

- So Trudy, I just want to mention that, you know, I know that today we're doing "Antisemitism: The Socialism of Fools" and in the states, I'm sure that you've all seen what's going on with (indistinct) and cancel culture and all kinds of demands and we will see how everybody responds to that.

- Yes.

- But I also want to say that I watched a very disturbing documentary last night called "The Present," and it was (indistinct), it was very (indistinct), the Israeli army, and, you know, I just wanted to say that, you know, you get good people and bad people wherever you go and it's very difficult to paint, it's dangerous to paint with a broad brush.

- Yes.

- And I am very much looking forward to your lecture today. We are going through very, very worrying, serious times.

- Yes.

- Whether you're on the left or whether you're on the right, whichever way you go, it is very, very serious. And a lot of the (indistinct) in the cultural world are being spearheaded by Jews and by the Israeli (indistinct). So all right, I just wanted to say welcome, everybody, welcome back to Lockdown, and now over to you, Trudy, thank you.

Visual slides are displayed throughout the presentation.

- Thank you very, very much, Wendy. And can I say from the beginning, this is going to be... The next few lectures are going to be quite painful to give. I'm trying as far as possible to keep a balance. And let me say from the outset, I will not be talking about the Arab-Israeli conflict, I will not be talking politics. I am not a political scientist. What I'll be talking about today is the antisemitism, the socialism of fools. That was actually a statement made by a man called August Bevel, except like any aspect of history, the historian Richard Evans thinks now that it was, in fact, first by coined by a man called Ferdinand Cronsbetter.

But the point is that the phrase "the socialism of fools" appears in the latter part of the 19th century and it's in response to a viewpoint within the left that Jewish wealth and power was the source of social injustice. So that's where it comes from. But before I actually get on to looking at the origins of socialism and the involvement of the Jews, I really want to, if you like, give us an overview because the first point I want to make is that as you all know, I mean, we're going through a very, very rocky time, why are we going through a very rocky time?

Well, look at the world around you. Whenever there is economic, social, and political chaos, and this time you add to it a pandemic, and we are bereft, I would say, of great leadership anywhere. I'm not rubbishising every leader in the world, but what I'm saying is there are certainly no giants around and I think people are looking for solutions and one of the worrying issues, particularly in the old world of monotheism, and in that I include the old world of Christianity and latterly the world of Islam, the Jews are the yeast and I think when I'm looking at the virus, myself I give most weight to Christian anti-Judaism because it is such a long-standing tradition of the deist side that goes so deep. And particularly after the collapse of communism and the resurrection of the churches in the east, all you have to do is to see the power of that view.

Now, as I said to you before, I do not believe that all Christians are antisemites, of course they're not, but what I'm saying is it's there and the problem with the deist side is to be able to kill a god you should have power. And please don't give me all the reasons why it wasn't the Jews, I know it wasn't the Jews. One of the problems with prejudice, it is irrational. According to the gospel accounts and to the handed down tradition, Jesus was killed by the Jews. He is de-Judaised. So I'm saying that is the first step in the road to antisemitism. It's never really absent. And then, of course, you have right-wing fascist antisemitism, you have Islamic antisemitism, and you have left-wing antisemitism.

And I think for many Jews today, the last is actually the most upsetting. After all, the left has always had a proud history of taking the side of the underdog, the oppressed, and we have to ask ourselves then, as hopefully semi-rational people, how can a person with left-wing views who is opposed to racism and injustice be antisemitic? Hannah Arendt, in her book "The Origins of Totalitarianism," a brilliant book, she points to the evolution of antisemitism amongst the socialist and social democratic parties in the 19th and early 20th century and she said the problem was it's the equation of the Jews with capitalism. I'm coming on to this in a minute. And what emerges is this international shadowy set of figures only loyal to money. And then, of course, you're going to see the influx of Jews into revolutionary parties.

Now, the reason I think left-wing antisemitism is, for many of us, the most painful of all, the majority of Jews in the west, certainly in Britain, voted labour, and it was regardless of wealth, and that doesn't really change until Maggie Thatcher in the '70s. Whereas in America, the tradition of the Jews was almost always for the Democratic party. Jews tended to equate right-wing parties with fascism. And it's the rise of Zionism that creates a problem. It creates a problem from the outside world. Why? If you think about the history of the Jews, the Jews have been strangers and outsiders, but then they are emancipated. They become, in theory, equal citizens of their countries of domicile, certainly in the west.

And socialists basically accepted this liberal tradition. It was the ultra-right who regarded the Jews as not of us. Now, what does Zionism do? Zionism transforms the Jew from a religious minority into a nation. According to Zionist theory, we are no longer a homeless people, we are no longer a helpless people, and for 30 years, please don't forget, Israel was a socialist state.

The liberal left had no problems with it in the west. And I'm going to, on the contrary, I'm going to show you how supportive the left was of Israel in the early years. 1967 is the watershed.

Important to remember that it was that war. Sorbello wrote if Israel had lost the war, the west would have sent 30,000 blankets to the surviving Jewish war forts. But Israel won the war, Israel won a great victory, military victory, but Israel lost the peace. And if you think about it, Jews are no longer the underdog. Israel, in inverted commas, remember, has now become, inverted, "a conquering, colonial power." And gradually, leftist sympathies are going to transfer into people supported by western imperialism, and more and more post '67, Israel is going to be identified with America.

