

THE IMPERIAL ROOTS OF FASCISM BEHIND THE CRUSADES: PART 1.4 THE ECUMENICAL JEWISH KHAZAR KINGDOM.

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1.THE TRUTH ABOUT THE ECUMENICAL JEWISH KHAZAR KINGDOM.

Now, let's row to the shores of Eastern Europe, 800 A.D. to the Black Sea and the Caspian Sea, when Russia and Ukraine had not yet been born and let's discover the truth about the Jewish Khazar Kingdom; that is, when the ecumenical principle of Judaism, Christian, Islam was created for the first time in history as a social principle based on **{agape}**. Unfortunately I cannot give you a complete picture of what the Khazar Kingdom was because of the lack of documented records, but I will do the best that I can with what I have found so far.

What I want to bring to your attention first is that this historical phenomenon is very unique in the history of mankind and for that reason, the ecumenical legacy of the Jewish Khazar Kingdom has to be viewed most significantly from the standpoint of the Jena lectures of Schiller on universal history, especially with respect to the universal physical principle that marked the differences between the Lycurgus constitution of Sparta and Solon's Constitution for Athens.

I highly recommend that you read these papers by Schiller because this is where you will discover the foundation and the purpose of universal history and will be able to apply it to your lives. As I said, the difficulty that I encountered in this research is that there is very little documentation on the subject, because almost 99.% of the recorded evidence about this amazing nation has been deliberately destroyed. So, in large part, I am going to have to rely on the **{epistemological hypothesis}** that Jean Sylvain Bailly used to reconstruct the truth about the Atlantis of Plato.

Therefore, from the standpoint of universal history, the Jewish Khazar Kingdom is a unique historical phenomenon that Schiller would have classified as **{universal}** in character because it involved most directly the question of **{taking}** and **{giving}**. [See the Kievan letter below] This is also the historical outlook that the LYM have to assimilate and communicate to future generations for the next fifty years. In his introduction to his class in Jena, Schiller stated:

{The field of history is fecund and vastly encompassing; in its sphere lies the entire moral world. It accompanies us through all the conditions mankind has experienced, through all the shifting forms of opinion, through his folly and his wisdom, his

deterioration and his ennoblement; history must give account of everything man has {taken} and {given}. There is none among you to whom history had nothing important to convey; however different the paths toward your future destinies, it somewhere binds them together; but one destiny you all share in the same way with one another, that which you brought with you into this world – to educate yourself as a human being – and history addresses itself to this human being.}” (Frederich Schiller, {*What Is, and to What End Do We Study, UNIVERSAL HISTORY?*}, in {*Frederich Schiller, Poet of Freedom, Volume II.*}, Schiller Institute, Washington D.C. 1988, p. 254.)

First and foremost, let me clarify a point that is going to be very important throughout these classes, and which I would like you to keep in the back of your minds for safe keeping and for further consultation. The idea is that the foundation of the Kingdom of the Khazars was based on {*giving*}, that is on the advantage of the other. And, this meant that {*giving*}, when it is instituted as an actual principle of law, forms the basis for an ecumenical community that automatically supercedes the differences between religions.

This also means that ecumenicism does not belong to one religion or another, but that it is derived from a physical principle of natural law reflecting God’s love for all of mankind. So, from that standpoint, ecumenicism does not have a religious character, but a political character. In other words, ecumenicism is a matter of knowledge and not a matter of belief. Therefore, ecumenicism is a matter of scientific truth. This is why people who don’t understand this universal historical fact about the Jewish Khazar Kingdom, are Gnostics. They just believe without knowing.

As far as I know, the Jewish Khazar Kingdom represents a unique phenomenon in history, especially when, in retrospect, one looks at the Venetian crusades as a reaction against the ecumenical experiment of Haroun Al-Rashid, the Jewish Radanites, and Charlemagne. The Jewish Khazar Kingdom, in alliance with Charlemagne and Haroun Al-Rashid, was truly one of the most extraordinary anomalies in all of history. In fact, it was the first {*American Experiment*} in the sense of being an anti-oligarchical model of religious tolerance based on the economic principle of {*agape*}, with the explicit purpose of saving the wretched, the poor, and the unwanted of the world, and not just the Jews. Thus, for the first time in the history of mankind, three political leaders, living on three different continents, Charlemagne, Bulan, and Haroun al-Rashid, established a community of principle based on a new universal physical principle of law that became the unifying bond for a dialogue of cultures across three continents.

It was Lyn who best expressed this {*higher hypothesis*}. In a recent paper he stated: “{*For example, in European history an ecumenical accommodation among Christian, Jew, and Muslim as in pre-Torquemada Spain, or in Cardinal Nicholas of Cusa’s {De Pace Fidei}, is the fruit of a {discovered} universal principle which binds all people in common, respecting the purpose to be assigned to all societies and religious bodies. This represents the attempted representation of the discoverable universal principle of law which must commonly govern the nations and the people within them. There can be no just law which does not submit to this implicitly divine*

imperative.}" (Lyndon LaRouche, {**THE SO-CALLED "ENLIGHTENMENT"**}, 5/4/2006). Now, let us examine more closely the situation of the Khazar Kingdom from the standpoint of this LaRouche {*higher hypothesis*}.

