

FACTS ARE FACTS - II

The role the Talmud plays in "Judaism" as it is practiced today is officially stated by the eminent Rabbi Morris N. Kertzer, the Director of Interreligious Activities of The North American Jewish Committee and the President of the Jewish Chaplains Association of the Armed Forces of the United States. In his present capacity as official spokesman for The American Jewish Committee, the self-styled "Vatican of Judaism", Rabbi Morris N. Kertzer wrote a most revealing and comprehensive article with the title, "What is a Jew" which was published as a featured article in Look Magazine in the June 17, 1952 issue. In that article Rabbi Morris N. Kertzer evaluated the significance of the Talmud to "Judaism" today. In that illuminating treatise on that important subject by the most qualified authority, at the time, Rabbi Morris N. Kertzer stated:

"The Talmud consists of 63 books of legal, ethical and historical writings of the ancient rabbis. It was edited centuries after the birth of Jesus. It is a compendium of law and lore. **IT IS THE LEGAL CODE WHICH FORMS THE BASIS OF JEWISH RELIGIOUS LAW AND IT IS THE TEXTBOOK USED IN THE TRAINING OF RABBIS:**" (emphasis supplied).

In view of this official evaluation of the importance of the Talmud in the practice of "Judaism" today by the highest body of so-called or self-styled "Jews" in the world it is very necessary at this time, my dear Dr. Goldstein, to inquire a little further into the subject of the Talmud. In his lifetime the eminent Michael Rodkinson, the assumed name of a so-called or self-styled "Jew" who was one of the world's great authorities on the Talmud, wrote "History of the Talmud." This great classic on the subject was written by Michael Rodkinson in collaboration with the celebrated Rabbi Isaac M. Wise. In his "History of the Talmud" Michael Rodkinson, on page 70, states:

"Is the literature that Jesus was familiar with in his early years yet in existence in the world? Is it possible for us to get at it? Can we ourselves review the ideas, the statements, the modes of reasoning and thinking, **ON MORAL AND RELIGIOUS SUBJECTS**, which were current in his time, and **MUST HAVE BEEN EVOLVED BY HIM DURING THOSE THIRTY SILENT YEARS WHEN HE WAS PONDERING HIS FUTURE MISSION?** To such inquiries the learned class of Jewish rabbis **ANSWER BY HOLDING UP THE TALMUD**. Here, say they, is **THE SOURCE FROM WHICH JESUS OF NAZARETH DREW THE TEACHINGS WHICH ENABLED HIM TO REVOLUTIONIZE THE WORLD;** and the question becomes, therefore, an interesting one **TO EVERY CHRISTIAN**. What is the Talmud? **THE TALMUD, THEN, IS THE WRITTEN FORM OF THAT WHICH IN THE TIME OF JESUS WAS CALLED THE TRADITIONS OF THE ELDERS AND TO WHICH HE MAKES FREQUENT ALLUSIONS.** What sort of book is it? (emphasis supplied).

Stimulated by that invitation every Christian worthy of the name should immediately take the trouble to seek the answer to that "interesting" question "to every Christian". My dear Dr. Goldstein, your articles do not indicate whether you have taken the time and the trouble to personally investigate "what sort of book" the Talmud is either before or after your conversion to Catholicism. Have you ever done so? If you have done so what is the conclusion you have reached regarding "what sort of book" the Talmud is? What is your personal unbiased and

unprejudiced opinion of the Talmud? Is it consistent with your present views as a devout Roman Catholic and a tried and true Christian? Can you spare a few moments to drop me a few lines on your present views?

In case you have never had the opportunity to investigate the contents of the "63 books" of the Talmud so well summarized by Rabbi Morris N. Kertzer in his illuminating article "What is a Jew", previously quoted, may I here impose upon your precious time and quote a few passages for you until you find the time to conveniently investigate the Talmud's contents personally. If I can be of any assistance to you in doing so please do not hesitate to let me know in what manner you can use my help.

From the Birth of Jesus until this day there have never been recorded more vicious and vile libelous blasphemies of Jesus, of Christians and the Christian faith by anyone, anywhere or anytime than you will find between the covers of the infamous "63 books" which are "the legal code which forms the basis of Jewish religious law" as well as the "textbook used in the training of rabbis". The explicit and implicit irreligious character and implications of the contents of the Talmud will open your eyes as they have never been opened before. The Talmud reviles Jesus, Christians and the Christian faith as the priceless spiritual and cultural heritage of Christians has never been reviled before or since the Talmud was completed in the 5th century. You will have to excuse the foul, obscene, indecent, lewd and vile language you will see here as verbatim quotations from the official unabridged translation of the Talmud into English. Be prepared for a surprise.

In the year 1935 the international hierarchy of so-called or self-styled "Jews" for the first time in history published an official unabridged translation of the complete Talmud in the English language with complete footnotes. What possessed them to make this translation into English is one of the unsolved mysteries. It was probably done because so many so-called or self-styled "Jews" of the younger generation were unable to read the Talmud in the many ancient languages in which the original "63 books" of the Talmud were first composed by their authors in many lands between 200 B.C. and 500 A.D.

The international hierarchy of so-called or self-styled "Jews" selected the most learned scholars to make this official translation of the Talmud into English. These famous scholars also prepared official footnotes explaining passages of the Talmud where they were required. This official unabridged translation of the Talmud into English with the official footnotes was printed in London in 1935 by the Soncino Press. It has been always referred to as the Soncino Edition of the Talmud. A very limited number of the Soncino Edition were printed. They were not made available to any purchaser. The Soncino Edition of the Talmud is to be found in the Library of Congress and the New York Public Library. A set of the Soncino Edition of the Talmud has been available to me for many years. They have become rare "collector's items" by now.

The Soncino Edition of the Talmud with its footnotes is like a double-edged sword. It teaches the Talmud to countless millions of the younger generation of so-called or self-styled "Jews" who are not able to read the Talmud in the many ancient languages in which the Talmud was written by its authors between 200 B.C. and 500 A.D. It also teaches Christians what the Talmud has to say about Jesus, about Christians and about the Christian faith. Someday this is bound to back-

fire. Christians will some day challenge the assertion that the Talmud is the "sort of book" from which Jesus allegedly "drew the teachings which enabled him to revolutionize the world" on "moral and religious subjects". The rumbling is already heard in places.

