Understanding the Antisemitism Crisis in the British Labour Party

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This journalistic essay builds on the 10,000-word essay I published on 14th February 2019: Antisemitism Today in the Churches, Politics, Sciences, and Universities of England.

Here I focus on the British Labour Party, and why we must #BeLouder against the Jews of the so-called “Jewish Voice for Labour” if we are to win the battle against Antisemitism in English society.

And battle we must, whether we are Jews or non-Jews, secularists or (such as me) faith allies. As the Labour MP John Mann said last week in a passionate speech, expressing his shame and disgust at what the Labour Party has today become under Jeremy Corbyn, “we must take the war to the antisemites”, and “we must win”. John Mann rightly points out that once a society’s Jews are under threat, everyone and everything is under threat. There is no society, no nation, anywhere in the world, that has functioned morally, politically, intellectually, economically, ecologically, culturally or spiritually where the antisemites have won, and the Jews have fled or been expelled. (I have put a link to a video of John Mann’s speech at the end of this article.) Antisemitism, as I suggested in my last essay, is a kind of false religion, with false hopes and scapegoats, that makes otherwise intelligent and wise people evil and stupid and addicted to conspiracy theories. Antisemitism curses everything. Within living memory it very nearly destroyed Europe, and today it is destroying the Arab nations and the Palestinians, and is very likely to destroy the British Labour Party, if not Great Britain.

Not only must we take on the Jews of Jewish Voice for Labour, including Jewish scholars, but also Christians, including Christian scholars, and secularists, including secularist scholars who, in their desire for a Socialist revolution, hide behind Jewish Voice for Labour (JVL) as soon as it is pointed out that the Socialist momentum of our times is profoundly and institutionally antisemitic. Indeed, as we will see, it is largely because there are some English Jews in the British Labour movement who deny that Labour has an antisemitic problem that Labour is institutionally antisemitic. To make matters worse, the Labour Party has assigned members of JVL to give “antisemitism training” to the rest of the Labour Party, which is a no more a sensible thing to do than to leave rats in charge of the cheese larder.

Jeremy Corbyn obviously has many supporters in England, but Corbyn is an antisemite. Most people in England today are not openly antisemitic, and would not admit to wanting to put an antisemite in power, and so the small group (including intellectuals) of self-identifying Jews who defend Corbyn’s antisemitism and his Momentum movement are suddenly finding themselves useful and popular. The idea is that if some Socialist self-identifying Jews (such as the BBC’s Michael Rosen, and the filmmaker Michael Leigh) tell us that Corbyn is not antisemitic but is in fact the best leader the Jews of England could have, then surely non-Jews can have a clear conscience that they are not campaigning for the election of an antisemitic Prime Minister.

But JVL is not influencing, or fooling, British Jewry at large. The increasing popularity of Jewish Voice for Labour does not come from British Jews, 86% of whom, according to a recent poll (by Survation in August/September of 2018), regard Corbyn as antisemitic (compared to 39% of the general population who believe he is antisemitic).

The support for JVL generally comes from non Jews who support Corbyn but desperately need to deny or defend his antisemitism by appealing to the self-identifying Jews who support Corbyn.
Below, for example is the screenshot from the Twitter account of a scholar I know quite well, the Roman Catholic scholar Professor Tina Beattie (Professor of Catholic Studies, who is a regular contributor to BBC’s “Thought for the Day”). It was retweeted on 23rd February 2019, just a few days after Luciana Berger MP made the headlines through being hounded out of the Labour Party in what deputy leader Tom Watson and other senior members of the Parliamentary Labour Party admitted was the “antisemitic bullying” from her Constituency Labour Party in Liverpool. Luciana Berger announced that the reason she has left the Labour Party is because it has become “institutionally antisemitic”.

Antisemitism. What antisemitism? Just two days after Luciana Berger was hounded out of the Labour Party by antisemites, this JVL scholar wrote an article explaining that the Labour Party does not have an antisemitic problem. Here is it retweeted by the Roman Catholic Professor Tina Beattie.

Of course, a retweet is not necessarily an endorsement, but I’m sure it is in this case. I know Professor Beattie well enough through online discussions (since 2016) on theology and politics that she has long campaigned for Corbyn, and as his antisemitism has increasingly become public knowledge, she has been unwilling to accept there is an antisemitic problem. When I have challenged her directly (several times in 2018) about Corbyn’s antisemitism, she has protested (on Facebook) and, in response, she has posted links to articles by JVL scholars or those sympathetic with them, such as Norman Finkelstein in the USA.