The very existence of this Khazar Kingdom that converted to Judaism at around the beginning of the 9th centuries, in the region of what is today known as eastern Ukraine, was destroyed by the Venetians who made it disappear without leaving a trace. Not only the kingdom of the Khazars has been hidden from public knowledge for centuries, but it has been buried so deep in the memory of mankind that no historian has yet been able to justify its disappearance after about 300 years of existence. The oligarchy corrupted the few historians who did know about it, especially the Venetian-British species, who have tried to make the reality of this Ecumenical Kingdom either as an insignificant occurrence, a freak accident, or simply a humiliating embarrassment.



Figure 1. [The map of the Jewish Khazar Kingdom from Kevin Alan Brook.]

What I want to do here is to show you that there is no other way to understand the history of the Khazars unless you understand the history of ideas. That is to say, the Jewish Khazars failed because it could not be sustained for more than about three generations. My hypothesis for its failure was that it was based more on an attempt to balance {*belief and power*}, rather than establish the political requirement that Leibniz called the proportion of {*reason and power*} for establishing a Republic, as we have discussed before. This means that, today, the LaRouche movement has to make that correction, and its ecumenical approach to the same three great religions of the Book, has to be based on a common Mazarin-Leibnizian-LaRouche understanding and practice of the universal principle of {*agape*} of a New Peace of Westphalia, but this time as a

knowable power applied to economics. Any other approach to this historical necessity would be a fallacy of composition and a gross distortion of reality.

This is how Lyn formulated, himself, this mission in the lead of the Morning Briefing of December 11, 2006, when he said:

“{Start with Genesis 1: 26-30; then, add Genesis 1: 31: ‘... it was good.’ Then pose the question to yourself: ‘Is this merely given belief, or, is it more than that, as scientifically true? Perhaps Moses knew something which many among his followers have adopted as belief, but, like Gnostics, without actual knowledge? These days, the quickest route to the answer, is Russian Academician V. I. Vernadsky’s empirical proof, in the domain of biochemistry, that, although living processes are composed of the same elements of the Mendeleev Periodic Table as non-living products, are processes organized according to a principle which does not exist in the non-living domain as such. Hence Vernadsky’s Biosphere as a phase-space functionally distinguished from the chemical phase-space of non-living processes. The case of the distinction of human mental life from lower forms of living processes, has a similar ontological distinction. The creative powers of the individual human mind, represent a higher phase-space domain of efficient existence that any lower form of life.’}” Lyndon H. LaRouche Jr. {**MORNING BRIEFING**} of Monday, December 11, 2006

So now, I will demonstrate that the only way to understand the historical significance of the Jewish Khazar Kingdom is to precisely address the sort of epistemological and historical anomaly that Lyn just emphasized between belief and knowledge. In other words, if one attempts to avoid that anomaly, history itself will not make any sense at all, because history is precisely made up of paradoxical situations like this one, and out of which humanity has to grow up by increasing its power of knowledge. You see, this is a very big problem, because everywhere you will go around the world, you will face a humanity that has to grow up, that is, that has to stop functioning simply out of blind belief or disbelief. Look at people around you; they behave like children with their blind beliefs. People have to grow up and tackle the domain of the unbelievable, that is, of what lies ahead in the future. But, people will not grow up unless you tell them the unbelievable truth. And truth always happens to be unbelievable. What Lyn is doing, what the LYM is doing, worldwide, is unbelievable. And that is good because they know what they are doing as well as believing in it. They may not know where they are going to end up, but they know how to get there. Therefore, let us look at the paradox of the Jewish Khazar Kingdom and see how this unbelievable nation was first created, and then destroyed. First, let’s look at the Khazar paradox.

2. THE PARADOX OF THE JEWISH KHAZAR KINGDOM.

{At around 800 A.D. King Bulan of the Khazar Kingdom converted to Judaism with his entire court and administrative staff, and ruled over a country whose population was not Jewish but mostly Muslim, Christian, and pagan. Furthermore, the

New Jewish king hired a permanent Islamic Army from Haroun Al-Rashid to protect his kingdom and his trade route. [The philosophical story of the king Bulan conversion to Judaism can be found in the book of Judah Halevi, {*The KHUZARI*}, Schocken Books, New York, 1964.]

This is a real historical anomaly, because, on the surface of it, it doesn't seem to make any sense at all. In fact, it is quite unbelievable. First, ask yourself: what could be the political advantage under which an entire nation's leadership, king, court, and high officials, would convert to Judaism at a time when the greatest number of people in that nation are Christians and Muslims? Your first reaction has to be to say: "I don't believe it. Is this not inviting religious conflicts? Is this not a provocation for religious warfare?" If one looks at that historical occurrence with the eyes of current public opinion, this Bulan conversion to Judaism looks like pure madness.