Verbatim quotations from the Soncino Edition of the Talmud are required to illustrate the enormity of the Talmud's iniquity. My comments without verbatim quotations will prove inadequate to do that. In spite of the low language I will of necessity therefore include in this letter to you I have no compunctions in the matter because the United States Post Office authorities do not bar the Soncino Edition of the Talmud from the mails. Nevertheless I apologize in advance for the language which will of necessity appear in this letter to you. You now understand.

The official unabridged Soncino Edition of the Talmud published in 1935 was "Translated into English with Notes, Glossary and Indices" by such eminent Talmudic scholars as Rabbi Dr. I. Epstein, Rabbi Dr. Samuel Daiches, Rabbi Dr. Israel W. Slotki, M.A., Litt. D., The Reverend Dr. A. Cohen, M.A., Ph.D., and other celebrated Talmudic scholars as E.W. Kirzner, M.A., Ph.D., M.Sc., Jacob Schater, A. Mishcon, A. Cohen, M.A., Ph.D., Maurice Simon, M.A., and the Very Reverend The Chief Rabbi Dr. J.H. Hertz wrote the "Foreword" for the Soncino Edition of the Talmud. The Very Reverend Rabbi Hertz was at the time the Chief Rabbi of England.

The following are but a few of the many similar quotations with footnotes from the Soncino Edition of the Talmud, the "sort of book" from which Jesus allegedly "drew the teachings which enabled him to revolutionize the world" on "moral and religious" subjects:

(Book)

Sanhedrin, 55b-55a: "What is meant by this? - Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that (2). What is the basis of their dispute?- Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt (upon the actual offender); whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty (in that respect) (3). But Samuel maintains: Scriptures writes, (And thou shalt not lie with mankind) as with the lyings of a woman (4). It has been taught in accordance with Rab: Pederasty at the age of nine years and a day; (5a) (he) who commits bestiality, whether naturally or unnaturally: or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment (5)."

(footnotes)

"(1) The reference is to the passive subject of sodomy. As stated in supra 54a, guilt is incurred by the active participant even if the former be a minor; i.e., less than thirteen years old. Now, however, it is stated that within this age a distinction is drawn. (emphasis in original, Ed.)

(2) Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.

(3) At nine years a male attains sexual maturity.

(4) Lev. XVIII, 22.

(5) Rashi reads ("xxx") (Hebrew characters, Ed.) instead of ("zzz") (Hebrew characters, Ed.) in our printed texts. A male, aged nine years and a day, who commits etc. There are thus three distinct clauses in this Baraitha. The first - a male aged nine years and a day - refers to the passive subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning: because firstly, the active offender is never explicitly designated as a male, it being understood, just as the Bible states, Thou shalt not lie with mankind, where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the active party, the guilt being incurred by the passive adult party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable." (emphasis in original, Ed.)

Before giving any more verbatim quotations from the "sort of book" from which it is falsely alleged Jesus "drew the teachings which enabled him to revolutionize the world" on "moral and religious subjects" I wish to here again recall to your attention the official statement by Rabbi Morris N. Kertzer in Look Magazine for June 17, 1952. In that official statement made by Rabbi Morris N. Kertzer on behalf of The American Jewish Committee, self-styled "The Vatican of Judaism", informed the 20,000,000 readers of Look Magazine that the Talmud "IS THE LEGAL CODE WHICH FORMS THE BASIS OF JEWISH RELIGIOUS LAW AND IT IS THE TEXTBOOK USED IN THE TRAINING OF RABBIS". Please bear this in mind as you read further.

Before continuing I wish also to all your attention to another feature. Confirming the official view of Rabbi Morris N. Kertzer, the New York Times on May 20, 1954 ran a news item under the headline "Rabbis Plan a Fund to Endow Two Chairs". The news item itself ran as follows: "Special to the New York Times, Uniontown, Pa. May 19 - Plans for raising \$500,000. for the creation of two endowed chairs at the Jewish Theological Seminary of America were announced today at the fifty-fourth annual convention of the Rabbinical Assembly of America. THE PROFESSORSHIPS WOULD BE KNOWN AS THE LOUIS GINSBERG CHAIR IN TALMUD ..." This is further proof that the Talmud is not yet quite a dead-letter in the "TRAINING OF RABBIS". Is further proof needed on that question?

The world's leading authorities on the Talmud confirm that the official unabridged Soncino Edition of the Talmud translated into English follows the original texts with great exactness. It is almost a word-for-word translation of the original texts. In his famous classic "The History of the Talmud" Michael Rodkinson, the leading authority on the Talmud, in collaboration with the celebrated Reverend Dr. Isaac M. Wise, states:

"With the conclusion of the first volume of this work at the beginning of the twentieth century, we would invite the reader to take a glance over the past of the Talmud, in which he will see... that not only was the Talmud not destroyed, but was so saved that NOT A SINGLE LETTER OF IT IS MISSING; and now IT IS FLOURISHING TO SUCH A DEGREE AS CANNOT BE

FOUND IN ITS PAST HISTORY... THE TALMUD IS ONE OF THE WONDERS OF THE WORLD. During the twenty centuries of its existence ... IT SURVIVED IN ITS ENTIRETY, and not only has the power of its foes FAILED TO DESTROY EVEN A SINGLE LINE, but it has not even been able materially to weaken its influence for any length of time. IT STILL DOMINATES THE MINDS OF A WHOLE PEOPLE, WHO VENERATE ITS CONTENTS AS DIVINE TRUTH... The colleges for study of the Talmud are increasing almost in every place where Israel dwells, especially in this country where millions are gathered for the funds of the two colleges, the Hebrew Union College of Cincinnati and The Jewish Theological Seminary of America in New York, in which the chief study is the Talmud... There are also in our city houses of learning (Jeshibath) for the study of the Talmud in the lower East Side, where many young men are studying the Talmud every day."

This "divine truth" which "a whole people venerate" of which "not a single letter of it is missing" and today "is flourishing to such a degree as cannot be found in its history" is illustrated by the additional verbatim quotations which follow:

(Book)

Sanhedrin, 55b. "A maiden three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; (if a niddah) she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon (a person afflicted with gonorrhoea)." (emphasis in original text of Soncino Edition, Ed.)

