



JEWISH RITUAL MURDER

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1) "Jewish Occult Murders",

Matt Hale (2002); 64 pages

2)) "Jewish Ritual Murder: a Historical Investigation",

Helmut Shramm (1941); 383 pages

3) "My Irrelevant Defense",

Arnold Leese (1938); 141 pages

4) "The Jew and Human Sacrifice: Human Blood and Jewish Ritual",

Herman.L.Strack,D.D, Phd. (1909); 290 pages

Further reading:

“The Traditions of the Jews”, Johann Andreas Eisenmenger (1748)

Jewish Occult Murders

**How and Why Jews
Have Sacrificed Non-
Jewish Children as Part
of Their Religion**



**Jewish Occult
Murders:**

**How and Why
Jews Have
Sacrificed Non-
Jewish
Children as
Part of Their
Religion**

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Rev. Dr. (of law) Matt Hale was originally scheduled to give this speech at a public library, which the European Historical Society had scheduled. However, violating his constitutional Free Speech rights, Jews, working cohesively, changed the library rules that decided not to let him speak.

Undeterred, on April 10, 2002, Rev. Dr. Matt Hale gave this speech about some crimes that fanatical members of the Jewish cult have committed for over three millennia. This speech was given for the radio talkshow, The Hal Turner Show, and also became available on the Internet.

Soon thereafter, Rev. Dr. Matt Hale was involved in a lawsuit against the library for depriving him of his rights.

This was but one event in a long-string of events where Dr. Hale has been maliciously targeted by Jews for his outspokenness. Dr. Hale was also denied the right to practice law, after spending several years in law school, graduating with the title Juris Doctor, and then passing the bar exam.

It wasn't long after this speech that Dr. Hale gave about Jewish ritual murder when he was imprisoned on trumped up charges. Jews in the government were able to convict Hale for what one of their agents did. Hale is now in solitary confinement, imprisoned among terrorists, for telling the truth about Jewish hate crimes.

The topic I have before me today is not an easy one to discuss. It is something that is, perhaps, older than written language itself: human sacrifice.

When I initially heard about this topic in relationship to Jewish extremists, I was extremely skeptical, as I'm sure many of you out there may be. How could fanatical Jews in the past - and even to this very day - commit acts of human sacrifice? I thought: Surely, this can't be true; it must be just pure, unadulterated, anti-Jewish propaganda. After further investigation, looking well into the matter, I discovered, however, that it was not anti-Jewish propaganda but a fact that has had a terrible impact on society for at least three millennia. I know that many of you may doubt what I say today, but I ask you to look into these matters yourself afterwards to see for yourself whether I'm telling the truth.

It is true that many of the people who conducted such research into these matters were branded by Jews with the epithet of "anti-Semite," a term that it seems is used by Jews to stifle discussion on any topic where Jews have done wrong, which is why I never let the term bother me. But, if someone who is branded an



A depiction of the bestial act—a stone carving shown on a church in Italy

"anti-Semite" by Jews says the sky appears blue on a sunny day, is it any less blue, just because the so-called anti-Semite said it was? This is usually the case with respect to these matters: While some people who investigated these matters were called "anti-Semites" (and it may very well have been true), it was these very crimes of human sacrifice among Jews that caused many of the anti-Semites to become anti-Semites. After uncovering this "secret" among the Jewish cult in time's past, how could a Gentile feel otherwise? It was not the anti-Semite who committed the base acts of human sacrifice commonly referred to as "Jewish ritual murder," yet Jews sought to make the Gentile who reported these crimes appear worse than the fanatical Jews who committed them.

Now, all observant people can readily admit that human sacrifice has occurred in the past among various sects. The Aztec's bloodstained temples of the past attest to this. The practice called suttee in India, where women would sacrifice themselves in flames, often occurred at one time. Even in Africa today, if you merely comb the Internet, you'll realize that, yes, there have been some groups who still engage in such barbaric rites as human sacrifice.

But what about the Jews? What *about* the Jews? Have they also engaged in such terrible acts in the past, and could there even be some primitive sect among Jews - extremists, no doubt - who still, to

this very day, commit the heinous crime of ritual murder?

If you ask most Jews about this accusation of ritual murder, they'll vehemently deny any involvement in it, of course. And they're probably telling you the truth. If there are Jewish hatemongers who engage in these acts - and I believe there still are - it is probably only a small number among them. So, if this is the case - and I hope to prove it today beyond a reasonable doubt - one question still remains: What makes these crimes stand out apart from other cruel acts committed by man against man in the past?

The answer to this question is not a pretty one. I would change it if I could. Based on numerous reports from the past to modern times, the main difference is the degree of cruelty: When fanatical Jews sought to sacrifice children for their occult rites, these children would be tortured to death in the most cruel and heartless ways imaginable. After this ceremony, Jews reportedly use the child's blood for their various occult rites.

Also, there is one other difference that sets this crime apart from others: When such crimes are discovered, all Jews seek to cover it up. Now, some Jews may honestly believe that their kinfolk are incapable of such acts, and that's why they do it. Of course, that is merely speculative, and I cannot speak for Jews. I'm sure some Jews in the au

dience will attest to the fact that I cannot speak for them. But, whatever the case may be, when such crimes are discovered, Jews, not only in the city, not only in the state, not only in the country - but Jews from all around the entire world seek to suppress the crime and conceal it. However, by doing this, they become, as a policeman might say, "an Accessory after the Fact."

Still, in the past, some Jews would deviate from their kinfolk and admit to the truth of these matters. While such honesty was not common among Jews, it still occurred from time to time. For this reason alone, a blanket indictment against all Jews cannot be made. Indeed, some Jews, young and old, have admitted to these acts in the past, reporting the truth of these matters in court, writing about them in books, discussing this in debates and so forth.

For the most part, Jews have always denied such accusations. They have even developed a phrase for this type of accusation: "blood libel." This term is often used as a rallying cry among Jewish groups.

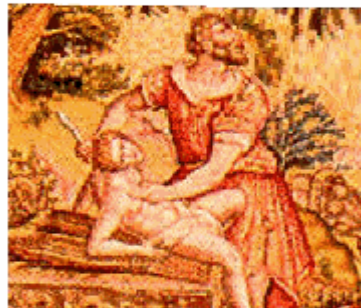
But let's get to the crux of the matter: When did it begin, and is there evidence to show that this has been a regular occurrence?

Usually, when you think of Jews and human sacrifice, you will probably think of the incident be

tween Abraham and Isaac in the Old Testament, where Abraham believes his deity wants him to sacrifice his son, until an angel supposedly appeared and told him otherwise. Many people erroneously believe that human sacrifice among Jews ended right then and there for all Jews. I wish that were true, but it is not.

But just think about that for a second: Now, Abraham – here he is getting ready to sacrifice his very own son. Abraham reportedly stopped, but what about all the other Jews? Did they too?

Unfortunately for the rest of humanity, probably the vast majority of Jews at the time continued to participate in such acts. And I now am going to mention some of these incidents – from long ago until recently.



Even the Old Testament attests to this, for Jephthah the Gileadite actually sacrifices his daughter to thank his deity for being victorious over the Ammonites in Judges 11. This latter incident occurred somewhere around 1125 BC. To briefly cite some other instances from this era, King Ahaz sacrificed his children by burning them alive. So did King Manasseh. And Jeroboam did too. In fact, there

are many such incidents reported in the Old Testament.

Children who were sacrificed were often burnt in a pit called a Tophet. Drums were beaten in an attempt to conceal the babies' cries.

This practice was quite prevalent among Jews who lived in Carthage even around 300 BC, who also worshipped Baal, another name for Lord. (Even today you'll hear of a "rabbi Baal" from time to time – just do a search on the Internet.)

When losing a battle in Syracuse, nearly 500 children

were tossed into a burning Tophet as a sacrifice to Baal. Sometimes, children were put in the arms of a bronze bull, which had a furnace below it, and allow the flames to consume the child. Their level of cruelty knew no bounds.



One of the things I find particularly interesting about all this is one of the key terms used by Jews to describe their act of human sacrifice—namely, holocaust. Yes, believe it or not, the word holocaust is a Jewish word that was used to describe when Jews would put a child in flames as a sacrifice to their deity. Of course, Jews have assigned a completely different meaning to the term nowa-

days; but, if you take a look at an older dictionary, you'll see that I'm right about this.

Ancient historians Apion, Democritus and Posidonius described instances of Jewish ritual murder. In 168 BC, an intended victim, not a child, was discovered at the Jewish Temple, which Apion reported. Jewish historian Flavius Josephus reiterated Apion's research, though Josephus disagreed with Apion's findings, which was translated and published by H. Thackeray in his book *Josephus*. Thackeray reported:

"... Antiochus found in the temple a couch, on which a man was reclining.... The king's entry was instantly hailed by him with adoration, as about to procure him profound relief; falling at the king's knees, he stretched out his right hand and implored him to set him free. The king reassured him and bade him tell him who he was, why he was living there, what was the meaning of this abundant fare. Thereupon, with sighs and tears, the man, in a pitiful tone, told the tale of his distress. He said he was a Greek and that, while traveling about the province for his livelihood, he was suddenly kidnapped by men of a foreign race and conveyed to the temple; there he was shut up and seen by nobody.... Finally, on consulting the attendants who waited upon him, he heard of the one unutterable law of the Jews.... The practice was repeated annually at a fixed season. They would kidnap a Greek foreigner..., and then convey him to [the

forest], where they slew him, sacrificed his body with their customary ritual, partook of his fesh, and, while immolating the Greek, swore an oath of hostility to the Greeks. The remains of their victim were thrown into a pit."

In the first millennium of the current era, in the year 300, Bishop Eusebius of Caesaria said that Jews in all communities ritually murdered Christians during their Purim festivals.

In the year 415, Socrates Scholasticus reported that Jews of Inmestar bound a Gentile child on a cross and poked him until he died.

In 425, Baronius reported Jews had crucified a child.

In 614, the monk Antiochus Strategos reports that when Jerusalem fell to the Persians, Jews purchased one of the Gentiles who had been captured from the Persians and "slew him like a sheep."

In 1067 Prague, six Jews reportedly drained blood from a three-year-old child. It was also discovered that these Jews had dispersed the child's blood, giving it to other Jews in Treviso.

In 1096, a child by the name of Efstraty was reportedly discovered having been ritually murdered in what is now known as the city Kiev. He was later made a saint.

In 1115, near the city of Magdeburg, on the day prior to Passover, Hasidic Jews tortured five children and used their blood in occult rites.... The incident was investigated, and Jews were found guilty and punished accordingly.

Up till that time, many of these incidents were probably forgotten. It seems likely that most historical records regarding these incidents would be lost over time.

In 1144, an incident occurred to a child in England. Jews were not permitted in England until about 50 years prior to then, in 1089, and were just brought there to assist the king with collecting his taxes. Anyway, a child by the name of William was ritually murdered. But what made this event different was that the child was related to an educated monk, Thomas of Monmouth.

This event that occurred to William, like so many before it, would have eventually sunk into obscurity, but Thomas wanted to let the whole world know about the cruel and vicious nature of these wicked acts once and for all, probably with the hope of putting a stop to them. His book was written in Latin, and was later translated into English in the 19th century by Dr. A. Jessop. Thomas of Monmouth described how Jews abducted the child. Afterwards, according to Thomas, this occurred:

“Having shaved [William’s] head, they stabbed it with countless thorn-points, and made the blood come horribly from the wounds they made. And cruel were they and so eager to inflict pain that it was difficult to say whether they were crueler or more ingenious in their tortures. For their skill in torturing kept up the strength of their cruelty and ministered arms thereto.”

Thomas described the whole sordid event in detail: the abduction, the torture suffered by the child, the bribes Jews gave to the sheriff, and more. Thomas’s efforts to document this Jewish occult



rite of an innocent child eventually resulted in the child becoming a saint, and he was remembered until modern-times, when the church no longer permitted such politically incorrect facts to be known. Thomas did a great service to the world in its efforts to eradicate child sacrifices by making known what occurred on that dark, grisly day back in 1144. It put parents in England on alert, so that they would know to take precautions to keep their children safe. Unfortunately, that was not the last such incident of Jewish ritual murder.

Why did these Jews continue to engage in such wicked crimes? Dr. Arnold Leese, who wrote a book about Jewish ritual murder in the early part of the 20th century in England, noted some interesting facts surrounding the incident:

"A converted Jew, called Theobald of Cambridge, confessed that the Jews took blood every year from a Christian child because they thought that only by so doing could they ever obtain their freedom and return to Palestine; and that it was their custom to draw lots to decide whence the blood was to be supplied..."

The tragic murder that occurred to innocent William set a precedent. Because of Thomas of Monmouth's books that he wrote about the good child, others began to record these wicked deed perpetrated by fanatical Jews. Time, of course, will not permit me to mention all these wicked acts, but I will mention a few from every century and then elaborate more about a particular case.

In 1243, in Kissengen, Bavaria (Germany), Jews were convicted by a court of law, after having confessed, to having used the blood of Gentiles for occult rites in the Jewish holiday Passover.

In 1255, London, England, a young, innocent Gentile by the name of Hugh was discovered to have been ritually murdered, his punctured body being discovered hidden on a Jew's property. A court

tried and convicted 18 prominent Jews of having committed the deed, after having reviewed the evidence. The child was canonized and became a saint. Altogether, before the Catholic Church became a bulwark for political correctness, there were over 20 children who were ritually murdered by Jews and made saints.

In 1290, in Oxford, England, a Jew by the name of Isaac de Pulet was arrested for the ritual murder of a Gentile child. Perhaps, this was the defining moment, as Jews were permanently banished from England a month afterwards. It was only after the king of England himself was murdered four centuries later by Lord Cromwell that Jews were allowed back there, though the edict officially still remains in effect. Many of these Jews fled to Germany or other European cities.

In 1331 Guberlin, Germany, it was said that Jews had murdered a Gentile child for occult rites. The Jews who were guilty were punished harshly for this deed, being burnt alive.

In 1345 Munich, Germany, Jews reportedly punctured a Gentile child by the name of Henry in over 60 places, causing the innocent child to be bled dry.

In 1420 Venice, Italy, according to records, Jews ritually murdered a child in a cruel fashion and were executed for this inhumane crime.

In 1462, in the village of Rinn, Innsbruck, Austria, Jews reportedly ritually murdered a child by the name of Anderl on a large stone. The child became a celebrated saint. A church was built around the stone. The city became known as Judenstein – or, “Jew stone.”

More recently, Professor Robert Prantner of a theological college in Austria had this to say in 1997 about ritual murders. Jews should apologize for, said Dr. Prantner, “their deplorable crimes ... against Catholic children like the holy martyr-child Anderl von Rinn, against adults in the days before Easter ... and for the blood of murdered Christians spilled by Jewish hands, which cries to heaven, too.” Jews became a little perturbed when the Pope met with him.



In 1475 Trent, Italy, Jews reportedly ritually murdered a child by the name of Simon. During the process, they also circumcised the child. This has also been the reported case in many other such incidents, though I don't believe it's necessarily a “requirement” during this blood-letting process. The child also had puncture marks over the entire body. The child became a saint. In the book “Lives of the Saints,” Father Alban Butler, de-

cribing the child as an “Infant Martyr,” described the event surrounding this:



“... [T]he Jews in the city of Trent decided to vent their hate . . . by slaying a Christian child at the coming Passover; and Tobias, one of their number, was deputed to entrap a victim. He found a bright, smiling boy named Simon playing outside his home, with no one guarding him. Tobias patted the little fellow’s cheek, and coaxed him to take his hand. The boy, who was not two years old, did so; but he began to call and cry for his mother when he found himself being led from his home. Then Tobias . . . silenced his grief, and conducted him securely to his house. At midnight on Holy Thursday, the work of butchery began. Having gagged his mouth, they held his arms in the form of a cross, while they pierced his tender body with awls and bodkins in blasphemous mockery. . . . After an hour’s torture, the little martyr lifted his eyes to heaven to give up his innocent soul. The Jews cast his body into the river; but their crime was discovered and punished, while the holy relics

were enshrined in St. Peter's Church at Trent. . . .”

In 1485, a Gentile child reportedly suffered a similar fate at Marostica. Pope Benedict the XIV canonized the child, who became known as Saint Lorenzino, and mentioned the child as a martyr in his Bull *Beatus Andreas*. The Episcopal Court of Padua, Italy, attested to the authenticity of this incident.



Despite differences, it is interesting to note that many other religious leaders have acknowledged these facts with respect to Jewish child murders. Cardinal Ganganelli, who later became a Pope, once wrote:

““I admit, then, as true the fact of the Blessed Simon, a boy three years old, killed by the Jews of Trent. . . . I also admit as the truth another fact, which happened in the year 1462 in the village of Rinn. . . in the person of the Blessed Anderl, a boy barbarously murdered by Jews. . . .”



Rev. Dr. Martin Luther, founder of the Lutheran church, briefly described his thoughts on this matter in his thesis *The Jews and Their Lies*:

“In history, therefore, they are often accused of poisoning wells, stealing children and mutilating them, as in Trent, Weiszensee, etc. Of course, they deny this. Be it so or not, however, I know completely well the full, ready will is not lacking with them if they could only transform it into deeds in secret or openly. Know this for a certainty and act accordingly.”

In 1492 LaGuardia, Spain, a child by the name of Christopher was said to have been ritually murdered by Jews. Shortly thereafter, Queen Isabella of Spain issued an edict that banished Jews from Spain forever, and it was not until approximately 1967 that Jews were “officially” allowed back. There were many reasons cited for the Jews’ banishment, such as overall wickedness; but one reason was particularly interesting, a “serious and detestable crime.” Well-



respected historian William Walsh argues in his book *Isabella of Spain* that this crime was that of the ritual murder of Christopher, who later became a saint.

In 1502 Prague, a Jew was found guilty of having murdered a Gentile child in an effort to extract the child’s blood.

In 1574 Lithuania, in the village of Pona, the Jews reportedly tortured and then murdered a baby for occult rites.

In 1598, in Lyublin, in Kol and in Kutnya, Poland, it was reported that Jews tortured three babies in those three cities. When the incident came to court, all Jews who were involved in the matter were discovered guilty, according to the book by the Russian writer Dr. Vladimir Dal, *Notes about the Ritual Murders*.

