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Contemporary Racist and Judeophobic Ideology Discovers the Khazars, or, Who Really Are the Jews? By Robert Singerman

It came as a mild surprise to me to learn about Arthur Koestler's controversial, yet very readable, book about the Khazars, *The Thirteenth Tribe: The Khazar Empire and Its Heritage*, being linked in its full-text entirety on Radio Islam, a judeophobic website (<http://www.radioislam.org/koestler/>). Why, I asked, would enemies sworn to our destruction promote a book written by a Hungarian Jew, this the same Arthur Koestler famous for his indictment of communism, *Darkness at Noon*, and the novel about struggles of the Halutsim in Palestine, *Thieves in the Night*, a title surely owned by most of our Judaica libraries, and many other literary works that in the aggregate truly form an enviable corpus by [1] one of the previous century's intellectual giants? On the other hand, the late Arthur Koestler (he suicided in 1983 when confronted with an incurable disease) has been described by a book reviewer [2] writing in *The Jerusalem Report* as a "black belt in Jewish self-hatred."

How is it possible that the Khazars, a non-Semitic Turko-Mongol tribal people living in the first millennium of the Common era in the Caspian Sea-Black Sea-Volga basin areas of southern Russia, are relevant to discussions of current racist and judeophobic discourse, and what is the rationale maintained by a motley assortment of Christian Identity cultists and demonizers for exploiting the hybridized Canaanites, the masquerading Edomite impostors, the Khazars, and the racial distinctions, either real or mostly imagined, between the Ashkenazim and the Sephardim, in the ongoing propaganda wars against the Jewish people and Zionist aspirations? In fact, these notions were in general circulation long before Koestler and if you follow along with me, I'll now attempt to sketch the evolution of the "Khazar canard" motif.

The historical existence of the once-feared Khazars and their mighty empire on the Volga and the Eurasian steppes, to the east of Kiev, also the mass conversion of the Khazar nobles to Judaism in 740 of the Common Era, is well-known and is not at all in dispute. Writing in the nineteenth century, Graetz, in his famous *History of the Jews*, an enduring and still a serviceable classic, introduces us to the people of Khazaria prior to their embrace of Judaism:

After the fall of the Persian Empire, they cross the Caucasus, invaded Armenia, and conquered the Crimean peninsula, which bore the name Chazaria for some time. The Byzantine emperors trembled at the name of the Chazars, flattered them, and paid them a tribute, in order to restrain their lust after the booty of Constantinople. The Bulgarians and other tribes were the vassals of the Chazars, and the people of Kiev (Russians) on the Dnieper were obliged to pay them as an annual tax a sword and a fine skin for every household. With the Arabs, whose near neighbors they gradually became, they carried on terrible wars.

Like their neighbors, the Bulgarians and the Russians, the Chazars professed a coarse religion,

which was combined with sensuality and lewdness. [3]

We need not dwell upon the expansion of Kievan Rus leading to Khazaria's fall in 965, the essential facts of which are sifted and presented with admirable clarity by Koestler [4], but more authoritatively by D. M. Dunlop, a skilled historian drawing painstakingly on the extant Arab, Byzantine, and Slavic chronicles in his *The History of the Jewish Khazars* [5], and more recently by Kevin Alan Brook in his synthesis, *The Jews of Khazaria*. [6]

And what became of the converted Khazars and where did they disappear to? A residual portion of Khazaria is said to have persisted up until the Mongol invasions of the thirteenth century; other elements, it is conjectured, moved westward to form the eventual nucleus of the great east European Jewish communities of Hungary, Poland, and surrounding territories in southern Russia and the Crimea, perhaps even becoming the progenitors of the Karaite Jews. There is no universal agreement on these matters and their underlying hypotheses, nor is any sincerely-held position totally or mutually exclusive one of the other, though I tend to align myself with the conventional historical view that uprooted Ashkenazi Jews migrated from **west** to **east**, carrying with them, as it were, the Yiddish language from their formerly-occupied Germanic lands. As summarized by Moses A. Shulvass, there was undeniably a Khazarian diaspora after the downfall of their empire, but “their destiny basically remains an enigma.” [7] Koestler, with no small amount of reliance placed on A. N. Poliak's published work written in Hebrew, hypothesizes that the large majority of surviving Jews in the world is of Eastern European — and thus perhaps mainly of Khazar — origin. If so, this would mean that that their ancestors came not from the Jordan but from the Volga, not from Canaan but from the Caucasus, once believed to be the cradle of the Aryan race; and that genetically they are more closely related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac and Jacob. Should this turn out to be the case, then the term ‘anti-Semitism’ would become void of meaning, based on a misapprehension shared by both the killers and their victims. The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated. [8]

As newly-discovered grist for the judeophobic mill, Koestler's provocative book offered welcomed ammunition from a respected Jewish source about the “cruel hoax” of Zionism and the restoration of God's self-styled Chosen People to their homeland in Palestine, a homeland their non-Semitic ancestors never set foot in. But we need to look beyond Koestler for antecedents and those mean-spirited embellishments against racial mongrelization widely maintained and shared within the white supremacy community, fueled in no small part by the British-Israel movement as it mutated over the course of the twentieth century into the virulent strain we recognize as today's Christian Identity.

The Identity belief system is predicated on Adam's role as the ancestor of the Caucasian race forming God's true Israel, with the Old Testament being a history of the Israelites; that is, the Adamic white race, not at all synonymous with the Jews; the inherently inferior non-white “mud people” are either of pre-Adamic origin or, in the case of the Blacks, according to Identity doctrine, they are the sub-human “beasts of the field.” As Gen. 3:15 (“And I will put enmity between thee and the woman, and between thy seed and her seed ...”) is interpreted in the Christian Identity belief system, Eve was impregnated with two seeds, God's seed through

Adam, producing Abel, and Satan's seed through the serpent, producing Cain. Banished from the Garden of Eden, Cain marries a pre-Adamite woman, perhaps a Negress beast of the field according to one source, to spawn a despised race of impure Jews, referred to in Identity literature variously as Cainites, Canaanites, or Kenites but, more generally, as Satan's evil serpent seed race. [\[9\]](#)

A correct, that is, a racial understanding of the events in the Garden of Eden is a core tenet of Identity (as contrasted with its scorned nemesis, Judeo-Christianity with its Baal Priest promoters of Christian Zionism), and is the prerequisite for learning the true **Identity** of the white race, really the Anglo-Saxons and kindred peoples forming the sole legitimate heirs, sometimes referred to in movement writings as Isaac's sons (read Saxons), as the covenant people in possession of Jacob's birthright and God's covenantal blessing, surely not the usurper Jews who most assuredly are not God's Chosen People. [\[10\]](#) The exiled tribes of Israel in Assyria, it follows, were never lost--they are found in Anglo-Saxondom today, and if the truth be known, the British royal family occupies the Davidic throne. [\[11\]](#)

Over the years, the British-Israelites formulated a rich corpus of pseudo-philological evidence tracing Israel's westward migration—I bet not many of you realize that the word “British” (“Brith-ish,” or “Covenant Man”) can be traced to the Hebrew word “berit,” or “covenant,” or that the name of the tribe of Dan is to be found, as we move generally westward out of the Near East, within the Dardanelles, the Dnieper, the Danube, in Denmark, and, if you can believe this, in Caledonia, and in Sweden, deciphered as South Dan! [\[12\]](#)

Instead of destroying the Canaanites as they were commanded, the Jews interbred with them to such an extent that, according to judeophobic sources, the Jews in the modern world are hybridized sons of Canaan, interbred yet more over the centuries with Hittites, Edomites and the Khazars. In contrast with the Israelites (the children of Eve) depicted in the monuments with a “typical straight-nosed Anglo-Saxon type of face,” the children of Satan are typically described in the racist literature as having the Canaanite or Hittite nose though one writer unequivocally exceeds that imagery, referencing the Jews as Canaanites and the Jewish nose as the stigmatized “mark of Cain” which they can only try to disguise by way of expensive nose jobs. [\[13\]](#)

The enmity between Jacob and Esau is one more combustible fuel adding to deprecations of the Jews as the mongrelized descendants of Esau, or Edomites, with Esau to this day said to be locked in combat with Jacob, now Israel, to claim his lost estate, or birthright. As expressed by J. W. Parker in his Dominion of Esau, “these boys, in their national entities, are still living forces in the world history.” [\[14\]](#) Much ink is spilled in the Identity movement's literature about polluted racial seed traced to Canaanite sexual abominations, the taking of foreign wives, and the absorption of the Idumeans, or Esau-Edom, and their “seed of violence,” also the “sin hardened mixed breed” Christ-killer Edomites as so-called Jews, to force home the point that today's Jews, being distinct from the pure Adamic Jacob-Israel seedline, are none other than the heirs of Esau-Edom with a heavy admixture of Mongol blood from the Khazars. Parenthetically, one influential Identity leader, Bertrand Comparet, writes of mongrelization as “the worst form of genocide” as he elaborates that mamzer, though mistranslated as “bastard,” is really a mixture, a half-breed, a mongrel. [\[15\]](#) I will comment further in this paper by way of the concluding remarks about the white

supremacist community's obsessive preoccupation with polluting mongrelization.

In addition to citing the Book of Revelation (2:9, 3:9) where the despised Jews are cast among the synagogue of Satan, Identity believers will often cite the words of Jesus, "ye are of your father the devil" (John 8:44), referring to his adversaries in the Edomite-Pharisaic-Satanic seedline. In short, these cast-off mongrels remain illegitimate claimants for the birthright and the title deeds to Palestine because they are not of Abraham's seed, with gratuitous exception occasionally made for unadulterated remnants within the tribes of Judah and Benjamin possibly remaining in the world today. [\[16\]](#)

Having teased you thus far with the Khazar connection, what can be said about this tribal Turkic-Mongol people on the Eurasian steppes with an ancestry said to be in Japheth's line, and not Shem's prior to their mass conversion to Judaism in around 740 C.E.? To some writers, their progenitor was Ashkenaz, the son of Gomer who was, in turn, the oldest son of Japheth (Gen. 10:3). John Coleman, a veteran writer about Zionist New World Order conspiracies, writes of the Khazars as an utterly vile, pagan people who were "believers in Egyptian Black Magic, devil worship, and phallic worship." "Basically," writes Coleman, "they worshipped wooden phalluses, and they believed in ritual murder and human sacrifices." [\[17\]](#) Not very worthy racial stock, to be sure, for consideration as God's Chosen People as Coleman scorns all of the Israel-adoring, dispensationalist television evangelists for their blindness about the Khazar-Jewish connection, an offending truth never uttered in their Sunday telecasts.