(Book)

Sanhedrin, 58b. "R. Eleazar said in R. Hanina's name; If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, and he shall cleave, which excludes unnatural intercourse (2). Raba objected: Is there anything for which a Jew is not punishable and a heathen is? (3). But Raba said thus: A heathen who violates his neighbor's wife is free from punishment. Why so? (Scripture said) To his wife, but not to his neighbor's; and he shall cleave, which excludes unnatural intercourse (4).

(footnotes)

"(2) His wife derives no pleasure from this, and hence there is no cleaving.

(3) A variant reading of this passage is: Is there anything permitted to a Jew which is forbidden to a heathen. Unnatural connection is permitted to a Jew.

(4) By taking the two in conjunction, the latter as illustrating the former, we learn that the guilt of violating the injunction 'to his wife but not to his neighbor's wife' is incurred only for natural but not for unnatural intercourse." (emphasis in original, Ed.)

(Book)

Sanhedrin, 69a "'A man'; from this I know the law only with respect to a man: whence do I know it of one aged nine years and a day who is capable of intercourse? From the verse, And 'if a man'? (2) - He replied: Such a minor can produce semen, but cannot beget therewith; for it is like the seed of cereals less than a third grown (3)."

(footnotes)

"(2) 'And' (') indicates an extension of the law, and is here interpreted to include a minor aged nine years and a day.

(3) Such cereals contain seed, which if sown, however, will not grow."

(Book)

Sanhedrin, 69b. "Our rabbis taught: If a woman sported lewdly with her young son (a minor), and he committed the first stage of cohabitation with her, - Beth Shammai say, he thereby renders her unfit for the priesthood (1). Beth Hillel declare her fit ... All agree that the connection of a boy nine years and a day is a real connection; whilst that of one less than eight years is not (2); their dispute refers only to one who is eight years old.

(footnotes)

"(1) i.e., she becomes a harlot whom a priest may not marry (Lev. XXL, 7).

(2) So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood; whilst if he was less than eight, Beth Shammai agree that she is not."

(Book)

Kethuboth, 5b. "The question was asked: Is it allowed (15) to perform the first marital act on the Sabbath? (16). Is the blood (in the womb) stored up (17), or is it the result of a wound? (18).

(footnotes)

"(15) Lit., 'how is it'?

(16) When the intercourse could not take place before the Sabbath (Tosaf).

(17) And the intercourse would be allowed, since the blood flows out of its own accord, no wound having been made. (18) Lit., or is it wounded? And the intercourse would be forbidden."

(Book)

Kethuboth, 10a-10b. "Someone came before Rabban Gamaliel the son of Rabbi (and) said to him, 'my master I have had intercourse (with my newly wedded wife) and I have not found any blood (7). She (the wife) said to him, 'My master, I am still a virgin'. He (then) said to them:

Bring me two handmaids, one (who is) a virgin and one who had intercourse with a man. They brought to him (two such handmaids), and he placed them on a cask of wine. (In the case of) the one who was no more a virgin its smell (1) went through (2), (in the case of) the virgin the smell did not go through (3). He (then) placed this one (the young wife) also (on a cask of wine), and its smell (4) did not go through. He (then) said to him: Go, be happy with thy bargain (7). But he should have examined her from the beginning (8)."

(footnotes)

(1) i.e., the smell of wine.

(2) One could smell the wine from the mouth (Rashi).

(3) One could not smell the wine from the mouth.

(4) i.e., the smell of wine.

(5) Rabban Gamaliel.

(6) To the husband.

(7) The test showed that the wife was a virgin.

(8) Why did he first have to experiment with the two handmaids."

(Book)

Kethuboth, 11a-11b. "Rabba said, It means (5) this: When a grown up man has intercourse with a little girl it is nothing, for when the girl is less than this (6), it is as if one puts the finger in the eye (7); but when a small boy has intercourse with a grown up woman, he makes her as 'a girl who is injured by a piece of wood'"

(footnotes)

(5). Lit., 'says'.

(6) Lit., 'here', that is, less than three years old.

(7) Tears come to the eyes again and again, so does virginity come back to the little girl under three years."

(Book)

Kethuboth, 11a-11b. "Rab Judah said that Rab said: A small boy who has intercourse with a grown up woman makes her (as through she were) injured by a piece of wood (1). Although the

intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood."

(footnotes)

"(1) Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood."

(Book)

Hayorath, 4a. "We learnt: (THE LAW CONCERNING THE MENSTRUANT OCCURS IN THE TORAH BUT IF A MAN HAS INTERCOURSE WITH A WOMAN THAT AWAITS A DAY CORRESPONDING TO A DAY HE IS EXEMPT. But why? Surely (the law concerning) a woman that awaits a day corresponding to a day is mentioned in the Scriptures: He hath made naked her fountain. But, surely it is written, (1) - They might rule that in the natural way even the first stage of contact is forbidden; and in an unnatural way, however, consummation of coition only is forbidden but the first stage of contact is permitted. If so, (the same might apply) even (to the case of) a menstruant also! (2) - The fact, however, is (that the ruling might have been permitted) (3) even in the natural way (4) alleging (that the prohibition of) the first stage (5) has reference to a menstruant woman only (6). And if you prefer I might say: The ruling may have been that a woman is not regarded as a zabah (7) except during the daytime because it is written, all the days of her issue (8)." (emphasis appears in Soncino Edition original, Ed.)

(footnotes)

(13) Lev. XV, 28.

(14) Cf. suprap. 17, n. 10. Since she is thus Biblically considered unclean how could a court rule that one having intercourse with her is exempt?

(15) Lev. XX, 18.

(1) Ibid. 13. The plural "xxxx" (Hebrew characters, Ed.) implies natural, and unnatural intercourse.

(2) Why then was the case of 'a woman who awaits a day corresponding to a day' given as an illustration when the case of a menstruant, already mentioned, would apply the same illustration.

(3) The first stage of contact.

(4) In the case of one 'who awaits a day corresponding to a day'; only consummation of coition being forbidden in her case.

(5) Cf. Lev. XX, 18.

(6) Thus permitting a forbidden act which the Sadducees do not admit.

(7) A woman who has an issue of blood not in the time of her menstruation, and is subject to certain laws of uncleanness and purification (Lev. XV, 25ff).

(8) Lev. XV, 26. Emphasis being laid on days."