It is difficult to determine how many Jewish occult murders reportedly occurred in history. Montague Summers, a well-respected historian, describes some of his findings in his book *The History of Witchcraft and Demonology*:

"Closely connected with these ancient sorceries are those ritual murders, of which a learned Premonstratensian Canon of Wilthin, Adrian Kembter, writing in 1745, was able to enumerate no less than 250, the latest of these having taken place in 1650, when at Cadan in Bohemia, Matthias, a lad of four years old, was killed by certain rabbis with seven wounds. In many cases, the evidence is quite conclusive that the body, and especially the blood of the victim, was used for magical purposes."

In 1663 Cracow, Poland, Rabbi Mattatiah Calahorra was believed to have murdered a Gentile child for his Jewish occult rites. He was tried, convicted, and executed for the crime.

“In 1669, near Metz, France,” writes Dr. Dal, “the Jew Levi kidnapped a baby, who was later found dead in the forest. The guilty man was put to death. The details of this case were described in a small [French] book: *Abrege du proces fait aux Juifs de Mets* [*Summary of the Trial Against the Jews of Metz*], 1670.”

In 1690 Belarus, Jews reportedly murdered a young child by the name of Gavril in a ritualistic fashion. In 1997, Belarussian television made a documentary about this child’s murder.



Only 23 years prior to America declaring its independence from England, Dr. Dal describes an incident in 1753 Zhitomyr. He promulgated,

“On ... Friday, April 20, 1753, in the village Marcova Volnitsa, Jews caught three-year-old Stephan Studzitsky and carried him [away] On Sunday, the Jews gathered in a house, blindfolded the child, closed his mouth with pincers, and then, while holding the child in a tub, pricked him from all sides with sharp nails, moving him around in an effort to extract as much blood as possible. After

the child died, the corpse was carried to a forest where the dead child was found the next day. By obvious evidence, the Jewesses Breina and Fruzha, without torment, confessed to having been involved in this killing; and their husbands were exposed by them and, also, without a torment, confessed. Then, other men were implicated and forced to undergo torture. These others confessed and made such a detailed description of this crime that no doubt could remain as to their guilt. The Jews who were involved were then executed.... A picture of the child's corpse was drawn, which showed how it was found pricked over the entire body. This picture was kept safe with the archbishop of Lvov."

In 1791 Tasnad, Hungary, Jews were accused of ritually murdering a Gentile boy again. In this particular case, one of the Jews' children admitted to having seen the entire sordid event.

In 1797, in Galatz, Romania, a child was purportedly ritually murdered by Jews.

In the 19th century, explorer and linguist Sir Richard Francis Burton wrote a manuscript called *Human Sacrifice among the Sephardim or Eastern Jews*. Jews were somehow able to obtain his manuscript, which is held by the



Jewish Board of Deputies in England, but not before part of this manuscript was published as the book *The Jew, the Gypsy, and el Islam*. In this book, Burton noted,

“1825 - The Jews of Beirut made away with Fatalah Sayegh, an Aleppine Muhammadan.

“1829 -The Jews of Hamah murdered a Muhammadan girl, and were expelled from the city.

“1839 - [A Jewish-owned] flask of blood passed through the Custom house of [Beirut].”

In 1840, one of the most notorious ritual murders in modern times occurred, when a Catholic Priest by the name of Father Thomas was ritually murdered.

This was described in depth in Sir Richard Francis Burton's original manuscript but not in the notes that were used for the book *The Jew, the Gypsy, and el Islam*. Fortunately, newspaper clippings and other books now tell this grisly tale in full. *The New York Herald* of April 6, 1850, reported the case on



its front page under the title *Mysteries of the Talmud--Terrible Murder in the East*. The article, which is relatively long, describes the vicious murder of Father Thomas:

"[W]ho would have dreamt of beholding the bloody mysteries of the Talmud exposed in their turn, and of having the trial of one of the most savage and ferocious murders ever yet recorded in the annals of criminality, once more brought before the public? Who would have imagined that certain fanatics use human blood to moisten their holy unleavened bread?"

"Our readers will undoubtedly recollect the universal sensation created throughout the world, by the discovery of Father Tommaso, a Christian missionary from Sardinia, and his servant, Abraham Amara, had been bled to death, their limbs chopped off joint by joint, their bones pounded in the mortar, and their mutilated remains thrown into a drain in the city of Damascus. The manuscripts of the original trial, as sealed by the French and Austrian consuls of that city, are now in this city, and we can thereby defy the 'Great Nation' to contradict the truth of our statements."

Mustafa Tlass, who has a doctorate in history and is an attorney, went to the difficult task of obtaining the original transcripts of the investigation and records from France, where Father Thomas was a citizen, and translating all these

into English. He should be commended on his investigative work. He published all this in a book called *Matzo of Zion*, which is now being made a movie and may have Omar Sharif, who played the lead role in the movie *Dr. Zhivago*, play the part of Father Thomas. Dr. Tlass describes the investigation:

"The investigator said, 'You have mentioned in your testimony that the Jews extracted the blood of Christians and used it to make bread. It is known by your belief that blood is not clean, and is forbidden by your religion even when taken from lawfully slain animals. It is not lawful to use blood... There exists a contradiction between blood being impure and forbidden, and that of its being lawful if taken from a Christian human being, especially to make the bread for the holy day. Is there any logical or convincing proof which will explain this contradiction?'

"Al-Muslimani [a Jewish convert to Islam] answered, 'The Talmud says that there are two kinds of blood pleasing to God. The blood of Passover, and the blood of circumcision.'

"Rabbi Jacob [the head Rabbi of Syria] added, 'God loves two kinds of blood, the Passover sacrificial blood, and the blood of circumcision.'

"[Investigator] Chubli Ayub responded, 'We do not understand very well how it is permissible to use human blood?'

“Al-Muslimani answered, ‘The Chief Rabbis know by the codes given to them how and when it is permissible to use this blood.’”

Jewish writer Jonathon Frankel wrote the book *The Damascus Affair* that was to counter Dr. Tlass’s book. Of course, it appears that Frankel’s book doesn’t reveal nearly as much about the incident as does Dr. Tlass’s book, probably because Frankel might want to keep the truth of the event concealed. It is interesting to point out that two people independently of each other took investigators to the same place where the remains of Father Thomas were discovered – in the sewer behind a rabbi’s home, where hatemongering Jews had reportedly put the priest’s chopped-up remains.

Just a decade after the Damascus incident, in 1850 New York City, reports were made of Jews murdering children. Approximately 100 irate Irishmen, accompanied by the local police, broke into a synagogue to save the victim. It’s unclear whether they were able to save the child.

In 1899, Jews allegedly ritually murdered Agnes Hruza of Polna. One of the culprits who purportedly murdered her was initially sentenced to death.

A year later in 1900, some fanatical Jews were said to have ritually murdered Ernst Winter.

In 1911 Kiev, Russia, one of the most notorious Jewish ritual murders occurred. An innocent

young child by the name of Andrei Youshchinsky was discovered to have been killed for occult rites. Menachem Mendel Beiliss was accused of being the perpetrator of the crime. Jews from around the world sought to conceal the true nature of the crime, and they spent over the equivalent of at least \$115 million in today's money so that Beiliss's team of lawyers would win the case.

Several witnesses died under mysterious conditions prior to trial. Mischuk, a high-ranking police investigator, was proven to have planted false evidence to benefit Beiliss. Three innocent children who had been with Andrei and witnessed his abduction by Beiliss were given pieces of cake by a scurrilous investigator name Krasovsky, and the next day all three became ill. Two died as a result, and a third was sick for months. The one who survived, Ludmilla Cheberiak, said,

"We started to ride the clay-mixer. Suddenly, Beiliss and two other Jews ran towards us. We jumped off the clay-mixer and tried to run away. Andrei and my brother [Zhenya] were caught by Beiliss and the other Jews. But my brother freed himself. The Jews then dragged Andrei away. My younger sister [Valentina] also saw this."

John Grant, who was the American consulate stationed in Odessa, Russia, at the time, reported the jury's final verdict. Grant noted that it was determined by a jury "that a certain boy found cruelly

murdered in Kiev had been killed by fanatical Jews and that Jews, for occult purposes, had carefully drawn all blood from the dying child; that it was an instance of Jewish ritualistic murder; that Beiliss was innocent."

While it was proven to have taken place inside the synagogue at the Jewish-owned Zaitsev factory, the jury could not determine for certain that Beiliss was the one who wielded the awl, causing Andrei to be punctured over 45 times around his body, in an effort to procure as much blood as possible. I have with me today a photocopy of this child's corpse, after he was ritually murdered, and I'd like to give you a copy, if you ask, so that all of you can view the results of this monstrous crime.

If you look closely, and I realize it might be dif



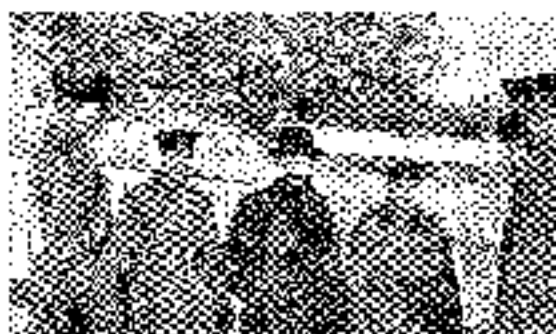
difficult, but if you look closely, you might be able to see 13 puncture marks to this side of the child's cranium, which Jews reportedly did as part of some sort of ritual as a sacrifice so that they could overthrow the Czar.

Nevertheless, Beiliss was freed, because only 6 of the 12 jurors felt he was guilty, a simple majority being required. Too many witnesses were killed, and much evidence had been destroyed prior to

trial. Much like OJ Simpson in the US, Beiliss was allowed to walk unpunished.

Later, he emigrated to the United States,

where he lived out the rest of his life.



Prosecuting attorney G.G. Zamyslovsky wrote a 520-page book about this, which was called *The Murder of Andrei Youschinsky*. But the Bolshevik revolution occurred shortly thereafter. Jews participated in Zamyslovsky's kangaroo court, which was the very first trial of the Communist regime. Zamyslovsky was murdered for having revealed all the facts concerning this matter. His book was then Classified until 1997 so that others might not know the truth of this terrible ordeal.

At around the same time as the trial of Menachem Mendel Beiliss was being given, Leo Frank was tried for the murder of a 12-year-old Gentile girl, Mary Phagan, in the United States. Frank was the chapter head of the Atlanta Jewish society B'nai B'rith, which is Hebrew for Brotherhood of the Covenant. Frank was found guilty of murdering the young Gentile girl. One writer described the child's innocent, lifeless body:

"She bled freely, not only from the wound in her head, but from other parts of her body."

An objective view of this incident is thoroughly described in the more recent book *The Murder of Little Mary Phagan*. Because it is impartial, Jews seem to be disturbed by it.

Shortly after Phagan's murder, Jews formed the Anti-Defamation League of B'nai B'rith, which has consistently sought to contain the incident. Jews now say that it was not a Jew who murdered Mary Phagan but rather a Black. We are expected to believe that a jury in the Deep South, in the early 1900s, would let a guilty

EXTRA The Atlanta Journal. EXTRA

FRANK GUILTY



Black man, who murdered an innocent White girl, be free so that an innocent White Jew could be convicted of having murdered a Gentile child in the most wicked ways imaginable. This, of course, is utter nonsense.

After much haggling and money thrown at the matter, 73 years after the incident, Jews secured a pardon for Frank. Frank was not pardoned because of his innocence, as Jews would have some believe. In fact, Jews had tried to appeal the conviction at the time, but Frank was repeatedly shown to be guilty. Later, the governor, on his way out, changed Frank's sentence, who was to be punished by death by a court order, to a life sentence. A lynch mob took Frank from jail and hung him. This is the reason why Frank was pardoned: because of the lynch mob doing justice's job, not because of Frank's imagined innocence. Someone supposedly "remembered" what happened 70 years after the incident, but this contrived memory was probably more based on the individual's inability to purchase a pacemaker to continue living and his Jewish beneficiaries wanting to vindicate their deceased co-religionist.

In 1919, a Gentile accused Jews of ritually murdering his child in Chicago. It is not certain whether this event was truly a ritual murder or merely a baseless accusation. In some cases, though certainly not all, Jews are unfairly accused of ritually murdering a child. For example, this occurred in

1928 Massena, New York, when some townspeople accused Jews of ritually murdering a child, who was in fact merely lost in the woods according to Jewish writers. People should not jump to conclusions in such matters. Rather, criminal investigators should look into these matters and take whatever legal action is necessary to prevent these iniquitous crimes.

In 1935 Afghanistan, the Russian paper *Nasch Put of Harbin*, on 7 October, reported a case in Afghanistan where a Mahommedan child was robbed and riddled with stabs by Jews, the court verdict being that this was done for ritual purposes.

Most people who have investigated these matters were distinguished individuals. Dr. Dal, who was mentioned earlier, was a well-respected linguist and author of *Russia's Living Dictionary*, roughly the equivalent of *Webster's Dictionary* for the US. He is shown here on a Russian postal stamp.



Many such well-respected people as Dr. Dal have said that Jewish ritual murder is true. For instance, Increase Mather, an early administrator of Harvard University, once said,

“[Jews] have been wont once a year to steal Christian children, and to put them to death by crucifying out of scorn and hatred....”

Attorney Thomas E. Watson publicly promulgated that occult murders among Jews were common. In 1896, when he ran as a third-party Vice President candidate, his party received over a million votes. Later, in 1920, he was elected to the US Senate. Many others have previously been mentioned.



Many Jews who became proselyte-Christians in the past have written about these murders as well. For instance, Michael, the grand rabbi of Lithuania who converted to Christianity, described many of these hateful acts perpetrated by Jews. In Dr. Dal's book, we see many such Jewish converts who admitted to the truth of this matter. Dr. Dal mentions former Rabbi Seraphinovich, Pazdersky, Kiarimi, Pikulsky, Savitsky, and Grudinsky, to name a few.

On the 16th of April, 1989, an interesting article appeared in the New York Times. While inconclusive, I'd like to read it to you:

A Long-Lost Skeleton In a Synagogue Cellar

A dark — or, in any case, bizarre — chapter in the otherwise venerable history of the Eldridge Street Synagogue on the Lower East Side was reopened yesterday when a long-lost skull rolled out from a coal-ash pile and struck the foot of a workman.

Soon, an entire skeleton was in view. After inspection by a medical examiner, the bones were taken to the Fifth Precinct station house. The official word from the police was that they could not identify the body or determine its sex. It had apparently been in the cellar more than 30 years.

The unofficial word, according to Betty Sandler, administrative director of the Eldridge Street Project, was that "it might be a young girl, in her late teens or early 20's, which would make for an unsavory story."

Workers are excavating the cellar of the 102-year-old synagogue, between Canal and Division Streets, in the first phase of its restoration.

Not the faintest rumor or oldest lore explains the skeleton. Judge Paul P. E. Bookson of Civil Court, who has worshiped at the synagogue for three decades, said he had "absolutely no information, no inkling" as to who it might be or how it came to be there.

Now, think about this: How could a child's skeleton just be "found" in a coal pile in a Jewish synagogue's basement. If the corpse was that of a Jewish child, being that Jewish communities are usually pretty tightly knit, it seems likely that someone at the synagogue would have known who was killed. But they had "absolutely no information, no inkling" about whose corpse was discovered. So it stands to reason that it was not a Jew. So, why would the skeleton of a Gentile be discovered in a synagogue's basement? This is a valid question, and it certainly deserves a valid response. But it seems that those who were investigating the matter simply dismissed it for reasons that only they will know. Also, why did it say that the investigators could not determine its sex for certain? This would be a relatively simple task for a medical examiner, yet it seems that even this was not given proper attention. Now, one cannot say with any certainty that the remains were that of a child who was ritually murdered, but it does seem like a matter that still needs proper attention by police investigators.

Something else interesting occurred in 1989. On May 1, 1989, Oprah Winfrey had an interesting show about a Mexican cult that sacrificed an Anglo, Mark Kilroy, to the exclusion of everyone else. Also on that show, a Jewish woman, identifying herself only as Rachel to avoid repercussions, admitted participating in a human sacrifice. One can only imagine the emotional trauma the

woman had to endure, not from only being forced to participate in that but to publicly admit it on television. It seems likely that some mental problems from having been subjected to that type of an environment in her youth may have caused later problems. Anyway, Oprah asked the woman:

"This is the first time I heard of any Jewish people sacrificing babies, but anyway - so you witnessed the sacrifice?"

Rachel responded,

"Right, when I was young, I was forced to participate in that, in which I had to sacrifice an infant."

When Oprah Winfrey asked if other Jews had engaged in such practices, Rachel responded:

"There's other Jewish families across the country. It's not just my family." Rachel then proceeded to mention other relatives, doctors, policemen, council members, and so forth, who had also reportedly engaged in this cult activity.

A year later, in 1990, Rachel again bravely stepped forward and admitted that this terrible deed had occurred, as noted in the March 1990 issue of CultWatch Response:

"Recently I had enough courage to share some of my story ... I revealed that I am a Jewish survivor of a multi-generational family who practiced human sacrifice and cannibalism."

It seems likely that if the transgenerational Jewish ritual murder cult has survived, that such actions would most likely occur in Israel, where many fanatical Jews reside.

A few years later, in 1995, some Gentile children from Romania were found being reportedly kidnapped and exported to Israel. Israeli citizen Mahmud Asadi was arrested for this. He was at one time former Israeli Prime Minister Yitzhak Rabin's personal secretary, according to the World Jewish Congress. Certainly, he could not have been acting alone in this matter, as it would be something that would require many people to do. Why would he be in Romania procuring Gentile children? Some have suggested that the children were to be used in occult rites by Jews. Again, this is a question that deserves our utmost attention.

Reporter Adel Hamood, writing in the major Egyptian newspaper, *Al-Ahram* of October 28, 2000, said that young Palestinian children have been repeatedly found around Israel, with their blood drained. He reported these startling findings in a full-page article called, "Jews Make Matzos from the Arab's Blood."

Jews in Israel regularly demonstrate that they possess this ancient hatred. Recently, Israeli planes dropped bombs on a school for the blind in Palestine, and some Jewish extremists put a bomb on a schoolchildren's playground. Certainly, Jewish fanatics who commit such cruel acts are capable of ritually murdering children in Palestine as well.

Romania, Germany, Italy, Poland, United States, Egypt, Syria, Portugal, Jordan, France, Russia, Austria, Spain - nearly every civilization in the entire world has reported the crime of Jewish ritual murders. Has the entire world been involved in a massive conspiracy against Jews? Or have some fanatical Jews been engaged in a conspiracy against all non-Jews? Quite frankly, it seems to be the latter.