And I'll be dealing with this in my next session, but basically you've got to bear in mind also what went on in the '60s. The Vietnam War, the emergence of, really, the beatnik generation, the CND, the Yellow Star movement, the various protest movements, equality for women, all the great fights for the underdog. And they took up all these fights. If you think about the student revolutions of 1968, they took up all these fights. Many of the people who today are the gurus of the extreme left were moulded in this kind of atmosphere and gradually the image of Israel is going to shift. It's no longer a beleaguered, heroic socialist state threatened by aggressive neighbours into a colonial power occupying other people's territory. And also, it poses a problem for Jews throughout the world because if Israel is now the home of the Jews, half of the world Jews live outside Israel. Where do their loyalties lie? Are they loyal to the Zionist state, or are they citizens of the countries in which they live, loyal to their country of domicile?

And the whole issue, I mean, back in 1906, Israel (indistinct) has played the melting pot. Is dual identity, dual loyalty, permissible in a world which is moving more and more to certainties? And I think what's happening at the moment, particularly on the extreme fringes of Islamic antisemitism and of left-wing antisemitism, I'm saying the extreme fringes now, is that all Jews are now seen as supporters of the Zionist entity. So these are the issues that I want to be covering with you, but I'm going to begin, really, because in order for us to understand, and I think one of the problems that we face, and I know from the emails I'm being sent and the conversations I'm having with friends that we are all feeling very, very uneasy, we don't know which way to jump at the moment.

Look, I don't think that knowledge solves everything, but what I do believe, if we can begin to understand the roots, we will be in a better place to be able to come up with a solution. So I want to go back to, really, the origins of socialism, and let me say from the start, no Jews were involved in the creation of the socialist movements. However, a disproportionate number of Jews are going to take a very, very strong role in these various movements. So the other point to make is that when socialism, as a creed, is developed, and it comes mainly from characters like and from Fourier, the idea, really, out of the ideas of the French Revolution, the ideas of social justice, it coincides with the 19th century and all the extraordinary changes that we've been looking at over the months.

So the other point to make is that Jews back in the ghetto, Jews back in Eastern Europe living very much within their own areas, seeing themselves as a people apart, but the 19th century in the west, it offered emancipation, sometimes taking it away for a while, in the east, even in the Russian empire, there was a period between 1856 and about 1864 in the reign of Alexander II where it appeared that Russia began to open up the Russian empire. So out of this kind of event in the west and in the event in the east, because it's fascinating, you know, one of the issues of Jewish history is that, and this is the Zionist line, the world acts, how do Jews react?

And what happens in the west, Jews emancipated, they plunge into modernity, as we've discussed, and to quote Yuri Slezkine in his brilliant book "The Jewish 20th Century," it is an unbelievable success story. He said, in the end, modernity was about everyone becoming Jewish. What does that mean? Becoming mercurial, thinking on your feet, always being prepared to move, always being prepared to change occupations. It's almost as though Jewish history prepared the Jews for the modern world. They plunged into it. And as you all know, they improved business techniques in the sciences, the arts, they fell in love.

So you have that issue, and of course in the east, in that short period under Alexander II before he reversed his policies, for the first time, Jews could come out of their traditional worlds and begin to understand the knowledge of the outside world. In Russia, it's going to be slammed shut. And in the Russian empire, there were a few educated Jews who had left the Jewish world, had hoped and dreamt to be part of this new great world, but when Russia becomes incredibly reactionary, they look at the world around them and they move on to create a new world and you're going to find a disproportionate number of the members of these underground socialist movements are of Jewish birth.

Now, the minute a Jew throws in their lot with communism, they take on the mantle and the idea of Karl Marx, that religion is the opium of the people. Now, let's talk a little bit about Karl Marx. Can we see his picture, please, Judi? Karl Marx, yes. Karl Marx, born in the Rhineland, and many of you, of course, know his biography. I've lectured on him and there are so many books. But what is interesting about Marx, his family, his father, Herschel, who renamed himself Heinrich, had become a lawyer under Napoleon. Napoleon had conquered the Rhineland. When Napoleon is defeated, Heinrich has a choice. Go back to the ghetto, or remain a lawyer, and to do that you have to convert.

So Heinrich, although his brother was a rabbi, his father was a rabbi, his grandfather was a rabbi, his wife's father was a rabbi, huge rabbinic tradition, which also meant that there was a huge dream of scholarship, he baptises his children, including Karl, Karl when he was eight years old. It's interesting because Jenny, his wife, no, sorry, no, the mother, Karl's mother, she didn't convert for another year, and we have no letters, but I find that interesting, that the daughter of a rabbi, it takes her another year, and you can just imagine the tensions. So Karl Marx, a brilliant young alienated man, he goes to university, he falls under the spell of Hegel, and he immerses himself in the new socialist movements.

And he also writes on the Jewish quest too, because one of the things we have to find out is where does it come from on the left, the socialism of fools? So I'm going to now give you a couple of quotes from Karl Marx on the Jews. This is what he writes in a response to Bruno Bauer. "Let us observe the real worldly Jew. Not the Shabbat Jew, but the everyday Jew. Let us not look at the mystery of the Jew in his religion, let us look at the mystery of the religion in the actual Jew. What is the worldly basis of Judaism? Practical necessity and selfishness. What is the worldly culture of the Jew? Commerce. What is the worldly god? Money. Money is the jealous god of Israel, whom no other gods endure. Money debases all gods of men and transforms them into commodities. Money is the common value of all things. It robbed the whole universe, the world of men, of nature, of their specific value. Money is the essence of man's labour and existence and alienates him from other men and this alien rules him and he adores it."