However, since the historical occurrence did happen, and it did not result in any form of internal religious warfare, then, there must exist some reason for its having existed. So, when I first came across this historical curiosity, my first question was: "under what kind of political circumstance could such a thing happen where a Jewish King could rule over Christians and Muslims more justly than would a Christian or an Islamic king? I pushed the envelope and made it even more incredible, because I knew there could not be a logical explanation for it. And, indeed, any logical explanation had to fail, because logic is not reason. By natural inclination, reason is always paradoxical, never logical. Any logical approach would be a fallacy of composition, because logic is nothing but sophistry. So, I refused to approach the question of the Khazars from the standpoint of logic.

Furthermore, I asked myself: what could be the political guarantee under which this Jewish Khazar king, with no army of his own, would be secured in a nation, which is defended by an Islamic army under Islamic command? Did Bulan have a higher understanding of strategy and politics than we have today? What did he know about war and peace that we don't know? Did he simply believe this would work or did he know this would work? Do any one of you wish to answer some of these questions?

To me, it became clear that this historical situation could only have occurred under a very special sort of political arrangement, which had to be of a special ecumenical character. However, since we have no written records, the only way to know is from the standpoint of our LaRouche higher hypothesis. The Khazar King accepted freely such a conversion to Judaism because he knew, not out of belief but out of knowledge, that an ecumenical society had to be the best of all possible societies, both for his people and for all other people. He knew that this would be the best type of society for the future of humanity because it was setting up an institution based a common agreement and respect among all men? But, how was he able to acquire such knowledge? Do you have any idea? Anyone care to answer that?

King Bulan was not only tolerant toward other religious beliefs, but he was also welcoming other beliefs and was protecting people against any attempts of converting

them to other beliefs. And, I might add that the only place where such an ecumenical policy could have been generated from, during that period of history, was under the Abbasid Caliphate of Haroun al-Rashid, whose principle of {*agape*}, the common good and justice for all, was a constitutional right for Jews, Christians, and Muslims alike in Baghdad. But, let's leave this paradoxical situation in the back of our minds for now and let's investigate the historical setting of the Khazar Kingdom as a refuge of justice.

3. THE KHAZAR KINGDOM: A SAFE REFUGE FOR PERSECUTED PEOPLE

In his book on {*The Jews of Khazaria*}, Kevin Alan Brook identified that a significant number of persecuted Jews from Europe and Asia had traveled to Khazaria to find a safe haven even before the time when King Bulan converted to Judaism. So, this means that the country already represented a certain disposition before the conversion actually occurred. They were already living in an ecumenical context. At any rate, the country had already existed for about 100 years before the historical conversion and certain internal circumstances may have contributed to it. Brook wrote: “{*The anti-Jewish policy of the Byzantine Empire also forced many Jews to flee to less dangerous lands such as Khazaria. Several emperors initiated policies of forced baptism. In around 630-632, the Byzantine Emperor Heraclius (reigned 610-641) decreed that all Jews in his empire must convert to Christianity. Jews also escaped from the Byzantine Empire in around the years 722-723, during the reign of Emperor Leo III (reigned 714-741), since Leo III's policy was to force Jews to adopt Christianity. Persecutions in Byzantium remained a threat for Jews in the following century. In the 860's, Emperor Basil I (reigned 867-886) tried to convert Byzantine Jews by decree.*}

 (Kevin Alan Brook, {*The Jews of Khazaria*}, Jason Aronson Inc. Jerusalem, 1999, p. 117)

Now, what does that statement tell us? Note what is missing. During 2 ½ centuries, the only period when persecution of Jews was not reported in the Byzantine Empire was from 740 to 860, which is the period corresponding to the Carolingian Empire and to the Abbasid Caliphate. What sort of coincidence is that? These forced conversions speak out loudly about the instability of the imperial oligarchical regime of the time, and represent a barometer indicating the degree to which the populations were ready to fight for the creation of a just and protective nation; that is, a nation where people were protected by laws, in which they would be freed from being subjected to human cattle treatment they were getting by oligarchical regimes in other countries.

Brook estimated that the multiple waves of persecuted Jews that came into Khazaria from Byzantium, Persia, Khwarism (Uzbekistan) etc, were significant enough to prepare the conditions for the Khazar Kingdom to be chosen for the conversion to Judaism. It was through this influx of population growth that the Khazar Kingdom eventually came to be on par, geographically and demographically with the Byzantine Empire, and the Baghdad Empire, which were two of its more powerful immediate neighbors. The only larger empire of the period was the Carolingian Empire, which was not immediately contiguous with Khazaria.

Thus, in the middle of this fight against Roman imperial oligarchism emerged in Eastern Europe a Jewish Kingdom, which represented a true paradox of freedom for mankind never before recorded in human history. This was not a remote Jewish refugee camp sitting on the edges of a dark age; this was a bright beacon of hope shining for all of humanity. This new type of kingdom was the hope for the future of mankind. During the 9th and 10th centuries, the Jewish Khazar Kingdom and the Islamic Abbasid Caliphate were the only two countries on earth where an actual ecumenical nation based on law and social justice had actually co-existed in harmony for at least three generations.