Professor Beattie is not antisemitic, or at least I have never seen any evidence to suggest that she is. In fact she dialogues inter-faith, which is why we connected in the first place. But like many scholars who support Corbyn and have developed a penchant for Socialism and Karl Marx, Tina seems to have a convenient blind spot for the antisemitism of Corbyn, and is deaf to the voice of England’s Jews, apart from the unrepresentative sliver of English Jews – the Useful Idiots – who make up Jewish Voice for Labour. But JVL has contempt for Judaism, Israel and, indeed, God of Israel and everything Holy, and is more convinced by the alternative religion of the self-hating Jews Karl Marx and Leon Trotsky.

The author of the article for JVL is a Professor Harvey Goldstein. He opens by complaining about “mainstream political debate”, and “the mainstream media” and “muddled thinking”. He notes that eight members (nine since he wrote the article, and at the time of my writing) have quit the Labour Party, largely on grounds of antisemitism, but says: “Remarkably, or perhaps not so remarkably, there happens to be little sound evidence to back any of these claims [of antisemitism]”. 
How much *more* evidence of Labour Party antisemitism – against Luciana Berger MP alone – does Goldstein (and Beattie) need to see? As if then to take the reader’s mind off what has just happened in the Labour Party (including threats and all kinds of sickening verbal antisemitic assault from within the Labour and Momentum membership to Luciana Berger and her unborn child), Goldstein essentially switches subject, telling us:

“In Summer 2018 the main attack on Labour centered on its refusal to adopt a definition and explication of antisemitism adopted by the International Holocaust Remembrance Association (IHRA), sadly the National Executive Committee of the Party gave in and agreed to adopt the IHRA definition, with the apparent support of Corbyn, albeit with the caveat that they would still retain the right to be critical of the Israeli Government.” [There is in fact no caveat needed in the IHRA definition, which accepts the Israeli government is not beyond criticism, in the way that no national government is beyond criticism.]

“Sadly”, says Goldstein in February 2019, the Labour Party accepted the IHRA definition of antisemitism in the summer of 2018. *Sadly?*

Last week, the Labour MP Chris Williamson was suspended, pending investigation for antisemitism for essentially saying what Professor Goldstein has said: the Labour Party has given too much ground, and has been “too apologetic” to charges of antisemitism. **Antisemitism. What antisemitism?** It is not as though the charges of antisemitism are coming just from outside the Labour Party, or just from Jewish MPs in the Labour Party, they are coming from senior members of the Parliamentary Labour Party, up to and including the Deputy Leader Tom Watson MP.

JVL now tells us that it “deplores the suspension of Chris Williamson”. The Jews of JVL, it seems, do not consider Williamson to be an antisemite, but the Jewish Leadership Council (JLC), which represents the consensus of British Jewry, has other ideas, writing a letter to Williamson on January 23rd 2019:

> Dear Mr Williamson,

I have been contacted by many members of the British Jewish community, and other opponents of antisemitism, who were disgusted to see you so publicly signing the Holocaust Educational Trust’s Book of Commitment in the House of Commons. I share their disgust.

I do not disagree with the wording of the tweet that accompanied your self-publicity, “Hatred and bigotry led to the unimaginable horrors of the holocaust. We must never forget and always strive to build a better, peaceful and compassionate world through love and solidarity”, but I reject its legitimacy, given the way in which you repeatedly smear the loyalty and motivation of British Jews, and others, who voice sincere concern about the disgraceful levels of antisemitism within today’s Labour Party.

You would not treat the fears of any other British minority group with such hostility, either inside or outside the Labour Party. For me, it is summed up by how you recently rushed to defend one of Britain’s most notorious antisemites, Gilad Atzmon, before, for once having to apologise for your impulsive behaviour.

Your actions to date have not helped to oppose antisemitism. If anything, they repeatedly risk fuelling distrust and hatred against anyone concerned by antisemitism, which inevitably breeds suspicion against all British Jews and all Jewish members of the Labour Party.

No one in the Jewish community is fooled by those who try to whitewash their own prejudices by using Holocaust Memorial Day as their smokescreen. You cannot be opposed to antisemitism whilst simultaneously promoting antisemites.

The letter, publicly visible on the JLC website, is signed by the JLC Chair, Jonathan Goldstein.