(Book)

Abodah Zarah, 36b-37a. "R. Naham b. Isaac said: They decreed in connection with a heathen child that it would cause defilement by seminal emission (2) so that an Israelite child should not become accustomed to commit pederasty with it ... From what age does a heathen child cause defilement by seminal emission? From the age of nine years and one day. (37a) for inasmuch as he is then capable of the sexual act he likewise defiles by emission. Rabina said: It is therefore to be concluded that a heathen girl (communicates defilement) from the age of three years and one day, for inasmuch as she is then capable of the sexual act she likewise defiles by a flux.

(footnotes)

"(2). Even though he suffered from no issue."

(Book)

Sotah, 26b. "R. Papa said: It excludes an animal, because there is not adultery in connection with an animal (4). Raba of Parazika (5) asked R. Ashi, Whence is the statement which the Rabbis made that there is no adultery in connection with an animal? Because it is written, Thou shalt not bring the hire of a harlot or the wages of a dog etc.; (6) and it has been taught: The hire of a dog (7) and the wages of a harlot (8) are permissible, as it is said, Even both of these (9) - the two (specified texts are abominations) but not four (10)... As with mankind. (12) But, said Raba, it excludes the case where he warned her against contact of the bodies (13). Abaye said to him, That is merely an obscene act (and not adultery), and did the All-Merciful prohibit (a wife to her husband) for an obscene act?" (emphasis in the original text, Ed.)

(footnotes)

"(4) She would not be prohibited to her husband for such an act. (5) Farasag near Baghdad v. BB. (Sonc. Ed.) p. 15, n. 4. He is thus distinguished from the earlier Rabbi of that name. (6) Deut. XXIII, 19

(7) Money given by a man to a harlot to associate with his dog. Such an association is not legal adultery.

(8) If a man had a female slave who was a harlot and he exchanged her for an animal, it could be offered. (9) Are an abomination unto the Lord (ibid).

(10) Viz., the other two mentioned by the Rabbi.

(11) In Num. V, 13. since the law applies to a man who is incapable.

(12) Lev. XVIII, 22. The word for `lying' is in the plural and is explained as denoting also unnatural intercourse.

(13) With the other man, although there is no actual coition." (emphasis appears in original Soncino Edition, Ed.)

(Book)

Yebamoth, 55b. "Raba said; For what purpose did the All-Merciful write 'carnally' in connection with the designated bondmaid (9), a married woman (10), and a sotah (11)? That in connection with the designated bondmaid (is required) as has just been explained (12). That in connection with a married woman excludes intercourse with a relaxed membrum (13). This is a satisfactory interpretation in accordance with the view of him who maintains that if one cohabited with forbidden relatives with relaxed membrum he is exonerated (14); what, however, can be said, according to him who maintains (that for such an act one is) guilty? The exclusion is rather that of intercourse with a dead woman (15). Since it might have been assumed that, as (a wife), even after her death, is described as his kin (16), one should be guilty for (intercourse with) her (as for that) with a married woman, hence we are taught (that one is exonerated).

(footnotes)

(9) Lev. XIX, 20.

(10) Ibid. XVIII, 20.

(11) Num. V, 13.

(12) Supra 55a.

(13) Since no fertilization can possibly occur.

(14) Shebu., 18a, Sanh. 55a.

(15) Even though she dies as a married woman.

(16) In Lev. XXI, 2. where the text enumerates the dead relatives for whom a priest may defile himself. As was explained, supra 22b, his kin refers to one's wife." (emphasis in Soncino Edition original, Ed.)

(Book)

Yebamoth, 103a-103b. "When the serpent copulated with Eve (14) he infused her (15) with lust. The lust of the Israelites who stood at Mount Sinai (16) came to an end, the lust of isolators who did not stand at Mount Sinai did not come to an end."

(footnotes)

"(14) In the Garden of Eden, according to tradition.

(15) i.e., the human species.

(16) And experienced the purifying influence of divine Revelation"

(Book)

Yebamoth, 63a. "R. Eleazar further stated: What is meant by the Scriptural text, This is now bone of my bones, and flesh of my flesh (5)? This teaches that Adam had intercourse with every beast and animal but found no satisfaction until he cohabited with Eve.

(footnotes)

"(5) Gen. II, 23. emphasis on This is now." (emphasis appears in original Soncino Edition, Ed.)

(Book)

Yebamoth, 60b. "As R. Joshua b. Levi related: "There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Ramanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day (14), and Rabbi declared her eligible to live with a priest (15)."

(footnotes)

"(13) A proselyte under the age of three years and one day may be married by a priest.

(14) And was married to a priest.

(15) i.e., permitted to continue to live with her husband."

(Book)

Yebamoth, 59b. "R. Shimi b. Hiyya stated: A woman who had intercourse with a beast is eligible to marry a priest (4). Likewise it was taught: A woman who had intercourse with that which is no human being (5), though she is in consequence subject to the penalty of stoning (6), is nevertheless permitted to marry a priest (7).

(footnotes)

"(4) Even a High Priest. The result of such intercourse being regarded as a mere wound, and the opinion that does not regard an accidentally injured hymen as a disqualification does not so regard such an intercourse either.

(5) A beast.

(6) If the offense was committed in the presence of witnesses after due warning.

(7) In the absence of witnesses and warning."

(Book)

Yebamoth, 12b "R. Bebai recited before R. Naham: Three (categories of) woman may (7) use an absorbent (8) in their marital intercourse (9), a minor, a pregnant woman and a nursing woman. The minor (10) because (otherwise) she might (11) become pregnant, and as a result (11) might die...And what is the age of such a minor? (14). From the age of eleven years and one day until the age of twelve years and one day. One who is under (15), or over this age (16) must carry on her marital intercourse in the usual manner."

(footnotes)

"(7) (so Rashi. R. Tam; Should use, v.Tosaf s.v.)

(8) Hackled wool or flax

(9) To prevent conception

(10) May use an absorbent.

(11) Lit., "perhaps."

(14) Who is capable of conception but exposed thereby to the danger of death.

(15) When no conception is possible.

(16) When pregnancy involves no fatal consequences."

(Book)

Yebamoth, 59b. "When R. Dimi came (8) he related: It once happened at Haitalu (9) that while a young woman was sweeping the floor (10) a village dog (11) covered her from the rear (12) and Rabbi permitted her to marry a priest. Samuel said: Even a High Priest.