The budding Christian interest in the fate of the Khazars is seemingly bound up with the search for the Lost Tribes of Israel, no small preoccupation, to be sure, for enthusiastic readers of 19th century travel narratives and the expanding array of vindications for the British-Israel truth. For our purposes, this trail begins with the appearance of Charles Forster's *The Monuments of Assyria, Babylonia, and Persia* in 1859, a well-researched monograph for its day with the author aware of the mythical Sambation river, the travel letters of Eldad ha-Dani, and the "Chozar Tartars" whom Forster identifies with the Afghan nation as the descendants of the Lost Ten Tribes. [\[18\]](#)

Racial science and anthropological studies of the Jews more often than not provided a convenient justifying rationale for Nordic supremacists, the entrenched White Anglo-Saxon Protestant power elite, and advocates of immigration restriction in the opening decades of the twentieth century. These studies, even including those undertaken by Jewish researchers, would often comment about the physical attributes of Jewish immigrants and the characteristic Jewish racial "type," including the Jewish nose (really the Hittite nose in some sources), and drawing conclusions about the relative purity or impurity of the Jewish "race," along with interspersed commentary relative to the Khazars as proselytes to Judaism and non-Semitic contributors to the Jewish gene pool. Joseph Jacobs, in his study, "On the Racial Characteristics of Modern Jews," written in 1886, interposes the Khazars, noting already then the slight likelihood of their "intermixture" with the Polish Jews "who came into that kingdom from Germany long afterwards." [\[19\]](#) Of more direct value for our purposes is Anatole Leroy-Beaulieu's *Israel Among the Nations*, written in French in 1893, but only available to English readers in 1904; this friendly resource defending the Jews contains the chapter, "Are the Jews Pure Semites?," and asks the question, "Is it not probable that among the four millions of Russian Jews, thousands

can be traced to the old nomads of the steppes? The study of the Jewish types of Poland and Little-Russia inclines us to believe so. A Finno-Turkish blend seems to be common among them.” [20] The Khazars reappear in a very accessible source for antisemites to draw upon, this time from 1911 in Maurice Fishberg’s *The Jews: A Study of Race and Environment*, offering this insight several decades prior to the appearance of Koestler’s book, *The Thirteenth Tribe*:

The history of the Jews in Russia furnishes ample evidence that in the south of the Empire, especially in Kief, there were Jews long before the Jews came thither from Poland and Germany. Some historians even say that during the eighth century the majority of the population of Kief was made up of Jews of Chozar descent. Many of these Jews, after the fall of the Chozar kingdom and their subjugation by the Russians during the eleventh century, have spread all over the country, and made up the nucleus of the future Jewry of Eastern Europe. Later, when the German Jews came, both these classes commingled, and their descendants constitute the millions of Jews living to-day in Eastern Europe. [21]

By way of noting the impact yielded by powerful xenophobic interests upon congressional committees charged with the oversight of immigration matters, elements in the American Jewish community justifiably feared any lurking potential for “legal ambiguities” resulting in Jews being classified as non-Caucasian Asiatics according to the Oriental exclusion model. In 1909, a federal court in Massachusetts had ruled in the Halladjian case that the Armenian petitioners, previously classified as Asiatics, met, after all, the requirement for American naturalization as “free white people.” [22]

We jump now to 1923 for Roland B. Dixon’s *The Racial History of Man*, written by a professor of anthropology at Harvard University. Without being guided by any malicious intent, he, too, is aware of the Khazars and their conversion to Judaism, also their later “spread far and wide to the west and northwest, their modern descendants probably forming the preponderant element among the east European Jews.” [23] Thus, by the early 1920s, judeophobes had available at their disposal any number of scientific or otherwise innocuous sources directing attention to the Khazars — but how to manipulate this material, and to what ends?

We are at a crucial junction now — it is only a matter of time before American judeophobic advocates of immigration restriction discover the Khazars and over in post-Balfour Declaration, post-*Protocols of the Learned Elders of Zion* England, elements within the British-Israel movement, along with energized foes of the Zionist movement, become increasingly hostile to the “International Jew” bogeyman and the swarming influx of Jews into British Mandated Palestine. Enter H. G. Wells ... His *The Outline of History* (1921), a popular and widely-disseminated source, is also aware of the Khazars as he ascribes to them “the great settlements of Jews in Poland Russia” as he proclaims for all to quote and manipulate for their mischievous ends: “The main part of Jewry never was in Judea and had never come out of Judea.” [24] The cat is clearly out of the bag now.

It remained for Burton J. Hendrick’s *The Jews in America* (1923) to integrate the Khazars into an altogether jaundiced treatment of the East European Jews, a discussion enhanced by the map, “The Kingdom of the Khazars,” reproduced from *The Jewish Encyclopedia*, and prominently positioned opposite the book’s title page. After praising the Sephardic Jews for their aristocratic,

if not haughty, qualities, he turns to the Jews of eastern Europe by tracing their ancestry to the westward movement of “great hordes” of Khazars (“ethnologically, a non-Jewish people!”) and condemns them as a “primitive, tribal, Oriental” people for their low level of political and social organization. He submits:

Thus the blood of this Turkish or Mongol people flows extensively in the veins of the Eastern Jew of to-day. A further large Slavic mixture makes the Eastern Jew racially alien to Jews from other parts of Europe. Thus the masses that comprise one fourth the present population of New York City trace their beginnings, in considerable degree, to certain tribes that roamed the steppes of Russia in the Middle Ages and happened to accept the religion of Judah as their own.

As candidates for assimilation these Jews, as they land at Ellis Island, are about as promising as a similarly inflowing stream of Hindus or Syrian Druses. ... For these Eastern Jews have never been Europeanized. [25]

To give you a fair notion of the potency of arguments combining racism, the Red Scare, and immigration restriction in the 1920s, not coincidentally the decade of the Ku Klux Klan’s peak numerical strength, I quote from Prescott F. Hall, a Bostonian highly-placed in restrictionist circles, who wrote in an article, “Immigration and the World War,” from 1921:

... there is a probability that the brown and yellow races of Asia will soon resume that westward movement which was checked for a time by Charlemagne. Bolshevism is essentially such a movement of oriental Tartar tribes led by Asiatic Semites against Nordic bourgeoisie. [26]

How very unfitting, as we celebrate the 350th anniversary of the arrival of the Jews in the United States, for the Khazars to be exploited by antisemitic immigration restrictionists such as Lothrop Stoddard writing a few years later, in 1926, to bolster his “Do Not Send Them to Me” campaign message. Not unlike Hendrick before him, Stoddard’s Ashkenazim, being a “racial medley,” have “Central Asian and Mongoloid blood which was unknown to ancient Jewry and which has never flowed in Sephardim’s veins.” [27] Jews had first come to their “Promised Land” of Khazaria, he wrote, from Mesopotamia, Persia, and the Armenian-Caucasian area, then thru intermarriage with the converted Khazars, Jews with an influx of “Turkish and Mongoloid blood” emerged, “a population prevailingly round-headed and thick-set, but with two outstanding facial types: the full-faced, hook-nosed Armenoid; and the flat-faced, squat- or pug-nosed Mongoloid respectively.” [28] According to Stoddard, writing in his “The Pedigree of Judah,” his biological study “effectively disposes of the fiction that the modern Jew is the true scion of the ancient Hebrew. The proportion of genuine Hebrew blood to-day should be very small even among the Sephardim, while among the Ashkenazim it must be infinitesimal.” [29] Also making an appearance in 1926 is *The Klan’s Fight for Americanism*, by Imperial Wizard Hiram Wesley Evans, dishing up a harsh castigation of those “Jews known as the Ashkenasim” who “are not true Jews, but only Judaized Mongols — Chazars. These, unlike the true Hebrew, show a divergence from the American type so great that there seems little hope of their assimilation.” [30]

It is quite possible that Madison Grant, a noted American exponent of Nordic supremacy, first introduced Stoddard to the Khazar theory since already in 1920, in his Introduction contributed

to Stoddard's *The Rising Tide of Color Against White World-Supremacy*, Grant wrote that the Mongol Chazars "accepted Judaism and became the ancestors of the majority of the Jews of eastern Europe, the round-skulled Ashkenazim." [31] Grant, an American writer on racial matters held in high esteem by Adolf Hitler, would contribute these memorable lines penned a few years after the immigration restrictionist's hard-won legislative victory in 1924:

It was in this period that the Polish Jews began their tumultuous and frantic invasion, a flood which only recently has been checked, and that with the greatest difficulty. The great mass of immigrants from South Poland, Galicia, and Russia were Ashkenazim Jews, descendants in part of Alpine Khozars, with a Mongol admixture ... It is doubtful whether there is a single drop of the old Palestinian, Semitic-speaking Hebrew blood among these East European Jews. They are essentially a non-European people. The language they speak, Jüdisch, or Yiddish, is a corrupt German of the Franconian dialect mixed with Slavic and Hebrew elements, which fact strengthens the tradition of a large migration of German Jews into Poland in the Middle Ages. It may be said that the strain of these German Jews has died out, leaving only their language behind, but in any event the Polish Jews are now distinctly Alpine—a mixture of Slavs and of Asiatic invaders of Russia. [32]