According to the 10th century Islamic historian, Mas'udi, King Bulan converted under the Caliphate of Haroun al-Rashid and had created a Supreme Court of Justice headed by seven ecumenical judges, over which he ruled. The Khazar Kingdom had a highly developed central form of federal government with a regular national army system, an extensive economic production of fishery, crafts, agriculture production, and a vast import-export trade capability on the three most important rivers of Eastern Europe, the Dnieper, the Don, and the Volga, which shed their waters into the Black Sea and the Caspian Sea, both of which were strategically connected culturally and economically with the Carolingian empire.

Here is one of the rare documents confirming the conversion of the King of the Khazars: “*{In this city [i.e. Atil, the Capital of Khazaria on the Volga] are Muslims, Christians, Jews, and pagans. The Jews are the King, his attendants and the Khazars of his kind [jjins]. The king of the Khazars had already become a Jew in the Caliphate of Haroun al-Rashid, and there, joined him Jews from all of the lands of Islam and from the country of the Greeks. Indeed, the king of the Greeks at the present time, A. H. 332 [= A.D. 943-944], Armanus [i.e. Romanus Lecapenus] has converted the Jews in his kingdom to Christianity and coerced them. We shall give the history and numbers of the kings of the Greeks later in this book, with an account of this king and him who shares his empire with him [i.e. Constantine Porphyrogenitus] at this time in which our book is dated. Many Jews took flight from the country of the Greeks to Khazaria, as we have described. An account is given of the Judaising of the Khazar king, which we do not mention here. We have already mentioned it in a previous work.}*” (Al-Mas'udi, {*Muruj alDhahab*} (Meadows of Gold), n. 8-9. quoted by D. M. Dunlop, {*The History of the Jewish Khazars*}, Princeton University Press, 1954, p. 89.)

This is the only document I could find which indicated that Haroun al Rashid may have been directly involved in the establishment of this ecumenical arrangement. The other indication comes from the fact that several Jewish and Islamic accounts relate to the conversion of the king as having been preceded by a {*disputatio*} between a Christian, a Muslim, and a Jew. This was not only the trademark of the Muslim Renaissance of Haroun al-Rashid, but also the trademark of Alcuin, in the Carolingian Renaissance. This method of the {*disputatio*} was a typical Platonic dialogue form, which was used during the middle ages to replicate the axiom busting method known as {*Socratic dialogue*}, which had also been chosen by Judah Halevi in his dialogue, {*The Kuzari*}, as well as

Pierre Abelard, Cardinal of Cusa, {*On the Peace of Faith*}, and Gotthold-Ephraim Lessing in {*Nathan the Wise*} later in 1779.

So, the Jewish Khazar Kingdom had become the most tolerant nation of that period and expressed the highest form of justice system ever conceived up to that time, based on a community of principle that welcomed and integrated Jews, Christians, Muslim, and pagans within its borders. The Khazar Kingdom opened its doors to any one whose life was threatened in any other country because of his religious belief. This was, in an embryonic form, the idea of an American system for Eastern Europe. Khazaria was like the America of the East. The Khazar Kingdom was a nation of religious freedom that welcomed all the unwanted people of world. It was an original experiment in attempting to secure the safety of a nation-state, without the poison of religious fanaticism. That is also the reason why oligarchical sanctioned historians have kept silent about the {*ecumenical*} character of the Khazars and about the role of Haroun al-Rashid or Charlemagne in its advent. The truth of the matter is that the ecumenical Khazar Kingdom was based on an early form of a LaRouche-Riemann model of an economic Eurasian Landbridge, that is, on the development across three continents of new ideas, on fair trade and freedom of religion, on freedom from oligarchism in accordance with the Platonic idea of justice and love of mankind, {*agape*}.

4. THE JEWISH KIEVAN LETTER ON AGAPE.

As for the Jewish Kievan Letter that I mentioned before, it is a beautiful example of the charitable application of the Khazarian idea of justice {*agape*}. The letter was written in Kiev during the first half of the 10th century. The letter was as an appeal to charitable Jewish communities, from the four corners of the world, to help the bearer of the letter, Jacob. The purpose of the letter was to raise the remaining 40 coins of silver still owed to his creditors. During those days of {*gift-exchange*} economics, it was a common practice of generosity called {*eleemosynary*} which consisted in helping save someone's life in a true act of disinterested charity. Those were the days when the value of giving was considered of greater benefit to all. This is a far cry from shareholder value of today.



Figure 2. [Facsimile of the original Jewish Kievan Letter. From Golb and Pritsak, {Khazarian Hebrew Documents of the Tenth Century}, Cornell University Press, Ithaca and London, 1982.]

“{The First among the foremost, He who is adorned with the diadem “Final and First,” who hears the whispered voice, and listens to utterance and tongue – may He guard them as the pupil (of one’s eye), and make them to dwell with Nahshon on high as at first – Men of truth, despisers of gain, doers of loving kindness and pursuers of charity, guardians of salvation whose bread is available to every wayfarer and passerby, Holy communities scattered to all (the world’s) corners: may it be the will of the Master of Peace to make them dwell as a crown of peace!