Some Jews say that Jews are completely innocent. For instance, Jewish scholar Richard Po-Chia Hsia writes in his book *The Myth of Ritual Murder* that Jews never use any blood, even that of an animal, on page 8. However, contradicting himself on the very next page, he says:

"[I]n medieval and early modern times . . . among Oriental Jews, the blood of circumcision was used for writing the tetragrammaton on talismans."

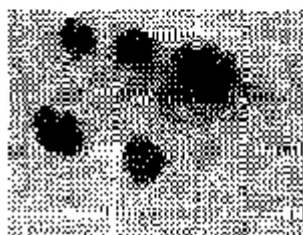
On that same page, Po-Chia Hsia also noted that the Rabbi's *Responsa* said to use dried goat's blood as a "general medicine." This certainly makes it seem as if there was some relationship to occultism in the past.

There does seem to be an ancient relationship between Jews and occultism in the past up to this very day.

As surprising as it may be, the founder of modern-day Satanism, Anton LaVey (Boehm), is Jewish. Also, Lord Egan, who is the leader of a satanic cult, is also Jewish.



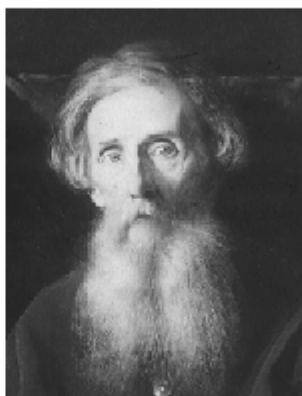
If you look at the satanic pentagram with the demon baphomet in the center, an imaginary demon from ancient times, you'll see Hebrew characters that surround it as well, which spell out Leviathon. In the current video *Faces of Death*, you'll see an interracial cult, which appears to be led by a Jew, cut up a corpse and then have an orgy in its blood. Such sickness defies belief. One other thing deserves special attention: in the case of Andrei Youshchinsky, mentioned earlier, some



of the wounds appeared to resemble the Jewish letter “schin,” which is often used among fanatical

Jews as a contemptuous symbol for Gentiles.

Compare Youshchinsky’s wounds, logically “connecting the dots” in your mind, to this symbol:



Dr. Vladimir Dal, mentioned earlier, was asked to write his book *Notes about the Ritual Murders* for the Russian government, and he mentioned many of the sick occult rites of the ritual murderers of the past. Dal was able to find out quite a lot about these acts. While his book was written long ago, there are still many relevant points that are still applicable today. He describes these terrible acts by hatemongering Jews, and the typical Jewish response:

“It was not just one group of people who have accused Jews of committing such deplorable acts; Jews were accused many times of that in court by a variety of people. On the whole, there was not only their own confession in addition to other evidence; but there were such examples where the Jews were exposed and, consequently, had recognized themselves as being true. One such event should obviously be enough for people to acknowledge the real existence of such villainous human

mutilation, but the defenders of Jews say something quite different: The confession was forced by torture and, therefore, proves nothing. Assuming, however, this argument is true, too, and believing all that was ever said and written on this problem in favor of Jews, with respect to forced confessions, there is still one circumstance that will remain, which is never paid enough attention. This circumstance not only remains as unexplained by Jews but also is the proof of the crime itself--namely, it is not doubtful that, from time to time, the corpses of babies, who were missing, were eventually discovered in such distorted conditions and with such signs of external violence that they attested to images of excruciatingly painful deaths. This is the kind of murder for which the Jews are accused.

Also, the incidents of this nature exclusively occurred only in places where the Jews live. We must ask ourselves: In what type of circumstance can we attribute the renewed cases of babies who suffered painful deaths--babies who



were carefully tortured up to the point of their tragic deaths--if an accusation is not fair? What reason can we invent for the villainous torture of a baby, if it is not done for religious mutilation? The

external signs on corpses indicate each time this is discovered, positively, that the death could not be accidental in any case but intentional. And, it is obvious that these injuries sustained by the babies are deliberately done and take place over a long time: The whole body is poked or pricked. Then, scraps of skin are cut. The tongue was often cut out. The intimate parts of boys are either cut out, or the boys were circumcised. Occasionally, other parts of the body are cut out, and the palms are punctured. Signs of bruises from tight bandages put on and removed again are not uncommon; often, the entire skin has abrasions as if it was burnt or had something rubbing against it. Sometimes, the corpse was even washed, with it being discovered without any blood in it, nor was there any blood on the undergarments or clothes, demonstrating that they were taken off during the murder and, afterwards, put on again. The parents and siblings of babies who have experienced such tragic deaths wonder: For what possible reason would people commit such deplorable acts to innocent babies? Without a purpose, it could never be done; yet it continues to happen repeatedly over time. The ordinary killer, in any case, would be satisfied with one murder. But a murderer who kills for some type of mysterious, important purpose cannot be rejected



here.

"The weak, unsatisfactory searching of investigators, the different tricks of Jews, their impudent and stubborn denial, not infrequently a bribery, the confidence by the majority of educated people in that an accusation is merely the infamous slander and, finally, the humanity of our criminal laws--all these things saved the Jewish culprits, nearly every time, from deserved execution. And they--by using their machinations, by giving false oath assurances of innocence, and by using false propaganda that suggested such accusations were merely the result of accomplished injustice with slander built on them--almost always were well prepared for such accusations. The Jews punished those who demonstrated credible evidence against them."

You might ask when these hatemongering Jews engage in such wicked behavior. Typically, these Jewish sacrificial events usually occurred around the time of the Jewish holidays of Purim and Passover, both of which have an underlying message of deeply imbued, pathological hatred towards Gentiles.

Purim celebrates when, in history, Jews were able to murder a noble Gentile, Haman, his wife, his children, and also murdered thousands of other Gentiles who sought to put an end to wicked acts perpetrated by Jews who were criminals. This might be viewed as similar to what occurred to the

good Czar of Russia, his wife, his son who was sick, his daughters, and all other relatives, not to mention over 40 million other Russians. Of course, Jews now vehemently deny having anything to do with this; but the records speak for themselves; it seems to follow the ancient lines of this Purim, a festival that is commonly associated with ritual murders by Jewish fanatics in the past.

Passover is celebrated among Jews when angels supposedly came through a city in ancient times and murdered all non-Jews, who didn't have an "X" written in blood on their homes. In all actuality, it seems likely that the wholesale slaughter of Gentiles in the village was perpetrated by a band of hatemongering Jewish cutthroats at night rather than angels. Many ritual murders also reportedly occurred around the time of Passover.

You might ask: if what I have said so far about Jewish occult murder having occurred around the globe is true, why don't we hear more about these crimes? Well, that is a fair question. The truth of the matter might also surprise some here today: Jews control the media, for the most part. Jews say that such talk is merely hateful anti-Semitism, but it is not. Rather, it is a fact with which we must deal. As early as 1916, we see well-respected Thomas Burbage write that "by means of the press [that Jews] control" and "their great wealth," Jews are able to stifle any "impartial investigation" into ritual murder.

So, what evidence is there that Jews control the press and use this to suppress ritual crimes committed by their brethren?

I'm now going to condense some information that was given by Dr. William Pierce, with respect to the Jewish Media Barons. Look at the heads of almost all the major news sources: Gerald Levin is the CEO of CNN, AOL, and Time Warner. Peter Chernin is president and CEO of the FOX Group. Sumner Redstone, also known as Murray Rothstein, recently acquired CBS and controls the book publishing companies Simon & Schuster, Scribner, The Free Press, and Pocket Books. Redstone's Viacom also controls Showtime, MTV, and Nickelodeon, among other TV networks. Steven Borenstein is CEO of ESPN. Michael Eisner controls Walt Disney, Touchstone Television, and Buena Vista Television, and ABC, not to mention dozens of radio stations. Ronald Perleman - New World Entertainment is owned by him. Jeffrey Katzenberg, Steven Spielberg, and David Geffen - DreamWorks. The brothers Samuel and David Newhouse, the children of media baron Samuel Newhouse, control 26 newspapers, 12 television stations, and 87 cable TV systems, and about two-dozen popular magazines. Edgar Bronfman Jr., president and CEO of Seagrams, controls MCA and Universal Pictures, which recently merged under the name of Universal Studios, and he controls Interscope Records and PolyGram as well. Mor

timer Zuckerman controls *U.S. News & World Report*. Arthur Sulzberger Jr. controls *The New York Times*, 33 other newspapers, and about a dozen magazines. Katherine Meyer Graham controls Newsweek and the *Washington Post*. Since Jews say recognizing this fact is anti-Semitic, it is fair to say that from the Jewish standpoint truth itself is anti-Semitic.

Even late President Richard Nixon attested to this control of sorts by Jewish Media Barons. He promulgated:

"[People] have to realize that the Jews in the U.S. control the entire information and propaganda machine, the large newspapers, the motion pictures, radio and television, and the big companies. And there is a force that we have to take into consideration."

More recently, other quotes by Nixon have been revealed, showing that he could also cite many of the names of these Jewish Media Barons.

As noted previously, Jews try to suppress any talk about Jewish ritual murder. This includes even other Jewish new sources that mention this and even when it might only be a vague reference. For example, in 1996, Newsweek merely used the term "blood libel" in an article. The article was called "A New Kind of Blood
Li

bel"; it was not about Jews committing ritual murders but about Israelis mishandling Black Jews' blood. On February 12, 1996, B'nai B'rith President Tommy Baer wrote Newsweek a scathing letter, which said, "I trust that you will issue an explanation and an apology for this gross error of judgment."

Even in foreign nations Jews try to control what people write. The Zionist Organization of America pressured the Egyptians to retract the aforementioned article about a reported Jewish ritual murder that had reportedly occurred and was mentioned in the newspaper *Al-Ahram*, lest America purportedly refrain from giving the Egyptians any aid. The **Zionist Organization of America** President Morton A. Klein wrote:

"We urge Congress to refrain from considering the Clinton administration's proposal for \$225 million in extra aid to Egypt until the Mubarak government publicly apologizes and repudiates the blood libel article, and replaces the editor responsible for its publication."

Jews reportedly even had what is called a "slush fund" to defend themselves in court and such. Harrell Rhome, Ph.D., writes about this in his booklet *Debauchery in Damascus*: "Alilath Seker, a 'slush fund' in today's terms, provided bribe money and expenses to combat blood accusations." Dr. Rhome then proves this by citing Jew

ish author Leon Poliakov's book, *The History of Anti-Semitism*:

"[The disappearance of a Gentile child] had to be redeemed by Jewish blood or at least by Jewish money, which sometimes permitted the matter to be dropped. A secret fund, the Alilath Seker ('fund for bloody calumnies'), set up by the Council of the Four Nations, served chiefly for this purpose."

Another way that Jews try to stifle debate on this topic is through psychological barriers. Jews do this by exaggerating events of WWII Germany and trying to keep such thoughts fresh in our minds. At the same times, Jews try to avoid talk of the Bolshevik revolution, which Jews were overwhelmingly dominant and which resulted in the murder of over 40 million Gentile Russians. An example of these psychological games that Jews play can be seen in many respected Jewish works. For example, Jewish author Gavin Langmuir writes in his book *Toward a Definition of Antisemitism*:

"Not only are Jews good in their eyes, but they are now seen as no worse than, or as good as, anyone else in the West. Consequently, 'antisemitism' is now understood as a highly pejorative term both by Jews and many non-Jews--which is *what makes the charge of*

'antisemitism,' loosely defined, so useful a weapon in political discourse. So long as memories of the 'Final Solution' remain vivid, the use of that special term of dark origin implies that there is something unusually and uniquely evil about any serious hostility toward all Jews."

As you noticed, he said that this term of "anti-Semitism" is "useful" as "a weapon in political discourse." Hence, it seems that he is suggesting that Jews use a psychological guilt-trip on any who disagree with them, which is what happens in politics. This is one of the reasons that I never let the term "anti-Semite" bother me: I realize that anyone who tells the truth in relation to the reprehensible acts committed by Jews will be labeled as such, so I accept this, rather than fall into their mind-games. Truth is anti-Semitic, according to Jews.

There are many such works that spell out all the nefarious details of these crimes. *Jewish Ritual Murder* by Dr. Arnold Leese. And there is another book by the same name – *Jewish Ritual Murder* – by Dr. Hellmut Schramm, which also describes this and has recently been translated into English and is

JEWISH RITUAL MURDER:

An Historical Investigation
by Hellmut Schramm, M.D.



translated from the German
by C. Moore



BLOOD RITUAL

Philip de Vier

available on a CD. There is a booklet by Dr. Harrell Rhome called *Debacle in Damascus*. Well-respected writer Michael Hoffman wrote about this in one of his newsletters. Dr. Ed Fields dedicated an older issue of his newspaper about this. Dr. James Warner has repro-

duced an older German newspaper about this. Dr. A. Jessop's translation of *The Life of St. William of Norwich* is an interesting book. Dr. William Sharpe also wrote about the murder of William in an article that appeared in the *New York State Journal of Medicine* of 1 November 1971. Dr. Moustafa Tlass's book the *Matzo of Zion* tells about

the ritual murder of Father Thomas. Dr. Philip DeVier has recently written a book called *Blood Ritual*. There is even a videotape, which shows numerous rare pictures, woodcuts, and drawings of Jewish ritual murders, called *Human Sacrifice among the Fanatical Hasidic Jews from Ancient Times to the Present*. Sir Richard Francis Burton's book *The Jew, the Gypsy, and el Islam* has recently been



Human Sacrifice
among the
Fanatical Hasidic
Jews and Other
Cults from
Ancient Times to
the Present video

reprinted. There are all these well-read writers whose works are in English and attest to the validity of Jewish ritual murders.

You might wonder how often do ritual murders occur? This is an answer I cannot honestly give. Such actions must certainly be kept secretive among occults, lest people put an end to their despicable activities. But I can tell you this much: According to the FBI, in the year 2000, 876,213 people were missing. Now, not all of them were children, but quite a bit were: 750,000. Of that figure, under half of them - 354,000, to be precise - were abducted by other members of their family. This still leaves quite a bit: 400,000 children - the equivalent of over 1,000 children per day - are missing. Of course, it seems likely that many have run-away from their homes. Still, some are abandoned. And what happens to others? Some of these children are kidnapped and never seen again. This occurs to at least several thousand a year. What happens to them? What happens to them? I cannot say with certainty what happens to all, but I certainly have my suspicions with some.

March 28 of this year marks the Jewish Passover. If you have children, please keep a close eye on them until at least sometime after this date for their sake.

Appendix

In the book *Historic Oddities and Strange Events* (London: Methuen & Co., 1891) by Baring Gould, M.A., an actual response from one of the people questioned in the ritual murder of Father Thomas is given. Mussa Abul Afia promulgated: "I am commanded to say what I know relative to the murder of Father Thomas, and why I have submitted to become a Mussulman [Muslim]. It is, therefore, *my duty to declare the truth* [emphasis changed]. Jacob Antibi, Chief Rabbi, about a fortnight before the event, said to me--'You know that according to our religion we must have blood. I have already arranged David Arari to obtain it in the house of one of our people, and you must be present and bring me the blood.' I replied that I had not the nerve to see blood flow; whereupon, the Chief Rabbi answered that I could stand in the ante-chamber, and I would find Moses Salonichi and Joseph Laniado there. I then consented. On the 10th of the month, Achach, about an hour and a half before sun-down, as I was on my way to the synagogue, I met David Arari, who said to me: 'Come along to my house; you are wanted there.' I replied that I would come as soon as I had ended my prayers. 'No, no--come immediately!' he said. I obeyed. Then he told me that Father Thomas was in his house, and that he was to be sacrificed that evening. We went to his house. There we entered a newly-furnished apartment. Father Thomas lay bound in the midst of all there assembled. After sunset, we adjourned to an unfurnished chamber, where David cut the throat of the monk. Aaron and Isaac Arari finished him. The blood was caught in a vat and then poured into a bottle, which was to be taken to the Chief Rabbi Jacob. I took the bottle and went to him. I found him in his court waiting for me. When he saw me enter, he retreated to his cabinet, and I follow him thither, saying, 'Here I bring you what you desired.' He took the bottle and put it behind a book-case. Then I went home. I have forgotten to

say that, when I left Arari's house, the body was undisturbed. I heard David and his brother say that they had made a bad choice of a victim, as Father Thomas was a priest, and a well-known individual, and therefore be sought for, high and low. They answered that they had no fear, no one would betray what had taken place. The clothing was now burnt, the body cut to pieces, and conveyed by the servants to the conduit, and what remained would be concealed under some secret stairs. I knew nothing about the servant of Father Thomas. The Wednesday following, I met David, Isaac, and Joseph Arari, near the shop of Bahal. Isaac asked David how all had gone on. David replied that all was done that was necessary, and that there was no cause for fear. As they began to talk together privately, I withdrew, as one I was not one who associated with the wealthiest of Jews, and the Arari were of that class. The blood is required by Jews for the Paschal [Matzah] bread."

Next follows the full text of the newspaper article that appeared in *The New York Herald* of April 6, 1850, No. 5781, which reported the case on its front page under the title *Mysteries of the Talmud--Terrible Murder in the East*:

"The present age is not only characterized by wonders, improvements, discoveries and inventions, in all the branches of literature appertaining to the physical and intellectual world, but is also signally illustrated by the exposure of certain secret practices and dark mysteries, hitherto concealed from the knowledge of all preceding generations. The republic of Rome, not satisfied with having proclaimed the fall of the Popedom, abolished the Holy Inquisition, unbarred the doors of those subterraneous caverns and gloomy dungeons, and gave publicity to the trials of the victims. The papal power has since been re-established; but the precious manuscripts have been carried off, and, by the exertions of some eminent Italians, are about to be published in Switzerland.

"But while all this was taking its natural course, who would have dreamt of beholding the bloody mysteries of the Talmud exposed in their turn, and of having the trial of one

of the most savage and ferocious murders ever yet recorded in the annals of criminality, once more brought before the public? Who would have imagined that certain fanatics use human blood to moisten their holy unleavened bread?

"Our readers will undoubtedly recollect the universal sensation created throughout the world by the discovery of Father Tommaso, a Christian missionary from Sardinia, and his servant, Abraham Amara, had been bled to death, their limbs chopped off joint by joint, their bones pounded in the mortar, and their mutilated remains thrown into a drain in the city of Damascus. The manuscripts of the original trial, as sealed by the French and Austrian consuls of that city, are now in this city, and we can thereby defy the "Great Nation" to contradict the truth of our statements.