The earliest direct utilization of the Khazar theory to thwart Zionist colonization endeavors in Palestine that I have been able to uncover thus far was not in the British-Israel literature as I imagined it would be but, believe it or not, in a British House of Commons parliamentary debate on the Iraq question in 1924, a full eighty years ago. Further investigation on my part may yield an earlier text than the I'm reporting on today by Lieut.-Col. Thomas S. Williams, a MP (Kennington), representing James Ramsay McDonald's victorious Labour Party. In lending support for the Palestinian Arabs, Williams asks the Colonial Secretary for a reappraisal of British policy in the Middle East by first consulting with the local Arab inhabitants, especially in Palestine as he voices his sharp, unmistakable displeasure with political Zionism and the considerable force of "international Jewry," eleven to fourteen million strong, outside of Palestine that is driving British policy and the implementation of the ambiguous, if not disastrous, Balfour Declaration for the benefit of this "privileged minority." Williams' discussion then meanders into a treatment of the Jews being other than "a race exiled from Palestine," and if that is the case, then "Zionism falls to the ground." (He cites Paul Goodman's *History of the Jews* to substantiate the forced conversion of the Edomites and the admission of Jewish proselytes in Roman times; the Jewish Encyclopedia is cited for the conversion of the Khazars; also Ripley's *The Races of Europe* to shoot down the "boasted purity of descent of the Jews.") Simply put, Williams contends that "the Jews outside Palestine are not a Palestinian race" and therefore "are not the descendants of people who ever came out of Palestine; that Palestine is not their national home, but that their national home is in Southern Russia and Central Asia." [33]

British-Israel/Christian Identity literature was not silent in the 1920s about issues touching upon the Jews or Palestine, though the Khazars did not become a fixture of this expanding cult-like movement until well into the 1930s. Reuben H. Sawyer, an Oregonian, addressed the first British-Israel-World Federation Congress in 1920, and would later contribute a very hard-hitting diatribe against the synagogue of Satan called *The Jewish Question*, a rare booklet of 16 pages printed in England and issued no earlier than 1925. In a section captioned, "Who Are the Jews?" Sawyer applauds the Sephardim for having "contributed some of the most honoured leaders to

the great nations of the world, while the Ashkenazim Jew has been a constant menace to every country into which he has thrust his unwelcome presence.” Unlike the good Jews compared by Sawyer to the good figs of Jeremiah 24:2, the false Jews, being the “very naughty figs,” are none else than the Khazar converts to Judaism, and from thenceforth were called Jews by the world, being accepted as thus by the Jewish scholars and people. Who can deny that from that day to this there have been large numbers of so called Jews in the world who are not of the Hebrew race? But this fact from history, important in itself is but a single detail in the story of the decline and degeneracy of a portion of a great people to whom was entrusted the mighty Sceptre and an honoured part in a world-wide mission. [\[34\]](#)

Among the more vicious British-Israel vituperations unleashed against the Jews from the 1920s is the presentation at the British-Israel-World Federation Congress in 1922 by J. J. R. Armitage and by J. Merton Smith the following year, each a strident association of the malevolent “International Jew” with the Antichrist and atheistic “Jewish Bolshevism lawlessness.” These sanctioned texts against the imagined Jewish peril were also enshrined in the pages of *The National Message*, the official organ of the movement published in London. Smith blasts the Jews as the assassins of Christianity in Jewish-controlled Russia and as the controllers of the insidious International Money Power that is strangling Christendom; in essence, simultaneously condemning the Jews both as communists and as capitalists or, as one might picture, the twin blades of the same pair of scissors. [\[35\]](#)

Though not readily subject to independent corroboration, it has been recorded in a relatively unknown source thrashing British-Israelism that Merton Smith (he died in 1934), along with William Gordon MacKendrick (“The Roadbuilder”), both of them Canadians, approached William Cameron, Henry Ford’s editorial assistant and the man widely believed to be responsible for producing and writing the infamous International Jew series, to convince him that his running of the *Protocols of the Elders of Zion* was a great mistake (presumably on grounds of propagandistic ineffectiveness?), and they “sold him the idea of the British Israel World Federation.” It can be demonstrated that by 1923, a year after the International Jew series closed, Ford’s *Dearborn Independent* ran two articles of British-Israel interest, the first one interjecting the Khazars by way of establishing that the Anglo-Saxons, not the Jews, are the Chosen People, the other promulgating another canard, the “Jesus was not a Jew” theme. [\[36\]](#)

The editor of the *The National Message* was William Pascoe Goard, the Secretary-General of the British Israel World Federation, and clearly a pacesetter for interjecting the Khazars into his venerated writings, thereby establishing a pattern for acceptance that other authors in the movement would emulate in growing numbers. Goard’s *The Empire in Solution*, published in 1931, presented a section, “The Bolshevism Regime” (pp. 151-52), and as was the case with Armitage and Smith before him, he likewise views Bolshevism as a Jewish movement, boldly stating that the Soviet Councils are patterned directly after the Jewish Cahilla system of communal organization. Goard submits that most of the Russian Jews and their descendants, “who form about half of contemporary Israelites,” are “of other than the Jewish race,” therefore their double disqualification as “atheistic Communists” and as “non-Judah peoples, proselytes to Jewish faith,” they are Palestine’s false claimants “which is not even the land of their fathers.” Without directly invoking the Khazars by name, Goard coyly directs attention to the heading for “Anthropology”

in the *Jewish Encyclopedia* (New York, c1901-1905), where a reference to the proselyte Khazars awaits the curious reader. [37]

The Khazar canard, generally speaking, was not heavily exploited in the balance of the 1930s. In addition to Goard's *Empire in Solution* (1931), two more anti-Jewish books invoke the specter of the Khazars: one by Samuel John Frame, *The Future of the Anglo-Saxon Race* (1936), a self-published British-Israel treatise from Toronto written as an exposé of the combined anti-Christian menaces of atheism, communism, modernism, evolution, freemasonry, and the League of Nations, but also singling out the Jews in the chapter, "The Identity of the Anglo-Saxon Race," for not being of "Israel stock" since they are "descendants of Mongols or Turks who settled in Southern Russia and were converted to Judaism in the eighth and ninth centuries." [38] Despite its brevity as an address before the Anglo-Saxon Tuesday Club Luncheon, Chicago, on August 4, 1936, John H. Dequer's denunciation entitled "*The All-Encircling Snake*," ingeniously depicts the Mystery of Iniquity as an ever-unfolding course of diabolical, murderous mayhem and sinfulness connecting the Babylonian mysteries, the Harlot Cult of Semiramis, Jesuitism as a wing of Satan's synagogue, Illuminism, the House of Rothschild, Jacobinism and the French Revolution, the All-Encircling Snake of the Protocols of the Elders of Zion, the Khazars (equated with the Ashkenazim) as reviled Asiatic Tartar Mongols, and Bolshevism. Dequer's book, *The Dragon God*, similarly introduces the Christ-hating "Judaized Hamites and Japhetites" as unregenerate Mongols and orientals, "not Israel." [39] Best known for his earlier book, *Arrows of Light from the Egyptian Tarot* (1930), Dequer submits that the "reason that perverse activity attracts many who are called Jews, is that Jewry and the Serpent are both Anti-Christ." [40]

During the mid-1940s, with a collapsing British Mandate Palestine so very much in the daily news and with official inquiries and political deliberations conducted by the fledgling United Nations for the establishment of a Jewish state, anti-Khazar invective now accelerates in high gear as part of a very vocal assault upon Zionism led by the British-Israel movement but also fueled by propagandists with similar agendas all coalescing on a total derailment of Jewish statehood.

The year 1944, for instance, saw the release of two Canadian publications: R. E. Wemp's *Palestine — The World's Powder Keg*, and the anonymous book, *When Gog Attacks*, a significant book for tracing the emergence of full-blown Christian Identity. Wemp, a British-Israel exponent living in London, Ontario, identifies Abraham as the father of the British race; Israel is Britain, not the Jews; the Saxons are the House of Isaac. Continued British sovereignty over the Land of Israel is demanded by Wemp as he compares the Kingdom of Judah to the potter's broken earthen bottle (after Jeremiah 19), never to be a nation again. Having assailed the "Big Lie" that the Jews are Israel, Wemp then focuses on the Jewish bloodstream's lack of racial purity as he conjures up an example from the Medo-Persian empire in Esther 8:17, "and many of the land ... became Jews; for the fear of the Jews fell upon them," then the Edomites, the descendants of Esau, became proselytes into Judah, and later on the Khazars:

A whole nation of people who lived around the Black and Caspian Seas, in what we call Russia today, who were known as the Khazars or Chazara, adopted the Jewish religion about the 8th century A.D., but that did not make them Israelites nor change their nationality. Most of the Russian Jews are descended from these Khazars. There are approximately 7,000,000 people in

Russia who call themselves Jews who, for the most part, are not Israelites at all; and during the centuries millions of them have migrated to other lands and mixed with some of the Jews they found there. [\[41\]](#)

The anonymously-written *When Gog Attacks*, also issued in 1944, is a major work for any consideration of British-Israelism, for the most part a relatively benign movement as far as Jewish issues are concerned, as it develops into full-blown Christian Identity. Drawing on Lothrop Stoddard, the writer dissolves away, much like the cube of sugar falling into a cup of tea, the Jews who are not Jews at all, beginning with the Ashkenazim who are the round-skulled (brachycephalic) descendants of a “mongrel breed of minor Asiatic races, with a strong admixture of Turko-Mongol blood ... the Ashkenazim is [sic] therefore neither Jewish nor Semitic, and that therefore their claims to Palestine have no basis of fact whatsoever.” [\[42\]](#) Having associated the reviled Ashkenazim with the synagogue of Satan in chapter 2, the author continues to blast away at them for constituting a full 80% of the communist movement’s membership and likewise for being Zionist activists. [\[43\]](#)

History records the introduction of the Khazars into the deliberations of the United Nations Special Committee on Palestine in 1947 by Sir Abdur Rahman, a Moslem representative from India, who argued against Jewish statehood in Palestine by introducing the Khazars and all other Jewish converts, be they the blond-haired, blue-eyed Jews of Central Europe, the Jews of Abyssinia, or the Chinese Jews, for their lack of any entitlement to Palestine, a land they simply were never dispossessed from. [\[44\]](#) Although this is the earliest use I have found of the Khazar canard by someone clearly positioned within the Muslim community, further research might yield earlier evidence of Muslim or Arab refutations of Zionist aspirations keyed to the Khazars, a durable propaganda weapon used by anti-Israeli polemicists throughout the Middle East. [\[45\]](#)

There remains for us today the somewhat provocative consideration of the Khazars and their exploitation value for propaganda by anti-Zionist Jews. Most of us would label these people as renegades or self-hating Jews for lending aid and comfort to the Arab cause or for collaborating with notorious antisemites, yes, even Holocaust deniers, but my purpose here is more to expose their activities than to judge them. Having spoken already about Christian Identity, I would also be remiss if I did not introduce some of the connections between the delegitimization of the Jews via the converted Edomites and Khazars to advance the ideology I can only refer to as Black Identity generated by a handful of Afrocentric zealots.