Now, when Christian and secular scholars who support Corbyn and deny his antisemitism by appealing to the “Jewish Voice for Labour”, they should first consult the Jewish Leadership Council,
and understand that the JVL, since its formation in 2017, has received very little support from Jews, and a lot of support from antisemites (including Jewish antisemites).

Luciana Berger herself was subject to the antisemitic bullying of JVL, notably the Jewish scholar Dr Alex Scott-Samuel, “senior lecturer in public health” at the University of Liverpool, a member of JVL, and a regular contributor since 2015 to the alternative-media channel of the arch anti-Zionist antisemitic conspiracist David Icke. By some unfortunate twist of fate, Luciana Berger found herself in a constituency whose chair is the antisemitic Jew Alex Scott-Samuel.

Dr Alex Scott Samuel, of “Jewish” Voice for Labour, who has been a regular contributor to David Icke’s antisemitic media channel, is pictured here just behind Jeremy Corbyn. (Photo: Jewish Chronicle)

Antisemitism. What antisemitism?

Here in February 2019, the antisemite David Icke is backing up the JVL’s claims that the Labour Party is being unfairly smeared with charges of antisemitism.

English scholars’ desiring a socialist/community revolution, and seeking every possible excuse for the immorality of the revolutionaries, is not new to England of course. It is why George Orwell – frustrated by Socialist English intellectuals during and after the WWII who could not bear to see fault in (“Uncle Joe”) Stalin – wrote Animal Farm. Orwell figured out that even English Socialist intellectuals could understand “a fairy story” and its allegories. Similarly, in 1984, “the Party” “Ingsoc” is a contraction of “English Socialist Party”. (I should point out that Orwell, an atheist, was no friend of Judaism, and although in his essays he promoted the King James Bible on the grounds of its importance to English literature, his contempt for Jewish belief in a divine plan for the nations and in prophets of the “Old Testament” is not so different to that of Richard Dawkins.)

JVL represents a tiny sliver of British Jewry, and is condemned by the rest of British Jewry. Since its recent formation, its Jewish members, and its associate members (non-Jews who are welcome
to voice their “solidarity” with JVL) have produced an inordinate amount of material that is antisemitic by any sensible definition of antisemitism. JVL is deeply and consistently anti-Zionist, which means it attracts antisemites, Holocaust deniers, anti-Jew conspiracy theorists, Islamists, caliphaters, and, of course, the London-based Palestinian Solidarity Campaign (of which Corbyn is a patron and former chairman). JVL supports the cause of the virulently antisemitic movement Hamas (the democratically-elected leadership of the Gaza Strip).

As I explained in my last essay, published 14th February, the Hamas Covenant – the covenant claims for itself – is sanctioned by the will of God in the name of Islam and “the Mujahideen”, and the covenant tells us that “Israel will continue to exist until Islam will obliterate it, just as it obliterated others before”.

Just as Hamas and Hezbollah and the Arab nations wish that Israel did not exist – believing that the Holy Land will not be Holy until it is taken by the Mujahideen, be it (after a great Islamic civil war) Sunni, Shi'ite, Wahhabi or the caliphaters of ISIL or the Muslim Brotherhood – there have always been some Jews who would prefer that Israel did not exist, since her gradual restitution that began a century ago. On the ultra-ultra-orthodox fringe of Jewry, the State of Israel cannot ever be religious enough, whereas on the ultra-atheistic fringe of Jewry, the very idea of the State of Israel is too religious.

Today, one of the Jews set on ending the existence of Israel is Glyn Secker, the secretary of Jewish Voice for Labour. Glyn Secker recently told Labour activists that allegations of antisemitism are “made up”, and, “I say that as someone whose family has perished in the Holocaust… These allegations have been made up in order to discredit the leadership”. The frequent testimony by members of JVL that they lost family in the Holocaust is likely to convince listeners that the speaker is serious about antisemitism, but I don’t think it should. For instance, my mother is a Roman Catholic of Indian descent, who was born and bred in Singapore (where my Yorkshireman father met her during his National Service). Her father was murdered by the Japanese during the sadistically-cruel occupation of Singapore, but I don’t feel any especial solidarity with Indian Singaporeans, and, obviously, I never got to know my grandfather. According to an article in the Jewish Chronicle (Lee Harpin on 27th February 2019), Mr Secker was briefly suspended by Labour due to his membership of a Facebook Palestine-based propaganda group. The Jewish Chronicle article tells us that, “in 2010, Mr Secker, a leading member of Jews for Justice for Palestinians, captained a boat aimed at reaching Gaza and breaking an Israeli naval blockade of the port”.