"It was in the month of August, 1840, that this atrocious murder was perpetrated. As soon as it became known to the authorities of Damascus, the Jewish population of that city immediately sent an envoy to Vienna, for the purpose of informing Mr. Rothschild that a certain barber, called Solomon--one of the accomplices in the murder--had to embrace the religion of Mohamet [Mohammed] in order to save his life; that he had communicated all the details of the bloody tragedy to the city authorities, and had exposed the mysteries of the Talmud, until then concealed from other religions. Rothschild, foreseeing the consequences of such a deed--the repugnance and abhorrence it would create throughout the rest of the civilized world, and the shame, the dishonor, and the ignominy it would entail upon the Jewish nation--used all his influence to prevent an investigation into the matter, and succeeded, by some means, in prevailing upon the Austrian cabinet, that the Austrian consul in Damascus should nullify the indictment. The greatest difficulty, however, which had to be encountered of this diplomatic maneuver, was, that Father Tommaso was a French subject. Mons. Le Comte de Ratimanton, French consul at Damascus, had determined to avenge the brutal murder of his countryman, and persisted in carrying out his noble intentions, notwithstanding all the gold and

jewels which the Jews and their women carried to Salakir, the consul's country seat, to induce him to favor their plans. Finding Ratimanton resolute and unshaken, the next step consisted in bribing the French cabinet. Mr. Le Comte D'Appouy, then Austrian ambassador in Paris, now in Turin, received a note from Prince Metternich, in which he was commanded to induce Louis Philippe to send new instructions to his consul in Damascus, ordering him to suspend all prosecutions against the Jews--to send immediately to Vienna all the documents connected with this tragic affair--to follow the same policy of the Austrian consul, and to destroy all traces of the crime. Louis Philippe was easily prevailed upon, and Ratimanton received the new instructions. But the French consul was not to be bought; and, indignant at the outrageous conduct of his government, preferred rather to resign his commission than allow the atrocity of such a crime to pass with impunity.

"The Austrian government having now succeeded in removing the last obstacle which prevented the attainment of the object they had in view, found it an easy matter to settle the distressing difficulties. The Austrian consul at Damascus received, as a recompense for the zeal he manifested in this movement, immense sums of money, with which he built a marble palace, which, even at the present day, constitutes one of the greatest curiosities in the East. It was in this way, and through these means, that Rothschild obtained the suppression of the trial; but, unhappily for the Jews and their Talmud, the report of the trial disappeared, notwithstanding that a secret and confidential agent had been sent to Damascus, for the purpose of purchasing, at any cost, the influence of the Pacha, and every document written about the trial. Hereupon Rothschild refused to pay the Austrian government until such time the original report should be found and delivered to him. Orders were now upon all the men-of-war in the Achipelago, and to the police in the different cities of the East, to arrest a certain Abdallah, who, it was thought, had carried away the precious relic of the 'Great Nation.' But all these attempts proved entirely abortive, for the manuscripts of the trial could not be found.

"Pope Gregory XVI, perceiving in this circumstance a

probable triumph for the Catholic religion, sent Cardinal Bernetti to Damascus to renew the trial, and to gather all possible accounts relative to the murder. But Rothschild, fearing from this side, that the matter might come to publicity again, overcame the papal government by the influence of gold, and Cardinal Bernetti was recalled, who took with him a copy of the original portrait of Father Tommaso and his servant, which was found in a convent at Damascus. Notwithstanding, however, all these [endeavors] on the part of Mr. Rothschild and the Jewish nation, to bury this horrid deed in obscurity, the original copy of the trial has been preserved. Unfortunately for the perpetrators, the manuscript is at present in this city, and will very shortly come before the public in the shape of a book, illustrated with the portrait of the two unhappy martyrs, and other engravings, representing some of the horrible scenes of this murderous sacrifice on the altar of religious atrocity.

"This trial will be published in New York in a few days."

The following is a letter that was sent from the American Consulate in 1913, pertaining to the Beiliss trial in Kiev (or Kief, as the correct pronunciation would be), Russia.

Grammar and punctuation are corrected where noticed, but aside from that the following is ad verbum. In some places, there are two dates--for instance, in the beginning, where it says "March 12/25, 1911." This is because, at the time, the Russian calendar was behind the rest of the world's calendar by 13 days for reasons unknown, which changed to be concurrent with other nations after the Jewish Bolshevik revolution. The following is what the letter promulgated:

"AMERICAN CONSULATE.

"Odessa, Russia.

"November 13, 1913.

"Subject: Ritualistic murder at Kiev.

"The Honorable Secretary of State, Washington, D.C.

"Sir:

"Recently, there has occurred within this consular district a murder and trial which not only has assumed

political proportions and engaged and stirred the whole of Russia, but also abroad wherever the press and telegraph reach. I refer to what is ordinarily known as the 'Ritualistic Murder' trial at Kiev. Up to now I have abstained from sending in a report upon the subject, desiring to wait until the conclusion in order to send the case complete. That time has now arrived, and I have the honor to present the following for the Department's consideration and as a matter of record:

"On March 12/25th, 1911, a boy of Christian parentage, 13 years of age, named Andreas Youshchinsky, was missing in the city of Kiev. Eight days later his body was found in one of the many caves existing in the city. Part of his clothing was missing and the remainder showed stains of blood and clay. A post mortem examination revealed upon his body 47 wounds, all having evidently been inflicted with an awl or chisel-like instrument and with every indication of system in order to draw the greatest amount of blood. The wounds were mostly grouped about the head and neck. A wound upon one of his thighs was apparently aimless, while two entering the heart had evidently been given to quickly cause death. For these last wounds, the shirt had been raised; and they had been inflicted upon the bare body. The boy was healthy, strong, and active but there was nothing to show that he had attempted resistance. It seemed as though he had been scared or hypnotized into submission to his treatment. At least two persons must have taken part in his murder, and one of these appears to have held something over his mouth and nostrils, possibly to prevent his crying out, and possibly also to produce through suffocation and a more copious flow of blood. The murder attracted great attention and excitement. The governor general of the province and the Ministry of Justice ordered a search for the murderers. The Ministry placed the case in the hands of a reputable examining magistrate who, however, for some reason or other, indolence being chiefly attributed, seems to have neglected it, leaving all to accident and the efforts of a detective named Mishchuk. Mishchuk has had the reputation of being unusually clever and active, but reasons which remain undisclosed would show that he deliberately gave to his search a false direction so as to attack the mother and stepfather of the murdered boy. While under arrest, these two were

made to experience great hardships, both mentally and bodily. Eventually, their innocence was so clearly shown that they were set free. Mishchuk was tried for criminal misconduct in the case and sentenced to a term of imprisonment. It was alleged that he had been bribed by parties having an interest in not having the truth leak out. Another and still more efficient detective named Krasovsky was placed upon the case and seems to have obtained capital results, which, however, he kept to himself--it is thought for venal purposes--for he suddenly became inactive and tried to direct the search in false directions, principally aiming at the incrimination of well-known thieves and receivers. There seems to be good ground for suspicion in the minds of many that the detective received a handsome bribe. His misconduct, however, was not clear enough to warrant bringing a criminal charge against him. Many months of valuable time were thus lost and eventually the case was taken out of Krasovsky's hands and the examining magistrate was superseded by one sent out from St. Petersburg. From that time forward the real case begins. Unfortunately, however, during the four months that had passed most of the possible evidence had been lost or deliberately done away with by the two dishonest detectives. It was now tried to show that this was one of the so-called Jewish ritualistic murders which are periodically alleged to take place principally before Easter, and for which only male youths are said to be chosen. Literature shows no clear causes for these murders, but among those nations upon which the Jew has the greatest economic hold, and who feel themselves being gradually strangled out of existence, the belief exists that the blood obtained at these murders is mixed with the unleavened Easter bread of the Jews, called 'Matzoh.' This is not supposed to have anything to do with cannibalism, nor can it be shown that anything in the public Hebrew religion calls for it. But it is thought here by many to be a mere symbol in a secret and cabalistic process to unite all Jews against non-Jews and to keep alive in the minds of Jews the idea that they are the chosen race: that all others are food for them and can only have an existence as far as they can be made to serve and further the ends of Jews.

"This report is not made or intended to prove the whole or any part of the fearful charge made here against

Jews, nor is such an allegation easily disproved. The principal cause for this very possible erroneous belief in these cruel symbolical murders must be sought in the peculiar solidarity of the Jews, who keep better together than any known race, past or present, so that those who have suffered at their hands, or who fear to suffer, suspect a terrible secret tie among them. It must be kept in mind that the Jews are a strong race. While the Russians double their numbers, Jews about quadruple them. While the Russian nation doubles its financial wealth, the Jews increase theirs eight-fold. They gain what the Russian loses. This is the Russian version, but I do not believe that it can be readily proved that this increase in wealth is exactly as alleged, or solely due to dishonest dealings and unfair ways.

"Russia is not rich, and it has a percentage of Jews far in excess of that of any other country. And many Russians of all political parties hold that millions more of Jews must leave Russia so that other nations shall bear the burden alike.

"The Kiev investigators found, or thought they found, that the murder of the Youshchinsky boy had been committed in the brick factory of Zaitsev, and that a Jew living there named Mendel Beiliss had caught the boy and dragged him into a kiln, after which the child was not seen again alive. It is a matter of record that those witnesses who had stated that they saw Beiliss catch the boy have since died.

"The evidence was not complete, consisting, in part, as follows: That there were secret proceedings carried on at the brick factory; that well-known fanatical leaders of Jews from places in Russia and abroad had secretly resided there about the time of the murder; that in a very short time all those who died who had professed knowledge of the case likely to be injurious to the cause of the Jewish side, two children who were supposed to have been with the boy when he was caught by his murderers; that before the examining magistrate sent out from St. Petersburg could possibly inspect the dwelling of Beiliss it was consumed by fire, the cause still remaining a mystery; that from the very beginning of the investigation, Jews and their close friends endeavored

to direct the search to some false trail; that the whole and numerous Jewish press had heaped ridicule and ignominy upon all who did not readily accept the theory of innocence of Beiliss and of his fanatical friends, both known and undiscovered; [and] that the Jewish press attacked with the greatest acumen all persons who conducted the case against Beiliss and endeavored to gain credence for Detectives Mishchuk and Krasovsky.

"All of the above taken together does not amount to clear evidence, and I do not believe that in any other country, where Jews are better thought of than in Russia, a case would have been brought against Beiliss.

"Here in Russia the underlying idea seemed to have been that facts would leak out during the investigation and the trial. Nothing of this kind, however, happened.

"On October 28/10 November Inst.[?], after the trial had lasted a month, the jury gave its verdict 'that a certain boy found cruelly murdered in Kiev had been killed by fanatical Jews and that Jews, for occult purposes, had carefully drawn all blood from the dying child; that it was an instance of Jewish ritualistic murder; that Beiliss was not guilty.'

"As a result of the above trial, opinions vary very materially. The Jews say that the trial proves that there was nothing to come out; that the man Beiliss was innocent and all talk about ritualistic murders is nonsense.

"Russians say the trial proves the great solidarity of the Jews, whose combined efforts have obliterated all traces [of evidence].

"The Jews say the trial will be productive or good for us, as it will open the eyes of Russians to the fact that there is no danger in us.

"The Russians say this trial will do good for us; it will open our eyes to the fact that we have all been walking upon the brink of a precipice which is at all times and places striving to engulf us.

"Between the two stand the pro-Jew Russians, who are stoutly giving battle in the interests of the Jews.

"One thing is fairly certain: The relations between Jews and Russians will, henceforth, be more strained than ever and that a larger exodus of Jews from Russia will

be anticipated. This emigration will, to a very large extent, be in the direction of countries having an Anglo-Saxon population.

"The main chance of the Jew in his struggle against the Russian, more correctly, against the Slav, lies in the fact that he knows the full value of money and makes the cleverest use of it, while the Slav is easy-going and thinks that money can only be gained for the sole purpose of spending it as quickly as possible. The Jew is never pleased unless he gets 100 percent out of his money, while the Russian smiles when he is shown that he is not even getting 50 percent. Under these circumstances, it cannot be surprising that so much property flees from the Russian hand and goes into that of a Jew. The Anglo-Saxon will probably give a better account of himself.

"Much of the above report is a resume of various opinions, an effort being made to keep it within the bounds of justice.

Trusting that it will be of interest,

"I have the honor to be,

"Sir,

"Your obedient servant,

"John H. Grant [? - signature],

"consul.

"840.1"

The Russian newspaper Pravda, which was once the largest and widely read newspaper of all Russia, had an interesting article that appeared in its 5 May 1993 article. Under the headline "The Satanic Tribe: Who Stands Behind the Killer of the Wandering Monks?" which was written by Dmitri Gerasimov, some interesting things were noted:

"... Slightly more than one year ago, I described in *Soviet Russia* the attempts of the hooligan sect of Lubavitcher Hasidic Jews to steal Shneerson's manuscripts. I referred only briefly to the descriptions of ceremonial murders that were in these manuscripts. And immediately, I paid severely for that: I was beaten in the most literal sense.

"Since then, I was successful with being able to speak with philological science Dr. B. Goldenberg - at present, a citizen of Israel - who, avoiding the appraisals, and, all the more, the political coloring of the books, told me about the contents of these manuscripts, which told of the ceremonial

story about the killing of other monks - "goy" - by Levites (supported by rabbis) - with sacrifices that followed. I do not want to cause aversion for readers, describing all of these sadistic horrors. But one episode - it seems to me now - is interesting: the sign of national and religious power, asking for God's mercy, was, by Levites, to be attained from the sacrifice of another monk on a religious holiday. The better a man's morality, it was believed by these Levites that the greater would be God's mercy for sacrificing the victim. Therefore, Jews have usually selected children and spiritual persons [monks or fathers] for sacrificing. At the sacrifice, the knife is typically plunged into the armpit-area and groin. "However, this is not all, yet. By the evidence of numerous examiners, these ceremonial murders were kept hidden - until now - by Hasidic Jews. ...

Comments about the previous article:

In response to this, the U.S. State Department seemingly sought to censor the Russian Press. A formal letter was sent to both the Russian Embassy in Washington, DC, and to the Russian Ministry of Foreign Affairs in Moscow. It told how the U.S. government disapproved of the information uncovered by the Russian reporter, suggesting that the article did not promote "religious tolerance." Russia responded that the newspaper Pravda does not represent the government's point of view.

Rabbi Joseph I. Schneerson was a Lubavitcher Hasidic rabbi and lived from 1880-1950. He was not even liked by the Bolsheviks and was, consequently, sentenced to death but was later pardoned at the behest of pressure from abroad. He left Russia some time during the 1920s for Israel, but was not allowed to take his library of secret Jewish religious books and manuscripts with him, which were confiscated and disappeared shortly thereafter. The Lubavitcher Hasidic Jewish sect recently found out that their books were being held in the Moscow Lenin Library. They have been unsuccessfully attempting to get these books since then. One of the Schneersons was somehow involved in the Menachem Mendel Beiliss case. One of Schneerson's children was later named "Menachem Mendel Schneerson" after Beiliss.

It has long been argued by Jews that they have never committed ritual murder and that such talk is merely anti-Semitism.

However, this doesn't seem to be the case.

In this booklet, based on a speech that was given by Rev. Dr. Matt Hale, we see that not only have Jews actually committed such barbaric actions in the past, but that there seems to be some convincing evidence that it still occurs to this very day by fanatical Jews, who are obsessed with their religious rites.

You may find much of the information contained herein to be shocking. You may find it sickening. It may be surprising. It has long been said that "the truth is stranger than fiction," and there is no other event for which this is more applicable: the original *true crime*.



J e w i s h R i t u a l - M u r d e r
a H i s t o r i c a l I n v e s t i g a t i o n

by Hellmut Schramm, Ph.D.

a translation by R. Belser of

*D e r j ü d i s c h e R i t u a l m o
r d*

*E i n e h i s t o r i s c h e
U n t e r s u c h u n g*

von Hellmut Schramm, Ph. D.

The Murder of Simon of Trent (1475)

Woodcut by Wolgemuth, from Schedel's *Weltchronik*, Nuremberg, 1493

Note the (still) clearly recognizable types engaged in torturing Simon. . .



*This translation is dedicated to **Dr. Hellmut Schramm**, whose fate remains unknown, and to **Julius Streicher** and all the other investigators who have paid with their lives for publicizing information about this subject. -- R.B.*

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A Note from the Translator. . .

Since the original text is extensively footnoted and some of the notes refer to other pages in the book, I have indicated the page numbers from the original text with small **red** page numbers, so that you can quickly locate other sections of the text to which the author refers. All footnote numerals are hyper-linked to a footnote section and each note has a link back to the page where reference is made to it. Clarifications or comments of the translator will always be placed between square -- [and] -- brackets.

In the original text, the author highlights the names of the important characters and emphasizes important features of the the case and/or documents by using a German form of emphasis : the insertion of spaces between the letters of a word. I've chosen to bolden these names for ease in reading, and so that a quick scan of the text while scrolling through it should be sufficient for you to find any references you may be seeking.

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Foreword

Page 1
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Old Canaan was well acquainted with human sacrifice. We may leave it as an open question whether the remains of children's bodies, which have been found in Tanaak and Mutesellim in house-tombs, came from child sacrifice or the deceased children were simply buried there in the house, as the culture of Assur perhaps did. A genuine instance of human sacrifice by the King of Moab is found in *II Kings* 3:27, in which the king is under attack by the Israelites and: "Then he took his eldest son, who was supposed to succeed him as king, and sacrificed him as a burnt offering on the wall. Then a great anger came against Israel, and they withdrew from him and returned unto their own land." This is certainly striking at the very least. One asks oneself why the people of Israel withdrew because of this sacrifice. This becomes clear when we recall that the old Hebraic religiosity dealt with human sacrifice. In *II Judges* 2:27-40, it is told how Jephtha sacrificed his daughter. In *I Kings* 16:34 we have a case of genuine building-sacrifice [Many cultures sacrificed either a human being or animal during construction of a major structure such as a temple or bridge, and often sealed up the living creature in the walls.]: "At the same time Hiel of Beth-El built Jericho. It took of him his eldest son Abiram when he laid the foundation and his youngest son Segub when he set the gates; according to the word of the Lord which he spake through Joshua, the son of Nun."

In the same category belongs the remarkable judgement of God (*I Samuel* 14:24-46) on account of which Jonathan was supposed to die for Yahweh. The people, however, rescued him. These are all accounts which occur later than the sacrifice of Isaac (*Genesis* 22), which is frequently interpreted as representing the overturning and replacement of human sacrifice by animal sacrifice among the Israelites. Animal sacrifice, however, does not replace and supplant human sacrifice; rather it represents it. If there is not a human available for sacrifice or if he is supposed to be spared, an animal can be taken.