(footnotes)

"(8) From Palestine to Babylon

(9) (Babylonian form for Aitulu, modern Aiterun N.W. of Kadesh, v. S. Klein, Beitrage, p. 47).

(10) Lit., "house."

(11) Or "big hunting dog" (Rashi), "ferocious dog" (Jast.), "small wild dog" (Aruk).

(12) A case of unnatural intercourse.

(Book)

Kethuboth, 6b. "Said he to him: Not like those Babylonians who are not skilled in moving aside. (7), but there are some who are skilled in moving aside (8). If so, why (give the reason of) "anxious.? (10)- for one who is not skilled. (Then) let the[m] say: One who is skilled is allowed (to perform the first intercourse on Sabbath), one who is not skilled is forbidden? - Most (people) are skilled (11). Said Raba the son of R. Hanan to Abaye, If this were so, then why (have) groomsmen (12) why (have) a sheet? (13)- He (Abaye) said to him: There (the groomsmen and the sheet are necessary) perhaps he will see and destroy (the tokens of her virginity) (14).

(footnotes)

"(7) i.e., having intercourse with a virgin without causing a bleeding.

(8) Thus no blood need come out, and "Let his head be cut off and let him not die!" does not apply.

(9) If the bridegroom is skilled in "moving sideways."

(10) He need not be anxious about the intercourse and should not be free from reading "Shema" on account of such anxiety.

(11) Therefore the principle regarding "Let his head be cut off and let him not die!" does not, as a rule, apply.

(12) The groomsmen testify in case of need to the virginity of the bride. V. infra 12a. If the bridegroom will act in a manner that will cause no bleeding, the groomsmen will not be able to testify on the question of virginity.

(13) To provide evidence of the virginity of the bride. Cf. Deut. XXII,17.

(14) It may happen that he will act in the normal manner and cause bleeding but he will destroy the tokens and maintain that the bride was not a virgin; for this reason the above mentioned provisions are necessary. Where however he moved aside and made a false charge as to her virginity, the bride can plead that she is still a virgin (Rashi)."

After reading these verbatim quotations from the countless other similar quotations which you will find in the official unabridged Soncino Edition of the Talmud in the English language are you of the opinion, my dear Dr. Goldstein, that the Talmud was the "sort of book" from which Jesus "drew the teachings which enabled him to revolutionize the world" on "moral and religious subjects?" You have read here verbatim quotations and official footnotes on a few of the many other subjects covered by the "63 books" of the Talmud. When you read them you must be prepared for a shock. I am surprised that the United States Post Office does not bar the Talmud from the mails. I hesitate to quote them in this letter.

In support of the contention by the top echelon among the outstanding authorities on this phase of the present status of the Talmud, further proof of the wide influence exerted by the Talmud upon the so-called or self-styled "Jews" is supplied by Rabbi Morris N. Kertzer's article "What is a Jew" in the June 17, 1952 issue of "Look Magazine." Rabbi Morris N. Kertzer's article contains a lovely picture of a smiling man seated in a chair with a large opened book upon his lap. Seated around him on the floor are about a dozen smiling men and women. They are paying close attention to the smiling man in the chair with the opened book upon his lap. He is reading to the persons on the floor. He emphasizes what he is reading by gestures with one of his hands. Beneath this photograph of the group is the following explanation:

"ADULTS STUDY ANCIENT WRITINGS TOO. RABBI, IN THIS PICTURE, SEATED IN CHAIR, LEADS GROUP DISCUSSION OF TALMUD BEFORE EVENING PRAYER."
(emphasis supplied)

This picture and explanation indicate the extent the Talmud is the daily diet of so-called or self-styled "Jews" in this day and age. The Talmud is first taught to children of so-called or self-styled "Jews" as soon as they are able to read. Just as the Talmud is the "textbook by which rabbis are trained" so is the Talmud also the textbook by which the rank-and-file of the so-called or self-styled "Jews" are "trained" to think from their earliest age. In the translation of the Talmud with its texts edited, corrected and formulated by the eminent Michael Rodkinson, with its first edition revised and corrected by the celebrated Reverend Dr. Isaac M. Wise, on page XI, it states: "THE MODERN JEW IS THE PRODUCT OF THE TALMUD" (emphasis supplied)

To the average Christian the word "Talmud" is just another word associated by them with the form of religious worship practiced in their synagogues by so-called or self-styled "Jews." Many Christians have never heard of the Talmud. Very few Christians are informed on the contents of the Talmud. Some may believe the Talmud to be an integral part of the religious worship known to them as "Judaism." It suggests a sort of bible or religious text book. It is classed as a spiritual manual. But otherwise few if any Christians have an understanding of the contents of the Talmud and what it means in the daily lives of so-called or self-styled "Jews." As an illustration, my dear Dr. Goldstein, how many Christians have any conception of the "Kol Nidre" (All Vows) prayer recited in synagogues on the Day of Atonement?

In Volume VIII of the Jewish Encyclopedia on page 539 found in the Library of Congress, the New York Public Library and libraries of all leading cities, will be found the official translation into English of the prayer known as the "Kol Nidre" (All Vows) prayer. It is the prologue of the Day of Atonement services in the synagogues. It is recited three times by the standing congregation in concert with chanting rabbis at the altar. After the recital of the "Kol Nidre" (All Vows) prayer the Day of Atonement religious ceremonies follow immediately. The Day of Atonement religious observances are the highest holy days of the so-called or self-styled "Jews" and are celebrated as such throughout the world. The official translation into English of the "Kol Nidre" (All Vows) prayer follows"

"ALL VOWS, OBLIGATIONS, OATHS, ANATHEMAS, whether called "konam," "konas," or by any other name, WHICH WE MAY VOW, OR SWEAR, OR PLEDGE, OR WHEREBY WE MAY BE BOUND, FROM THIS DAY OF ATONEMENT UNTO THE NEXT, (whose happy

coming we await), we do repent. **MAY THEY BE DEEMED ABSOLVED, FORGIVEN, ANNULLED, AND VOID AND MADE OF NO EFFECT; THEY SHALL NOT BIND US NOR HAVE POWERS OVER US. THE VOWS SHALL NOT BE RECKONED VOWS; THE OBLIGATIONS SHALL NOT BE OBLIGATORY; NOR THE OATHS BE OATHS.**" (emphasis supplied)

The implications, inferences and innuendoes of the "Kol Nidre" (All Vows) prayer are referred to in the Talmud in the Book of Nedarim, 23a-23b as follows:

(Book)

"And he who desires that **NONE OF HIS VOWS MADE DURING THE YEAR SHALL BE VALID**, let him stand at the beginning of the year and declare, "EVERY VOW WHICH I MAKE IN THE FUTURE SHALL BE NULL (1). (HIS VOWS ARE THEN INVALID,) PROVIDING THAT HE REMEMBERS THIS AT THE TIME OF THE VOW." (emphasis in original and supplied, Ed.)