While certainly not the first Jew ever to turn his back on his people, Benjamin Freedman, as early as 1947, was using the Khazars to trounce Zionism and any “repatriation” of the “Eastern European, Yiddish-speaking Jews” lacking any “historic or racial connection with Palestine, or, for that matter, with the other Jews who existed in other countries for thousands of years prior to the Khazar conversion.” [\[46\]](#) Another unenlightened Jewish renegade is Alfred M. Lilienthal who, as early as 1953 exploited the Khazars in his book, *What Price Israel?* (see chap. 12, “The Racial Myth”), serving up a presentation of facts well before Koestler’s *Thirteenth Tribe* book to demonstrate the “historical fact” that “the Khazars are the lineal ancestors of Eastern European Jewry.” [\[47\]](#) Lilienthal argues:

For all that anthropologists know, Hitler’s ancestry might go back to one of the ten Lost Tribes

of Israel; while Weizmann may be a descendant of the Khazars, the converts to Judaism who were in no anthropological respect related to Palestine. The home to which Weizmann, Silver and so many other Ashkenazim Zionists have yearned to return has most likely never been theirs. “Here’s a paradox, a paradox, a most ingenious paradox”: in anthropological fact, many Christians may have as much more Hebrew-Israelite blood in their veins than most of their Jewish neighbors. [\[48\]](#)

In a subsequent book, *The Zionist Connection: What Price Peace?*, Lilienthal congratulated himself for popularizing the Khazar connection by noting that his *What Price Israel?* exposed the “dark secret” of the Khazar converts “tended to vitiate the principal prop of the Zionist claim to Israel.” [\[49\]](#) It may or may not shock you to learn that Lilienthal and his text, “Zionism and American Jews,” found a warm welcome in the pages of the Institute for Historical Review’s Holocaust revisionist *Journal of Historical Review* where he recounts his lifetime of thankless hand-to-hand combat against the Zionist Lobby, but also leaving just enough room to spare for the Khazars: “The Ben-Gurions, the Golda Meirs, and Begins, who have clamored to go back ‘home,’ probably never had antecedents in that part of the world.” [\[50\]](#)

A motley mix of Afrocentric writers have picked over the carcass of the Khazars to bolster Black Identity, a much different agenda than the anti-Zionist one pursued by Freedman and Lilienthal but nonetheless also arriving at the same necessary delegitimization of the Jews as usurpers and impostors. Instead of Adam’s white race, these writers (I’m thinking of As Sayyid Al Imaam Issa Haadi Al Mahdi, Ella J. Hughley, Melchizedek Y. Lewis, and S. E. Suzar) point to their Torah as their history of the Hebrews who are none other than Adam’s black race. The works by As Sayyid Al Imaam Issa Haadi Al Mahdi (identical with ‘Isá Abd All^h Muhammad al-Mahdi), for instance, form the most extreme representative of this genre—he depicts all of the revered Biblical heroes and prophets as Nubian Blacks, they being the earth’s primal inhabitants, with the whites dismissed as degenerated, mutated leprosy-plagued “sons of Canaan” Paleman devils whereas the bloodsucker Jews, originally “the cursed Jebusites of Canaan,” are comprised now of two racial subgroupings, the Sephardim and the Ashkenazim, the latter being descendants of non-Semitic Khazars masquerading as true Judahites. [\[51\]](#)

I’ve only introduced a sampling today of the judeophobic literature containing references to the Khazars. Literally dozens upon dozens of such works exist, some being major treatments, such as John Beaty’s *The Iron Curtain Over America*, a classic on the judeophobic bookshelf that seemingly replaces “Jews” at every occurrence with “Khazars,” as in chap. 3, “The Khazars Join the Democratic Party.” [\[52\]](#) Numerous tracts and booklets are churned out furiously by all varieties of IRS-approved churches and ministries; Sheldon Emry’s America’s Promise ministry in Phoenix, Arizona, fully exploited the Khazars as a campaign strategy for proclaiming Christian Identity and bashing the impostor Jews; following Emry’s death, his tax-deductible ministry of hate moved to Sandpoint, Idaho (Aryan Nations country, by the way), where Emry’s work is continued by his son-in-law, Pastor Dave Barley. [\[53\]](#) There is also an extraterrestrial dimension to this Khazarian madness via the channeled transmissions of Gyeorgos Ceres Hatonn, Commander in Chief, Earth Project Transition, Pleiades Sector Flight Command, Intergalactic Federation Fleet—Ashtar Command. [\[54\]](#)

As I near my concluding remarks, this is an appropriate rest stop, as it were, to acknowledge and

thank two Christian ministers for efforts to counter antisemitism in this country via the well-intended rebuttals of the widespread Khazar canard they published in the 1960s and 70s; they are Robert Grant (Glendale, California) and R. B. Thieme, Jr. (Houston, Texas). [55]

It is reasonable to ask, “What do the antisemites want to be done with the mongrel serpent seed race Edomite Khazar Jews?” In the older British-Israel literature, hope was expressed, seemingly with genuine sincerity, that the House of Judah and House of Israel would be united, and the Jews won over to Christ their Messiah. [56] In later years, the “final solution” in Christian Identity literature becomes the wrathful “total destruction” of “the people called Esau, Edom and the Canaanites” responsible for “Kosher Valley,” or Hollywood, and all the rampant filth throughout the land, a position enunciated by Sheldon Emry in his recalling of God’s judgment upon Edom in the vision of Obadiah: “And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; AND THERE SHALL NOT BE ANY REMAINING OF THE HOUSE OF ESAU [emphasis added in original]; for the Lord hath spoken it” (Obadiah 18). [57] Another Identity follower, one who steadfastly refuses to bend by even so much as capitalizing the word “Jew” in his texts, locates yet another Scriptural proof-text:

We must no longer bow our heads to the to the money changers (the counterfeit jew). We must no longer listen to the humanist lies of the ungodly preacher who practices all the idol loving ways of the mongrelized Babylonian prostitute parasites. We must declare our stand, unsheath the sword, and slay this monster before Him (our God) as we were plainly told in Luke 19:27 “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me,” but heretofore we have never done...and have always been punished for breaking this covenant to cleanse and purify all that he gave us. This time, we must do our duty. It is the time...the end time when all will be changed in conformity to His word, so that the family of God may live in peace forever. [58]

My research to date suggests that the introduction of the Khazar motif to the judeophobic literature is typically linked to sustained opposition in various camps, but particularly in the British-Israel community, to Zionist aspirations in Palestine subsequent to the Balfour Declaration in 1917; in America, the Khazars were exploited by Nordic supremacists as part of their vigorous immigration restriction campaign in the early 1920s by promoting the enactment of legislation by Congress to bar unassimilable racial stocks such as east Europeans and all Asians. Associating the Khazars with Asiatics or Monogoloids was an easy leap for those bigoted minds already predisposed towards a conceptualization of the Jews as Asiatics; in actuality, this linkage remains a longstanding one with sundry writers abusing the Khazar Jews as “scurvy mongrels,” “White Asiatics,” “White Huns,” or “Mongoloids,” certainly a distinct race set apart from the white race. [59] By way of condemning all interracial breeding with a resulting mixing of blood, judeophobic writers also pounced on the known linkage between Tay-Sachs disease and the Ashkenazi Jews, not hesitating to associate the disease, prevalent among East European Jews, to their origin as Khazar-Mongolians. [60]

If one were to ask why the durable Khazar canard has remained in the judeophobic arsenal for as long as it has, I believe the answer is suggested by the historian of British Fascism, Richard

Thurlow:

The hierarchy of race with Aryans or Anglo-Saxons at its apex was under threat of contamination from the supposed lesser breeds. Implementation of eugenic control of alleged inferior groups, whether they be the urban proletariat, the Jews or coloured peoples, was seen as of vital importance. Racial nationalists saw the Jews in Manichean terms: they were the ultimate enemy, an anti-race derived from the mixing of incompatible elements and which had originated not in Palestine, but in the Khazar empire of southern Russia. Of mongrel breed themselves, the Jews were purportedly engaged in a conspiracy to bastardize the races of mankind and to bring the natural nation states of the world under the control of a one-world Jewish superstate. [61]

Be attuned to the Khazar canard as a calculated rationale for hatred and for debasing the Jews, and be mindful of Christian Identity because their Israel is clearly not *'am Yisra'el* in our sense of shared Jewish peoplehood and certainly not the political state of Israel. I'm in complete agreement with Richard V. Pierard who points to Christian Identity teaching as "a mandate for destruction of the Jews." [62] These people can be wildly irresponsible committing hate crimes, unprovoked assaults and shootings, or firebombings of Jewish institutions. None of us really knows the extremes these zealots, driven by their notions of blood-chaos and the feared extinction of the white race, will go in the eradication of the Cain-Satanic "mongrel serpent seed race." [63] Christian Identity adherents, with their potent theological justification for preserving the Adamic white race's seedline against the enemy's Satanic seedline as represented by the Cainite-Edomite-Khazar-Jews, will predictably nourish the Khazar canard well into the foreseeable future.

