

ANOTHER JEWISH PROBLEM

by Professor Revilo P. Oliver (*Liberty Bell*, May 1985)

I HAVE RECEIVED a remarkable booklet of forty-five pages, reproduced from typewritten copy, and published by the [Noontide Press](#) in Torrance, California. *The Life of an American Jew in Racist, Marxist Israel* is an account of the experiences of Jack Bernstein in an English text written by Leonard Martin.

Mr. Bernstein's observations of conditions in the cancer of our earth that is called Israel correspond to the much longer and more detailed description by Ephraim Sevela in *Farewell, Israel!* (South Bend, Indiana; Gateway 1977). There is, of course, the difference that Sevela went to Israel from Russia and then fled from Israel to the United States, whereas Bernstein went to Israel from the United States and soon bounced back.

This booklet, however, will doubtless have a much wider circulation than Sevela's book and will bring its readers to a puzzle that may startle some of them, especially if they were personally acquainted with Jews before the American cattle were stampeded into Europe to destroy Germany.

Although I had been aware of the problem for some time, I was startled by what Sevela took for granted, as does Bernstein, but I have never found the time to investigate the strange alteration within Jewry, and I cannot tell you when and in what way it occurred. I can only state the essentials. I do not know whether the Jews are putting something over on their own people or are trying to keep the *goyim* bewildered.

Bernstein tells us that he migrated to Israel and there met and married Ziva, "a Sephardic Jewess from Iraq." As a result, he was given an inferior status in Israel and subjected to such discriminatory pressures that in the end he had to leave his wife. He also tells us that in Tel Aviv he shared a table in a cafe with "5 Sephardic Jews from Morocco." An Israeli policeman entered the cafe. He is described as a "blue-eyed Nazi-Type," and could well have been one of the male infants whom the Jews kidnapped in Germany in 1945 and took to Israel to raise them as Jews and use them to improve the

physique of their strange race, in which Jewishness is transmitted by females, regardless of the race of the father. The police officer ordered Bernstein, "get away from those *kooshim* (niggers)." When Bernstein wanted to wait until he finished the meal before him, he was forced at gun-point to throw his meal on the floor and leave the cafe in which he had been insulting Israel by associating with some of the "Sephardic Jews" who form a large part of its population but are perpetually reminded of their status as virtual pariahs.

From that incident you can guess what was the distinction made in Israel, but when Mr. Martin wrote up the text, he forgot to ask his principal for a specific statement of it, such as is given in Sevela's book: "The highest and most impassable racial watershed, which divides Israeli society into two fiercely warring camps, is the color of one's skin: on the one hand, the Jews from Europe and America; on the other, the Jews from Asia and Africa: the Ashkenazim and the Sephardim--the white Jews and the black Jews."

That, of course, is an interesting proof that the Jews have healthy racial instincts when they are at home, although they tell quite a different story to the hated Aryans, whom they are determined to destroy. But that is not what startles the reader--at least, if he is of my generation.

In *America's Decline*, I devote several pages to the "civilized Jews" whom I knew in the 1930s. Some were the sons of Aryan mothers and so not Jews at all by the strict orthodox definition. Some were Sephardim. Their faces, while not Aryan if one looked closely, did not have the features that are generally thought of as distinctly Jewish; neither did their behavior. They were cultivated men who had apparently assimilated our Western culture, and they had the manners of gentlemen. They regarded themselves as the aristocrats of Jewry, the descendants of the Jews who migrated from Spain to Holland in 1492 and from Holland to England after Cromwell. They regarded themselves as vastly superior to Ashkenazim, who had come from Germany, Poland, and Russia. And they would have been horrified if one of their children, male or female, thought of marrying one of the Ashkenazim. It was not a matter of money. Certain very wealthy Jews in New York City were specifically mentioned as kikes. (The word 'kike' seems to have been first applied by Jews to Jews for whom they had contempt; whether it was originally a Sephardic term for Ashkenazim, I do not know.)

There was no question but that in Jewry at that time Sephardim = aristocracy. A friend of mine, who was Dean of the Graduate School in a large eastern university, had among his graduate students young Sephardic Jews who complained bitterly that so many Americans thought all Jews were kikes, i.e., Ashkenazim.