**The Jewish Labour Movement**

The JVL should not be confused with the Jewish Labour Movement (JLM), whose formation can be traced back to my native city of Leeds (also the native city of John Mann MP), in 1903, and Manchester and Liverpool several years later. Manchester was to become the centre of the gravity of the British Zionist Movement, and then the World Zionist Movement, through Chaim Weizmann in Manchester, who was to become the first President of the State of Israel.

We must not over-simplify the history though. The relationship between the British parties and Israel has never been straightforward. Neither the Labour Party nor the Conservative Party have been consistently pro-Jew and pro-Israel since the Balfour Declaration a century ago. The *modus operandi* for British colonialists (applied on the ground by officials and military officers) was “divide and rule”, including if not especially in Mandatory Palestine. The Arabs had been promised a pan-Arab empire if they helped the British defeat the Turks: the Ottoman Empire. Therefore, even though there were many Arab massacres of Jews arriving in Mandatory Palestine to buy land, the British administration stood aside and gave tacit approval, and in some cases even armed the Arabs to kill the Jews. The soldiers of Mandatory Palestine, Transjordan and Egypt were all soldiers of the British Army (as were, to add to the confusion, many Jews in WWI and WWII).
During and after WWII, British politicians (Tory and Labour), dealing with another Arab Revolt and concerned about easing future exploitation of the oil-rich Arab world, curtailed and blocked Jewish immigration to Mandatory Palestine, including of the many Jews attempting to escape Nazified Europe. As we can today read on the website of the National [British] Army Museum: “During the Second World War (1939-45), the British restricted the entry into Palestine of European Jews escaping Nazi persecution. Anxious to appease the Egyptians and oil-rich Saudis, they imposed a limit on Jewish immigration.” (www.nam.ac.uk)

After the War, the Zionists – Jewish refugees in the main – had no obvious option but to seek sanctuary in Israel, but they first had to mobilise an insurgent army to defeat the British Armed Forces. On November 13 1945, the Labour Government set up a Commission of Enquiry which, cruelly and absurdly, decided that the Jews who had survived the concentration camps go not to Israel, but be "permitted [sic] to live again in these [European] countries without discrimination, contributing their ability and talent towards rebuilding the prosperity of Europe". As Chaim Weizmann tells us in his autobiography, concerning his dealings with Labour Foreign Secretary Ernest Bevin: “The British Government, in other words, refused to accept the view that six million Jews had been done to death in Europe by various scientific mass methods, and that European antisemitism was as viciously alive as ever”.

The British turned away ships of Jewish refugees arriving in Palestine. One of them, MV Struma, was subsequently torpedoed by a Soviet submarine, killing over 700 Jews who were crammed into the vessel having paid extortionate amounts to Romanian human traffickers in their attempt to escape Nazified Europe (not least Romania). An example of Bevin's cruelty was his order that the ship SS Exodus, which had sailed from France to Palestine crowded with 4500 Jewish survivors of the Holocaust, be boarded by British Armed Forces in Palestine, and the refugees sent back to Europe. Outrageously, the refugees ended up in Hamburg, concentrated into squalid detention camps, behind barbed wire, with German guards.

In 1947, Great Britain washed its hands of the Jewish question, and the United Nations drew up a Partition plan, from which Britain, under Labour government, abstained, and the Arabs did not accept, and a coalition of Arab nations and the Nazi-sponsored Arab League declared war. (Following the War, some high profile Nazis fled Europe for shelter within the Arab League. Refer to my essay of February 14th 2019 regarding Hitler's wartime propagation of his version of antisemitism into the Arab world through the so-called Grand Mufti of Jerusalem, then de facto leader of the Arab world.)

Nevertheless, in Britain, the Jewish Labour Movement, which still has strong fraternal links with Israel, has been affiliated to the Labour Party for almost a century. Labour Prime Minister Harold Wilson was a firm supporter of the JLM, and was a keen supporter of Israel. But, at the time of writing, for the first time in the history of the JLM, members are having emergency discussions due to several senior resignations from JLM, and much of its membership is calling for the disaffiliation of the JLM from the British Labour Party.