So basically, you have Marx, and I'm going to read you just a couple more, this is an article on the Russian loan, because he was a journalist. "We find every tyrant backed by a Jew, as is every pope by a Jesuit. In truth, the cravings of oppressors would be hopeless and the practicality of war out of the question if there was not an army of Jesuits to smother through and a handful of Jews to ransack for profit."

Now, where does this come from? You know, if you actually look at Jews and power, what you have is a few entrepreneurial Jews had created extraordinary banking systems, had gone into industry, but the majority of Jews, certainly in Eastern Europe, were dirt poor, but the point about the occupations that Jews went into, they were high visibility. And for example, in Germany, the three most important private banks were Jewish. Very difficult for Jews to get into public banks. But then you have the image of the Rothschild family. So basically, real power in Germany, where did it reside? It resided in the monarchy, the church, the army.

That, to Marx, with his theories on the oppression of the working classes, and also a tinging of self-hatred, which this was a phrase invented by Theodore Lessing, and it is very much an aspect of why many of these alienated individuals of Jewish birth find their home in the socialist movement, we have to be very careful here, not every Jew who is an extreme lefty is a self-hating Jew, but it is a fascinating phenomenon. It's almost as though you don't get any benefit from your Jewishness, you get criticism and hostility, so you turn against your own people. And one of the people that Marx turned on was actually one of his closest supporters, Ferdinand Lassalle, and it was Ferdinand Lassalle, can we see his photo, please, if you don't mind, Judi? Judi? Oh, okay. Anyway, thank you.

Ferdinand Lassalle, he was the creator of German social democracy, AKA communism. He actually was a brilliant lawyer. He supported Marx financially. This is what he said, "I do not like the Jews. I even detest them in general. I see in them nothing but the very much degenerated sons of a great and vanquished past. During past centuries of slavery, these men have acquired characteristics of slaves and that is why I'm unfavourably disposed towards them. Besides, I have no contact with them. Amongst my friends and in society, there is scarcely a single Jew."

Although he was very left-wing, he loved moving with the aristocrats. Actually, Marx himself, his wife was actually the daughter of a Prussian aristocrat and her visiting card was Jenny Marx May Baroness von Westphalen. Now, this is what Marx himself says about Lassalle and I'm going to use terminology, because it's Marx's terminology, that, today, is considered offensive. "The shape of his head and the growth of his hair indicates that he is descended from the Negroes who joined in the flight of Moses from Egypt. Now, this unity of Jewishness with German-ness on a Negro basis was bound to produce an extraordinary hybrid."

Now, that's about as racist as you can get and this is from Karl Marx. This is Frederick Engels, the great supporter of Marx. "Baron Itzik," that's what they called Lassalle, "a real Jew from the Slav frontier, an opportunist, a social climber." There was one of his circle, Moses Hess, who had a different view, and his socialism had actually come from his reading of the Hebrew Bible, particularly the prophets, and he was much more sensitive and he, in the end, although he was always a socialist, did begin to believe in a Jewish nation, and this is what he wrote in 1862. "My inexperience not amongst opponents but also amongst my own party comrades has borne out the fact that in every personal controversy that they make use of the Hep-Hep weapon."

Hep-Hep hero Shalom is perditor, that was the battle Jerusalem has lost. Be careful when you say hip, hip, hooray. That was the battle cry of the Crusaders. "I have decided to make this even more effective by adopting my Old Testament name of Moses. I only regret that my name is not Itzik." So can we go on, please, Judi? Ah, now we come to Lev Davidovich Bronstein Trotsky. Now, what I'm going to do is fill in quite a few gaps for you because I think it's very important. What happens is of course the revolutionary movements are international and you have a disproportionate number of Jews in these international parties. It was never a majority Jewish response. And I want you to think about these young revolutionaries. There were other kinds of revolutionaries in Russia. There was a group called the Bundists.

Now, the Bundists, they also wanted to get rid of the evil czar, they wanted social justice. In fact, it was them who created the first democratic party congress in Russia in 1898. But what they wanted was a new world. They wanted a world where Yiddish would be their language, that after the revolution, they would work for the revolution, and after the revolution, what would happen to them? They would have Jewish autonomy with their own cultural enclave within Russia. Now, far more Jews were attracted to the Bund than to international socialism, but the point about international socialism, it doesn't matter where you were, in Germany, France, the Hapsburg Empire, a disproportionate number of Jews were amongst the leadership of these revolutionary parties.

There was a third option, which by 1903 had also become socialist, and this was socialist Zionism. These are young Jews who were saying yes, Eastern Europe is rotten, but we would always need to remember that we are actually a nation and what we want is to restore our own nation, but a nation based on social justice and we need to go back to our native land which is the land of Israel. The language is interesting. The revolutionaries like Trotsky, they spoke the

languages of the countries in which they lived, the languages of the people. The Bund used Yiddish, there was a great upswing in Yiddish culture, whereas the Zionists, the recreation of Hebrew as a spoken language.