When I first heard 'Sephardim' used with a meaning which did not fit the meaning I had always attached to it, I looked in the *Jewish Encyclopaedia* (New York, Funk & Wagnalls; 12 vols., 1901-1906) s.v. 'Sephardim,' and found an article from which I extract the following:

Descendants of the Jews who were expelled from Spain and Portugal... Many were the descendants, or heads, of wealthy families who, as Maranos, had occupied prominent positions in the countries they had left. Some had been state officials, others had held positions of dignity within the church; many had been the heads of large banking houses and mercantile establishments, and some were physicians or scholars... They considered themselves a superior class, the nobility of Jewry, and for a long time their coreligionists, on whom they looked down, regarded them as such...

The Sephardim never engaged in chaffering occupations nor in usury, and they did not mingle with the lower classes. With their social equals they associated freely, without regard to creed, and in the presence of their superiors they displayed neither shyness nor servility. They were received at the courts of sultans, kings, and princes, and often were employed as ambassadors, envoys, or agents...

The Sephardim occupy the foremost place in the roll of Jewish physicians; great as is the number of those who have distinguished themselves as statesmen, it is not nearly so great as the number of those who have become celebrated as physicians and have won the favor of rulers and princes, in both the Christian and the Mohammedan world...

In Amsterdam, where they were especially prominent in the seventeenth century on account of their number, wealth, education, and influence... they organized the first Jewish educational institution, with graduated classes, in which, in addition to Talmudic studies, instruction was given in the Hebrew language...

Although the Sephardim lived on peaceful terms with other Jews, they rarely intermarried with them; neither did they unite with them in forming congregations, but adhered to their own ritual, which differed widely from the Ashkenazic. (1)... In modern times, the Sephardim have lost more or less of the authority which for several centuries they exercised over other Jews.
(2)

(1. Some details of the differences are given in the article, which also attributes a special interest in the Kabbalah to the Sephardim, "who as a rule are imaginative and superstitious." I do not know whether that remark was invidious, but the Sephardim whom I knew were certainly not superstitious and regarded the "Old Testament" as merely tales that showed the barbarism of their ancestors, by which they were no more embarrassed than an Englishman is by descriptions of the Britons whom Caesar encountered on his invasion of the island.)

(2. How rapidly and completely this authority was lost, I cannot say. William Stephenson, who edited an excellent monthly magazine, *The Virginian*, which he ambitiously modeled on *Time* and which was forced to the wall in the middle of its fourth year in 1958, told me a story which I, naturally, have no means of verifying. The day after one issue of *The Virginian* was published in 1957, an obviously cultivated and elegantly attired lady came to his office and spoke in commendation of it until they were interrupted by a howling Jewess, who burst in, raving about "anteye-Seemightism" and the persecution of the Chuzzen Pipple. The lady said coldly, "Down on your knees. I am a Sephardic princess." She added some words--whether in Yiddish, Ladino, or even Hebrew, Stephenson could not tell--that seemed to authenticate the claim. The intruder did drop to her knees and kiss the hem of the lady's skirt, and then, as ordered, apologized to Stephenson for the intrusion and humbly departed. The lady then told Stephenson, "You see, WE know how to keep our CANAILLE in order," and, bidding him to continue his good work, took her departure. He found five one-hundred-dollar bills on his desk. Stephenson said that before the intrusion, it had never occurred to him that the lady could be a Jewess, and he was still amazed that she should have commended him for publishing veracious accounts of the Jews' subversion of the United States. I do not intend to vouch for the story, but, as I remarked to Stephenson, it was not by any means impossible that there are civilized Jews who not only are embarrassed by the activities of their pestiferous rabble, but feel endangered by them. In the late 1930s I knew a Jew who had an exaggerated opinion of the intelligence and integrity of the Americans and believed that if the Jews did succeed in driving our race into the war against Germany, the Americans, when they learned after the war how they had been cozened and deluded, would inflict on all Jews an exemplary vengeance, which would also fall on him as a member of their race.) The meaning of the word which I knew in the thirties was therefore correct. How then did a word which meant 'aristocrat' come to mean 'nigger'?)