*I use "antisemitic" (not "anti-semitic") and "judeophobic" somewhat interchangeably but "judeophobic," it may be noted at the outset, is now preferred by a growing number of today's writers. For a fresh review of this issue as a search for terminological validity, see Benjamin Isaac, *The Invention of Racism in Classical Antiquity* (Princeton, N.J.: Princeton University Press, c2004), pp. 442-46.

1. Arthur Koestler, *The Thirteenth Tribe: The Khazar Empire and Its Heritage* (New York: Random House, c1976). The theme of self-hate in relation to Koestler and his controversial book is probed by Sander L. Gilman in *Jewish Self-Hatred: Anti-Semitism and the Hidden Language of the Jews* (Baltimore: The Johns Hopkins University Press, c1986), pp. 333-36. The British-Israel community welcomed Koestler's book as gauged by Reginald H. W. Cox's review, "The Truth Acknowledged at Last: The Mass of Israel is Outside Jewry," *The National Message* 55 (1976): 164-5. Writers clearly aligned in the judeophobic camp reveled in Arthur Koestler's book, with Dan Gayman pointing to it as "perhaps one of the most remarkable and shocking historical documents to surface in this century. One of the most authoritative Jewish writers in contemporary history has traced modern Jews to a people known as the Khazars, Mongols, and Huns ..." See Dan Gayman, *In Search of Abraham's Children* (Schell City, Mo.: The author, 1987). For a broad overview of the misappropriation of the Khazars by assorted judeophobes both before and after the appearance of Koestler's book, I heartily recommend Leonard B. Glick, "The Khazars: Edomites, Israelites, and Khazars," *Midstream: A Monthly Jewish Review* (Feb. 1983): 44-49. I owe the phrase, "Khazar canard," to Morris Kominsky, *The Hoaxers: Plain*

Liars, Fancy Liars, and Damned Liars (Boston: Branden Press, 1970), pp. 143-61.

2. Stuart Schoffman, "Koestler's Bumpy Journey," *The Jerusalem Report* 11:8 (Aug. 14, 2000): 46.

3. Heinrich Graetz, *History of the Jews*, 6 vols. (Philadelphia: Jewish Publication Society of America, c1891-98), vol. 3, pp.138-39.

4. Koestler, *Thirteenth Tribe*, chap. 2, "Conversion," chap. 3, "Decline," chap. 4, "Fall."

5. D. M. Dunlop, *The History of the Jewish Khazars* (Princeton, N.J.: Princeton University Press, 1954).

6. Kevin Alan Brook, *The Jews of Khazaria* (Northvale, N.J.: Jason Aronson, c1999).

7. Moses A. Shulvass, *The History of the Jewish People* (Chicago: Regnery Gateway, c1982-85), vol. 2, pp. 116-18.

8. Abraham N. Poliak, *Kazariyah: toldot mamlakhah Yehudit be-Eropah*, mahad. 3, metukenet (Tel-Aviv: Mosad Byalik, 711, 1950 or 1951); Koestler, *Thirteenth Tribe*, pp. 16-17. Elsewhere, on p. 214, Koestler writes of Poliak's controversial thesis being received with understandable hostility "as an attempt to undermine the sacred tradition concerning the descent of modern Jewry from the Biblical Tribe."

9. Cain's wife, according to *In the Image of God* (Merrimac, Mass.: Destiny Publishers, 1984), p. 84, was a Negress beast of the field, making their descendants humanoids. Only Noah, it is claimed, escaped the "blighting mutation" of racial mongrelization. This unsigned book endorsing total racial segregation might very well have been written by Howard B. Rand. A writer in the Aryan Nations camp, Jay Williams, *Prophecies Against Esau-Edom* (New York: Church of Jesus Christ Christian, [2001]), p. 10, has Cain setting out to the east of Eden into Mongolia to take a wife, with a resulting mixture of Cain's satanic seedline with that of the Edomites.

10. For the direct correspondence between the Anglo-Saxons and I-Sac-Sons, or sons of Isaacs, see Howard B. Rand, *Joel's Prophetic Message and Warning* (Haverhill, Mass.: Anglo-Saxon Federation of America, 1930), p. 2. A succinct overview of Christian Identity is found in Jeffrey Kaplan, ed., *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right* (Walnut Creek, Cal.: Altamira Press, c2000), pp. 50-53. For additional study, see the following introductions to the British-Israelism/Christian Identity movements as transmission belts for disseminating a pernicious demonization of the Jews: James A. Aho, *The Politics of Righteousness: Idaho Christian Patriotism* (Seattle: University of Washington Press, c1990), Michael Barkun, *Religion and the Racist Right: The Origins of the Christian Identity Movement*, rev. ed. (Chapel Hill, N.C.: University Press of North Carolina, c1997), Richard V. Pierard, "The Contribution of British-Israelism to Antisemitism Within Conservative Protestantism," in Hubert G. Locke and Marcia Sachs Littell, eds., *Holocaust and Church Struggle: Religion, Power and the Politics of Resistance* (Lanham, Md.: University Press of America, c1996), pp. 45-68, and

Leonard Zeskind, *The "Christian Identity" Movement: Analyzing Its Theological Rationalization for Racist and Anti-Semitic Violence* ([n.p.]: Division of Church and Society of the National Council of the Churches of Christ in the U.S.A; Atlanta: for sale by the Center for Democratic Renewal, c1986).

11. James A. Watson, *"The Identity" (Elements in The 'Britain is Israel' Thesis). A Juror Looks at The Evidence*, 2d ed. (New Milton, Hants.: Printed by Smith & Son, 1978), folded chart.

12. Concerning the imagined derivation of British from berith-ish, see Ralph Lord Roy, *Apostles of Discord: A Study of Organized Bigotry and Disruption on the Fringes of Protestantism* (Boston: Beacon Press), p. 96. "Covenant Man" appears in Luke Rader, *The Zodiac: The Ancient Gospel* (Minneapolis: The Book Stall, [193-?]), pp. 46-47; elsewhere, however, Rader translates "British" as meaning "covenanted son" in his *The Lost Key to the Old Testament Found* (Minneapolis: River Lake Gospel Tabernacle, [not before 1936]), p. 25. For toponyms reputedly crafted from Dan, see George R. Hawtin, *The Abraham Covenant* (Battleford, Sask.: The author, [198-?]), pp.144-46; Mrs. G. Albert Rogers, *The Coronation Stone and England's Interest In It* (London: Covenant Publishing Co., 1928), pp. 89-90; William J. Cameron, *The Covenant People* (Merrimac, Mass.: Destiny Publishers, 1981), p. 45; Robert Alan Balaičius, *Uncovering The Mysteries of Your Hidden Inheritance* (Mountain City, Tenn.: Sacred Truth Ministries, c2001), p. 69.

13. Bertrand L. Comparet, *Merchants of Babylon* (San Diego: Your Heritage, [197-?]), pp. 8-9, 11; [Robert Alan Balaičius], *Your Inheritance: The Best Kept Secret in the World. Part I. Your Hidden Heritage*, 1st rev. ed. (Mountain City, Tenn.: Sacred Truth Ministries, c1994), p. 52. Concern over the increasing unrecognizability of the "diluted" Jewish nose among today's "self-styled" Khazar Jew in contrast with that of the "hereditary Judahite" figures prominently in Everard Turner, "The Khazars: Jews—And Fewer Jews," *The National Message* 57 (1978): 254-55.

14. J. W. Parker, *Dominion of Esau* (Vancouver, B.C.: Association of the Covenant People, [196-?]), p. 8. The same viewpoint is echoed by Francis Thomas in the following terms: "The antagonism, which we are witnessing in these days, against the Celto-Anglo-Saxon peoples is engineered by the Idumeans in their pursuit of the aim of world domination." See his *"The Overthrow of Evil," New Beginnings* (Waynesville, N.C.), June 2004, p. 3.

15. The incorporation of the Edomites into contemporary judeophobic discourse warrants a more detailed examination. The reference to so-called Jews as "sin hardened mixed breed" Christ-killer Edomites is from Edna G. Gainer, *God's Prophecies for Abraham's Children and Their Enemies* (Hollywood, Calif.: The author, 1970), p. 37 (reinforced on p. 8 by "The Edomites were the progenitors of many of the mixed-breed 'Jews' despotically ruling later in Judea at the time of Christ"). Comparet's statement about mongrelization as "the worst form of genocide" is taken from his small booklet, *God Commands Racial Segregation* (Harrison, Ark.: Kingdom Identity Ministries, [199-?]).

16. The Edomite connection is fully elaborated upon by C. F. Parker, *A Short Study of Esau-Edom in Jewry* (London: Covenant Publishing Co., 1949); Charles Weisman, *Who is Esau*

Edom? The Life, History, Genealogy, Prophecy, Predestination and Modern Identity of the Biblical Esau (Burnsville, Minn.: Weisman Publications, c1991), to which may be added F. W. C. Nesor, *The "Lost" Ten Tribes of Israel*, 5 parts in 1 vol. (Hercules, So. Africa: The author, [not before 1987]), Pt. 3, Esau Masquerading as Jacob; also the book by J. F. Nankivell, *Jacob v Esau: A Comprehensive Study of the Age-long Conflict Between Jacob and Esau* (Box Hill, Vic.: Revival Centres International, c1989). Electronic text found at http://www.rci.org.au/bible_studies/plan/jacobvsesau/. It is not unknown for the false or usurper Jews to be condemned in the Identity or Christian Patriot literature as "Khazar Pharisees." For a representative treatment, see Mike Beach, *Enemies of Christ: Pharisees, Scribes, Watchers* (Portland, Ore.: The author, [ca. 1966]), pp. 72, 76, 78. Henry L. ("Mike") Beach was the founder, in 1969, of the Posse Comitatus, per James Ridgeway, *Blood in the Face: The Ku Klux Klan, Aryan Nations, Nazi Skinheads, and the Rise of a New White Culture*, 2d ed., Newly Revised and Updated (New York: Thunder's Mouth Press, 1995), p. 129. An additional example of the intertwining of the scribes, the Pharisees, and the Khazars is provided by G. J. Salter, "Who Are the Khazar Jews?," *The Christian Patriot Crusader* 5:2 (June 1987): 13-16.