(footnotes)

"(1) This may have provided a support for the custom of reciting Kol Nidre (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement (Ran)...Though the beginning of the year (New Year) is mentioned here, the Day of Atonement was probably chosen on account of its great solemnity. But Kol Nidre as part of the ritual **IS LATER THAN THE TALMUD**, and, as seen from the following statement of R. Huna b. Hinene, **THE LAW OF REVOCATION IN ADVANCE WAS NOT MADE PUBLIC**. (emphasis supplied and in original text, Ed.)

The greatest study of the "Kol Nidre" (all Vows) prayer was made by the eminent psycho-analyst Professor Theodor Reik, the celebrated pupil of the famous Dr. Sigmund Freud. The analysis of the historic, religious and psychological background of the "Kol Nidre" (All Vows) prayer by Professor Reik presents the Talmud in its true perspective. This important study is contained in Professor Reik's "The Ritual, Psycho-Analytical Studies." In the chapter on the Talmud, on page 168, Professor Reik states:

"**THE TEXT WAS TO THE EFFECT THAT ALL OATHS WHICH BELIEVERS TAKE BETWEEN ONE DAY OF ATONEMENT AND THE NEXT DAY OF ATONEMENT ARE DECLARED INVALID.**" (emphasis added)

Before explaining to you how the present wording of the "Kol Nidre" (All Vows) prayer was introduced into the Day of Atonement synagogue ceremonies, my dear Dr. Goldstein, I would like to quote a passage to you from the Universal Jewish Encyclopedia. The Universal Jewish Encyclopedia confirms the fact that the "Kol Nidre" (All Vows) prayer has no spiritual value as might be believed because it is recited in synagogues on the Day of Atonement as the prologue of the religious ceremonies which follow it. The secular significance of the "Kol Nidre" (All Vows) prayer is indicated forcefully by the analysis in the Universal Jewish Encyclopedia. In Volume VI, on page 441, it states:

"The Kol Nidre HAS NOTHING WHATEVER TO DO WITH THE ACTUAL IDEA OF THE DAY OF ATONEMENT . . . it attained to extraordinary solemnity and popularity by reason of the fact that it was THE FIRST PRAYER RECITED ON THIS HOLIEST OF DAYS."

My dear Dr. Goldstein, prepare for the shock of your life. Compelled by what you may now read here about the "Kol Nidre" (All Vows) prayer you must be shocked to learn that many Christian churches actually "peal their bells" on the Day of Atonement in celebration of that holy day for so-called or self-styled "Jews." How stupid can the Christian clergy get? From what I have learned after a cursory inquiry I am unable to say whether it was a case of stupidity or cupidity. With what you already know, together with what [you] will additionally know before you finish this letter, you will be able to judge for yourself whether it was stupidity or cupidity. There is not one single fact in this entire letter which every graduate of a theological seminary did not have the opportunity to learn.

The following news item was featured in the New York "World Telegram" on October 7th only a few days ago. Under a prominent headline "JEWISH HOLIDAYS TO END AT SUNDOWN" the New York World Telegram gave great prominence to the following story:

"Synagogues and temples throughout the city were crowded yesterday as the 24 hour fast began. Dr. Normal Salit, head of the Synagogue Council of America, representing the three major Jewish bodies, had called on other faiths TO JOIN THE FAST... Cutting across religious lines, MANY PROTESTANT CHURCHES IN THE CITY PEALED THEIR BELLS LAST NIGHT TO SOUND THE KOL NIDRE, TRADITIONAL MELODY USED AT THE START OF YOM KIPPUR. THE GESTURE OF GOOD-WILL WAS RECOMMENDED BY THE MANHATTAN OFFICE OF THE PROTESTANT COUNCIL" (emphasis supplied).

That just about "tops" anything I have ever had come to my attention revealing the ignorance and indifference of the Christian clergy to the hazards today facing the Christian faith. From my personal contacts with the Manhattan Office of the Protestant Council in the recent past I hold out very little hope for any constructive contribution they can make to the common defense of the Christian faith against its dedicated enemies. In each instance they buckled under the "pressure" exerted upon them by the "contacts" for so-called or self-styled "Jews." If it was not so tragic it would be comic. It was a joke indeed but the joke was on the Christian clergy. Ye Gods! "Many" Christian churches "pealed their bells," as the Protestant Council reports the event, "TO SOUND THE KOL NIDRE, TRADITIONAL MELODY USED AT THE START OF YOM KIPPUR." Just where does betrayal of a trust and breach of faith begin?

The present wording of the "Kol Nidre" (All Vows) prayer dates from the 11th century. A political reversal in eastern Europe compelled the so-called or self-styled "Jews" in eastern Europe to adopt the present wording of the "Kol Nidre" (All Vows) prayer. That story involves the history of the so-called or self-styled "Jews." Before relating here as briefly as possible the history of the so-called or self-styled "Jews" of eastern Europe I would like to quote here another short passage from the Jewish Encyclopedia. In analyzing the course of history which resulted in the present wording of the "Kol Nidre" (All Vows) prayer the Jewish Encyclopedia in Volume VII, on page 540, states:

"AN IMPORTANT ALTERATION IN THE WORDING of the "Kol Nidre" was made by Rashi's son-in-law, Meir ben Samuel, WHO CHANGED THE ORIGINAL PHRASE "FROM THE LAST DAY OF ATONEMENT TO THIS ONE" to "FROM THIS DAY OF ATONEMENT UNTIL THE NEXT." (emphasis supplied)

You will agree, my dear Dr. Goldstein, that Meir ben Samuel knew what he was doing. The wording of that altered version of the "Kol Nidre" (All Vows) prayer makes the recital of the prayer a release during the coming year from any obligations to respect any oath, vow or pledge during the coming year. Like any one-year license obtained from the Federal, State or Municipal governments, the altered version of the "Kol Nidre" (All Vows) prayer extends immunity in advance for one year from all obligations to observe the terms of oaths, vows and pledges made in the year following the date of the Day of Atonement when the prayer was recited. Each year however it becomes necessary to renew this "license" which automatically revokes in advance any oath, vow or pledge made during the next twelve months, by again appearing in a synagogue on the next Day of Atonement and reciting the "Kol Nidre" (All Vows) prayer again. Do you approve of this?