The way in which the transvaluation was effected may be inferred from the one-volume *International Jewish Encyclopaedia* (Jerusalem, Massada, & Englewood, New Jersey, Prentice Hall, 1973). This is a propaganda job. It endorses, for example, the old Jewish canard about a Diaspora of God's People after the nasty Romans took Jerusalem in A.D. 70, denying by implication the indubitable historical fact that the majority of Jews at that time did not live in Palestine but were scattered over the entire civilized world, having infiltrated every region in which there was profit to be made from the gullible inhabitants. This book says, s.v. 'Sephardim,'

The term *Sephardi* was applied to the Jews of Spain and their descendants after the expulsion of Spanish Jewry in 1492. . . The Maranos [i.e., Jews who masqueraded as Christians] (3) established communities in England, Holland, France, and the United States which, while numerically small, had a political and economic influence out of all proportion to their numbers. *Today, all Oriental Jews, including any who cannot be identified as Ashkenazim, are labeled Sephardi.* [My emphasis].

(3. I need not point out that there is something terribly wrong about this statement and typical of a race that has always flourished by deceit and seems to lie instinctively. The implication that the Sephardim who left Spain in 1492 and became so wealthy and influential in Holland, and later in England and the United States, were Marranos is patently absurd. The Marranos pretended to be Christians but practiced Jewish rites in secret, while chuckling at the stupidity of the *goyim* whom they could fool so easily, and only very careless ones were caught by the Inquisition, when it was established to deal with them. It is not impossible that before or after 1492 a few Marranos may have gone to Holland so that they could drop the masquerade, but, as everyone knows, the Jews who were expelled from Spain in 1492 were necessarily those who were unwilling to become Marranos, i.e., who admitted they were Jews by religion. The Marranos, on the other hand, remained in Spain and maintained their disguise so cleverly that they attained high positions in the government and in the Catholic Church, where they are believed to have attained a working control of it in Spain and Spanish territories overseas. The intent of the misrepresentation seems to be to denigrate the Sephardim in the eyes of Jewry. That may be in keeping with the function of a volume which seems to have been compiled to tell Jews what they should tell *goyim*. It, of course, registers as an "historical fact" the Jews' Holofoax, one of the most flagrant and enormous lies of their racial swindles.)

The propaganda book then tries to explain the bizarre change in meaning: "While the Sephardim (Spanish exiles) became the "aristocrats" of the new communities in the Western world, in Islamic countries they tended to be dragged down to the general stagnation which affected the Jewish communities there. Those communities, who are now to be termed 'Sephardic,' were in place many centuries before 1492.

Now all this is a kind of sleight of tongue performed by identifying as Ashkenazim Jews who speak or are descendants of Jews who spoke Yiddish, which is approximately correct, and identifying as Sephardim Jews who speak or once spoke Ladino, which is absurd, and then extending it to Oriental Jews who never spoke either language in the lands on which they had fastened themselves, such as India.

This brings us to a linguistic problem peculiar to the Jews.

It is a strange fact that wherever the Jews infiltrate and set up their colonies, they corrupt the language of the people they are exploiting and use that jargon among themselves, writing it in their own alphabet to prevent the natives from reading it.

This odd procedure probably began early. We do not know what language the Jews spoke when they got into Canaan, but once ensconced there, they corrupted the Canaanite dialect of what is commonly called Phoenician into Hebrew, a language which they retained as their "Holy Tongue," presumably understood by Rabbis, but unknown to the majority of Jews, who soon adopted Aramaic, which had become the common language of commerce in western Asia. By the time that the various tales in the "Old Testament" were actually (as distinct from supposedly) written, Aramaic was the common language of the writers and some Aramaic words got into the text of *Genesis*, while by the time *Daniel* was concocted (long after the supposed date), it was probably written in Aramaic and, for some reason, only the first part of it was ever translated into Hebrew, a language no longer spoken by anyone except in rituals. And, as is well known, although most of the "Old Testament" was in Hebrew, it had to be equipped with the *Targums*, translations into the Jewish Aramaic so that it could be understood by the Jews, including, I suspect, many Rabbis who used the *Targums* to understand the Hebrew they professed to know. The *Talmuds*, of course, are written in the Jewish Aramaic, sometimes called Rabbinic.