And these three groups, if you like, are all after the soul of young people, young Jewish idealists. Look, this is a quote from Molotov, who, of course, was Russian foreign minister, in his autobiography "Molotov Remembers." He writes this, "Almost all the Mencheviks were Jews, even amongst Bolsheviks, amongst the leaders they were mainly Jews. Generally Jews are the most oppositional nation. There is an explanation. Oppositional and revolutionary elements formed a high percentage amongst Jews than Russians. Insulted, injured, oppressed, they were more versatile. They penetrated everywhere, so to speak. They were far more active than the Russians."

Herzl, when he visited Russia, he had a meeting with the Russian foreign minister Sergey Devitz, and he asked, he actually said, "Why are so many of the revolutionaries Jews?" And do you know what Devitz said? He was the most liberal of Nicholas II's ministers, that's not saying much. "I think that the fault is with our government. The Jews are too oppressed." So what we have is that you have Jews as capitalists and Jews as communists, ironically the role that communists played in the revolutions, never forget when the revolution finally took hold in Russia the man you're looking at becomes commissar for foreign affairs, creates the Red Army, and it was he, with his Jewish aide Joffe, who signs the Treaty of Brest-Litovsk with the Nazi, beg your pardon, with the German high command.

Why did I bring in the word Nazi? Because a lot of Germans in the '20s, they were interviewed as to why they joined the Nazi Party and it was the association of Jews with communism. Like, for example, in Hitler's city, Munich, after the first World War, there were three revolutions. All of them, all of the membership, bar one person, of these three leadership roles were Jews. If you go to Austria, you go to Odlia, so you have this disproportionate number of Jews in the movement. Now, let me just give you, to make it absolutely unequivocal, this is a May Day narration of a group of young Jews so that you understand when they join the parties they give up any vestige of their Jewishness.

"We Jews repudiate our national holidays and festivals which are useless for human society. We link ourselves with the armies of socialism and adopt their holidays. Our holidays which we have inherited from our ancestors will vanish together with the old system. The torch of socialism will not descend from heaven or Sinai in thunder and lightning and the messiah will not come riding on a large white horse."

Now, Simon Dubnow, one of the most interesting of the Russian thinkers, he wrote this. Tragically he was murdered by the Nazis when he was 80 years old in Vilnius in 1941. "We shall never be forgiven for the share that Jewish speculators of the revolution have taken in the Bolshevik terror. The Jewish fellow workers of Lenin, the Trotskys, the Yuritzkis, it eclipsed even him. The Smolny Institute in headquarters of the Petrograd Revolution," I'm quoting from him, "is

secretly called Yid Central. This will be talked about and antisemitism will be rooted even deeper." Now, can we move on, please, Judi?

Rosa Luxemburg. Rosa Luxemburg, who led the revolution in Berlin and was murdered by the Freikorps. I think she sums it up in a letter she wrote to a friend, she says, "There's no room in my heart for Jewish suffering. Why do you come with me with your particular Jewish sorrows? I feel equally close to the wretched victims of the rubber plantations in or to the Negroes in Africa in whose bodies the Europeans are playing catch with. Do you remember the words elicited by General Staffswork on campaign in the Kalahari Desert? The rattling in the throats of the dying and the mad screams of those who were withering from thirst, faded away into the sublime stillness of the infinite.

Oh, this sublime stillness of the infinite in which so many screams fade away unheard. It reverberates within me so strongly that I have no separate corner of my heart for the ghetto. I feel at home in the whole world wherever there are clouds and birds and human tears." So establishing I think quite forcibly the disproportionate number of Jews in the revolutions which really raised the level of antisemitism amongst people who hated revolution. If you think about what happened in America, a large number of Eastern European Jews of communist leanings were shipped back to Russia.

If you think about Winston Churchill, he actually wrote a fascinating article in the illustrated Sunday Herald saying that Zionism is great for the Jews because it will stop them being communist. So this is the irony, it's the Jewish association with communism, but also the Jewish association with capitalism. So what is it, really? Individuals of Jewish birth who have no allegiance whatsoever with each other being prominent in two radical movements and I would suggest to you that, tragically, that doesn't go away because people like closed systems and if you see the Jews as an entity, a group, then, if you're communist, if you're capitalist, well, why on Earth are you working together?

And it all spills out into the most appalling forgery the world has ever known, the most damaging forgery, "The Protocols of the Elders of Zion." Now, so moving on, and, of course, we've spent a lot of time discussing the Shoah. Ironically, after that terrible, terrible, terrible period in Jewish history, there was a great deal of sympathy for the Jews, but I think we've also established that certainly as far as the Zionists were concerned very little was done to help the murdered Jews of Europe. Could some of them have been saved? Well, certainly the Jews of Germany and Austria could have been saved if the Allies had opened up their doors.

Think about America. Think about the role of America, of Canada, the fact that whether it would have made any difference storming the camps or not, all these requests were denied, so you can imagine at the end of the war just how horrific the survivors felt. And the other point to make, and I'll be discussing this in much more detail in another session, one of the first questions that faced survivors when they came from hell is how many of my family made it? There were 11 million people on the move at the end of the second World War. And when

survivors began returning home, in inverted commas, there were murders.