Smith-Stübe brings out quite a number of such examples (XII) from the ancient East, but also among other peoples who knew the practice of human sacrifice. In Egypt the sacrificial animal was provided with a signet which shows the image of a chained man who has a sword at his throat. Plutarch tells that, according to a report

of Aristodemos, during a plague in Sparta an eagle took from the priest the sacrificial knife with which he wanted to sacrifice the maiden Helen, and laid the knife upon a young cow. Apollodorus reports (*Bibl.* I, 9, i) that during a famine the son of Athamas, named Phrixus, was supposed to be sacrificed together with his sister. His mother Nephele rescued him on a ram.

In so far as a sacrificial animal can take the place of an actual intended human sacrifice as its representation, Jewry is not distinguishable from other peoples who have known human sacrifice. But it most conspicuously has retained this custom for a very long time. On the Day of Atonement, *Yom Kippur*, the Jewish father of the family takes a piece of female fowl for each female family member, and a rooster for every male family member and says: "Let this be my release, this be my exchange (the substitute, which steps in my place), this be my propitiatory offering." The custom is grounded in the regulation *Leviticus* 16:2-19: "And (God) spoke (to Moses): Say to thy brother Aaron, that he might not go at any time into the sanctuary behind the curtain before the seat of mercy, which is upon the ark, that he might not die; for I shall appear in a cloud upon the seat of mercy. Thusly shall he enter: with a young bullock for a sin-offering [= scapegoat] and with a ram for a burnt offering. And he shall put on a coat of linen and have linen breeches about his nakedness and gird himself with a linen girdle and have upon him a linen head-covering; for these are holy garments; and he shall bathe his flesh with water and put them on. Then shall he take two he-goats from the congregation of the children of Israel for a sin-offering and a ram for the burnt offering. And Aaron shall bring the bullock, his sin-offering, that he might atone for himself and his house. And he shall take the two he-goats and place them before the Lord, before the door of the tabernacle of the congregation. And he shall cast lots over the two he-goats, one lot for the Lord and the other for the scapegoat. And he shall sacrifice as a sin-offering the he-goat on which falls the lot of the Lord. But the (XIII) he-goat, upon which falls the lot for the scapegoat, he shall take living before the Lord, that he may be reconciled and let the he-goat go into the wilderness for a scapegoat. And he shall therefore bring the bullock of his sin-offering and reconcile himself and his house and slaughter it. And he shall take a basin full of burning embers from the altar which stands before the Lord, and bring his hand full of crushed incense behind the curtain. And put the incense upon the fire before the Lord, that the cloud of incense might cover the mercy seat, which is upon the testimony, that he might not die. And take from the blood of the bullock and sprinkle it upon the mercy seat in the front with his finger; but before the mercy seat he shall sprinkle seven times with his finger from the blood. After this, he shall slaughter the he-goat, the sin-offering of the people and bring its blood behind the curtain and do with the blood as he did with the blood of the bullock and with it also sprinkle upon and before the mercy seat. He shall therefore reconcile the sanctuary from the uncleanness of the children of Israel and from their transgression in all their sins. He shall also therefore do this to the tabernacle of the congregation; for they are unclean who surround it. No man shall be in the tabernacle of the congregation when he enters to make atonement in the sanctuary, until he comes out; he shall therefore reconcile himself and his house and the whole congregation of Israel. And when he goes out to the altar which stands before the Lord, he shall reconcile it and shall take from the blood of the bullock and from the blood of the he-goat and put it upon the horns of the altar round about. And he shall sprinkle from the blood upon it with his finger seven times and

purify it and hallow it from the uncleanness of the children of Israel."

One should not press these biblical theories of the scapegoat too far, however. For why, today, is not a he-goat, but a rooster offered? As Rabbi Isidor Scheftelowitz attests to us in his dissertation *Das stellvertretende Huhnopfer* [*The Representative Hen-sacrifice*], (Isidor Scheftelowitz: *Das stellvertretende Huhnopfer*. Inaugural-Dissertation, Gießen, 1914) this *Kaporoh*-sacrifice on the 10th of *Tishri*, the Day of Atonement, continues to be practiced. Why just a rooster or a hen? Well, because "hen" in Hebrew is called *gèber* -- and "man" is also *gèber*! Nothing could be clearer. The hen is an excellent representative for a human being. Is it the only one? In the year 1530 a (XIV) baptized Jew by the name of Antonius Margaritha published a book which excited sensation at the time (*Der gantz Jüdisch glaub mit sambt eyner grüntlichen und wahrhaftigen anzeygunde, aller satzungen, Ceremonien, gebeten, heimliche und öffentliche gebreuch usw.* Leipzig 1530, 2.A., *gemehr und gebessert. Dasselbst. Melchior Lotther. 1531. 109Bl.* (Neu)Herausgegeben von Chr. Reineccius, Leipzig. 1705) [*The entire Jewish belief together with a true and basic report of all doctrines, rites, prayers, secret and public traditions, etc.* Leipzig 1530 2.A., *enlarged and improved. Melchior Lotther. 1531. 109 pages.* New edition by Chr. Reinccius, Leipzig. 1705]. In this book he says expressly that for a sin-offering one "*ain affen zu solchem nemen soll, dann der selb, sehe ainem Menschen am aller geleychesten*" ["should take for such an ape, for that would seem most like a human being"].

According to Oskar Goldberg's book *Die Wirklichkeit der Hebräer* [*The Reality of the Hebrews*] (1925), Maimonides has mistaken the essence of Yahweh as (being) that of a god directed against the order of Nature. In this debate Goldberg, an authentic *Chacham ha Yisroel*, becomes at once very candid and stresses: "What is the reason for eating? For the building of the body. Therefore the equation follows between sacrifice and eating, that the performance of sacrifice serves the formation of the divine organism. It says *expressis verbis* in the *Pentateuch* [The first five books of the *Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*; these are the so-called Mosaic books, which contain Mosaic Law.] -- the sacrifice is designated as *lechem Elohim* [the Hebrew translated literally is: "bread of the Lord"] -- as the dish for the Lord." And now appears a highly significant passage. Goldberg emphasizes: "In conjunction with the laws of cleanliness and uncleanness it should also be shown how an ethical law is derived from a ritual. The proscription 'Thou shalt not murder' is, by its character, an ethical law -- yet nonetheless it is a ritual. The *Torah* [*Torah = Pentateuch*] establishes this proscription by saying: 'The blood of the murdered man makes the land a hypocrite.' What does this mean? As pointed out, the blood of the sacrificial animal serves the formation of the divine organism. It is essential to the history of religion, that the Jews were the first people in the world capable of ritual, who exclusively used sacrificial animals. All other ritual-competent peoples of antiquity were dependent upon human sacrifice. That could not be otherwise, because their ritual became effective only through human sacrifice. For them, man and beast originate out of the same supernatural arrangement of Nature; therefore a beast cannot step into the place of a man. On the contrary: The Totem-animal is holy and inviolable. Abraham was the first to achieve sacrificing a ram in the stead of his son.

In view of these things, it is unimportant that ancient peoples in times of their religious decline already placed animal sacrifice (XV) next to human sacrifice, just as it is a matter of indifference that before Abraham there were already great individuals who made use of animals for sacrifice, as for example Abel (Hewel), whom one can simply call the inventor of this type of sacrifice. The essential point remains this, that the divine organism can make use only of animal sacrifice -- whereas human sacrifice sets off in him the hostile and powerful effects which come from the natural order. Through the killing of a human being the incarnation of a foreign, hostile natural order is abetted. Therefore, says the *Torah*: 'The blood of the murdered makes the land a hypocrite.' That means: through such an act as murder the land appears as something different from what it is in reality. The land pretends to be the realm of manifestation of the Divinity presenting itself in the world -- but in reality it is the point of invasion of an alien, hostile power of nature. -- That Jewry so taken up with Apologetics would have had reason to occupy itself with this explanation; for the proscription against killing a man out of ritual-reasons is the true 'refutation' of ritual-murder."

Here Goldberg is playing hide-and-seek. He knows just as well as we do, that it is exactly the Gentile who is an animal according to Jewish law. The *Talmud* says explicitly: "You are called men, but the worldly peoples are not called men (but rather cattle)..." (*Baba meçia* 114b and similar passages). That the Gentile is a beast, has never seriously been contested by any Talmudist. Now if animal sacrifice is pleasing to Yahweh, then accordingly ritual-murder is legally justified, only the sacrifice of a Jew would be a sin against the ritual laws.

"For the life of the body is in the blood, and I have given it unto you upon the altar, that your souls might be reconciled by it. For the blood is the atonement, because the life is in it" (*Leviticus* 17:11). Even the dismemberment of the sacrificial victim, which is typical of ritual-murder, and the dispatching of portions into other Jewish congregations, is already covered in the *Old Testament*. "And he took a pair of oxen and dismembered them and sent (them) into all regions of Israel through messengers and let it be said: whoever does not follow Saul and Samuel, thus shall it be done unto his cattle" (I *Samuel* 11:7), or the story of the Levite who wanted to stop at night with his concubine in Bethlehem, whom the inhabitants of Bethlehem, "evil knaves" (XVI) wished to rape [to clarify: the men wanted to anally rape the Levite] and who delivered up to them [in his stead] his concubine; she was abused to death by the Bethlehemites: "When he returned home, he took a knife and laid hold on his concubine and cut her up, along with her bones, into twelve pieces and sent them unto all borders of the kingdom" (*Judges* 19:29).

So much did Jewry have the reputation in antiquity of ritual-murder, that this horrible suspicion was even transferred to the early Christian Church. Not only the Jews, but also the early Christians were accused of slaughtering children, and that a newborn child, strewn with flour, was offered as a mystical symbol of initiation to the knife of whoever wanted to be accepted into the sect, and the blood drunk by him before those present. One may leave it an open question whether or not we have here a matter of exaggeration and calumny; certainly a considerable portion of the early Christians upheld circumcision and other Jewish traditions. That they were held in suspicion of also committing the horrifying practice of ritual-murder is at least psychologically understandable, even if that, which Daumer states in his

Geheimnisse des christlichen Altertums [*Mysteries of Christian Antiquity*] probably can by no means fully pass the test of criticism. Worthy of note, at any rate, are the remarks of Origen (*Contra Celsum* 1 §31): "The voluntary death of a man is a means of averting disasters and pestilence, plague, barrenness and the like." It is also unusual when Augustine says (*Expositiones in Psalmos* 103): "Our works the heathens may see, but not our sacraments." Why not? What was there to hide? These things might have haunted [the Church] up until the Middle Ages, and it might easily explain many a strange aspect of them.

What has been missing until the present has been a thorough account of ritual-murder from the sources. We now have this, based upon reports and trial documents as the result of the industrious and thorough work of Dr. Hellmut Schramm. The number of those who really work in the area of the Jewish Question scientifically in depth and at the same time without compromise and proceed without ties to the clergy, is not great. In reality, it is much smaller than one might think. Often one will have the right instincts, another will have correct scientific methods, but both together are rarely found. Thus it is to be saluted that here in one serious work (XVII) a sharp weapon has been forged for us from brittle material for the discovery of Jewry.

Jewry is biologically hereditary criminality, religious syncretism with a strong share of demonic belief. Who struggles against Jewry, that man "does the work of the Lord" and fights a godly battle. A valuable part of this struggle lies before us here, and I wish for him, that it might have much success.

-- Berlin, at the beginning of the war year 1941

Professor Doctor Johann von Leers

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Introduction

Page 1
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Alfred Rosenberg



In the years of Germany's deepest powerlessness **Alfred Rosenberg** published a translation of the French work: *The Jew, Jewry, and the Judafication of the Christian Peoples*, which had already appeared in the year 1869 and had as its author a Chevalier **Gougenot des Mousseaux**, yet it soon disappeared, having been bought out by Jewry while the author himself fell victim to a Jewish assault.

He was eliminated not only because he had realized the mentality of the Jew with razor sharpness, but primarily in consequence of the publicizing of **Jewish ritual-murders**. With that, **des Mousseaux** had touched upon the deepest secret of Jewry and uncovered the crimes which had repeatedly been inflicted upon Gentile humanity as blood-tax by the Jews and which, due to all the economic, political and intellectual means of power at its command under

masterful direction, in the overwhelming majority of cases had eluded earthly justice .

In the past century "of light," the century of the great Jewish "liberation" and then in an absolutely consistent progression in our time, the phrase of the philosopher **Seneca** seemed to find its final and fruitful confirmation: "The conquered have imprinted **their laws** upon the conquerors!" The governments of the individual nations of Europe had become the compliant tools of Judah. During his own day, one of those German scholars was already able to discover this from his own bitter experience, whose life's work had likewise fallen victim to Jewish intrigues -- the old Johann Andreas **Eisenmenger**, who died in 1704 as Professor of Oriental Languages in Heidelberg; he cited in his *Entdecktes Judentum* [*Judaism Discovered*] the following passage from the words of the Jewish convert Dietrich **Schwab** (307): (XX) "If the Jews get a government which favors and is well-disposed toward them, then they say: What a decent government this is! It accepts gifts gladly, therefore it's **like the Jews**, but there's a distinction! With this word they want to imply that they are better still than such a government, of however high a class it ever might be. . ."

Hand-in-hand with the "worldly authority," **church** circles -- by no means insignificant and uninfluential -- were working for the protection of Jewry, church circles of which a considerable portion was composed of those who -- to use the expression of the Jewish Professor **Graetz** -- "took up the armament and flag of the enemy in order to annihilate him all the more forcefully" -- with them, too, we shall have to **inevitably** concern ourselves more closely.

"On the other hand, even devout Christian theologians adopt the expression by which the Jews are the Chosen People of God and moreover play the role of prison chaplains for whom every convict is an **innocent man**; since for one thing he of course protests his innocence, and secondly he hasn't set down in writing any notes about his alleged crime. . . The noble simplicity of these gentlemen is worthy of admiration. . ." wrote the Hamburg University Professor Siegfried **Passarge** in the year 1928 in the foreword to the 2nd volume of the Brafmann *Das Buch vom Kahal* [*The Book of the Kahal*]. -- The "noble simplicity of these gentlemen" is not only admirable, it is unscrupulous! They are the "unscrupulous brokers of the stock exchange of religion," the "incurable cancer," as the Jew **Bogrow** pointed out among his own people in his *Memoiren eines Juden* [*Memoirs of a Jew*] which appeared in 1880. Joining with the representatives of the theological faculty are renowned individuals of the remaining disciplines. When the Jew **Beilis** was standing trial in Kiev because of a ritual-murder committed against a 13-year-old schoolboy, a Werner **Sombart** wrote thusly in 1912 in his *Zukunft der Juden* [*Future of the Jews*] (Leipzig, 1912, page 57): It is the Jewish people who, since the time of the Prophets, have brought the great ethical tone into the Concert of Humanity and continue to bring it through their best sons even today. The great tragic pathos which the natural world wishes to demoralize, comes in the end, indeed, from Judah and has merged from there into Christianity. . ." (XXI) "We never want to lose the deep, sad Jewish eyes. . ."

The common bond of both -- of state and church representatives -- was formed, moreover (or better: simultaneously -- with that strange attitude of mind which still

sees representatives of a "Chosen People" even in the active "citizens of the Mosaic persuasion,") by the subterranean (and all the more dangerous for that!) threads of **Freemasonry**, that "illegitimate daughter of the synagogue," which confuses the heads of a certain European "intelligentsia," as we will get to know them in their dozens by signature.

England, the classic nation of World Freemasonry -- in 1717 the first free masonic lodge was already founded in **London** -- and of World Jewry -- as the infamous Jewish governess of Europe, naturally gave protection and help to Jewish ritual-murderers! That is shown very noticeably by the omission of the otherwise usual diplomatic "caution" in the ritual-murder trial of **Damascus** (1840) and Tisza-Eszlár (1882) just as during the events on **Corfu** (1891). "Thrice fortunate Britain, how much more worthy of envy than thy powerful fleets do thy citizens, thy parliament, and thy (judeo-"Christian") meetings make thee! Happy people, who have these things," exclaimed Jew **Loewenstein** with enthusiasm in the years of the beginning Jewish emancipation -- but these connections shall also be more closely illuminated in what is to follow!

Jewry itself now first brought to bear its "intellectual leader class" when it saw the time was ripe; that is, when there was fear that the situation for the ritual-murderers and their task-masters was turning critical. But still years later, after absolutely "satisfying" successes, the lay of the land was being "sounded." Each more recent circumstance shows quite clearly with what shrewdness Judah takes into account the chronically poor memory of certain responsible circles of Gentile humanity: before one proceeds to a new ritual-crime, the last slumbering suspicion of Jewish perpetration must be brought to the vanishing point -- or is it merely accidental that ten (!) years **after the blood-murder of (XXII) Tisza-Eszlár** and a year after **Xanten** and **Corfu**, a Paul **Nathan**, Doctor of Philosophy, performed his clever and unscrupulous diversionary maneuver (*der Prozeß von Tisza-Eszlár -- Ein Antisemitisches Kulturbild und Xanten/Kleve; Betrachtungen zum Prozeß Buschhoff*, both appeared in Berlin in 1892) [*The Trial of Tisza-Eszlár -- An Anti-Semitic Cultural Form and Xanten/Cleves; Reflections upon the Buschhoff Trial*], and a few years later new, horrible crimes already followed?

For the Polna blood-murder (1898/99) another young Talmudist, the Jewish Berliner "counselor," Arthur **Nußbaum** (*Der Polnaer Ritualmord-prozeß -- Eine kriminal-psychologische Untersuchung*, Berlin 1906)[*The Polna Ritual-Murder Trial -- A Criminal-Psychological Examination*] took over this role seven years **after** it and six (!) years after the the **Konitz** crime, supported by the Berlin University Professor of the **Law**, Dr. Franz v. **Liszt**, privy-councilor; already, in 1911, the ritual-murder of little **Andrei Yustschinsky** in **Kiev** followed, after an **entire series** of "puzzling" murders which remained unsolved had also occurred on German soil.

Those "uneducated" persons, however, who did not tire of calling attention to this monstrous Jewish peril despite these Jewish tactics of muddying the waters -- Theodor **Fritsch**, **Liebermann von Sonnenberg**, Otto **Glagau**, Dr. Ernst **Henrici**, the **Förster brothers**, and as was said of all the best, were showered with a deluge of slanders, insinuations and insults, and according to the "judgment" of Paul **Nathan**, they formed "the morally and intellectually backward elements of the

nation," "a troop of unscrupulous men without any intellectual prestige and without moral respect," according to the "opinion" of the Jew **Loewenstein** (*Damascia*, page 247) "the scholarly rabble in Germany" -- to give only a modest sampling.