It was the Jewish practice to corrupt for their own use the language generally employed in commerce in the region in which they took up residence, and to write it in their own alphabet to prevent the natives from reading it. Under the Sassanian dynasty (after c. A.D. 226), the Jews in the territory under Persian control quickly developed for themselves a corruption of the revived Persian language, what we may call a 'Persian Yiddish,' which was certainly known to some of the composers of the *Talmuds* and corrupted in some passages the corrupt Aramaic they continued to use. A very large number of Jewish religious writings in their corruption of Persian are still extant.

The Jews could, of course, write languages of the *goyim* more or less correctly when they chose to do so. When, in the second and first centuries B.C., they translated their "Old Testament" into Greek, which was then the universal language of civilized men east of Rome, and produced the Septuagint (of which the name, of course, is derived from the audacious forgery that was prefixed to it), they wrote a more or less correct *koine*, disfigured by some odd syntax and a perversion of some Greek words into special Jewish meanings (i.e., *Christos*, whence 'christ' as a designation of a divinely-appointed king of the Jews). In translations into Greek, the Jews were on their best behavior, since the *goyim* could read the texts, whereas the purpose of the corruptions of prevalent vernaculars seems to have been to provide the Jews with a kind of secret language without imposing on them the labor of learning Hebrew or, in later times, Aramaic. Anyone who knows German well, and especially if he has some familiarity with the German of the late Middle Ages, could make some sense of almost anything written in Yiddish, if the writing was in the Roman alphabet, but the corrupted German is, so to speak, enciphered in the Hebrew alphabet which is used in such a way that some of the letters do not have their original significance. For example, any German would recognize the verb *legen* and the noun *Stein* if they were written in his alphabet, but he will be puzzled if they are represented by the Hebrew letters LYGN and STYYN and reversed, i.e., written from right to left. If it were not for the writing, a German could begin to work out the meaning of passages in which those words appear.

Of the various Jewish corruptions of vernaculars, we are here concerned with only two, their corruption of German to Yiddish, and their corruption of Spanish to Ladino. Both of these mightily puzzle linguists who try to consider them in terms of the normal diffusion of Aryan and other languages.

For example, the current (Summer 1984) issue of the *Mankind Quarterly* contains an article by Professor Robert D. King and Alice Faber, "Yiddish and the Settlement History of Ashkenazic Jews." By a linguistic analysis, they trace Yiddish to the German spoken in Bavaria and almost to an identifiable part of Bavaria. But how does it happen that a dialect formed by corrupting German at that particular point should have been spoken by all the Jews scattered throughout Germany, Austria, Hungaria, Romania, Poland, Russia, the Ukraine, the Scandinavian countries, and even many in France and England? The evidence suggests what could be called a "Big Bang" theory in ethnology: in the Middle Ages all of God's People were concentrated at that point in Bavaria and they then exploded and scattered over an enormous area in Europe, in most of which the natives whom they were exploiting did not speak German, but spoke everything from Hungarian to Russian.

The authors work hard, but they do not quite dare to reach the conclusion that all attempts to explain the diffusion of Yiddish in terms of migrations of the nomadic race are futile.

When Jews fasten onto a territory, their power lies, of course, in their racial unity as against the natives, who are divided into regions and classes, often with reciprocal antipathies that can be artfully stimulated and exacerbated. The Jews exploit the natives by means of usury, superstitions, and subversive agitations, but these go with trade, including international trade. It is, of course, obvious that the Jews throughout a wide area of trade will need to communicate with each other in a dialect they all understand. If, to simplify the illustration, we consider only the contiguous lands of Germany, Lithuania, Poland, and Russia, the Jews scattered through those countries could not cooperate with each other, if the Jews in each country used a corruption of the native language, a corruption of Lithuanian in Lithuania, a corrupted Polish in Poland, etc. Of the four languages, three had to give way, and since Germany was by far the dominant region commercially, Yiddish had to be used in the other three countries. The Jews in Novgorod spoke Yiddish, not because they or their daddies had migrated from Bavaria, but because they were cooperating with their fellow tribesmen throughout a region of which the economy was centered in Germany. The Jews in Novgorod and the Jews in Frankfurt were united only by their common race, their common hatred of all other races, and the common dialect they used for expediency in that part of the world.