Now, our dignitaries and masters, we, community of Kiev, (hereby) inform you of the troublesome affair of this (man) Mar Jacob ben R. Hanukkah, who is of the sons of [good people]. He was of the givers and not of the takers, until a cruel fate was decreed against him, in that his brother went on the road, and there came [brigands who slew him and took his money. Then came creditors [And took captive this (man) Jacob, they put chains of iron on his neck and fetters about his legs. He stayed there an entire year [... and after-] wards we took him in surety; we paid out sixty [coins] and there le[t...] remained forty coins; so we have sent him among the holy communities that they might take pity on him.

So now, O our masters, raise up your eyes to heaven and do as is your goodly custom, for you know how great is the virtue of charity. For charity saves (men) from death. Nor are we as warners but rather as those who remind; and to you will there be charity before the Lord your God. You shall eat (the) fruits (thereof) in this world, and the capital fund (of merit) shall be yours perpetually in the world to come. Only be strong and of good courage, and do not put our words behind your backs; and may the Omnipresent bless you and build Jerusalem in your days and redeem you. A(men?) A(men?) A(men?)” The Kievan Letter is signed by 11 Jewish officials of the city of Kiev, Khazaria, and some of them were possibly related to the Carolingian Jewish Radanite trade company.

This extraordinary statement from Kievan political leaders is a beautiful testimony to the tradition of justice in the Jewish Khazar Kingdom, which is also a direct echo of Saint-Paul’s {*agape*} from Corinthian I, 13. When such testimony is compared to both Islamic and Jewish accounts of the Justice system of the Khazars, no one is surprised to discover that the principle of {*agape*} represented the common principle, which united the judges who sat at the Supreme Court of the Khazar Kingdom.

5. WHY VENICE DESTROYED THE JEWISH KHAZAR KINGDOM AND CONDEMNED THE JEWS TO THE DEVIL’S TRADE OF USURY.

The reason it is important to understand why the Jewish Khazar Kingdom was destroyed is because the very same Venetian type of financial oligarchy, represented by the Anglo-Dutch Liberal system, is today attempting to destroy the Constitutional Republic of the United States for the very same reasons. The Americas have been for more than 230 years the beacon of hope for all of the peoples of the world because they had broken away from the bestialization of European oligarchism. And today, the United States population, just like the Jewish population of the Khazar Kingdom back then, is being turned from a nation of {*givers*} into a nation of {*takers*}. The only purpose for the Anglo-Dutch Liberals to attack the American System is to loot the government of its {*General Welfare*} heritage for private interests, and then launch a genocidal dark age of a hundred years war, worldwide, in order to reduce the world population from more than 6.6 billion to a mere 1 billion people. That is the reason why we must understand the history of the Jewish Khazar Kingdom and the imperial roots of fascism behind the crusades.

The following hypothesis is based on what is not there, that is, on the magnitude of missing records from the Jewish community and from the Christians and Muslims as well. As Lyn often said, sometimes the most important thing to look for is what is not there. This is a case in point for the Jewish Khazar Kingdom and for several centuries of missing records and documentation.

By 834 A.D., it was the fight against the successful Eurasian Landbridge policy of Charlemagne, Haroun Al-Rashid, and the Jewish Khazar Kingdom that led the Venetians

to initiate the Norman invasions against England, France, and Germany and launch at the same time the Carolingian Civil War leading to the dismemberment of Charlemagne's empire 9 years later, in 843 at the Treaty of Verdun. By 1016, the Venetians had completed the destruction of the Khazar Kingdom, and then launched the Norman-led Crusades against the Muslim world, by 1095. The lack of documentation pertaining to Jewish activities is especially remarkable between 834 and 1016 A.D. This was the time frame in which the Venetians were the most actively pursuing the destruction of the three cultures of this ecumenical civilization, and throwing into complete oblivion the very memory of the alliance between Jews, Christians, and Muslims.

However, of the three religions, Venice considered Judaism the most dangerous of all, because the Mosaic Law represented the roots of the other two. Significantly, historian S. Schwarzfuchs confirmed that the first thing the Norman Crusaders did before launching an attack on the Holy Lands, was to follow precisely the routes that the Jewish Radanite Merchants had built throughout Europe to attack their settlements, destroy their markets, and eliminate all records of their existence. Those records may be hidden in some Benedictine monastery, somewhere in Europe, but they have not been made known to even exist since their outstanding exclusion that began during the second half of the 9th century.

With the destruction of the Khazar Kingdom in 1016, the Venetian oligarchy decided that the Jews would forever be banned from having a country of their own and would be prevented from participating in any form of normal economic activity, anywhere in Eastern or Western Europe. After the demise of the Khazars, the Venetian hatred of the Jews turned against them like a virulent plague and imposed on the Jews the devil's trade of *{turpe lucrum}*, otherwise known as *{dishonorable profit of usury}*, wherever they went in Europe. This was the Venetian art of stealing that the Anglo-Dutch Liberal monetary system has been implanting in the United States today, as a disease against the fair-trade of the traditional American System.