17. John Coleman, *Who Are the Jews, and Where Do They Come From?* (Metairie, La.: Christian Vanguard, [1982?]), p. 2 (an 8-page reprint from *Christian Vanguard*, no. 131; Nov. 1982).

18. Charles Forster, *The Monuments of Assyria, Babylonia, and Persia, with a New Key for the Recovery of the Lost Ten Tribes* (London: Richard Bentley, 1859), pp. 309-22.

19. Joseph Jacobs, "On the Racial Characteristics of Modern Jews," *Journal of the Anthropological Institute of Great Britain and Ireland* 15 (1886): 42-43. Joseph Jacobs as a noted contributor to Jewish race science is the subject of John M. Efron, *Defenders of the Race: Jewish Doctors and Race Science in Fin-de-siècle Europe* (New Haven: Yale University Press, c1994), chap. 4.

20. Anatole Leroy-Beaulieu, *Israel Among the Nations: A Study of the Jews and Antisemitism*. Translated by Frances Hellman. Authorised Edition for the United States and Europe (New York: G. P. Putnam's Sons; London: William Heinemann, 1904), p. 118. A similar opinion was advanced by a Jewish researcher, Samuel Weissenberg, *Die südrussischen Juden. Eine anthrometrische Studie* (Braunschweig: Druck von Friedrich Vieweg und Sohn, 1895), pp. 125-26, associating the "frequent Mongoloid features of the Jews" in Russia with "the migration of Jewry over the Caucasus and the Russian steppes" with a resulting intermixture and "Judaization of the surrounding peoples," including the Turkic Khazars (English translation from Efron, *Defenders of the Race*, p. 107). An easily overlooked resource calling attention to the "exaggerated brachycephalism of the Jews of the Caucasus, due, doubtless, to intermixture with the brachycephalic natives," is by A. H. Sayce, *The Races of the Old Testament*, 2d ed. (London: Religious Tract Society, 1893), p. 171. For a German slant on these issues, see Eugen Fischer, "Racial Differences in Mankind," in *Human Heredity*, by Erwin Baur, Eugen Fischer, and Fritz Lenz, translated by Eden & Cedar Paul (New York: The Macmillan Company, 1931), pp. 201-202, introducing the admixture or crossing of the Ashkenazim "with Alpine and Mongoloid blood," whereas the Sephardim "have been largely crossed with Mediterranean blood." Fischer concludes that the "Sephardim and the Ashkenazim represent different racial mixtures."

21. Maurice Fishberg, *The Jews: A Study of Race and Environment* (London: Walter Scott Publishing Co.; New York: Charles Scribner's Sons, 1911), p. 194. For his source, Fishberg relies upon K. N. Ikoff [Constantin Ikow], "Neue Beiträge zur Anthropologie der Juden," *Archiv für Anthropologie* 15 (1884): 369-89.

22. Naomi W. Cohen, *Not Free to Desist: The American Jewish Committee, 1906-1966* (Philadelphia: Jewish Publication Society of America, 1972), p. 47; In re Halladjian et al., Circuit Court, D. Massachusetts 174 F. 834 (electronic text readily available for consultation on LexisNexis). For further reading, I recommend Ian Haney-López, *White by Law: The Legal Construction of Race* (New York: New York University Press, c1996), and with respect to Syrian Arabs and problems resulting from their legal classification in 1909 as Asiatics, see Helen Hatab Samhan, "Not Quite White: Race Classification and the Arab-American Experience," in Michael W. Suleiman, ed., *Arabs in America: Building a New Future* (Philadelphia: Temple University Press, 1999), pp. 216-18. In neighboring Canada, the exclusionary misclassification of Armenians as Asiatics would persist for decades; see Isabel Kaprielian-Churchill, "Armenian Refugees and Their Entry into Canada, 1919-30," *Canadian Historical Review* 71 (1990): 80-108 ("Barring Asians," pp. 91-93).

23. Roland B. Dixon, *The Racial History of Man* (New York: Charles Scribner's Sons, 1923), pp. 37-38, 174. An early entry of the Khazars in the growing American bookshelf of racial studies was the appearance of William Z. Ripley's *The Races of Europe: A Sociological Study* (New York: D. Appleton, 1899), pp. 377, 391, with Ripley casting doubt about "the alleged purity of descent of the Ashkenazim Jew." As a widely-cited text about European racial anthropology during the immigration restriction debates, Ripley's chapter 14, "The Jews and Semites," correctly concludes that the Jews are a people, not a race (at p. 400).

24. H. G. Wells, *The Outline of History*, 3d ed., rev. and rearranged (New York: Macmillan, 1921), pp. 494, 635.

25. Burton J. Hendrick, *The Jews in America* (Garden City, N.Y.: Doubleday, Page & Co., 1923), p. 96.

26. Prescott F. Hall, "Immigration and the World War," in Carl Kelsey, ed., *Present-Day Immigration, with Special Reference to the Japanese*, issued as vol. 93 of the American Academy of Political and Social Science's *Annals* (Philadelphia, 1921), p. 193.

27. Lothrop Stoddard, "The Pedigree of Judah." *The Forum* 75 (1926): 330.

28. Stoddard, "Pedigree of Judah," pp. 329-30.

29. Stoddard, "Pedigree of Judah," p. 331. The countervailing opinion not infrequently encountered in philosemitic or evangelistic literature points to an extraordinary historical record of Jewish racial purity, quite the opposite of rampant mongrelization; see, for example, C. A. Sawtell, *The Jew — The Jonah of Today! or The Sign of Jonah the Prophet; A Radio Sermon* (Calgary: Sunrise Gospel Hour, c1940), pp. 8-9, comparing the whale's inability to digest Jonah to the unassimilability of Israel: "After nearly two thousand years of being 'the wandering Jew,'

he has never been able to lose his identity—a Jew today is as much a Jew as he was two thousand years ago. Such has not been the experience of any other race. ... she [Israel] has ever maintained her racial purity, and none of the nations have been able to absorb her.”

30. Hiram Wesley Evans, *The Klan's Fight for Americanism* (New York, 1926), p. 28 (a reprinting from the *North American Review*, March-April-May 1926 issue). Another Klansman who would summon up the Khazars (“the filthy Khazar-Jews in Russia”) was James R. Venable, *Choose Your Side; or, The Thinking of the Ku Klux Klan* ([Atlanta?], c1971), pp. 506-18, “Khazar Jews and Zionism.” An unusual treatment somewhat in accord with Klan interests is James Denson Sayers, *Can the White Race Survive?* (Washington, D.C.: The Independent Publishing Co., 1929), pp. 205, 213-14, wherein the author asserts that the Jews, “as a whole, are the purest surviving portion of the White race,” further noting that although “the Jew has often Judaized alien peoples to the extent of converting them to their religion, they have forthwith refused to intermarry with such proselytes,” so as to avoid, as in the case of the “very high White type of the Sephardic Jews,” any impairment through “mongrel infusion” in “their purity of descent.” Sayers adds, “The Khazar is known as a Jew, but the orthodox Jew will not sanction intermarriage between them and Jews of pure Jewish genealogy.”

31. Madison Grant, “Introduction,” to Lothrop Stoddard, *The Rising Tide of Color Against White World-Supremacy* (New York: Blue Ribbon Books, c1920), p. xxii. On p. 165 of his book, Stoddard inveighs against “swarming, prolific aliens,” including “Asiatic elements like Levantines and Jews,” crowding out the “Nordic native Americans.” For Stoddard’s treatment of Karl Marx and Russia as largely under the rule of Jewish revolutionary Bolsheviks, see his *The Revolt Against Civilization: The Menace of the Under Man* (New York: Charles Scribner’s Sons, 1923, c1922), pp. 151-52. Stoddard’s *Rising Tide of Color* was known to Clinton Stoddard Burr, *America’s Race Heritage: An Account of the Diffusion of Ancestral Stocks in the United States During Three Centuries of National Expansion and a Discussion of Its Significance* (New York: The National Historical Society; reprint, New York, Arno Press, 1977), this a full-blown immigration restrictionist approach replete with dire warnings against mongrel race admixtures, a discussion of the Khazars, and the distinctions between the Sephardim and the mixed-blood Ashkenazim, the latter “at least in part descended from the Tartars and Huns” (pp. 121, 290-91).

32. Madison Grant, *The Conquest of a Continent; or, the Expansion of Races in America* (New York: Charles Scribner’s Sons, 1933), p. 225. For Hitler’s appreciation of Grant’s *The Passing of the Great Race* and its reception by the Führer as his “Bible,” see Matthew Pratt Guterl, *The Color of Race in America, 1900-1940* (Cambridge, Mass.: Harvard University Press, 2001), p. 67.