We can see what is happening here. Corbyn who has had a lifelong obsessional antipathy for Israel cannot function as the leader of the Labour Party whose Jews, and whose Parliamentary Labour Party, support Israel. Corbyn needs the self-identifying “Jews” of JVL, however few and however unrepresentative of British Jewry, who share Corbyn’s obsessional antipathy for Israel. These Useful Idiots are what Corbyn calls “good Jews” (such as Dr Alex Scott-Samuel and Glyn Secker mentioned earlier). In fact it is what Marxist dogma insists are good Jews, for whom nothing is Holy. Some of Corbyn’s Jewish friends are members of a London group called "Jewdas", whose logo tells you everything you need to know.
“Jewdas” describes Israel as “a steaming pile of sewage which needs to be properly disposed of”. “Jewdas” are antisemitic Jews whose association with the leadership of the British Labour Party reinforces the case of those of us who insist that the Labour Party is, under Corbyn, institutionally antisemitic.

Because Corbyn has had the so-called “good Jews” (anti-Zionists in other words) as his lifelong friends, not only can he claim, and perhaps think, he is not antisemitic (“some of my best friends are Jews”) but it means he cannot possibly operate in a political party that supports Israel and British Jewry, because then he would be betraying his Jewish friends, not to mention his antisemitic friends in Hamas, Hezbollah, Iran, and Press TV. Rather he needs the Jewish Labour Movement to disaffiliate, and the JVL on the Marxist fringe to take its place. JC cannot betray Jewdas.

Jeremy Corbyn or John McDonnell could never find friends in, or earn the trust of, the main representative bodies such as United Synagogue and the Jewish Leadership Council. There is too much history that cannot be undone. You can’t suddenly switch from supporting Jewdas to supporting United Synagogue without making it obvious that you are a total hypocrite. As the prophet Jeremiah put it: a leopard cannot change its spots.

Even some of Corbyn’s Jewish big “S” Socialist friends are critical of Jewdas and Jewish Voice for Labour. Jon Lansman, an atheist raised as Orthodox Jew, now the Chair of “Momentum” no less, said in 2018 at the Jewish annual festival gathering of Limmud: “the most influential antisemitism-deniers, unfortunately, are Jewish anti-Zionists”. He tells us that JVL, “is an organisation which is not just tiny but has no real connection with the Jewish community at all... It doesn’t represent the Jewish community in a way that the Jewish Labour Movement clearly does”.

Jon Lansman reminds me of the first-century Jewish double agent Flavius Josephus, who decided his best interests, and the Jews’ best interests, lay in serving the Roman Empire, only to regret what he had done when the Romans eventually won the Jewish-Roman war and took Jerusalem, and then Josephus saw his old Jewish friends and family literally being crucified and disembowelled by the Romans.

Karl Marx, the prototype Jewish anti-Jew, in his essay “On the Jewish Question” explains why the world must break away from the Abrahamic religions in favour of the Socialist truth: the materialist dialectic and the class struggle. Marx wrote that, “the emancipation of the Jews is the emancipation of mankind from Judaism”. Marx was a false prophet, whose philosophy deceived half the surface of the planet in the 20th century. Corbyn will always find a small number Marxist-Socialist Jews to support him, just as, today Christian fundamentalists will always find a small number of scientists to support their belief in young-earth Creationism (i.e. that the world is only six-thousand years old and that Noah’s Ark is empirical history and natural history).

Trotsky, in his day (certainly in his youthful days), convinced many of his fellow Jews to forget Israel and their religious attachment to Jerusalem/Zion. Emancipation of the Jews, the Trotskyists proselytised, was not the prophetic return of the Jewish diaspora to Zion and Eretz Israel, but a new religion altogether: Communism: a global religion that would make Judaism (and Christianity and all the other old religions) redundant anachronisms. Similarly today, some atheistic Jews put hope and trust in Marxism, which, being a globalist religion with an eschaton, cannot possibly accommodate Judaism and the attachment of the People Israel to the land of Israel and God’s eschaton.

A century ago, secular Jews in Russia and around the world formed the “Jewish Labour Bund” to help effect the Trotskyist global vision, and in JVL today, we are seeing the sad remnants and
echoes of these "Bundist" Jewish voices, who, after a century Socialism/Communism, should know better. And yet the Shadow Chancellor John McDonnell tells us that "Marx, Lenin and Trotsky" are his "most significant" intellectual influences, and that he will be “the first [truly] Socialist Labour Chancellor”. God forbid.