As soon as they became powerful enough, the Venetians used both the Catholic and the Orthodox Churches to pass ordinances that would exclude the Jews, wherever they worked and lived. Cecil Roth reported, for example, that “*{Successive Church Councils forbade him (the Jew) to work in the fields on Sunday, notwithstanding the fact that he rested on Saturday. Finally, the feudal idea made land-holding dependent upon military service, from which the Jew was generally excluded (The English Assize of Arms of 1181), for example, specially forbade him to possess any weapons). Thus, he was prevented both from holding land and tilling it, a Jewish farmer being almost as curious an anomaly, in northern Europe at least, as a Jewish monk would have been.}*” (Cecil Roth, *{The Jewish Contribution to Civilization}*, Harper & Brothers Publishers, New York, 1940, p. 26.) How many family farms have been destroyed in the United States during the last 40 years with the same usurious intention in mind? How many industries have shut down? How many tens of millions of productive jobs have been eliminated during that same period of time?

Moreover, there was a typical fallacy of composition that was being used in the Middle Ages in order to create an artificial division between Christians and Jews, especially emphasizing the so-called “bestiality” of the Jews toward their fellow man. Most conspicuously nasty was the lies that were circulated about the Jews being involved in the slave trade. Don’t forget that the name “slave” comes from the “Slavic” trade, which the Venetians initiated with the Jewish Khazar Kingdom. Roth wrote:

“{In the documents of the period the Jewish slave-traffic occupies a particularly prominent place: perhaps not only, or so much so, because its scale was so vast, as because it presented a special religious problem. The Christian Church, although it had doubtless introduced a more humane attitude toward slaves – or at least toward such slaves as professed or showed themselves willing to profess Christianity – had not taken up as yet an attitude of opposition to the institution of slavery as such. Nevertheless, when the slaves were Christians, and the owners whether permanent or temporary were non-Christians, and especially Jews, a complex casuistic problem presented itself, for it was regarded as improper that those who had been redeemed by the fact of the crucifixion of Jesus should be subject to those who had been responsible for it.” (Cecil Roth, *{The World History of the Jewish People, The Dark Ages, Jews in Christian Europe 711-1096}*, Volume 11, Jewish History Publications Ltd. Rutgers University Press, 1966, p. 27.) (2)

Thus, a nasty fallacy of composition carried the lie that the death of Jesus was caused by the Jews, ignoring the fact that it was the Roman Emperor Tiberius, himself, the brother-in-law of Ponce Pilatus, who gave the order of execution from his summer residence on the Isle of Capri, not the local Jewish Sanhedrin. This is how the sophistry of connecting Jews with the slave trade came into existence with the Venetian casuistic argument of “*{Colaphisation}*,” that is, of blaming and humiliating Jews, on the public places of Europe, every Easter for the death of Jesus. This lie began to spring out everywhere, not surprisingly, just after the sabotage of the Carolingian Empire by Venice. The argument was that whoever had no compunction about killing Jesus would not have any compunction about enslaving Christians either. However, the real purpose behind this Venetian anti-Semitic thrust was aimed at destroying the good that the Radanite merchants had done during the reigns of Haroun and Charlemagne.

Thus, after the experiment of the Khazars, Jews were no longer allowed to have a nation nor practice normal economic activities, which were primarily tilling their own land, mining, be craftsmen, or own their own trade-guilds of weavers, dyers, carpenters, blacksmiths, land or sea merchants, or even owning their own trading companies, etc. As a result of this Venetian policy, Jews were systematically excluded from any normal method of making a productive living. At last resort, the only remaining activity the Jews were reluctantly forced into was borrowing and money lending. How many borrowers and moneylenders do we have in the Americas today, in comparison with productive jobs? A Jewish historian of the first century of the Christian era, Josephus, had written that the Jews had never been a Maritime power and that “*{neither commerce nor intercourse which it promotes with the outside world has any attraction for us.}*” Roth commented on this as follows:

“{In remote times, the Jew had shown no proclivity toward finance. Rather, indeed, the reverse, as the passage quoted above from Josephus clearly shows. In Egypt only, where Jews were actively engaged in every branch of commercial life, do we meet with Jewish bankers and financiers from the beginning of the Christian Era, With this exception, there is no mention of Jews in financial pursuits until the sixth century, when they are encountered in France. This was, of course, not unnatural, for the Jews in France at this period played an important role in commercial life, and the transition from wholesale trade to finance is in most cases very slight. The impetus which ruined the Jewish economic and social balance came from without.” (Cecil Roth, Op. Cit. p. 29)

So, prior and during the time of Carolingian empire, the Jews had normal productive jobs in France and Germany alike, but three years after the death of Charlemagne, in 817, a Venetian agent, Benedict of Aniane subverted the Alcuin Augustian rule of monasteries at the synod of Aachen, institutes a Benedictine financial empire within the Carolingian empire and by 832, the Doge of Venice had officially called on the grandchildren of Charlemagne, Charles le Chauve and Louis le Germanique to force the conversion of Jews to Christianity throughout the Empire. In 910, William the Pious of Aquitaine created the Ultramontane Crusade headquarters at the monastery of Cluny in Burgundy, based on the new rule of Benedict of Aniane. By the end of the 10th century, the Jewish Radanite merchants had been banned from accessing the Khazar Kingdom, and were excluded altogether from the far-reaching East-West commercial routes that they had enjoyed during the previous century. Venice and Genoa had total control of the trade routes of the world, which coincided with their launching of the Norman Knights against Europe. In 1080 the first Ultramontane pope of Cluny, Hildebrand pope Gregory VII, deposed the German Emperor, Henry IV, and launched the first Crusade inside of Europe.