The passage in the Talmud referring to "Kol Nidre" (All Vows) prayer certifies to several serious situations. It certifies that "Kol Nidre" (All Vows) prayer was added as a prologue to the Day of Atonement religious services long after the completion of the Talmud between 500 A.D. - 1000 A.D. by the statement, "as part of the ritual is later than the Talmud." It confirms that Meir ben Samuel who authored the present altered version of the "Kol Nidre" (All Vows) prayer lived in the 11th century. Furthermore, the so-called or self-styled "Jews" in eastern Europe believed it served their purpose better to keep secret from their Christian conquerors their attitude on oaths, vows and pledges, "the law of revocation in advance was not made public."

With a complete and accurate knowledge of the origin and history of the so-called or self-styled "Jews" in eastern Europe, my dear Dr. Goldstein, it is quite impossible for yourself or for anybody to intelligently understand the harmful influence the Talmud has exerted for ten centuries, and the "Kol Nidre" (All Vows) prayer for seven centuries upon the course of world history. These two little known factors are the hub and the spokes of the "big wheel" rolling merrily along the road to complete world domination in the not distant future, without arousing suspicion, and wearing the innocent disguise of an alleged religious belief as their only defense mechanism. This insidious intrigue creates a most effective camouflage for the conspirators. The virility of their plot presents a problem in the defense of the political, economic, social and cultural ideologies developed under a Christian civilization.

You will probably also be astonished as the 150,000,000 Christians years ago when I electrified the nation with the first publication by me of the facts disclosed by my many years of research into the origin and the history of the so-called or self-styled "Jews" in eastern Europe. My many years of intensive research established beyond the question of any doubt, contrary to the generally accepted belief held by Christians, that the so-called or self-styled "Jews" in eastern Europe at any time in their history in eastern Europe were never the legendary "lost ten tribes" of Bible lore. That historic fact is incontrovertible.

Relentless research established as equally true that the so-called or self-styled "Jews" in eastern Europe at no time in their history could be correctly regarded as the direct lineal descendants of the legendary "lost ten tribes" of Bible lore. The so-called or self-styled "Jews" in eastern Europe in modern history cannot legitimately point to a single ancient ancestor who ever set even a foot on the soil of Palestine in the era of Bible history. Research also revealed that the so-called or self-styled "Jews" in eastern Europe were never "Semites," are not "Semites" now, nor can they ever be regarded as "Semites" at any future time by any stretch of the imagination. Exhaustive research also irrevocably rejects as a fantastic fabrication the generally accepted belief by Christians that the so-called or self-styled "Jews" in eastern Europe are the legendary "Chosen People" so very vocally publicized by the Christian clergy from their pulpits.

Maybe you can explain to me, my dear Dr. Goldstein, the reason why and just how the origin and the history of the Khazars and Khazar Kingdom was so well concealed from the world for so many centuries? What secret mysterious power has been able for countless generations to keep the origin and the history of the Khazars and Khazar Kingdom out of history text-books and out of class-room courses in history throughout the world? The origin and history of the Khazars and Khazar Kingdom are certainly incontestable historical facts. These incontestable historic facts also establish beyond any question of doubt the origin and history of the so-called or self-styled "Jews" in eastern Europe. The origin and history of the Khazars and Khazar kingdom and their relationship to the origin and early history of the so-called or self-styled "Jews" in eastern Europe was one of history's best kept secrets until wide publicity was given in recent years to my research on this subject. Do you not think, my dear Dr. Goldstein, that it is time this whole subject was dragged out of its hiding place?

In the year 1948 in the Pentagon in Washington I addressed a large assembly of the highest ranking officers of the United States Army principally in the G2 branch of Military Intelligence on the highly explosive geopolitical situation in eastern Europe and the Middle East. Then as now that area of the world was a potential threat to the peace of the world and to the security of this nation I explained to them fully the origin of the Khazars and Khazar Kingdom. I felt then as I feel now that without a clear and comprehensive knowledge of that subject it is not possible to understand or to evaluate properly what has been taking place in the world since 1917, the year of the Bolshevik revolution in Russia. It is the "key" to that problem.

Upon the conclusion of my talk a very alert Lieutenant Colonel present at the meeting informed me that he was the head of the history department of one of the largest and highest scholastic rated institutions of higher education in the United States. He had taught history there for 16 years. He had recently been called back to Washington for further military service. To my astonishment he informed me that he had never in all his career as a history teachers or otherwise heard the word "khazar" before he heard me mention it there. That must give you some idea, my dear Dr. Goldstein, of how successful that mysterious secret power was with their plot to "block out" the origin and the history of the Khazars and Khazar Kingdom in order to conceal from the world and particularly Christians the true origin and the history of the so-called or self-styled "Jews" in eastern Europe.

The Russian conquest in the 10th-13th centuries of the little-known-to-history Khazars apparently ended the existence for all time of the little-known-to-history 800,000 square mile

sovereign kingdom of the so-called or self-styled "Jews" in eastern Europe, known then as the Khazar Kingdom. Historians and theologians now agree that this political development was the reason for the "IMPORTANT CHANGE IN THE WORDING OF THE "KOL NIDRE" by Meir ben Samuel in the 11th century, and for the policy adopted by the so-called or self-styled "Jews" that "THE LAW OF REVOCATION IN ADVANCE WAS NOT MADE PUBLIC." Will you be patient with me while I review here as briefly as I can the history of that political emergence and disappearance of a nation from the pages of history?