33. For Williams and his speech of July 29, 1924, see *Parliamentary Debates*, House of Commons. 5th series 176, for July 29, 1924, col. 951-58. See, additionally, Michael Stenton and Stephen Lees, *Who’s Who of British Members of Parliament. A Biographical Dictionary of the House of Commons ...* (Sussex: The Harvester Press; Atlantic Highlands, N.J.: Humanities Press, 1976-81), vol. 3 (1919-1945), p. 381, indicating the subject saw duty in the Indian Medical Service; Norman and Jeanne MacKenzie, eds., *The Diary of Beatrice Webb* (Cambridge, Mass.: Belknap Press of Harvard University Press, 1982-85), vol. 4, “The Wheel of Life,” 1924-1943, p. 20, noting that Williams (“a good-looking, well-bred, intelligent person”) had been under

consideration by Prime Minister MacDonald for selection as the Labour Whip. Word of the speech by Williams against the Khazar Jews filtered into America via William Pascoe Goard (see note 37 *infra*), who seemingly provided an extract of Williams' text to Paul Tyner for republication in the pages of Henry Ford's *Dearborn Independent* within Tyner's "Where Are Israel's Lost Tribes?," in the issue of May 23, 1925, pp. 14-15, 27. Researchers may also be interested in Lord Moyne's acerbic speech against Zionism in the House of Lords in 1942 during a debate about the recruitment of Jewish fighters against the Axis and the arming of Palestinian Jews; while not directly mentioning the Khazars, he calls into question the purity of the Jewish people as if to dilute any Jewish entitlement to Palestine: "When Jerusalem was destroyed and its site ploughed up in the year 135 A.D., the Jews had occupied the country for about 1,300 years. Since the Mahomedan invasion of 632 the Arabs have occupied Palestine for practically the same period. To these Arabs the Jews are not only alien in culture but also in blood. It is very often loosely said that Jews are Semites, but anthropologists tell us that pure as they have kept their culture, the Jewish race has been much mixed with Gentiles since the beginning of the Diaspora. During the Babylonian captivity they acquired a strong Hittite admixture, and it is obvious that the Armenoid features which are still found among the Sephardim have been bred out of the Ashkenazim by an admixture of Slav blood." See *Parliamentary Debates*, House of Lords. 5th series 123, for June 9, 1942, col. 198. Lord Moyne was the British Minister Resident in the Middle East at the time of his assassination in Cairo by members of the so-called Stern gang in 1944.

34. R. H. Sawyer, *The Jewish Question* (Mere, Wilts.: Crown Printing Works, [not before 1925]). For Sawyer's addresses at the first British-Israel-World Federation Congress, see *British-Israel-World Federation Congress, July 5th to 10th, 1920* ([London]: Imperial British-Israel Association, [1920?]), pp. 32-35, 125-38, 211-17. His career in the British-Israel movement and as an American Jew-baiter warrants additional study. The attention of researchers is drawn to Sawyer's essays published in *The Watchman of Israel* (Boston), vol. 1 (1918/19) thru vol. 4 (1921/22). Sawyer, it should be noted, found a receptive home for his xenophobic views as the Ku Klux Klan's "Grand Lecturer of the Pacific Northwest Domain," per his *The Truth About the Invisible Empire, Knights of the Ku Klux Klan. A Lecture delivered at the Municipal Auditorium in Portland, Oregon, on December Twenty-second, Nineteen Twenty-one, to Six Thousand People* (Portland, Ore.: Invisible Empire, Knights of the Ku Klux Klan, c1922), unpagged, containing a spiteful section, "What of the Jew?"

35. J. J. R. Armitage, untitled address found in British-Israel-World Federation Congress, October 9th to 14th, 1922 ([London]: British-Israel World Federation, [1922?]), pp. 70-73; text also in *The National Message* 1 (1922): 524-25; Merton Smith, "Israel: Her Racial Divisions and Geographical Wanderings," *The National Message* 2 (1923): 196-99, 211-13. Armitage's preoccupation with the Jewish peril resurfaced in his booklet, *Was Our Lord a Jew? Together with a Discussion of the Jewish Question* (Liverpool: Henry Hughes & Co., Printers, [1925?]), a searing diatribe against the International Jew as the enemy of Christ, and significant for his denial of Jesus having any Jewish ancestry, a recurrent theme in the swelling tide of British Israel/Christian Identity literature.

<36. Catherine Palfrey Baldwin. *And Men Wept* (New York: Our Publications, 1954), p. 26; "Are the Jews 'God's Chosen People'?", *Dearborn Independent*, Sept. 22, 1923, pp. 2, 10;

“‘Was Jesus Christ a Jew?’ — An Inquiry,” *ibid.*, Oct. 6, 1923, pp. 6, 15. Though unsigned, it is more than possible, even quite likely, that William J. Cameron, the paper’s editor, authored these two pieces in the *Dearborn Independent*. Cameron, after leaving the Ford Company, became the co-founder of the Anglo-Saxon Federation of America in 1930, this becoming the primary transmission belt for promoting the British-Israel creed in America. See Neil Baldwin, *Henry Ford and the Jews: The Mass Production of Hate* (New York: Public Affairs, c2001), pp. 265-67.

37. William Pascoe Goard, *The Empire in Solution*, with Chapters on Anglo-Saxon Civilization; Russia; and Palestine, and Who Should Possess It (London: Covenant Publishing Co., 1931), pp. 140, 164-65. See also Goard’s “Shall Britain Retain Palestine?,” *The National Message* 2 (1923): 530-31, a curiously-worded opposition to Jewish endeavors in Palestine based on the premise that Zionism is nothing but a camouflage for a larger movement of Russian Jews marching by the millions as an army, not toward Palestine, but in the direction of Anglo-Saxon civilization where they are “taking possession of the cities of Britain and America” (Goard’s theme is repeated in his *The Empire in Solution*, pp. 103, 165-66).

38. Samuel John Frame, *The Future of the Anglo-Saxon Race* (Toronto, 1936), p. 34.

39. John H. Dequer, “*The All-Encircling Snake*” (Chicago, [1936?]), *idem*, *The Dragon God — Know Your Enemy!* (Joliet, Ill.: Charles O. Benham, c1937), “The Askinazim,” pp. 54-55. A similar judeophobic approach from the same time period to the Ashkenazim, or Russian, Polish, and German Jews as “Mongoloid Jews,” is by William Dudley Pelley, *The 45 Questions Most Frequently Asked About the Jews*, with the Answers (Asheville, N.C.: The Pelley Publishers, c1939), pp. 34-35.

40. Dequer, *All-Encircling Snake*, p. 17.

41. R. E. Wemp, *Palestine — The World’s Powder Keg. A Lecture Showing the Imminence of Another World Catastrophe and a Clear Explanation of the Difference Between Israel, Judah, and the Jew, as Shown in the Bible* (London, Ont.: The author, 1944), pp. 30-31.

42. *When Gog Attacks* (New York: The Kingdom Message Association; Printed at the Quality Press, Victoria, B.C., 1944), p. 38. This uncommon work has been analyzed by Barkun, *Religion and the Racist Right*, rev. ed., pp. 51, 176.

43. *When Gog Attacks*, p. 38; these identical notions appear in H. Ben Judah, *When? A Prophetic Novel of the Very Near Future* (Vancouver, B.C.: The author; distributed by the British Israel Association of Greater Vancouver, c1944), chap. 1, “Gog Strikes.” (“H. Ben Judah” is surely identical with the author of *When Gog Attacks*, per Barkun, note 42 supra).

44. Abdur Rahman, “Special Note by Sir Abdur Rahman, Representative of India,” in United Nations Special Committee on Palestine, *Report to the General Assembly* (Lake Success, N.Y., 1947), vol. 2, *Annexes, Appendix and Maps*, pp. 40-41. Rahman, a High Court judge from Lahore, then part of pre-partition India, is recalled by David Horowitz, *State in the Making*, translated from the Hebrew by Julian Meltzer (New York: Alfred A. Knopf, 1953), pp. 164-65,

as “corpulent and heavy, with course pronounced features. He was openly and virulently pro-Arab. His manner was forthright and tactless, and he had a narrowly juridical approach to problems. As a Moslem, he became an unabashed spokesman for the Arabs without bothering to conceal his bias.” One can only speculate if Rahman had been aware of Benjamin Freedman’s screaming tirade against Zionism and the Khazars published as a full-page text appearing in the *New York Herald Tribune*, Jan. 14, 1947, p. 38, “ZIONISTS MISLEADING WORLD WITH UNTRUTHS FOR PALESTINE CONQUEST. Urgent that Americans be informed at once of facts concealed by Zionists vital to solution of problem of displaced persons.” It can be noted that Freedman’s obsession with the Khazar peril led him to collaborate actively with Egyptian Arabs and others united in the anti-Zionist, anti-Jewish cause, per Arnold Forster and Benjamin R. Epstein, *The Trouble-makers: An Anti-defamation League Report* (Garden City, N.Y.: Doubleday & Co., 1952), pp. 91-103, 202-3.

45. Yehoshafat Harkabi, *Arab Attitudes to Israel*. Translated by Misha Louvish (Jerusalem: Keter Publishing House, 1976), “The Question of Race,” pp. 194-95. For a readily available pro-Arab resource utilizing the Khazars to drive a stake through the heart of Zionism, see Issa Nakhleh, *Encyclopedia of the Palestine Problem* (New York: Intercontinental Books, c1991), vol. 2, “The Great Majority of Jews Today have No Historical or Ethnic Relationship to Palestine,” pp. 966-67 (see also p. 970 for Nakhleh’s parallel dismissal of most Jews hailing from the Maghreb, as well as the Jews of pre-expulsion Spain, as Berber converts, likewise lacking any historical connection with Palestine). According to the respected historian, Bernard Lewis, *Semites and Anti-Semites: An Inquiry Into Conflict and Prejudice*, paperback ed. (New York: W. W. Norton & Co., 1987), p. 48, the Khazar origin of the Jews “has long since been abandoned by all serious scholars in the field, including those in Arab countries, where the Khazar theory is little used except in occasional political polemics.”

