, Bonnie Siegel, "The best book on German Jews is 'The Pity of It All' by Amos Elon, must read." Bonnie, you are totally right. I've recommended it many, many times. I would also recommend to you Stern's "Einstein's German World" by the wonderful Fritz Stern.

So I think that's it, Judi.

- [Judi] Yes, thank you, Trudy.