But the Gentile peoples, who knew on the basis of centuries-long gruesome experience exactly where the satanic murderers of their children were to be sought, and who, after each newly occurring crime, were able to recall earlier crimes carried out similarly in every way, comprised those very "classes of the people, in whom that kind of suspicion still lives; among the **well-dressed rabble** it has followers, and these **mentally low-level classes**, who are open to **fanaticism** and **superstition**, were goaded so long by political unscrupulousness (XXIII) until for them, the trial against one Jew seemed like a trial against Jewry. . ." (Nathan). The "colleague" of Nathan, Arthur **Nußbaum**, speaks of a "backward, religious rural population" and concerning it, that it is noteworthy "that all modern 'ritual-murder cases' have occurred in villages or small cities. . .," while for the theological faculty of the University of **Leiden** ("Christian witnesses **against** the blood-accusation against the Jews, etc.") it is merely a matter of "a superstition of deeply ignorant and disregardable people"!

The opposition to the Jews as such, however, and the appearance of reaction of any one people which has still not totally submitted itself to the Jewish blood-monstrosity, must "be extirpated, root and branch," and "the fight against them is for Jews and **free-thinking Christians** an act of **enlightened patriotism**" (Nathan).

A Christian theologian -- he stresses at the time that he is not of Jewish origin -- the Berlin Theology Professor, privy councilor of the Consistory, D. Dr. H.L. **Strack** wrote accordingly in the year 1920, when his Fatherland was lying bled-out on the ground, the malicious sentence: "The Germans are also called Huns because they are considered to be anti-Semites. . ." For this he cites, referring to **himself**, *Ephesians* 6:14: "Therefore stand, girt round thy loins with truth and put on the armor of righteousness!" (*Jüdische Geheimgesetze?*, 1920, page 29) [*Jewish Secret Laws?*]! -- We shall have to discover during the course of the investigations which lie before us, that a man like **Strack** was by no means a singular phenomenon. . .

One could have let this matter stay buried, if these very circles, which formerly were aptly described as German "Jewish defense troops," had not contributed to a considerable degree to the fact that Judah even then emerged as the victor, when once the case really should have been made against it.

The expenditures by which threatening trials were nipped in the bud by the Jews, or when (in what were very rare instances) it was no longer possible to redirect the course of a court hearing, were enormous. At any rate, these machinations allow the **consciousness of guilt** of Jewry to be all the more clearly recognized and are, for this reason, (XXIV) represented with especial thoroughness. "A magically powerful bond is irrefutably wound about us from pole to pole, Israel lifts its voice as if with one throat and defends the **purity of the Mosaic Law**. . ." wrote the old Jew **Mendelssohn** with a smile after the Jewish triumph in **Damascus** in 1840 in a "public letter" from Paris, and **Crémieux**, one of the leaders of World Jewry and a high-degree Freemason, as he looked back, could claim for the same reason in **Vienna** that "sympathy for our maliciously persecuted brothers was awakened as if

by electric shocks upon all points of the earth. . ."

Characteristically, two politicians from that land which had become a downright Dorado of Jewish murder-plague -- **Hungary** -- had very keenly recognized this indirect confession of the World-guilt of Judah. As the Hungarian magnate Géza von **Ónody** wrote in his well-known publication about the ritual-murder of **Tisza-Eszlár** in 1882: "It is likewise an undeniable fact that the whole of Israel **identified** itself with the accused *schächter* [German has two words for those who butcher animals: *der Schlächter* and *der Schächter*; the former has the same meaning as the English word "butcher," but the latter refers to Jewish ritual-slaughterers.] and their accomplices **in the goal of misdirecting the administration of justice** and thereby **sanctioned**, so to speak, the mentioned fact of a barbaric fanaticism." His companion in this struggle, the Knight Georg v. **Marcziányi**, asked in the same year: "Now who pays these sums, since the majority of the accused are beggar-poor Polish Jews? What other reason can Jewry have, therefore, for **identifying** itself with the Tisza-Eszlár monsters, than that of **common awareness of guilt**, and is this not nearly equivalent to the **recognition** of the existence of a **blood-sacrifice ritual** being practiced in secret in the Mosaic racial religion, the general knowledge of which is supposed to be suppressed **at any price**?" The motto of that Jewish world-alliance, founded by **Crémieux** in the year **1860**, the *Alliance Israélite Universelle* (AIU), which also had "to protest" [the innocence of] Jewish ritual-murderers and their followers in times to come, reads, with real meaning: "All Jews vouch for one another" -- from the least Galician Jewish beggar up to the Jewish Lord, the last and greatest Jewish secret was defended.

Certainly for this reason it is totally absurd when historians, **(XXV)** though they have recognized the existence of ritual murder, wish to ascribe it merely to a special "sect," *Hassidim*, to some sort of "blood-alliance," to a secret organization, or to the "Odists" ("Haters") in the sense of Siegfried **Passarges**. **Every** Jew knows all about these matters and is, as the investigations to come show, even actually prepared at any time to at least provide support! [The translator takes strong exception to this claim while acknowledging that it contains a *grain* of truth.]

If some of the ancient peoples -- for example the Scythians, Cathaginians, Phoenicians, Aztecs, etc., practiced human sacrifice, this was based upon, first and foremost, sacrifice for **religious** goals (worship, prayer and thanksgiving), and not a **lawfully** dictated desire for the destruction of anything of a different kind from itself -- quite apart from the fact that those peoples have long vanished, while the Jewish people still exists and is active.

This desire for destruction is by no means to be understood in the narrow framework of a "denominational" standpoint. The Middle Ages saw the Jewish blood-murders as the outflowing not of racial, but of religious hatred. A certain inner justification of this conception might perhaps be acknowledged, insofar as the various Gentile -- in this case Christian -- classes in the population **instinctively, because not yet undermined**, saw in the Jew its natural enemy; but this latent or open hostility was immediately warded off when the Jew decided for some reason or other, either voluntarily or by coercion, to be **baptized**. This already becomes manifest in the early centuries. That Christianity ceased thereby to be a danger for Jewry, history has of course demonstrated: from that baptized Jewry arose the most

zealous defenders of Jewish interests! In the 20th century, then, the Jew Cheskel Zwi **Klötzel** was able to maintain entirely with logic that the Christianity **of today** no longer meant danger, while Jewish hatred toward it was hotter than ever!

This hatred becomes simply infernal when Jewry senses anywhere a beginning opposition to Jews, a beginning realization of this natural enemy of human society and human culture. It is very interesting to discover that that suspicion, which in the course of the centuries escalated to a desire to destroy, again and again circulated about **Germany** -- Judah has ever had a fine sensitivity for where the **(XXVI) actual** danger was waiting for it -- an instinct of the desert. In the framework of the investigations to be examined here, we must nevertheless maintain that the Jewish world power in increasing measure from century to century had remained the victor for reasons which will become clearer. Once a high **Milan** Catholic cleric, **Athanasius Fern**, made this assessment: "Jews were and still are well accused and even condemned (Damascus, Lutscha), but no longer **executed** in the Century of Light. . ." "Never was Jewish money as powerful, never has the blindness of formalistically trained judges been as great as it is today; Israel triumphs in every trial. But is it truly victorious? I say: No! These bloody acts cry to Heaven, they shall one day be terribly avenged. **In the long run, the consciousness of the people will not be mocked. Then shall the eyes and the ears of those, who, out of the arrogance of education or for the sake of the ringing of Jewish gold-pieces, do not now wish to see or hear, be horribly opened. . .**" (A. Fern).

And Theodor **Fritsch**, the old master of the movement in opposition to the Jews, wrote in his foreword: "Jewry may slither its way from under the weight of the accusations: just as little as it once was able to weaken or refute them, even as little will it succeed against the proof of the evidence of this writing: the blood-witnesses of a religion tangled in murderous and blood-thirsty fanaticism arise as accusers and demand atonement and safety."

We have become aware of the difficulties of our own work; yet it is valid to present what is in parts very difficult and dry material in a manner that will be generally understood. For this treatise has fulfilled its goal of supplying a further useful weapon for the final struggle with the Jewish world-octopus which is before us, if it can be put in the hands of every comrade of the people: this has obliged me to the most exacting scientific detailed work and doing without anything superfluous. Only a superficial or malicious judgment can impute to my work "prejudiced" attacks upon a certain circle of our people; this would be contradictory to the National Socialist attitude and to the sense and goal of the work! Thus far, however, let it be unsparingly emphasized that a category of persons already closely defined above represented Jewish interests **(XXVII)** and has been consciously acting completely contrary to the natural demands of the people.

The exact **designation** of this variety of Jewish murder would be, of itself, "ritual blood-murder"; in the interests of brevity and in favor of past customary designations we will however speak in the following pages of ritual- or blood-murder; the description "Christian" we adopt only where it is found in the original text.

To thank I have my loyal mentor, Herr University-Professor Dr. Joh. v. **Leers**,

Jena, for the selfless and generous interest which he dedicated to this work, my publisher, Herr Theodor **Fritsch**, Berlin, for his resolve to bring out the book in a solid edition despite circumstances aggravated by the conditions of war, the Institute for Research of the Jewish Question in Frankfurt-am-Main for repeated examination of the manuscript, the Herren Dr. Denner and W. Freund, Berlin, for comradely assistance and important suggestions, and also the Information Bureau of the German Library in Berlin and the Saxony State Library at Dresden, to whose exacting work I mainly owe the arrangement of the most valuable material.

The time has come for the thousand-year Jewish secret to be exposed to the light, as the old Ghillany prophesized over a hundred years ago; may this work, which has been many years in the making, be called upon to keep coming generations alert!

In the war year 1941

Dr. Hellmut Schramm

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Before 1840

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The Jewish ritual-murder is as old as Jewry itself; to a further definition the objection could be made, insofar as the Gentile view is concerned, of subjectivity, injustice, or even partisan malice. For this reason we present for clarification of the concept a **Jewish** passage, still generally valid today, from the *Zohar*, a "holy book" of Judaism, which is placed even before the *Talmud* by Jewish Orthodoxy. While the *Talmud* says in one passage (*Baba mezia* 114b) -- to use this as an introduction -- that only Jews are designated as human beings while the remaining peoples of the world (thus, all non-Jews, not only the Christian peoples) are called cattle, the **Cabbalistic Zohar** (*Shining Light*) contains an unmistakable directive for ritual-murder. This reads, *verbatim* according to the authentic translation of Dr. Bischoff: "Further, there is a command of slaughtering, which takes place in a ritually valid manner for strangers, who are not human beings but are like unto cattle. For those who do not concern themselves with the Jewish religious law, must be made offerings (!) of prayer, so that they are offered as sacrifice to the blessed God. And when they thus are offered to Him, it is said of them: "for thy sake are we murdered the whole day, slaughtered, like sheep at the slaughtering bench" (compare to this Psalm 44:23)!

The exact point in time when these ritual-murders are to be carried out according to opportunity, is to be found in the *Talmud* passage *Kethuboth* 62a, where the slaughtering (*schachat*) of a boy on Passover evening is discussed. Actually, during the course of our investigation we will be able to determine that the individual acts of murder falling in the time of the *Pessach* are by no means of an accidental nature, but on the contrary they were and are executed by plan in observation of Jewish secret law.

The Passover (*Pessach*) celebration is held in the month of March or, respectively, April for eight

days' duration in remembrance of the removal of the "Children of Israel" (6) from Egypt. We can visualize what is said about the mass-slaughter of the first-born Gentile children in Egypt in *Exodus* 12:30: "...and there went up a great wailing in Egypt, for there was no house in which there was not one dead", so we can understand that the institution of the Passover according to the instruction of the Jewish blood-god Yahweh: ". . .you shall have this day for remembrance and shall keep it as a feast to the Lord (Yahweh)" (*Exodus* 12:14), can receive its consecration in the Jewish sense only through acts of murder of non-Jews. A similar feast of murder are "the days of *Purim*", named after the *Pur*, or the lot, which was cast, "to terrify and to kill," a lot which delivered up to the Jewish slaughterers over 75,000 of the best men in the ancient Persian kingdom of King Xerxes, who had surrendered himself to alcohol through the machinations of **Mordechai**, a Jewish beggar who had ascended to the position of Court Jew, and his niece and royal concubine **Esther**; among the slaughtered was **Haman** and his ten sons; Haman was aware of the enemy and had clearly recognized the looming Jewish danger: ". . .there is a people, scattered and dispersed among all the peoples in all lands of your kingdom, and their law is different from that of other peoples, and they act not according to the laws of the king" (*Esther* 3:8).

The *Purim* feast "they hold for two days each year, as they were ordained and appointed" (*Esther* 9:27); this "feast," according to its entire historical or perhaps only legendary core, is likewise an explicit feast of revenge "at which Jewry strikes dead its enemies, at least in thought" (according to the assessment of the Jewish "Professor" Gunkel), just as the *Book of Esther* is a document of the first water of the most unrestrained and limitless Jewish revenge against all non-Jews, about which **Luther** (*Table-Talk* 2996, Erlanger Edition Volume 62, page 181) made the judgment: "Oh how they love the *Book of Esther*, which is in such fine tune with their blood-thirsty, eager-for-revenge murderous desires and hopes! The sun has never shone upon a more blood-thirsty and revenge-hungry people, than these who think of themselves as God's People, that they should murder and throttle the heathens."

In the year **1848**, the Bishop of **Paderborn**, Dr. Konrad **Martin**, an entirely "unsuspect" witness and an eminent expert in Jewish antiquity and customs, wrote in the (7) *Katholischen Vierteljahrschrift für Kunst und Wissenschaft* [*Catholic Quarterly Review of Art and Science*] about "the accusation that Jews seized Christian children in order to shed their blood during the Easter holiday," according to the example of the Abbot and Orientalist **Chiarini**, the following striking sentence:

"To want to deny that Jews, at various times and locations have committed such crimes, is to erase from the books of history 30-40(1) recorded and established facts, and it is to destroy all the monuments which several cities have preserved unto the present day, along with the traditions involved in such an abominable attempt at assassination." [It is almost certain that all such public and/or church monuments and inscriptions -- and there were a surprising number of them -- have been removed and destroyed by those who are the actual rulers of Europe.]

Under the pressure of historical material, even the Vatican saw itself forced on 18 November **1913** to render its expert opinion unmistakably on the matter of Jewish ritual-murder as follows: "It is to be regarded as proven that it is an old Jewish custom to murder Christian children at Easter time." The documents relating to this, in the original texts written by the popes, are found in the Vatican Library.

Already in 1892 the Milan *Osservatore Catolico* published a list of 154 attempted or completed ritual-murders, from which it emerged that Jews sacrifice the blood of non-Jews on Good Friday.

But when, a year after the victory of National Socialism in Germany, a Catholic opponent of the Jews maintained the fact of the ritual-murder custom in Austria in 1934 in a special monograph, the papers distanced themselves from him and his work was generally discredited because it "was un-

Christian" (Theodor Fritsch: *Handbuch der Judenfrage* [*Handbook of the Jewish Question*]).

It is natural that international Jewry, even after the murder instructions of its secret law books had become known to a larger circle in excellent and unimpeachable translations -- beginning with those of **Eisenmenger** and up through Erich **Bischoff** -- (8) denied, making all possible explanations, that these crimes were committed. The investigations which lie before us should help to demonstrate the dishonesty of this technique.

Moreover, Judah itself has always had a very bad conscience. Thus, during the middle of the 13th century (see the passages relating to this in this book) a Jew who had mutilated his female servant for ritual purposes was prevented from confessing the true reasons for the crime shortly before his execution, so that he might not be able to say anything to the detriment of Judaism.

On the occasion of the ritual-murder trial at Damascus in **1840**, there was an attempt with enormous expenditure of money and just as great political pressure, to cause a personage in authority to omit the planned translation of the *Talmud* and other books, using the extremely revealing argument that this would mean a "humiliation of the Jewish Nation."

But in truth, "the Jews no longer had the hope of denying what was proven during the course of the trial, namely that the blood of all non-Jews belongs to them." Thus a French compiler of the trial, Achille **Laurent**, expressed it, in his work dealing with the entire trial against the Jews in Damascus, which was published in **1846** in Paris and soon disappeared in a mysterious manner (Volume II, 1846, page 292, cited by G.d. Mousseaux; see more about this below.): "Swallowed up by Jewish gold, this historical memorial has almost completely vanished; one still comes across some single copies only in the places which are unreachable by Jewish claws. Translated in **Italy** and reissued several times there, the same persecutory rage descended upon it and made it disappear. The publication of P. de **Mondovi** of **Marseilles** about the same subject is likewise unable to be found, although it had **several** editions.

This hunting down [of such works] has its good reasons. One does not seek to destroy trial documents if one is innocent of the crimes which they contain. . ." (Henri **Desportes**: *Le mystère du sang chez juifs de tous les temps*, Paris, Savine, 1889, page 189).

Of what further dangerous things there are in the Jewish books of law, the Jews themselves know very well. (9) A **Lemberg** Jewish paper (2) wrote thusly: "To promote a translation of the *Schulchan aruch* (3), is a base thing and a forgetting of God. For this translation, should it occur (which may God prevent!) will necessarily bring down upon us the misery of our brothers 300 years ago in Spain." -- Let it be noted: "necessarily"!

To the Orientalist Johann Andreas **Eisenmenger**, who died totally impoverished in Heidelberg in **1704** in a "sudden death," 10,000 Taler were "bid," if his work were left unpublished -- according to the valuation of money at the time, this was a sum from which he could have lived comfortably. But since he assessed truth higher and his book *Entdecktes Judentum* [*Judaism Discovered*], despite repeated attempts at bribery, nevertheless did appear, it was confiscated by the political pressure of World Jewry.

Another scholar, **Raabe**, who translated the *Mishnah*, the basic text of the *Talmud*, completed about **200 A.D.**, received from a Mannheim Jewish middleman an offer of 3000 Taler together with a beautiful villa on the Rhine, if he gave up the publication of his work. . . At the beginning of the 19th century the revelations of **Neophyte** concerning the Jewish blood-practice appeared. Behind this name was concealed, as could first be determined many decades later, the former Rabbi **Noe Weinjung**. His work was extirpated by his racial comrades, and it would have been completely lost to the future if some Greek and Italian translations, which also have again become very rare, had

not been done. Weinjung himself was rescued in a Romanian cloister from the death threats of the Jewish mob, which was scared off. But subsequently, in order to defame his revelations, which totally agreed in their frightful details even with future blood-practice committed by Jewry, the Jews declared in all places of the world that the work of Neophyte had been generated in a "drunken-delirium"(!)