It was the Republic of Venice, which initiated that “tradition” of rejecting the hospitality to Jews in every country in Europe, and which established the policy of excluding them from international trade during the 10th century. The evidence is plentiful.

{As the commerce of Venice grew, she attracted, in an ever-increasing degree, traders from all parts of Europe, who included at this period (10th century) a very considerable proportion of Jews. But, nevertheless, the original outlook of the Republic (of Venice) remained unchanged. Jealous for the Holy Catholic Faith, she refused to give hospitality to such stubborn infidels, whose competition moreover she dreaded. This spirit of intolerance showed itself at a primitive period of Venetian history, in the very first recorded mention of the Jews in the annals of the Republic. Thus she set the tradition, which was followed more or less faithfully during the whole course of her history.

[...] Even exclusion was not sufficient for contemporary opinion. A few years later, in 945, the Senate(of Venice) issued a decree forbidding the captains of vessels

sailing in Oriental waters from taking any Jews or other merchants on board; an interesting sidelight showing how far they were then identified with international trade. This is the first mention of the Jews in the legislation of the Republic. }” (Cecil Roth, { Venice }, Philadelphia, The Jewish Publication Society of America, 1930, p. 7-8.)

{ The implication was that they should be impeded from taking part in international trade which passed through Germany [...] This coincided to some extent with the policy of the Byzantine rulers who, in 992, forbade Venetian ship-captains to transport in their vessels Jews, Lombards or Amalfitans, from the city of Bari or elsewhere, who desired to profit from the special treaty-privileges accorded to the Venetians. }” (Roth, { The Dark Ages }, p. 37.)

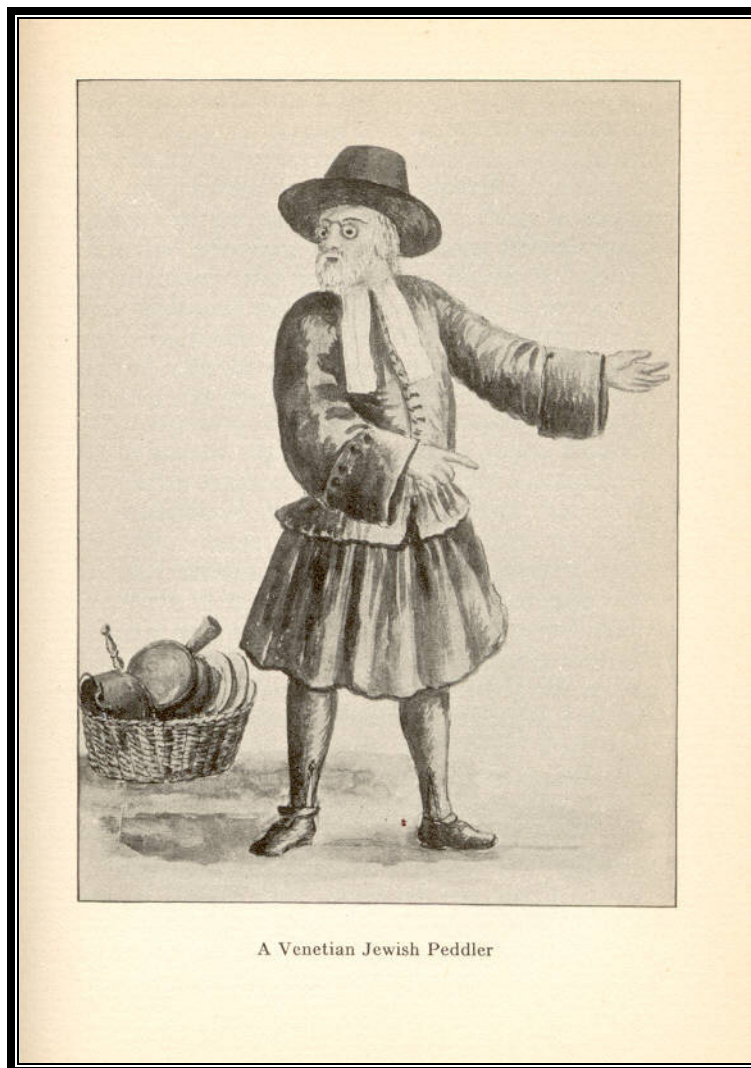


Figure 3. [Venetian Jewish peddler.]

Thus, by the end of the 10th century, the Venetians had total control of trade world wide and had made it their official policy to eliminate the Jews from trade because of the immense success that the Radanites and the Khazars have had with the ecumenical collaboration of Haroun al-Rashid and with Charlemagne, during a period of time in which Venice did not have the political power to put an end to the Jewish-Christian-Muslim monopoly of trade to the East. Roth is wrong, however, when he says, “it was absolutely out of the question to exclude them utterly.” Not true. This was a final solution.