The same process accounts for the diffusion of Ladino among the Jews in all the lands bordering on the Mediterranean or commercially linked to lands on the Mediterranean, where Spanish was for long the dominant language of commerce. The Jews in Spain also attained a higher level of civilization than elsewhere and far greater power over the natives' government and religion, but that simply augmented their dominance and the dominance of their corruption of Spanish in that area. The Jews in Abyssinia used Ladino because they were engaged in cooperation with Jews in the commercial area for which Ladino was the Jews' common private language, just as Yiddish was in the north. In the south, however, there was a complication. The Jews are a versipellous race, which is propagated and maintained through Jewesses, so that the Jews in China may have Chinese fathers and so resemble Chinese, and the Jews in Abyssinia could dissimulate their race by marrying Jewesses to males of the mongrel breed that had been produced by the mingling of Semitic Sabaeans with the Hamitic and Negroid hybrids of what had been Nubia. Comparable mixtures occurred in other lands of the Mediterranean area, where Islam, the religion the Jews gave the Arabs, had promoted a widespread and general mongrelization. That was the origin of the nigger Jews whom the Ashkenazim of contemporary Israel so despise.

To call those dark-skinned Jews Sephardim, i.e, the descendants of Jews from Spain, just because they come from regions in which Ladino was once used, is simply a fraud, worthy of the race that invented and is imposing on stupid Aryans their great Holohoax.

Since the designation *Sephardi* simply means 'Spanish,' it is properly applied to the descendants of the Jews who left Spain in 1492 in preference to having themselves sprinkled with the Christians' holy water, becoming Marranos and exploiting and ruining the stupid Christians in Spain, and to the probably very few Marranos who left Spain after 1492, fearing that they might be unmasked by the Inquisition. (4) Some of the emigrating Jews did go to the Jewish enclaves in all the countries around the Mediterranean, including Italy, where they were protected by the popes, notably Alexander VI Borgia, and Turkey, which at that time included Greece, the Balkan countries, Constantinople, Palestine, and Egypt. In many, perhaps all, of those regions and along the northern coast of Africa the Sephardim probably or certainly established an ascendancy over the less cultivated Jews who had long resided in those parts and, of course, spoke Ladino. Someone who has the stomach for such thankless labor should undertake research to determine how long the Jews coming from Spain remained aloof from the older Jewish

population and perhaps avoided miscegenation.

(4. It is true that in Spain, during the Sixteenth Century, there was a certain prejudice against the descendants of *conversos*, who were suspected, no doubt rightly in most cases, of being Marranos. The common remedy for that was a legal *probanza de hidalguia*: you appeared before a court and brought from the town of your birth, preferably in a distant part of Spain, two or three of the older inhabitants who were willing, for a small fee, to swear that your ancestors had always been known as Christian in the community and that there had never been any rumor of Jewish ancestry. A good case in point is the Fernando de Rojas, who is generally believed to have written a part of the *Celestina*, the most famous work of Spanish literature after Cervante's *Quixote*. It is generally taken for granted that the witnesses to this *hidalguia* were perjurers, as was usual, but one or two scholars, notably the late Otis H. Green of Pennsylvania, have argued that they were telling the truth or, at least, not twisting it *too* much.)

In the Western world, the Sephardim, who made themselves a Jewish aristocracy, were the Jews who migrated from Spain to the countries of Western Europe, especially Holland, and who, after having helped Cromwell, flocked into England to join the Marranos who had remained there after the famous expulsion of the undisguised Jews by the great English king, Edward I, in 1290. (5)

(5. According to the *Jewish Chronicle* (London), 16 November and 14 December 1984, the Jews discovered that their British subjects had the audacity to have a textbook that praised Edward I, and they were naturally indignant. The degenerate heirs of Edward I's Britain as naturally crawled to the feet of their masters and withdrew the book that displeased God's Own People. When the British destroyed their Empire and ruined their own nation to please the Jews and punish the Germans for wanting a country of their own, the British renounced their own right to independence.)