Prior to the 10th century the Khazar Kingdom had already been reduced by Russian conquests to an area of about 800,000 square miles. As you can see on the map from the Jewish Encyclopedia (Reproduced in the original book, "Facts are Facts," APM, Box 157, Sandpoint, ID 83864, US\$3.00) the territory of the Khazar Kingdom in the 10th century was still by far the largest of any nation in Europe. The population of the Khazar Kingdom was made up for the most part of Khazars with the addition of the remnants of the populations of the 25 peaceful agricultural nations which had inhabited this approximately 1,000,000 square miles before their conquest by the invading Khazars. In the 1st century B.C. the Khazars had invaded eastern Europe from their homeland in Asia. The Khazars invaded eastern Europe via the land route between the north end of the Caspian Sea and the south end of the Ural Mountains. (see map.)

The Khazars were not "Semites." They were an Asiatic Mongoloid nation. They are classified by modern anthropologists as Turco- Finns racially. From time immemorial the homeland of the Khazars was in the heart of Asia. They were a very warlike nation. The Khazars were driven out of Asia finally by the nations in Asia with whom they were continually at war. The Khazars invaded eastern Europe to escape further defeats in Asia. The very warlike Khazars did not find it difficult to subdue and conquer the 25 peaceful agricultural nations occupying approximately 1,000,000 square miles in eastern Europe. In a comparatively short period the Khazars established the largest and most powerful kingdom in Europe, and probably the wealthiest also.

The Khazars were a pagan nation when they invaded eastern Europe. Their religious worship was a mixture of phallic worship and other forms of idolatrous worship practiced in Asia by pagan nations. This form of worship continued until the 7th century. The vile forms of sexual excess indulged in by the Khazars as their form of religious worship produced a degree of moral degeneracy the Khazar's king could not endure. In the 7th century King Bulan, ruler at that time of the Khazar Kingdom, decided to abolish the practice of phallic worship and other forms of idolatrous worship and make one of the three monotheistic religions, about which he knew very little, the new state religion. After a historic session with representatives of the three monotheistic religions King Bulan decided against Christian and Islam and selected as the future state religion as the religious worship then known as "Talmudism," and now known and practiced as "Judaism." This even is well documented in history.

King Bulan and his 4,000 feudal nobles were promptly converted by rabbis imported from Babylonia for that event. Phallic worship and other forms of idolatry were thereafter forbidden. The Khazar kings invited large numbers of rabbis to come and open synagogues and schools to instruct the population in the new form of religious worship. It was now the state religion. The converted Khazars were the first population of so-called or self-styled "Jews" in eastern Europe. So-called or self-styled "Jews" in eastern Europe after the conversion of the Khazars the

descendants of the Khazars converted to "Talmudism," or as it is now known "Judaism," by the 7th century mass conversion of the Khazar population.

After the conversion of King Bulan none but a so-called or self-styled "Jew" could occupy the Khazar throne. The Khazar Kingdom became a virtual theocracy. The religious leaders were the civil administrators also. The religious leaders imposed the teachings of the Talmud upon the population as their guide to living. The ideologies of the Talmud became the axis of political, cultural, economic and social attitudes and activities throughout the Khazar kingdom. The Talmud provided civil and religious law.

It might be very interesting for you, my dear Dr. Goldstein, if you have the patience, to allow me to quote for you here from Volume IV, pages 1 to 5, of the Jewish Encyclopedia. The Jewish Encyclopedia refers to the Khazars as "Chazars." The two spellings are optional according to the best authorities. The two are pronounced alike. Either Khazar or "Chazar" is pronounced like the first syllable of "costume" with the word "Czar" added onto it. It is correctly pronounced "cos(tume)Czar." The Jewish Encyclopedia has five pages on the Khazars but I will skip through them:

"CHAZARS: A people of Turkish origin whose life and history are interwoven with THE VERY BEGINNINGS OF THE HISTORY OF THE JEWS OF RUSSIA ... driven on by the nomadic tribes of the steppes and by THEIR OWN DESIRE FOR PLUNDER AND REVENGE ... In the second half of the sixth century the Chazars moved westward...The kingdom of the Chazars was firmly established in MOST OF SOUTH RUSSIA LONG BEFORE THE FOUNDATIONS OF THE RUSSIAN MONARCHY BY THE VARANGIAN (855). At this time the kingdom of the Chazars stood at the height of its power AND WAS CONSTANTLY AT WAR ... At the end of the eighth century ... the chagan (king) of the Chazars and his grandees, TOGETHER WITH A LARGE NUMBER OF HIS HEATHEN PEOPLE, EMBRACED THE JEWISH RELIGION... The Jewish population in the entire domain of the Chazars, in the period between the seventh and tenth centuries, MUST HAVE BEEN CONSIDERABLE... about THE NINTH CENTURY, IT APPEARS AS IF ALL THE CHAZARS WERE JEWS AND THAT THEY HAD BEEN CONVERTED TO JUDAISM ONLY A SHORT TIME BEFORE... It was one of the successors of Bulan named Obadiah, who regenerated the kingdom and STRENGTHENED THE JEWISH RELIGION. He invited Jewish scholars to settle in his dominions, and founded SYNAGOGUES AND SCHOOLS. The people were instructed in the bible, Mishnah, and the TALMUD and in the "divine service of the hazzanim." In their writings the CHAZARS USED THE HEBREW LETTERS... THE CHAZAR LANGUAGES PREDOMINATED ... Obadiah was succeeded by his son Isaac; Isaac by his son Moses (or Manasseh II); the latter by his son Nisi; and Nisi by his son Aaron II. King Joseph himself was a son of Aaron, AND ASCENDED THE THRONE IN ACCORDANCE WITH THE LAW OF THE CHAZARS RELATING TO SUCCESSION ... The king had twenty-five wives, all of royal blood, and sixty concubines, all famous beauties. Each one slept in a separate tent and was watched by a eunuch...THIS SEEMS TO HAVE BEEN THE BEGINNING OF THE DOWNFALL OF THE CHAZAR KINGDOM. The Russian Varangians established themselves at Kiev... until the final conquest of the Chazars by the Russians...After a hard fight the Russians conquered the Chazars...Four years later the Russians conquered all the Chazarian territory east of the Azov ... many members of the Chazarian royal

family emigrated to Spain... Some went to Hungary, BUT THE GREAT MASS OF THE PEOPLE REMAINED IN THEIR NATIVE COUNTRY." facts1.htm