46. Benjamin Freedman, “Palestine,” *Destiny: The Magazine of National Life* (Jan. 1948): 26-28 (originally appeared in the National Economic Council’s *Council Letter*, no. 177, Oct. 15, 1947). Published in Haverhill, Mass., *Destiny* was then edited by Howard B. Rand, the dean of the American British-Israelite community, and a tireless campaigner against the Khazar Jews and/or Political Zionism as evidenced by his “The Incredible Hoax,” in Rand’s *Documentary Studies*, 3 vols. (Haverhill, Mass.: Destiny Publishers, c1947-54), vol. 2, pp. 133-40; *ibid.*, “Palestine: Center of World Intrigue,” *ibid.*, vol. 2, pp. 141-68; “The Plot to Seize the Kingdom,” *ibid.*, pp. 169-79; “Mishandling the Scriptures,” *ibid.*, vol. 3, pp. 153-59. Born Jewish and independently wealthy from the sale of his Woodbury Soap Co. to the Andrew Jergens Co., Freedman mutated into a full-blown antisemite through his subsidization, as of 1948, of Conde McGinley’s rabidly judeophobic newspaper, *Common Sense*, published in Union, N.J. See Arnold Forster and Benjamin R. Epstein, *Cross-Currents* (Garden City, N.Y.: Doubleday & Co., 1956), pp. 52-54. Freedman’s book, “*Facts are Facts*” (Union, N.J.: Christian Educational Association, c1955; reprint, Palmdale, Calif.: Omni/Christian Book Club, n.d.), is really an extended letter to David Goldstein, a converted Jew and missionary, in which Freedman denounces the Talmud as an anti-Christian text filled with immoral filth and perversion. Freedman also attempts to convince Goldstein of the folly of converting the Khazar Jews to Catholicism.

47. Alfred M. Lilienthal, *What Price Israel?* (Chicago: Henry Regnery Co., c1953), p. 222.

48. Lilienthal, *What Price Israel?*, p. 223.

49. Alfred M. Lilienthal, *The Zionist Connection. What Price Peace?* (New York: Dodd, Mead & Co., c1978), pp. 731-33 (the reference to the “dark secret” appears on p. 732).

50. Alfred M. Lilienthal, “Zionism and American Jews,” *Journal of Historical Review* 2 (1981): 181-91 (reprinted from *Arab Perspectives*, June 1980).

51. As Sayyid Al Imaam Issa Haadi Al Mahdi [‘Isá Abd All^{ah} Muḥammad al-Mahdi]. *Leviathan 666: This is the Number of the Beast*. 4th Revision (Brooklyn: The Original Tents of Kedar, 1990, c1971), pp. 180-89; *ibid.*, *The Paleman* (Monticello, N.Y.: The Original Tents of Kedar, c1990), pp. 184-88; Ella J. Hughley, *The Truth about Black Biblical Hebrew-Israelites (Jews)* (Springfield Gardens, N.Y.: Hughley Publications, c1984, ninth printing, 1996); Melchizedek Y. Lewis, *History of Edom and Khazaria: The Other Israel. The Revised Edition of History of Edom the Imposter Jew* (Brooklyn: M.Y.L. Publisher, c1997); S. Epps Suzar, *Blacked Out Through Whitewash. Unabridged. Exposing the Quantum Deception Composing the Foundation of Western Culture, Religion, and His-Story. Rediscovering and Recovering Suppressed Melanated: History, Herstory, Earthstory, Lost Light, Lost Knowledge, Consciousness, Wholeness, Power*, 3d printing, with revisions, additions of vol. 1 (Oak View, Calif.: A-Kar Publishing; Highland, Calif.: Aldor Publications; Shreveport, La.: The Exhibit Productions, c1999); the “pre-released abridged version” may also be found at <http://www.faem.com/books/blaksec1.htm>, this a sharply-worded Afrocentric railing against the Edomite and Khazar counterfeit impostor white Jews.

52. John Beaty, *The Iron Curtain Over America*, 12th printing (Dallas: Wilkinson Publishing Co., 1954, c1951), especially chap. 2, “Russia and the Khazars” and chap. 3, “The Khazars Join the Democratic Party.” As a classic on the antisemitic bookshelf, it is to be noted that Gerald L. K. Smith’s *Christian Nationalist Crusade* “sold more copies of *Iron Curtain* than any other book he peddled other than *Protocols* and *The International Jew*, per Glen Jeansonne, *Gerald L. K. Smith, Minister of Hate* (New Haven: Yale University Press, c1988), p. 138.

53. Sheldon Emry, *An Open Letter to Any Minister Who Teaches “The Jews are ISRAEL”* (Phoenix: Lord’s Covenant Church, “revised slightly,” 1976), pp. 11-12, “Khazars and the ‘Jews.’” There is also Emry’s related promotional flyer printed on yellow paper, *KHAZAR JEWS NEVER LIVED IN PALESTINE*, and the special issue of *America’s Promise Broadcaster* (Phoenix: Lord’s Covenant Church, 1977, reprinted 1981), EXTRA. EXTRA. FINALLY AVAILABLE TO ALL AMERICANS. ABSOLUTE HISTORICAL PROOF. JEWS ARE NOT ISRAELITES. RESEARCH PROVES ‘JEWS’ ARE NON-ISRAELITE ASIATICS!, a concoction inspired by Koestler’s recently issued book, *The Thirteenth Tribe* (1976); the later piece would become repackaged by Gyeorgos Ceres Hatonn as “Who Are the Khazars? True Name of Fake ‘Jews,’” *Contact: The Phoenix Project* 6:2 (July 5, 1994), pp. 26-28.

54. Gyeorgos Ceres Hatonn, *R. R. P. P. Rape, Ravage, Pillage and Plunder of the Phoenix*. Vol. 1 (Tehachapi, Calif.: America West Publishers, 1990), chap. 19, “Khazar Jew Heritage,” but even more fully developed in his *Counterfeit Blessings. The Anti-Christ by Any Name: Khazars. “.... And They Were Liars from the Beginning!”* (Tehachapi, Calif.: America West Publishers,

1991). “Hatonn especially stresses the history of **Khazars**, Judeans and the Jews and how the **Khazars** have labeled themselves as Zionists and Jews to deceive our planet and to take total control of it in the **NAME OF THE ANTI-CHRIST**, and how knowing and exposing these forces can preserve freedom for all of mankind” (from text on the back cover).

55. Robert Grant, *The Real Power Behind Anti-Semitism* (Glendale, Calif.: Center for American Research and Education, [ca. 1967]), pp. 45-48, Myth Number Three, “Modern Jews Have No Relationship to the Biblical Jews But Are Descendants of the Pagan Asiatic Khazars,” and R. B. Thieme, Jr., *Anti-Semitism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1979), pp. 75-77, “Khazar Theory.”

56. William Pascoe Goard, *The Races of the Bible. A Series of Four Lectures Given to the College. Verbatim Reports* ([London]: Covenant Publishing Co., 1926), Lecture No. 3, p.15; Frank Hancock, *The Meaning and Significance of the Anglo-Israel Truth* (Chicago: Christian Literature Publishing Co., 1933), p. 24. British-Israel writers often will allegorize the reunion of the kingdoms of Israel and Judah by Ezekiel’s Parable of the Two Sticks (Ezek. 37:15-28); e.g., J. Llewellyn Thomas, *Israel and the Church* (London: Covenant Publishing Co., 1931), p. 80.

57. Sheldon Emry, *The Seven Sins of Canaan. “By their fruit ye shall know them”* (Phoenix: Lord’s Covenant Church, c1986), p. 20.

58. Kenneth E. Stoddard, *I am -Yah your God. I am - Identity. I am – Unity. Common Sense Approach* (Hayden Lake, Id.: Church of Jesus Christ Christian, Aryan Nations, [not before 1989]), p. 18.

59. A fairly representative position maintained by white nationalists that Jews are not white people, but are really a race apart, is articulated by William Pierce, a former colleague with George Lincoln Rockwell in the American Nazi Party and later the founder of the neo-Nazi National Alliance. See Robert S. Griffin, *The Fame of a Dead Man’s Deeds: An Up-Close Portrait of White Nationalist William Pierce* ([Bloomington, Ind.]: 1st Books Library, c2001), p. 291. For the equation of the violent Khazars as bloodthirsty “scurvy mongrels,” see Ben Klassen, *Rahowa! This Planet is Ours* (Otis, N.C.: The Church of the Creator, c1987), p. 21; for “White Asiatics,” see the prefatory comments by Raymond Rudman, “To My English and Afrikaans Speaking Brothers,” in his edition of William Edwin Bleloch and Alfred Ernest O’Flaherty, *Extracts and Summaries from “A Thousand Million Pounds”* ([Pietermaritzburg?, ca. 1934]), p. 1 (cover title: *England Under the Heel of the Jew. Book 2*). For “White Huns,” I credit Revilo P. Oliver, *Conspiracy or Degeneracy? The Complete Text of an Address Given at the New England Rally for God, Family, and Country in Boston, Massachusetts, July 2, 1966, together with Documentary and Supplementary Notes* (Nedrow, N.Y.: Power Products, 1967), p. 69.

60. Philip Jones, *Racial Hybridity* (Taylor, N.D.: Uriel Publications, c1979), p. 77; Dahana Wood, *The Northern Ring: A Book for the Elect* (Round Mountain, Calif.: The author, c1976), p. 58.

61. Richard Thurlow, *Fascism in Britain: A History, 1918-1985* (Oxford, Eng.: Basil Blackwell,

1987), pp. 87-88.

62. Pierard, "The Contribution of British-Israelism to Antisemitism," p. 62.

63. Conrad Gaard, *Spotlight on the Great Conspiracy* (Steilacoom, Wash.: The Destiny of America Foundation, [196-?]), pp. 4-5. A representative Christian Identity work locating the Jews in the Cain-Satanic seedline is by Bertrand L. Comparet, *The Cain-Satanic Seed Line* (San Diego: Your Heritage, [197-?]). The phrase, "blood-chaos," is taken from Charles Benedict Davenport, an American eugenicist and immigration restrictionist writing in 1911, not a Hitler-era Nazi ideologue or propagandist as one might at first assume in error. See William H. Tucker, *The Funding of Scientific Racism: Wickliffe Draper and the Pioneer Fund* (Urbana: University of Illinois Press, 2002), p. 24. The conceptualization of "blood-chaos" can be linked to the mongrelized "racial chaos" (alternatively, "the raceless chaos") appearing in Houston Stewart Chamberlain's turgid *The Foundations of the Nineteenth Century*. A Translation from the German by John Lees, 2 vols. (London: John Lane; New York: John Lane Co., 1912), vol. 1, p. 299, from chap. 4, "The Chaos."