The world was in chaos, you have Stalin's armies coming from the east, and basically Stalin is taking over much of Eastern Europe. He's going to get as far, remember, as East Berlin. So the fear of communism, again, all Jews are communists, Jewish money, these terrible images, and when Jews went back and it culminates in a town in southern Poland called Kielce where Jews were murdered by a mob, whipped up by a priest with a blood libel. You see, that's the problem, the old tropes don't disappear, they're just added into the mix. Now, between '45 and '48, and I promise you we will be spending an awful lot of time on this, finally, in 1948, in 1947, I should say, the United Nations voted on the partition of Palestine.

Let me read you now from the speech of the Soviet representative to the United Nations, Gromyko, can we see his picture, please, Judi? There he is. "A large number of the surviving Jews of Europe were deprived of their countries, their homes, and their means of existence. Hundreds of thousands of Jews are wandering around in various countries of Europe in search of a means of existence and in search of shelter. A large number are in DP camps and are still continuing to undergo great privation. The United Nations cannot and must not regard this situation with indifference since this will be incompatible with its charter which provides for the defence of human rights irrespective of race, religion, or sex. The time has come to help these people, not by word, but by deed. The delegation of the Soviet Union thinks that it is essential for the following important reasons, past experience, particularly during World War II, shows that no western state was able to provide adequate assistance to the Jewish people in defending its rights and its very existence from the violence of the Hitler-ites and their allies. This explains the aspiration of the Jews to establish their own state."

And this is an article from The Daily Worker, September 1948. Those of you who don't live in England, this is the communist newspaper. It denounces the reactionary war conducted by, quote, "chieftains of the Arab league under British control." And this is the quote from the newspaper. "There are Iraqi fascist bands, Syrian and Lebanese irregulars, professional , legionnaires, Egyptians, Britishers, a few German Nazis, and there's Poles, and even Yugoslav royalists." Okay.

Stalin, and we're going to do quite a few sessions on Stalin, Stalin believed that it was in his interests to back a Jewish state. Think about it. What was the makeup of Israel for the first 30 years of statehood? It was a socialist state. There were many contacts with the ultra-left in Israel and Russia. In fact, Moshe Sneh even wanted a real alliance with Russia. So basically, think about the Arab countries surrounding Israel, those at war with Israel. They were feudal. They were also connected with the colonial powers. This is the Cold War. This is now Russia's period of self interest as well, did Stalin ever do anything for any other reasons?

At this stage, the Soviet regime believed it was in their interest to back the Jewish state. America recognised Israel, but Russia also recognised both de jure and de facto the existence of the state of Israel and it was a Russian satellite, Czechoslovakia, of course, with the

wonderful Jan Masaryk, who were prepared to sell arms to Israel at a time of huge horror. So important to know that at this stage the left, on paper, is pro the establishment of the Jewish state. So what happens? Right.

In 1948, Golda Meir goes to Russia as the first ambassador. She's the first ambassador of the state of Israel to Russia. And what happens? Over 50,000 young Jews come out to greet her. She goes to the big synagogue in Moscow. Now, remember, religion is dead in Russia. It was the , the Jewish sections that had destroyed Jewish life in Russia, just as Christian life, sorry, that's Gromyko, the last one was Molotov, just as I thought I was going crazy. Christianity was also destroyed in Russia. Yes, the old and the pious could go to church just as they could go to synagogue. But if you wanted a career, you couldn't.

Now, that meant that there was no Jewish practise allowed and consequently how was it then that 30 years after the creation of the state, 30 years after the creation of the Soviet state, 50,000 young Jews come out to greet her? And this really marks a shift. What then follows is the Doctors' Plot, where a group of Jews are accused of poisoning Stalin. They would have been executed, remember just how many millions Stalin killed, but he died. And the next important incident is, in fact, the Slansky trials in Czechoslovakia. Slansky, 13 members of the party were arrested, 11 of them were Jews, and it turns out to be an antisemitic witch hunt. I'll be doing a whole session on this, but I just wanted to mention it as a progression.

This is the Soviet advisor Likhachev because he goes to Czechoslovakia to work with them on the case, basically. And this is what he says to one of the characters who actually survives, the majority of them were executed. "You're a dirty Jew, that's what you are. Israel is your real fatherland and you have sold out socialism to your bosses the Zionists and imperial leaders in world Jewry." Okay. Now, the other factor that is going to make a difference is the growing relationship between West Germany and Israel. Remember Germany is divided between the east and the west. And this, of course, is a very complicated area.

The question of reparations and between 1949 and 1950, Dr. Norm Barov, who was the vice president of the British section of the World Jewish Council, was already discussing with west German officials compensation for the Shoah. And it was a very, very contentious issue in Israel. Adenauer desperately wanted rehabilitation for Germany in the Council of the Nations. Israel, those of you who live there now and are of a certain age will remember just how little resource Israel had in its early years, and not only that, and my colleague Ian Julius will be dealing with this, you're going to have a huge influx of Jews from the Arab world, because that is the other issue we don't talk about, the expulsion of the Jews from the Arab world.

And Israel, from 600,000 in 1948, by 1951, there were two and a quarter million, they had to be housed, they had to be... And they come with no money to Israel. They had to be settled, they had to learn the language, they needed money. And World Jewry, although it was helping as much as possible, it's not yet the great period of funding of Israel, and basically Ben-Gurion decided to do a deal. Now, Ben-Gurion said I will only negotiate if you acknowledge your

nation's responsibility. Adenauer agreed that Germany should make amends.