I never thought I would find another historical instance of the Hitler policy of exterminating the Jews, but I did. The Venetian plan was precisely the total extermination of the Jews, and there is not doubt that it was because the Venetians saw the no-usury – fair trade of the Jewish Radanites as the most deadly threat to the survival of Venice. It is unbelievably clear that the Venetians saw the Jewish ecumenical movement led by the Radanites as a mortal threat to their own control over international trade. Venice clearly realized that if the Jews were not going to be exterminated totally, they would have to become creatures of the ghetto and kept under close scrutiny as usurious moneylenders under their control.

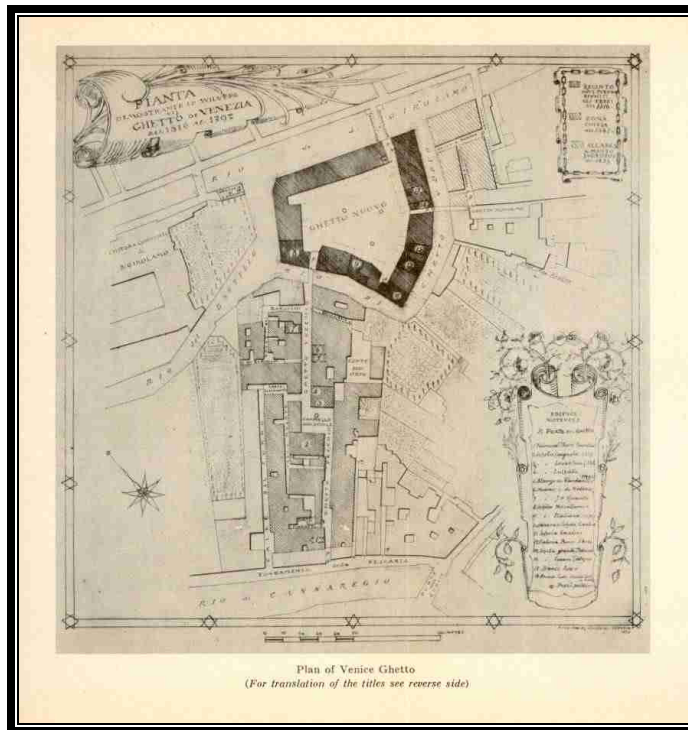


Figure 4. [Map of the Jewish Ghetto of Venice.]

I want to bring to your attention the fact that the Venetians, inside of city of Venice, itself, during the 10th century, created the very first Jewish Ghetto. {*Ghetto*} is

an Italian name given by the Venetians to one of the six regions of the Grand Canal of Venice, {*Cannaregio sestiere*}, where the Jews were forced to live under the scrutiny of their sworn enemy. Therefore, from inside of Venice itself, the Doge and his bankers figured that money lending based on usury was the only way to humiliate and break the Jews from their agapic ecumenicism. There cannot be any doubt about the historical fact that the Venetians forced the Jewish population to change from being {*givers*} into becoming {*takers*}, inside of the {*Ghetto Venetio*}.

Finally, there is one last outstanding anomaly about the Jewish population of the middle ages. During the entire duration of the Carolingian period up to the Crusades, no written Jewish record can be found anywhere in Europe. All Jewish writings have disappeared, vanished into thin air for that entire period of time. It is as if Jews had stopped writing altogether on any subject. The evidence of what is not there is, indeed, overwhelming and very telling about the extermination of documented Jewish history during this whole European period. Roth confirmed: “{*No Hebrew composition large or small can be said with certainty to have been written in Europe before the 9th century. We have no Jewish historical record in any language dealing consistently with this area before the same period. There is not probably extant a single original document (apart from inscriptions on stones) written by a European Jew before the end of the first millennium, and still less an original book.*” (Ross, {*The Dark Ages...*}, p. 11.) This missing documentation speaks volumes.

Thus, after such a dignified mission as the ecumenical role played by the Radanites and the Khazars, the Venetians left the Jews with three callings: pawn broking, old-cloths dealing, and trifle peddling. The Venetians had organized non-Jewish merchants into exclusive guilds to which the Jews were systematically excluded. All that was left for them to do was to assemble themselves into ghettos, do each other's laundry, and be at the service of the Venetian central bankers. From that moment on every Jewish conspiracy lies that the Venetians proffered against the Jews was aimed at assuring that Judaism would never again be respected as the roots of Christianity and Islam. The {*Fantastic Stories*} of the Venetian, Marco Polo, traveling to the Far East during the Crusade period was aimed at putting a definite lid on the coffin of the Radanites Jewish merchants. The truth of the matter is that, of all of the merchant traders in the world, the Radanites and the Jews of the Khazar Kingdom had acquired the highest degree of universality and immortality ever reached by mankind up to that point in history, by understanding and acting in accordance with the principle of love of mankind {*agape*} and that is why the Venetians thanked them by turning them into humiliated wandering ragmen.

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