What has now happened to those Sephardim, the aristocrats of Jewry, who despised the Yiddish-speaking Ashkenazim? Have they been cowed, subjected, absorbed, or even liquidated? If they still exist, what do they think of Israel? Did they merely abandon their pretensions and join whole-

heartedly in the Zionist phase of the Jewish attack on the rest of the world? Do they acquiesce in the new classification of Sephardim?

There is another new development in Jewry that is really astonishing, if it is the beginning of a major trend. One of the periodicals that is flourishing in Argentina, now that the Jews have used the Falkland Islands and their British subjects to overthrow the government of Argentina and replace it with one more openly dominated by their race, is called *Status* and addressed to the "smart set" in Argentina. Issue No. 70 of that periodical featured on its cover (adorned by the picture of a girlie who is wearing an oversized man's necktie, just long enough to conceal the strategic spot) announcement of the leading article in that issue (I translate, of course): "Arthur Koestler: The Ashkenazim Jews are Descendants of an *Aryan empire* and not of the Semites."

The article, which occupies pages 56 to 63, is summarized at the top of the opening two-page spread in large type printed in eye-catching brown ink: "Arthur Koestler traced the origins of the Ashkenazim Jews of Central Europe and discovered that they are not Semites, but are instead Aryans, descendants of the Khazars of the Caucasus."

The article does not really fulfill the editorial promise and "prove" that all the Ashkenazim are Aryans. It is a translation of a rather heavily edited excerpt from the late Arthur Koestler's *The Thirteenth Tribe* (New York, Random House, 1976). Koestler was a very prolific writer, best known, perhaps, for *Darkness at Noon* (1941), and the book in question here represents his first attempt at historical research and his last important publication before he committed suicide a year or two ago. Although he used a misleading name, including that of Arthur, the hero of a great and distinctively British cycle of legends,(6) Koestler was a Jew who migrated from Hungary to England. In *The Thirteenth Tribe* he undertook to prove that (a) the Ashkenazim are descended from the Khazars, and (b) that some of the Khazars, especially in the ruling class, were Caucasian and even Aryan, while the majority were of Turkish origin. The Ashkenazim, therefore contain very little, if any, Jewish blood.

(6. The Arthurian cycle, brought to literary perfection by Tennyson, is not only one of the great works of Western Christianity but also is perhaps the finest distinctive creation of the British national psyche. Its origin, however, is an instructive example of the way in

which great national traditions are formed. The prototype of King Arthur was, in all probability, a Roman general, Lucius Artorius Castus, who commanded a legion in Roman Britain, fought what must have been brilliant campaigns against tribes from the north in the area between the Wall of Hadrian and the Antonine Rampart, and against the insurgent *Amorici* in Brittany across the Channel, and was eventually transferred and promoted to the position of governor in Liburnia (now Croatia, part of Yugoslavia), where he died, and where a mutilated inscription in his honor and fragments of his elaborate sarcophagus have been found. (For the inscriptions, see *Corpus inscriptionum Latinarum*, Vol. III, Nos. 1919, 12813; 12791, 14224.) He was, so to speak, the grain of sand about which the pearl was formed, as to the local memory of his exploits were added, by accretion, the exploits of later warriors and, above all, the hopes and dreams of the nascent nation, which were given a Christian coloring when that religion became dominant, but retained the noble Germanic ethos of the Anglo-Saxon people. In the time of Josephus Iscanus (c. 1190) and doubtless long thereafter, the Britons still hoped for the return of Arthur from Avalon.)

Koestler's book had one beneficial and quite unexpected result: it seems to have quashed the vogue of one of the strange flights of Christian self-deceiving imagination, a febrile claim that 'bad' Jews were really Khazars while 'good' Jews were the descendants of the horde of bandits whom the Christians' god, as stated in the Jew-book, so admired that he became their supernatural accomplice in the crimes and atrocities narrated in that collection of tall tales. After 1976, one ceased to hear from well-meaning Christians enraptured by reading someone's excerpts from the Eleventh Edition of the *Encyclopaedia Britannica*, s.v. 'Khazars,' or the corresponding article in the *Jewish Encyclopaedia* published by Funk & Wagnalls.