And the agreement was that Germany agreed to pay three billion Deutschmarks in goods over the next 14 years plus individual compensation. At this stage, it was 450 Deutschmarks to victims living outside Israel. And ironically, Israel agreed to refund the value of the Knights Templar property which had been confiscated. It needed ratification, it was very difficult to get it through parliament. There were many Germans and many Israelis who were vehemently against the deal, but it was finally passed on March the 20th, 1952. And this is where everything really takes off because it was completely against Russia's interests. So already there's a problem, already we're beginning to use the language of Zionist imperialism, and now what has happened is that Israel has done a deal with West Germany.

Plus there is a change of leadership in the Arab world and Khrushchev is beginning to think that it is in his interests to make deals with the Arab states. You have Nasser in Egypt, , remember, and, of course, this is the beginnings of the emergence of the third world which is also going to encompass the African nations. Ironically, in the '60s, there were more Israeli advisors in Africa per capita teaching culture, et cetera, than any other nation, these were the glory days of Israel. But what Russia is deciding to do, that it's going to be more in her interests to back the Arabs and there are other events happening in Israel that are going to really up the ante as far as Soviet propaganda begins and what you're going to see is something that absolutely chokes, as I say it, what is going to happen through Soviet propaganda is the gradual Nazification, in inverted commas, of the Jewish state and it begins here.

It goes as far in Russian newspapers, and remember the press is completely controlled, that there was a pre-war alliance between West Germany and Israel. It's further exacerbated by the Kastner Affair, which I'm not going to go into in any detail because we have spent so much time on it, and the Eichmann Trial. This is the Soviet publicist Lev Kornikov. "The Zionists want to pull off a big political coup by presenting racist and aggressive Israel in the eyes of the world as a fighter for justice and a chastiser of war criminals." So basically, we've got to remember back in '56 you had the Suez Affair where Israel had been on the side of the two colonial powers, France and Britain, so more and more you're going to have this kind of perversion. Now, I want to just read you a few more articles on this. Yeah.

Yes, there's an article in Izvestia pointing to one of the reasons, this is written after the Eichmann Trial but it's talking about the agreement with Bonn, one of the reasons that Israel would be silent on the is because by capturing Eichmann, they had found the man who knew how much they had collaborated. They take the Kastner Affair and they say this proves Jews cooperated with the Nazis and they go on to say that, and there are many, many articles on this which I'll be reading to you on Thursday, but what they say, in principle, what they say is that the Israelis, the Zionist entity actually worked with the Nazis. They were prepared to sacrifice the weak in order to create their state and that what Kastner did was to save rich Zionist Jews at the expense of a million poor Jews.

Now, I think we have successfully shown that this just was not true. But with the Eichmann Trial, as I said, what they say about the Eichmann Trial, the real reason for executing Eichmann, he was the last witness to Zionist cooperation. After all, in 1937, why had he visits to Palestine, according to Izvestia? He visited Palestine to see if it would be worth setting up a pro-Zionist Nazi state. So this is the inversion, and this is really the beginnings of the tie-up of Nazism with the state of Israel and this is one of the most appalling calumnies that is possible and it's going to gradually infect the left in the west and it's going to find, I suppose in many ways one of the most basic examples in the play "Perdition," which I will talk about on Thursday, which is the story, really, it's a dramatisation of... It's meant to be the Kastner Affair. And unfortunately, it was backed by many Jewish left-wingers who didn't believe that Ken Loach or Jim Allen were antisemitic.

So the other point I'm going to talk about, remember I said that 1967 was the watershed. But already, Russia is very much going ahead with this kind of propaganda. And because they want the support of the emerging third world, which after all is throwing off colonialism, instead of talking about anti-Zionism, it now becomes anti-racism. In 1965, the Americans and the Brazilians introduced a motion into the United Nations to make the term antisemitism an abuse of human rights. The Russians countered, they said, and in this order, they wanted Zionism, Nazism, and neo-Nazism classed as war crimes. So all this is going on before 1967.

In 1964, in Izvestia, there's a drawing, and this is the 12th of November, west German arms sales to Israel, and in it the Star of David has become a symbol of death and destruction and under the cartoon two Nazi officials were shown selling arms to Israel. And the cartoon under the cartoon, "I recommend these weapons. They were tried and tested in Auschwitz and used in the Warsaw Ghetto." And they're having closer and closer relations with the Arab world and, of course, antisemitism has crept into the dialogue of Arab countries.

I don't have to talk to you about the of Jerusalem. Suffice to say that he was in Egypt under Nasser and was responsible for propagandists from Nazi Germany coming into Egypt. And of course many Nazis also fled to Syria. On the 14th of October, 1965, the Soviet Union in the UN actually demanded that Zionism and Nazism should be classed as racial crimes. So, you have this constant buildup, and please don't forget the alliances between 1958 and 1961, you had the United Arab Republic, Syria and Egypt became a joint country, they were being armed by the Soviets.

So the Soviet bloc is now behind the newly emerging Arab regimes. Remember, Nasser was not a religious man, he was embarking, remember he wanted to be the new Saladin, he's a great hero in the Arab world, he wanted to create social justice for his people. So basically, the tie-up between Russia and the Arab world is getting stronger and stronger, but it's all going to spew forth after 1967. I'd like to conclude this session by showing you a few cartoons tragically from the recent march, if we could have a look at it. Those terrible marches through London.