Brafmann(4), to whom one owes informative revelations about (10) the rabbinate, was poisoned in accord with Talmudic murder-laws at the end of the previous century -- just as happened to a Chevalier Gougenot des **Mousseaux**, who was so "incautious" as to also mention some ritual-murders in his work: *Der Jude, das Judentum and die Verjudung der christlichen Völker* [*The Jew, Judaism, and the Judafication of the Christian Peoples*].

A "sudden death" overtook Doctor **Pinner** at the moment when he had translated the first part of the *Talmud*. . .Others, who could not be immediately eliminated for one reason or another, were nonetheless slowly harried to death with the same end result, with the support of authorities belonging to the Jews and by "Christian" theologians; such was the case for **Justus-Briman**, who published his *Judenspiegel oder 100 neuenthüllte, heutzutage noch geltende Gesetze der Juden* [*Jewish Mirror or 100 newly discovered and still currently valid laws of the Jews*], and also for the Orientalist at the University at **Münster**, **Jakob Ecker**, who completed and wrote commentaries for the *Jewish-Mirror*, and even beyond his death in **1912** -- he died as a highly respected Professor at the Bishop's Priest Seminary at Trier; he was slandered in shameless fashion by the Weimar Regional Rabbi **Wiesen**. About the treatment which was accorded to the Prague University Professor August **Rohling**, a book hardly laudable to the situation obtaining in the Royal and Imperial Monarchy could be written, and even in the most recent times, 1933, the hospitality of Leiden University was withdrawn from Johann von **Leers** by the old **Huizinga**, because the German scholar had also written about Jewish ritual-murder. . .

With these names only a few striking examples have been emphasized -- they will be dealt with yet in another connection.

Jewry knew why it persecuted these men with downright satanic hatred, **Maimonides** knew why he taught: "If an unbeliever reads the **Talmud**, so has he deserved **death** . . .": Ritual-murder exists not just in the "hysterical fantasy of out-worn superstition," the confessions of ritual-murderers can not be subsequently devalued as "extracted by torture," on the contrary, they are documentary and authentically evidentiary records of Jewish murder, which prove as factual the occurrence of ritual murders up to our own time, for Jewish ritual crimes will be committed as long as the Chosen People are at all able to encyst themselves in Gentile humanity, and as long as the (11) true reason for these satanic crimes is not shown in all sharpness: **as a lawfully dictated, repeated with strange regularity, tied neither to place nor time, and conscious profanation of the non-Jew who is considered the equivalent of cattle**; crimes which because of this have never been totally fought against because their secret motives remained unknown and the non-Jew, confronting these facts in stunned bewilderment, still seemed inclined to submit himself to the blood-monster of the Jewish desert-god.

During the course of the centuries, in warding off these Jewish crimes and their perpetrators, the people oftentimes grasped at self-help, though no lasting success attended it, since the protection of those to whom the blood and honor of the people was entrusted, faltered. But the people nonetheless emotionally and correctly recognized what their spiritual or secular authorities in nearly all cases either didn't want, or were not allowed, to see -- that the Jew and his crimes are constantly and unalterably the same, or, as a chronicler plainly and rightly says in his description of the martyrdom of a child kidnapped for ritual-murder in the year **1724**: "The Jews are still Jews, and not one hair better than they were before this" (Ignatius Zach von Wilthau: *Das heilige Kind Andreas von Rinn*, Augsburg, 1724) [*The Holy Child Andreas of Rinn*]. Two centuries earlier the great adversary of

Luther, D. Johann **Eck** of Ingolstadt, in his book: *Ains Judenbuechlins velegung* [*Publication of a little Jewish Book*], Ingolstadt, 1541, establishes the same thing: ". . . Thus there is no more blood-thirsty a people on the earth than the Jews, for they are blind, constipated, and of a hardened heart. . . not even a miracle is of help to them. . ."

What is to follow is not a matter of issuing a list of documentarily proven Jewish ritual-murders which has any claim to completeness. Such a list would be endless.

We wish to make clear that the cases before us represent only a tiny fraction of that horrifying murder which has replayed itself before our terrified eyes in centuries and millennia.

In this investigation, according to opportunity, only those cases should be collected which in the course of time were intentionally placed *ad acta*, (12) or which have been retained as especially typical and informative in regard to this type of Jewish murder-plague and its accomplices.

One question naturally occurs: Are ritual-crimes still possible today?

As mentioned at the beginning, they are still possible anywhere, even today, and are actually committed where Judah believes itself to be unobserved, and can bleed a people, as we can prove by means of unerring evidence, for the Jewish blood-intoxication is as old as the Jewish tribe itself and is commanded by the blood-god Yahweh.

The New Germany would have the right to be freed from Jewish murders; the representatives of the "Chosen People" living among us know that the mere attempt or the mere preparation for such a murder would unleash measures against it which would put Judah in an even greater state of shock.

In **169 B.C.**, the Temple of Jerusalem was plundered. The King **Antiochus Epiphanes** of Syria discovered a hidden chamber in which a Greek was found, who implored the king for rescue: he said that he had been lured into the Temple by Jews and held prisoner. In response to his questions, his guards had told him that a secret law existed with the Jews which commanded them to sacrifice a human being each year at a certain time. (**Apion** in his -- as is typical -- vanished book *Gegen die Juden* [*Against the Jews*]. The above passage is cited in the counter-argument of the Jew **Josephus**: *Josephus contra Apionem*, II, 8) [*Josephus against Apion*]. Among other things, Josephus asks: ". . . Why should the Jews have chased after only the Greeks, when other strangers still travelled through Palestine!" We can only respond: They took the very men whom a favorable opportunity placed in their hands! It is conspicuous that Josephus, among the very feeble arguments in his "defense," did not introduce the very ones which are brought up first and foremost today by the Jews, that in particular it is strictly forbidden to the Jews to consume blood, that the "heathens" are held to be "unclean", and so forth. (See Ghillany: *Die Menschenopfer der alten Hebräer*, page 545 and following.) [*Human Sacrifice of the Ancient Hebrews*].

In the old voluminous Socratic Church history from the 5th century A.D., it says among other places in the 16th chapter of (13) the 7th book, that in the year **418** on a **Jewish feast day**, several Jews in the Imnestar region (which lies between Chalcis and Antioch) where they were accustomed to arrange their "comedies," stretched out a Christian boy on a cross to mock Christians and finally scourged him to death -- an early prelude to the many later, carried-out-according-to-plan, bloody acts, as here a boy in his tenderest years is tortured to death while his limbs are stretched out in the form of a cross -- so, too, a thousand years later at **Trent**. What an endless chain of Jewish blood-murders, though, lies between the two!

In the year **614** the Jews purchased from the Persian King Chosroës II, 90,000 prisoners for an insignificant sum after the conquest of Jerusalem, in order to then sacrifice them all in the cruelest way (Cluverus, *Epitome hist.*, p. 386; Hosman, p.92).

At **Easter time** of the year **1144** (Bollandists, *März III*, 588/91) [*March III*] the Jews at **Norwich** in **England** took prisoner a twelve-year-old boy William, chained him and pierced the body of their victim with sharp instruments. The blood flowing from out of a wound near the heart was collected. In order to retard the rate of blood flowing out, the sadistic murderers basted the child's head with hot water. The corpse was put into a sack and thrown outside of the place into the shrubbery. The chief official of the place, who had been bribed by the Jews, held back a detailed announcement. Finally, however, the murder was atoned for. The victim was canonized by the Church. England had still further blood-crimes to record in the 12th century, as in 1160 at **Gloucester** (*Mon. Germ. hist. Script. VI*, 520; Boll., *März III*, 589). [View image of [William](#) from Norwich Cathedral here]

In **1181**, under the government of Henry II, the chronicler reported a completed ritual-slaughter of the boy **Robert** at **Easter time** in **London** (Boll., *März III*, 589).

According to the *Monumenta Historica Germaniae* [*Historical Records of Germany*] (*Scriptores*, vol. VI and also *Acta sanct. März III*, 591) during the **Easter feast** of 1171 a boy from **Blois** was crucified and thrown into the Loire in a sack. Count Theobald of **Chartres** had the leaders burned. Those who converted to Christianity were pardoned.

In France, furthermore, in the cellar of the castle of **Pontoise** (14) on the 25th of **March** of the year **1179**, a boy was scourged by Jews and stretched on a cross to be bled to death under the mocking shouts from a raging mob of Jews. The child has entered the roll of martyrs as "Holy Richard of Paris" and is highly revered by the people (Boll., *März III*, 591). His body rests in the Church of the Innocents at Champeaux. [What a contrast there is between 1943, when this was still true, and the Paris of 2001, where a Jew is "Minister of Culture" and of course doing his utmost to annihilate and miscegenate every last trace of genuinely French/European culture from the country.]

D'Arbois de Jubainville reports in his *Geschichte der Herzöge und Grafen der Champagne* [*History of the Dukes and Counts of Champagne*] (Paris, 1865, Part I, page 72) under the date of April 15 of the year **1192**, the following facts: The Jews of **Braisne** had crowned a Christian with thorns, led him through the streets with hands bound behind his back, whipped and crucified him; this happened under the eyes of the Countess **Agnes von Dreux** who had been bribed by the Jews. "The outrage was universal. King **Philipp August**, just returned from the Holy Land, went in person to Braisne and had 80 Jews burned." The king had the firm conviction that **annually during Holy Week** the Jews secretly sacrificed a Christian. Although the Jews in his kingdom, but especially in Paris -- the "Jewish Athens" of that time -- had great influence, this king found the rare courage to take draconian retaliatory measures. The Jew **Caro** in his *Sozial- und Wirtschaftsgeschichte der Juden* [*Social and Economic History of the Jews*], I, page 362, speaks however of a "cruel procedure in Bray-sur-Seine (1192), when 80 and more (Jews) met their death," but prudently omits statements which approach the **reasons** for this "persecution of the Jews"!

In the 13th century this terrible custom seems to have spread more and more. In **Zaragoza** the Jews made a law among themselves that anyone who delivered a Gentile child into captivity should be free from all debts and fees. During the long reign of King **Alfonso X** the "Wise" (1252-1284) countless ritual crimes, in part judicially and historically attested, occurred on Spanish soil. **Alfonso X** of Castile was finally so convinced of the fact of blood-murder, that in the 24th volume of the penal code *Las Partides* (named after the the seven divisions) authored by him, he enclosed the following regulation in his own hand: "Since it is legally proven and established that the Jews (15) **annually** murder Christian children before their **feast of Easter** for the mocking and humiliation of Christianity and likewise for the goal of **blood-sacrifice**, I command that every Jew who is convicted of such a crime, or who even, for the purpose of of the symbolic mockery of Christendom, crucifies a figure representing a Christian copied out of wax, will become a child of death!" Jews were not allowed to leave the house during the **Eastertime**. The sexual intercourse of the Jews with Christian women was made punishable by death. Truly, a wise king, but

unfortunately an exceptional phenomenon in terms of his conduct. (Géza von Ónody, p. 79; see also G. Caro II, 239). In the year **1220** at **Weißenburg** in Alsace the child Heinrich was killed by Jews (*Acta sanct.*, April II, p. 505). Jews in Munich extracted from a small child by means of piercings and incisions all the blood, "while they made use of their customary criminal practices" (H. Desportes, p. 65). The crime was discovered by accident: 140 Jews were condemned to a fiery death (see Meichelbeck, *Geschichte von Freising*, II, 94)[*History of Freising*].

In the year **1235** the population of Germany grasped at self-help against this murder-plague after a series of bestial murders: From 1 - 3 January of the year 1235 (Aronius, *Regesten z. Gesch. d. Juden in fränk. u. deutsch. Reich*, page 206)[*Collection of Documents for the History of the Jews in the French and in the German Kingdom*] as a result of the murder of a boy there, a persecution of the Jews took place at Lauda and the neighboring **Tauberbischofsheim** (Baden), at which houses and property of the Jews were destroyed by the enraged crowd and eight highly placed Jews were burned. At the beginning of December of the same year the population of **Wolfesheim** (at Straßburg) also resorted to self-help: after the murder of a citizen 18 Jews are supposed to have been killed in the course of the persecution.

A general wave of outrage moved over Germany when two **Fulda** Jews on Christmas Day **1235** attacked five boys in the mill of a miller who lived in front of the gates of the city and had gone to Holy Mass with his wife, miserably killed the boys, collected their blood in a prepared pouch and finally had set fire to the mill to cover the tracks of their bestial atrocity. But the bodies of the children were brought as *corpora delicti* into the Reichspfalz to **Haganau** to the Emperor (16) Frederick II; their arrival set the population into terror and outrage. But the Emperor, after shortly before having received a high sum of money from Jewish hands, merely gave the answer: "If they are dead, so go and bury them, since they're of no use for anything else" (*Si mortui sunt, ite, sepelite eos, quia ad aliud non valent.* -- Aronius, page 208).

The citizens of Fulda nonetheless took another position, understandable to us: with the cooperation of crusaders who were present there, they slew 32 Jews of their city, men and women. Since a general persecution of Jews loomed, the Jew-owned **Frederick II** summoned an assembly of clerical and secular princes to **Hagenau** in July **1236**. But after he had again been successfully bought off with large sums from the Jews (*accepta tamen a Judeis magna pecunia*, Aron., page 217), he appeared convinced of the innocence of the Jews. The Jews achieved acquittal and beyond that, an imperial letter of protection. Everyone was forbidden to express further accusations against Jews. "For tracking down the truth" from the lands of all the lords "**baptismal candidates** (thus baptized Jews) experienced in the Jewish law" were summoned, who "did not tarry long at court" and who reached the result that "neither in the Old or the New Testament is it found that the Jews are greedy after human blood. . . We allow the fact with very firm acceptance, that those very people for whom the blood of even permitted animals is forbidden, could have no thirst for human blood, because of the terribleness of the thing, because Nature forbids it and **because of the kind of relationship which associates it with the Christians.** . ." (5)

Ten years later Pope Innocent IV based his decision upon the Imperial pronouncement of judgment from July of that same year, which delivered the nation up to even future Jewish murderers and child-desecrators. With explicit reference to the events of Fulda, this pope acquitted the Jews from the suspicion that they made use of the blood for ritual purposes after the commission of a blood-murder of a twelve-year-old girl on Tuesday of **Easter week** of 1247 in Valréas (Department Vaucluse); (17) he [stated that he], the Pope, did not want Jews, whose conversion was awaited by the Lord, to be unfairly (!) persecuted. The bishops in Germany received an express papal directive on 5 July **1247**, to show **favor and mercy** to the Jews and "to legitimize their status" (Aron., p. 242) (6). In this position of "legitimized status" sanctioned by Emperor and Pope, the Jews were able to continue to lead their victims to slaughter; the defenders of the slaughterer **Buschhoff** at his

blood-murder trial in Xanten in **1892**, were still referring to the *Enquette* of 1236!

The historian **Matthias Parisiensis** reports, according to the account of the Hungarian diplomat Géza von Ónody(7), that during the reign of King Henry III, the Jews of Norwich kidnapped a Christian child in **1235**, kept him locked up and fed for a year in order to slaughter him as sacrificial lamb for the celebration of the **Passover festival**. The execution of the crime was prevented through a betrayal, and the Jews who were brought before the King confessed the intended ritual-slaughter in all of its details. Henry III imposed a lenient punishment, allegedly out of charitableness. The Jews showed their thanks by committing an entirely similar type of crime hardly a year later. In this case a child was held prisoner in a shack belonging to the estate of a rabbi.

The Bishop of **Norwich** brought criminal charges against the murderous pack. After several fruitless attempts at bribery, the four main culprits were condemned to death and were broken on the wheel. The French historian **Basnaye**, who describes in all his works the accusations against the Jews as "malicious inventions," makes an exception in his mention of this case, for he writes: "It seems that the Jews of **Norwich** were incorrigible, since within five years they were condemned for the same crime four (18) times."(8) -- A similar crime occurred on 1 December 1235 at Erfurt (Desportes, page 66).

In **1239** a general uprising of the people broke out, caused by a murder committed there secretly by the Jews. In **1240** -- again at **Norwich** -- the Jews **circumcised** a non-Jewish child and kept him hidden in the Ghetto under the alias **Jurnim** with the intention of crucifying the victim later. The father found his child after a long search in the Jewish Quarter and filed charges with the Bishop **William of Rale**. The latter had four of the Jews who were convicted of the crime hanged on the gallows, "where they gasped out the rest of their miserable lives."

In **1244** in the cemetery of St. Benedict in **London**, the corpse of a boy was found which showed areas of ashen-paleness and cuts as well as Hebrew characters in several places. Baptized Jews were forced to explain these characters, found the names of the parents of the child and read that he had been sold to the Jews when very young. The wealthiest Jews secretly left the city at this time (9).

In the year **1250**, in Aragon, at the end of August **Moses Albay-Huzet** (Albayuceto) delivered the seven-year-old **Dominicus del Val** to the Jews for crucifixion (*Acta sanct.*, 6th Volume of August, pp. 777-783). The victim had been nailed to a wall; the stabbed body was deposited on the banks of the Ebro River. In the same year a rabbi sacrificed a Christian child in his own house at **Orsona** in Castile (Henri Desportes, *Le mystère du sang chez les juifs de tous les temps*; Paris, Savine, 1889, p. 67).

The most awful crime of English Jews which was judicially established, is reported by Géza von Ónody according to authentic court sources, in his book about **Tisza-Eszlár**. Before the feast day of Sts. Peter and Paul in the year **1255**, the Jews in **Lincoln** kidnapped the eight-year-old (later canonized) boy Hugh and brought him into the house of the Head Rabbi there, (19) **Copinus**; after the child had been held prisoner and flogged daily for twenty-six days, his executioners formed a law court and brought the innocent creature before it. A Jew played the role of Pilate and condemned the child to death on the cross. The rest of the Jews present functioned as executioner's henchmen. The child was nailed to the cross and made to bleed to death. When the guiltless victim had finally expired under the most terrible torments, the Jews ripped the bowels from out of his body and prepared various talismans from them (10). The mutilated corpse was thrown in a well, which led to the discovery of the crime. The chief perpetrator, the Head Rabbi, was dragged to death by horses, while the accomplices died on the gallows; the threads of the crime extended back to London, and in total 91 Jews were imprisoned. But the judicial investigation further brought the following to light: The Jews of **Lincoln** had "invited" to this horrible spectacle of the crucifixion

four participants from every city of England which had a Jewish community; they confessed that such sacrifices occurred annually in the Jewish congregations, that most remained undiscovered since they "happened in secret in concealed locations". **Schudt** (IV, Chapter 11, p. 140) wrote in **1714**: "A cruel and Jewish wicked abomination was practiced among them, every year around the time of **Easter**, although it is not known generally, of stealing a young boy, to circumcise him and after a "solemn" **condemnation** . . .to crucify him, out of their devilish malice. . ."