Although Koestler claimed it did not, his book also thoroughly demolished the Zionists' pretense that they have a right to an "ancestral homeland" in Palestine, which they probably advanced in the same spirit as the promise by which they deluded simple-minded Europeans in the early part of this century, a promise that if they were given Palestine, all the Jews would swarm to it and so free European nations of their alien parasites.

To discuss the history of the Khazars, so far as it can be ascertained with fair probability, would require a long digression that would be out of place here.(7) I merely note what may or may not represent the beginning of an amazing claim by the majority of Jews to be Aryans. This could become a formal basis for the racial dominance and intolerance of the Ashkenazim in Israel, of which Mr. Bernstein complains.

(7. The population of Khazaria was of diverse racial stocks, Turkish, Armenian, Bulgar, and Hun, but the ruling class included persons of distinctively Aryan and even Nordic type, as did the rulers of the Mongols (Genghis Kahn and his sons) and even of China (at least one early Chinese emperor had yellow hair and beard and blue eyes). The rulers eventually adopted the Jewish religion, at least nominally, as politically expedient, entitling them to the respect of both Moslems and Christians without committing them to either. Since the Kingdom of the Khazars was in a strategic position athwart the trade routes between the West and the Far East, and between the hostile empires of Byzantium and the Caliphate, it naturally became extremely important commercially, and we may be sure that Jews flocked in as soon as they smelled the money to be made there. We may be sure that Khazaria was packed with Jewish dealers and usurers long before the nominal conversion of the rulers, and they naturally acquired great influence over the natives by their usual methods. There is no evidence that any considerable part of the polyphyletic population of Khazaria adopted the Jewish religion or that the religion was more than politically expedient for the members of the ruling class who adopted it; they may not have submitted to the disgusting operation of circumcision, for example. The Khazar kingdom collapsed around 965. It is not known whether the Jews had infiltrated the ruling class, perhaps by the device of planting Jewesses in the harems, nor do we know whether the Jews worked to betray and destroy the country in which they were so prosperous, as they commonly do. However that may be, it is obvious that the large enclave of Jews in Khazaria would have planted their colonies along the trade routes into the regions to the north and northwest of Khazaria, modern Russia and Poland, and that as the Khazars became weak and impoverished, more and more Jews would have transferred their residence to the lands in which there was more to be taken from the natives. Jews from Khazaria, not Khazars, would thus have become the Ashkenazim or a large part of them. This would account for Mourant's conclusion that the Ashkenazim and the Sephardim belong to the same hybrid race.)

All this, however, must be weighed against the haematological investigation by Professor A. E. Mourant, reported in his *The Genetics of the Jews* (Oxford, Clarendon Press, 1978). He concluded that all Jews (excluding a few semi-barbarous converts to the religion) belong to a single hybrid race that contains a very considerable admixture of Negroid blood, and that the differences between Ashkenazim and Sephardim are so slight that it is indubitable that both belong to the same race, with only the concession that "the incorporation of a Khazar component in the Ashkenazim cannot be ruled out completely," although if there is such a component, it is too small to be established by analysis.

One may object, of course, that the genetics of the strange race, especially the presumed transmission of Jewishness through females, regardless of the race of the fathers, is still largely unascertained, and that the techniques of serological analysis are still too crude to show some crucial differences. And, of course, as in anything that concerns the unique Master Race that has effectively subjugated the majority of our race everywhere, we may suspect the good faith of even authors who appear to have unimpeached scientific credentials. To the best of my knowledge, Professor Mourant is neither a Jew nor controlled by Jews, but it is a deplorable consequence of the Jews' virtually unanimous promotion of their great Holofoax that we now not only know we can believe nothing that is stated by Jews without verification from authentic sources, but have seen in our own race such venal and utterly unscrupulous subservience to the Masters of Deceit that we no longer know whom we may safely trust.

I cannot solve the latest Jewish problem, and I have written only to call attention to it. So I leave you with the final question: Are the Jews of Israel trying to deceive other Jews or to deceive the *goyim*?