Now, this first thing comes from the Arab Lawyers Union, this is xenophobia and related

intolerance, this was the infamous Durban Conference that I'll be talking about, "Racism of Zionism and Israel." You see, what I've given you is the origins of it, how it comes out of Russia, but it's going to spread. So that comes from the Arab Lawyers Union. And there you see Netanyahu's face with the Hitler moustache, "Israel, the new Nazi state." And can we see the third one, please?

This is a mural. This was a mural that was defended by Jeremy Corbyn. Jeremy Corbyn is a fascinating character. He would be horrified to be told that he is an antisemite, why? Because he is anti-racist. As far as the mindset, and Corbyn really came to political maturity in the period I've been talking about, '67 onwards, a lot on that next week, as far as he is concerned, gradually the shift, as the left emerges, don't forget the Baader-Meinhof Group, the Sinn Fein, the Japanese Red Army, all these characters who are going to change the world but grows out of student protests.

As far as Jeremy Corbyn is concerned, the enemy are colonial, imperialist, and America. And who is little Satan? Israel. Israel, after '67, becomes, according to Corbyn and the ultra-left, white occupying power. The problem with ideology, there is no flexibility of thought. The fact that, certainly for the first 10 years of the state, the majority of citizens of Israel actually had come from the Middle East is irrelevant. If you buy into an ideology, as I said before and I want to repeat it, it takes away flexibility of thought.

So I think we'll stop there, that is the terrible mural that was actually supported by Jeremy Corbyn. He later retracted it, but he didn't see the danger of it, that is the point. Just as he wrote an introduction to a terrible antisemitic track date written in 1902 by a man who blamed the Jews for the Berlin Wall. Because this was antisemitism on the left, Jews as capitalists. Antisemitism on the fascist right, Jews as communists. That is the problem. What was it was Elias Canetti said? "There are no people more difficult to understand than the Jews."

Q&A and Comments

So let me have a look at the questions. Thank you, Judi, for sorting me out, as usual. Oh, yes. Yes, let me point out that through friends, and particularly the Kirsh Foundation, we did create teaching videos, it's trudygold.com, and they are useful for students and I know that our students... Look, I'm going to say this, I'm not meant to make any political statements, this is an educational statement, I feel we have really failed our children because, look, I don't believe you can solve it through education, but I do believe if you know, at least you can counter it. So, and it will make our kids feel less frightened and also some of them feel that they have to side with the underdog.

Heather, all right, "We are living in a leftist bubble. If you cannot see that, the threat to the Jews is generally from today's neo-Marxists." Yeah, but it's also from the right as well, don't forget the right.

This is from David Levine. "Yes, Christian antisemitism is horrible, but there's one step lower, anti-Christian antisemitism. Muslim antisemitism, and Marx..." Ugh, right, okay. Hello, Wendy.

- Trudy, Trudy. I don't want you to discount the right. The right are equally menacing, if not more so. So, in fact, I think that the left and the right, the extreme left and the extreme right are at the same starting point.

- Totally agree with you, Wendy.

Yes, this is from Jonathan. "A recent survey in America indicates that young Evangelicals are increasingly less supportive of Israel." Well, certainly I know that the Methodists have become very anti Israel. This is the old Christian notion of the underdog. You know, little Israel is not seen as little Israel by its enemies, it's seen as huge colonial oppressive Israel. And this is, you know, I guess I'm going to say it, we've seen the image of Jesus on the cross in the rally. I decided not to show it because it's just too painful. And who are the new Jesus? It's the Palestinians. And one issue that I'm going to bring up, and it's a quote of my friend Robert Wistrich, he said this, "Why is this fight different from all other fights?"

This is Michael.

Q: "Trudy, you've repeatedly convincingly made the point about the historic powerlessness of the Jews, but isn't part of the problem that we are perceived to have power? I suspect that the vast majority of gentiles believe there are far more Jews in the world than there actually are. So isn't our problem that we punch far above our weight?"

A: Yes, we are seen as all-powerful because in the main it's the myth as well because the reality is where is power? And certainly you could talk about Israeli power because they have a government and an army and a state, but power in the diaspora, yes, of course there were influential people, but that's not power, so yes, of course it's an irony, and I still think it goes back to that terrible trope of the killing of God because, look, I'm putting it very short-handedly, but to kill a God you have to have huge power, you are the devil.

Q: "Does antisemitism boil down to organised envy?"

A: I wish it did in a way because you can cope with that, no, it's much deeper than that. Of course it's part of it because, look, and I want to be careful here because there are many other kinds of racism too, one of the problems we face, though, is that organisations that are fighting racism don't see us as victims, they see us as oppressors. And not all people who ascribe to these organisations, but many, and that is the issue that we've got to get over.

Yes, of course Karl Marx lived a very bourgeois life in London despite his socialist views. Yes, he was a very unpleasant person, actually.

Yes, Elaine is also asking if it's a question of jealousy.

No, Monica, this is a comment about Bernie Sanders. Let me say this. And I'm going to be looking at the entire definition next week. Criticism of Israel is not antisemitism. If you say, for example, that I don't approve of the policies of Netanyahu's government, which I am not going to get into because this is not my place, that is not antisemitism. If I'm a non-Jew and I say that, that is not antisemitism. So we've got to be careful here. There is, certainly, certain Jews who internalise the antisemitism and it does give for very, very painful thoughts and also, in many ways, painful actions, but that doesn't mean a Jew cannot be critical of the state of Israel. Of course you can.