It is understandable that, a century ago, before the godless experiment of Communism/Socialism was unleashed on the world, many Jews saw their salvation in atheistic Socialism. After all, if there were no religion (and no Church and no cruel monarch or Tsar propped up by the Church) surely all would be equal and the ghettoization and the murderous pogroms in Russia and Ukraine would come to an end. There was no need to dream of restoring the nation of Israel, because in the new world, there would be no nations, but rather a Union of “Socialist Republics”, which would draw in the communist nations of the American continent and the “Communist Party of China”.

The Socialist vision of one world, one party, one global administration, led by one man (as “first amongst equals”), was encouraged by the Cuban Revolution of 1959, but the dream effectively ended with the Sino-Russian split in 1961, and definitively ended with the fall of the Berlin Wall in 1991.

You can see in the top graphic that there is no place for the nation of Israel as the light unto the nations, because in the Socialist philosophy there are no nations. We can say the same about Islamist aspirations: the caliphaters and the Muslim Brotherhood, with whom the Corbyn-led Labour Party has formed the most unlikely of alliances. The (Roman Catholic) Church at least gave up its aspirations to take the Holy Land, largely thanks to Pope John Paul II, who was (more or less) “dual covenant”, accepting that God is mysteriously piloting the world to its fulfilment through the Jews, and that therefore the Catholic Church should no longer attempt to convert Jews to Christianity. We must also thank John Paul II for his huge role in helping to crush Communism in Europe, and in taking on Marxist “Liberation Theology” in Latin America and elsewhere.

The Socialist destiny of mankind is a stateless commonwealth in which an emancipated Proletariat rule the One Party, in which all are equal, but some are more equal than others. This, for Marx, was simply the divine law of history. Thankfully, in the history of the British Labour movement, this...
madness infected only the far left of the British Labour Party, the Party which, it is often said, “owes more to Methodism than Marxism”. And we must not forget the Cooperative movement (of which I am quite a fan), which started in Rochdale, Manchester, and spread throughout the world, although not without corruptions today where organisations have grown too large.

The truth is that a diversity of nations, and diversity within the nations, and a diversity of political parties (and diversity within the parties) is necessary for the health of the world. The nations glorify God, or rather they will glorify God when the nations come together and clean up and re-green the world, which cannot happen until we realise there is nothing that we can put in the place of God of Israel (I said more on this in my previous essay). Nations are good. And like colours, if they are all mixed into a stateless commonwealth, the result is a horrible greyness. The best of every nation could only come out of that nation, whereas the worst of every nation can come out of any nation, or collective of nations.

In sum. Jewish Trotskyists and Marxists (and Jews of other schools of atheistic Socialism) have always opposed the restoration of Israel in the Holy Land (and the restoration of the Holy Language). Anything “Holy” is to be condemned as opium to the masses. Religious vision simply gets in the way of the Marxist vision, which is the vision of today’s so-called Jewish Voice for Labour and “Jewdas”, and Professor Norman Finkelstein, and Professor Harvey Goldstein, and the left-wing Catholic Professor Tina Beattie (who, on social media, has hopefully pointed to Norman Finkelstein and Harvey Goldstein and Corbyn's friendship with the Jews of Jewdas).

The State of Israel, and faith in the promises of God of Israel concerning the destiny of the nations, is incompatible with the false promises of ideological Socialism, or ideological Capitalism or Monetarism or any other form of Economism. The long-promised “divine economy” is of a higher order altogether.

I'm convinced that when all the godless political and scientific and social experiments have exhausted themselves, all the people of all the nations will bow to no man or thing, but to God invisible, the still small voice: God of Israel.¹

Shalom.

¹ For the record, my definition of antisemites and contemporary antisemitism matches, and is indeed partly informed by, that which Rabbi Lord Sacks offers in this talk to the leaders of the European Union in 2016 (for which, encouragingly, he received a standing ovation):

https://www.youtube.com/watch?v=uwN1WuDwf0

Here is a link to the recent speech on antisemitism by John Mann MP:

https://www.youtube.com/watch?v=h8DEljBkDFk&

Please feel free to distribute this PDF at will (but only in its entirety) in support of the cause against antisemitism in English society today. Should you wish to contact me, I am on LinkedIn, from where you can message me.

www.linkedin.com/in/mark-pickles

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¹ We will leave the problem of “Messiah” for other discussions: “Messiah” and the mystery of the “messianic age” mean different things to everyone, across the three messianic faiths of Judaism, Christianity and Islam, and within these faiths. But the main point is, the messianic age is a mystery, it is not the plan of any man or any collective of men, or indeed of any Church or caliphate. We can but love and trust God Almighty, rather than our own devices and desires.