And this is from Jackie, "My grandfather was a Bundist while in Russia but he came to London in 1913. He joined . His first language was Yiddish, although he spoke very good English. He, however, lived what I would call a middle class life in London." Yeah.

This is from Dita, "SS Louis sums up the culpability of the world." Yes, you know, this is another point. When Israel was created, there could have been no people more crushed than the Zionists because, look, they warned the world. Just think of the words of Weissman to the World Commission, the words of Jabotinsky, the majority of the Zionist leadership lost their families. And basically, as far as they were concerned, the world stood by and let it happen. So ironically, one of the issues we face, and it's often said to me, "Why doesn't Israel have better PR?" Is it about that? Is it really about that? Or is it about Jews who want to live in the diaspora working out how we can best make the case, isn't it awful that we have to make the case for living in the diaspora? But also it's possible, and, you know, this is the other issue, in a world of increasing chauvinism and nationalism, is it possible to have a loyalty here, there, and everywhere? I'm just bringing up what I think are complicated issues.

"The Daily Worker was an American, not British..." Well, there's a Daily Worker in Britain that Jeremy Corbyn wrote for. I don't know if it's owned by an American company or whether The Daily Worker is in America, I'd be interested. It was a newspaper published in London, was it owned by Americans, Steven? That's interesting. It was very much a British newspaper. Perhaps, gentlemen, because I can see it's three guys, you could come to a conclusion and let me know.

"The book by Inge Deutschkron 'Born in Jerusalem' discusses this area in detail." Yes, it's a very, very good book. I met Inge Deutschkron, she was a fascinating woman.

Martin Bellman,

Q: "Is left-wing antisemitism more dangerous than right-wing antisemitism?"

A: I think what Wendy said is so correct. They're both dangerous.

"I think I heard you say this is where the Nazification of Israel started. What did I mean?" What I meant by that, that the Russian propaganda was ascribing Nazi tactics to the state of Israel, that's what I meant. It's a Russian creation, but it's going to be used more and more by the left,

as I showed you from those marches, when you see Netanyahu with a Hitler moustache, et cetera. But it begins in Russia, yeah. Russia portraying Israel as acting like Nazis.

Alan Sander, "This is too large in size and it started with Herzl." Yeah. Yeah, one of the problems, Alan, is because the Lockdown University has been going for, oh, 14 months now, we have covered a lot of this, but once the website is up, I do believe that we will be able to get past programmes. Yes.

This is David, this is interesting, "I was a 17 year old student playing hooky in the audience at the UN Security Council when Golda Meir answered the Argentine complaint against Eichmann's abduction. The Soviet representative Sobalov did not really sly Israel for the abduction, merely the normal Soviet campaign against violation of national sovereignty. Golda saved the day with her speech about Nazi abuses and the meeting ended inconclusively." Yes, of course, because Israel broke international law. Yes, of course, the Eichmann Trial was actually, it was about 100 things and Dennis and David will be lecturing a lot on the Eichmann Trial. I wanted to look at it just from one point of view because that's what I'm talking about today.

Q: "Trudy, could you kindly recommend books about the Russian origins of Zionism?"

A: Ah. Yes, the best book on this is Robert Wistrich "From Ambivalence to Betrayal: The Jews, The Left, and Israel," "From Ambivalence to Betrayal." He was a great scholar of this, he died in 2014, and basically, I hate to say this, but practically everything he predicted has come true. I remember when he used to lecture at JCC, everybody thought, "Oh, he's going far too far." "Corbyn is not a fascinating person, he's just a sad case." I'll tell you what I find fascinating about him because he represents a certain type to me but I'll be talking more about that. Unfortunately, he's a sad case with power.

- He's a dangerous person. He's a dangerous person not to be underestimated.

- Exactly. I think shall we finish it there, Wendy?

- I think so. So thank you very much, Trudy. I also just wanted to remind everybody that we have Jeremy Rosen on at 2:30 and once again, yes, we're living in... It's very, very serious, and the left and the right are a huge menace to us, and we will continue on this track on Thursday. Thank you, Trudy.

- And Wendy, do you agree that at least if we get it out there and we can discuss it and come to some conclusion from history, it's helping?

- Absolutely, it's essential.

- And I think we've got to think of ways of transmitting it to our kids because I know personally kids at university at the moment, so many of them, they're being called Zions. They've got no

affiliation, and they're frightened, and they don't know half as well, so. Okay, but let's... Look, remember though, let's be careful here. Look, we're going through a bad patch, it will get better. My son-in-law reminded me of 2011, we had a terrible patch then. We are, whether we like it or not, we are judged, you know, anyone who expresses any kind of feeling for Israel is now judged and I think, you know, that's something that, to me, that is antisemitism. But we can talk about that more on... We can talk about that more, can't we, Wendy, on Thursday?

- The intimidation and bullying.

- Yes, it's terrible. So I wish everybody well and lots and lots of love and let's just keep optimistic. Look, we've got a long history and there's one people that really admires us, you might not like this, the Chinese.

- People we have on our side.

- Take care. Thanks a lot, bye.

- You too. Bye-bye, everybody, thank you, Judi.

- Bye.