On the 14th of September (at the time of the Jewish "festival of Atonement") of the year **1279**, the Jews at **Northampton** likewise put a child to death on the cross. This beastly crime was also discovered and punished. On the 2nd of April of the same year a crime of entirely the same kind occurred in London; here the murderers were tied to horse tails and dragged to death through the streets of London and their bodies hung on the gibbet (Henri **Desportes**, *Le mystère du sang*, p. 67).

In this century ritual-murders were repeated at all (20) parts of the British island; in May **1287** all the Jews of England were arrested and thrown into prison; in **1291** the Council in London under Edward I finally drew the necessary conclusions and by command of the King banned "for all time" this murder-plague from England. From then on, until the year **1657** there were no Jews in England (*The Letter of Instruction*, VI, 4, p. 167). According to a document of 1 July **1267** (Aronius) the Jews in **Pforzheim** placed a seven-year-old girl Margaretha upon a several-times folded piece of linen, wounded every joint in her body, and with their combined strength squeezed out her blood, which was carefully gathered into the linen. The corpse of the child was weighted with stones and cast into a body of flowing water, where it was found after a few days by fisherman, who noticed a hand sticking out of the water. The Jews convicted of the crime were first broken on the wheel and then hanged. Two of the murderous culprits mutually strangled each other in order to escape the revenge of the people (Aronius, p. 306). The stabbed and cut-to-pieces body of the girl was buried in a stone casket in the castle-church at **Pforzheim**. The Dominican nuns at Pforzheim reported in their chronicle, that the grave was opened in the year **1507** in the presence of Cardinal **Bernhard** and the little corpse was found still uncorrupted. In **1647** it was transferred to **Baden**. The gravestone, still present in the castle-church at Pforzheim, declares explicitly, handed down under the exact date, that the child was killed by Jews: "*Margaretha a Judeis occisa ob. feliciter Anno Domini MCCLXVII. Cal. Jul. fer. VI*" (Sachs: *Geschichte der Markgrafschaft Baden-Carlsruhe*[*History of the Margravate of Baden-Carlsruhe*], II, 1767, p. 15 and following -- Also briefly mentioned in the *Zeitschrift für die Geschichte des Oberrheins* [*Magazine for the History of the Upper Rhine*], IX, Karlsruhe, 1858, p. 271, Nr. 17).

In a later report the question is raised in connection with this crime, as to why the Jews had the custom in every (!) nation in which they were living, of shedding Christian blood. So one should surely know that every year in each nation the relevant city or region would be chosen by lot, which would have to supply the Christian blood necessary for ritual purposes to the Jews (Thomas de Cantimpré: *De vita instituenda*, II, Chapters 29, 23)!

Likewise around this time (**1270**) a Jew at St. Dié, who (21) had violated his Christian servant-girl after previously rendering her unconscious in order to gain her blood -- the Jewish compiler of this document speaks of an "operation" -- was brought before the court of the Duke of **Lotharingia** and condemned. His execution was done in this manner: tied to the tail of a horse, he was dragged to the gibbet and hanged upside-down. The contemporary report, however, brings out the following extremely typical turn of events: As the Jew, preparing himself at the place of execution, wanted to speak once more, to confess the reasons (!) for his crime, he was prevented from doing so by the executioner, so that nothing to the disadvantage of his racial comrades could be said (*ne forte aliquid in opprobrium Judaeorum loqueretur*)! Obviously the executioner had been bribed beforehand, although his corruption is called into doubt by the Jewish publisher of the report(11).

In Mainz a child was sold to the Jews by his nurse and slaughtered by the former in April of the

year **1283** (Athanasius Fern, *Jüdische Moral und Blut-Mysterium* [Jewish Morals and the Blood-Mystery], Leipzig, 1920, p. 23 and also *Annales Colmariensis* [Kolmar Annals]).

In Munich in **1285** a small boy was stabbed all over his body and made to bleed to death (Raderus, *Bavaria sancta*, II, p. 331). The enraged populace is supposed to have locked 180 Jews -- unless this number is based upon an error in writing -- together inside the wood-built synagogue and have burnt them by laying a fire around it. Yet these measures of retaliation made no impression upon the Jews there: already, a few decades later a Johann Aventin reports in his *Annalen Bajorum*, Book VII, again from Munich, that a small boy named **Heinrich** was slaughtered; all his veins had been opened and countless piercing wounds had been inflicted.

The historian **Papebroch** industriously collected in one volume of the *Acta Sanctorum*, (April II, p. 697/740) all documents which refer to the slaughter of the Werner from **Oberwesel by St. Goar** and thereby gives us valuable material. In the middle of **April** of the year **1287**, this young victim of satanic Jewish blood-thirst was (22) slowly tortured until he bled to death. To his memory and as a memorial of this atrocity the (uncompleted) St-Werners-Kapelle was later erected above Bacharach. **Gougenot des Mousseaux** (in the translation by A. Rosenberg) covers the death of Werner of Wesel from the Bollandists, "the mighty researchers in the field of history," as follows: "It was a poor day-laborer 14 years old, named Werner. The faithful of the *Talmud* took him into service and used him to shovel out the dirt in a cellar. His landlady, uneasy about this, said to him: 'Be careful of the Jews, Werner, for **Good Friday** is approaching!' . . . The Jews dragged him into the cellar and gagged him. . . then they bound him head downward to a wooden stand. Then they began to strike the boy with a lash, opened his veins with his very own knife that he carried with him, and squeezed the blood from his body. They let the body hang, until all the blood had been gotten from it."

The judge of Oberwesel, who "was not averse to money," was successfully bribed and let the murderers go free with their "Rabbi."

In the following year, **1288**, the Jews of **Bern** at **Easter**, on the 17th of **April**, kidnapped a boy named **Rudolf**, put him through terrible sufferings, and finally slaughtered him in a cellar by cutting his neck. The main perpetrators were broken on the wheel, and the accomplices driven away. The council of the city decided from thence forward not to suffer Jews and the victim was later canonized by the Church (*Acta sanct.*, 2nd Volume of April, p. 504). The grave of the child in the parish church in **Bern** was a place of pilgrimage for several centuries, "until the new Gospel [i.e., Lutheranism or Calvinism], as those who believe differently like to say, came into fashion, and the original reason of all this taken away. . ." (H. Murer, *Helvetia sancta*, p. 299).

During these years, in Oberwesel, Bacharach, Siegburg, and numerous other places, persecutions of the Jews broke out as a consequence of repeated murders or attempted murders of children. Emperor Rudolf I (1273-1291) von **Habsburg** received from Jewish hands 20,000 Marks and commanded the Archbishop Heinrich of Mainz to solemnly announce in a sermon that the Christians had done the Jews the greatest injustice, and that the corpse of Werner should (23) be burnt and the ashes scattered to the winds! "At this sermon of the Lord Archbishop, more than 500 armed Jews (!) sat there so that, in case a Christian wanted to raise objections, they could immediately kill him with their swords" (see *Chronik von Kolmar*, II, Pabst, Berlin, 1867, p. 158). Later, **Rudolf von Habsburg** tried to impose a tax on the Jews but was unable to put it through. . ." (Das., p. 163). The Jew **Caro** cynically remarks in his *Sozial- und Wirtschaftsgeschichte der Juden* (II, p. 196): ". . . The King finally stepped in. Total calming of the aroused crowd did not, at any rate, take place and for **1287** and the following years the names of martyrs of a **not inconsiderable** portion of the community are handed down [to us]. . ."

In **1288**, on the 24th of April, under the reign of Philipp IV of France, 13 Jews at Troyes in Champagne were delivered to the stake after a ritual crime. (**Caro** II, 80).

In **1292** in Kolmar a nine-year-old youngster was murdered by Jews (*Annal. Colmariensis*, II, 30); in the same year there was a ritual-murder in **Constance**, in **1294** in **Bern**, in **1302** in **Renchen** (Baden). . ."There is an endless murdering" (Desp., p. 70, and also *Annales Colmariensis*).

In **1303**, at **Easter**, Jews from **Weißensee** in Thuringia caught the schoolboy **Conrad** and gave him a gruesome death, as they cut into his muscles and opened his veins to squeeze out the blood. The desecrated corpse they hung up to mock in a vineyard. Soldiers under the leadership of Friedrich, the son of the Landgraf Albert of Thuringia, raided the murder-band and quickly despatched them to their deaths. (Tenzel, *Monatliche Unterredungen*[*Monthly Discussions*], July **1693**, p. 556).

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Before 1840

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A Bohemian chronicle reports from the **same year** (see Dr. E. Bischoff in *Juden und Christenblut*, Berlin, Dewald) [*Jews and Christian Blood*]: "After the envoys of Otto had withdrawn from Prague, the Jews resolved to commit a horrible crime at the holy **Easter celebration** against a Christian man; they dragged him to a concealed area, hanged him naked up on a tree, and while they stood around, some would spit on him, others struck him blows with their fists, and still others did to him (24) everything which Christ once had suffered from that hideous and infamous people."

Two years later, in **1305**, Prague Jews again at **Easter** nailed a youth, who had been forced through poverty to become their servant, naked upon a cross and flogged him so long that he bled to death. The aroused people did not wait for the return of the King, **Wenceles II**, but fell upon the Jewish Quarter and "applied a radical remedy, in that they slew the entire Jewish population of Prague" (G.v.Ónody, p. 81, as well as Tentzel, *Monatl. Unterr.*, 1693, p. 556).

In **1306** -- therefore during the reign of Philipp IV, all the Jews of France were driven out -- "for all time." But already in **1315** a royal ordinance of Louis X of 28 July proclaimed their recall: soon afterward the *Baille* ([royal]official) of Tours had to bring charges against a Jewish ritual-murderer of Chinon, and two of the murderers were hanged (**Caro**, p. 104); in **1321** the Jews at **Annecy** murdered a young cleric for ritual purposes and in consequence were expelled from the city by a decree of **Philipp V** (Denis de Saint-Martin, *Gallia christ.* II, 723); a **year later** they were expelled from all of France -- again "for all time. . ." "But the Jews are like the flies, one chases them away and soon there they are again. . ." maintained the honorable Frankfurt vice-headmaster of Classics **Schudt** in his *Jüdischen Merkwürdigkeiten* [*Jewish Oddities*](I, p. 115), who was by no means hostile to the Jews *per se* but was resigned [to this] as being their racial peculiarity!

In the County of **Savoy** several children disappeared, again at **Easter time**, and so also at **Geneva, Rumilly, Annecy** and elsewhere. A Christian, **Jaquet of Aiguebelle**, confessed that he had sold the children by arrangement with the Jew **Acelin** from **Tresselve** to other Jews. **Acelin**, for his part, admitted that he resold

the children to his religious comrades. The latter had killed the children and from their brains and bowels had prepared a salve or *aharace* dish (i.e., *charoseth*, a sauce in which the bitter herbs are dipped on the first evening of the Passover) and given of it to all the Jews (H.L. **Strack**: *Das Blut in Glauben und Aberglauben der Menschheit* [*Blood in the Religion and the Superstition of Humanity*], Munich 1900, p. 144).

In **1331** the Jews of **Überlingen** (Baden) threw the son of a (25) citizen named **Frey** into a well. The countless incisions which were later discovered on the corpse allowed the determination to be made of the occurrence of a preceding withdrawal of the blood. Without first first waiting for the approval of the Emperor, known to be a friend of the Jews, the judges of the region executed sentence of death upon the authors of the crime (*Chronik des Joh. Vitoduran*).

According to the same chronicle of Vitoduran (covering the years **1215-1348** and preserved in its original textual form at the monastery of St. Gall in Switzerland and cited by Sigismund **Hosmann** in his *Judenherz*[*Jewish Heart*]), in **1346** in **Munich** a small child was murdered by Jews and [the body] deposited outside of the city. The body displayed more than 60 piercing wounds! Emperor Ludwig IV (**1314-1347**) gruffly rebuffed the parents of the child and forbid even the pilgrimage of the populace to the place where the body was found; "bombarded by their gilded arrows and blinded and corrupted by Jewish money. . .there was no lack of people who looked out for the interests of the Jews. . ." (Hosmann, p. 109)

Around the same time, in the region of Cologne, a small boy -- "Hänschen" [This is the diminutive and affectionate form of the name "Hans"] -- was taken by Jews on the way to his monastery school of St. Sigbert and in a "secret location" cut to pieces with knives until he expired (*Acta sanct., März III, 502*).

On **Good Friday** of the year **1347** the Jews of **Messina** crucified a child (H. Desp.: *Le myst. du sang*, p. 73).

On 2 March **1349** Jews stole the four-year-old son of a **Zurich** shoemaker and cut up his body; the blood was collected. The body was thrown into the so-called Wolfsbach [literally: Wolf's Creek] where it was soon discovered in the mud. An altar was erected in Münster, "through which devotion increased by the day, until the city renounced the old Catholic faith; thereby the devotion of all their old forebears vanished and was entirely extinguished. . ." (H. Murer, *Helvetia sancta*, p. 312).

In **1380** at **Hagenbach** in Swabia some Jews were caught in the act at the moment when they were slaughtering a child kidnapped from his parents. They were burned (M. Crusius, *Jahrbücher von Schwaben* Teil III, Buch 5) [*Yearbooks of Swabia*, Part III, Book 5)].

According to the decree of 15 July **1394** the Jews under the government of Charles VI were expelled from France because of **repeated** ritual-murders of children (26) and other intrigues injurious to the community; in the actual Kingdom of France, there was no longer one single Jew for a span of a century; only in the enclave of **Avignon** belonging to the Pope did a Jewish community maintain itself.(12)

In **1401** in **Diesenhof** in Württemberg, the four-year-old **Konrad Lory** was slaughtered; his blood was supposed to be delivered to the Jew **Vitelmann** by a groom [i.e., stable hand] for three Gulden; the former was burned and the latter broken on the wheel (*Acta sanct.*, 2nd Volume of April, p. 838).

The *Acta sanctorum* [*Deeds of the Saints*] (II, April, p. 838) and H. Desportes (p. 74) list further ritual-murders -- all at **Easter time** -- for the year **1407** in **Crakow**, **1413** in **Thuringia** and for **1420** in **Tongern** in **Limburg**. The *Judenbüchlein* of Johann Eck of the year **1541** reports that in the year **1420** Archduke **Albrecht** of **Austria** had 300 Jews burned at **Vienna**, because these men had murdered three children.

In **Ravensburg** in the year **1429** between **Easter** and **Whitsunday** [=Pentecost] the Swiss student **Ludwig van Bruck** was tortured to death by three Jews with many torments and a horrible sexual violation (*Acta sanct.*, 3rd Volume of April, p. 978/980).

On **Good Friday** (!) of the year **1442** or **1443** -- due to difficult external circumstances the date given varies -- the four-year-old girl **Ursula Pöck** disappeared in **Lienz** (in the Tyrol). After "a search was carried out for her on land and in the water over many days with diligence and industry with no success, the body was found in a creek: it was covered all over with **piercing wounds** and **totally emptied of blood** (*Corpusculum punctis ubique confossum, sanguis ex corpusculo elicitus et effusus*). On the basis of further inquiries the Jews of Lienz were brought in as suspects in the murder. At first they denied [involvement] persistently; but when faced with the body and as a result of strong admonitions -- of torture or the coercing of confessions there is not the slightest suggestion -- they unanimously admitted the crime. A Christian woman, Margareta **Praitschedlin**, had decoyed the child into their hands (27) in return for gifts of money! She, too, confessed her crime in full compass. "She has told how she had found the child at a place and had picked her up kindly with sweet words and matched the aforesaid Jews in her violence." The Jew Samuel, "who was first to put his hands on the child and had committed the greatest unchristian murder and torture" was, as emerges from the documents published by George **Tinkhauser** in Number 10 of the *Katholischen Blätter aus Tirol* [*Catholic Paper of the Tyrol*], broken on the wheel and with him a dog. Another Jew, Joseph, was condemned to the gallows and hanged with a dog at his feet. Praitschedlin was tied together with two old Jewesses at her back and burned. Five Jewish children were baptized! To all Jews entry to the city remained forbidden. At last, in the year **1494** the nobles of **Kärnten** repeatedly requested of the Emperor the **expulsion of all Jews** from their lands. The Emperor **Maximilian I** finally ordered this in the well-known **Edict of Schwäbischwerd** of **1496** (on the Wednesday after the fourth Sunday before Easter). As reason for the expulsion was given, among other things, "that they (the Jews) have pitifully tortured even Christian children and used their blood for their damnable substance" -- "**There is almost no land, and in each land, hardly one region** to be found, in which the Jewish cruelty has not washed its murderous hands in the blood of innocent Christian children. . ." wrote Jacob **Schmid** in his *Ehrenglanze der gefürsteten Grafschaft Tirol* [*Honorable Glory of the Princely County of the Tyrol*] (II, p. 141, new edition of Innsbruck 1843).

The devotion to this slaughtered child is not yet extinguished today [i.e., 1943; and *now* ?] in **Lienz**. The father of the child had a tablet erected in **1452** at the grave of the little martyr, originally to be found at the cemetery of the city parish church with the inscription: "Thomas **Pöck** had this made to the memory of his daughter Ursula, whom the Jews tortured on Good Friday and who lies buried here." (According to Dr. Jos. **Deckert**: *Vier Tiroler Kinder, Opfer des chassidischen Fanatismus*, 1893 [*Four Tyrolean Children, Victims of the Hassidim Fanaticism*]).

In **1452** several Jews at **Savona** (near Genoa) killed a two-year-old child; they perforated the body in every direction, caught the blood in the vessels in customary use at the circumcision of their sons, and cast the blood-emptied corpse into a (28) cesspool. The blood, mingled with pieces of fruit, was eaten in ritual Form (A. Spina, *de bello Judaeorum* III, 7) [*Concerning the War of the Jews*]. The young son of the physician Salomon of Genoa stated the following as an eye-witness of this bestial murder: "They led in a Christian child of two years: one Jew took him by the right arm, the other by the left arm, the third by the head -- thus **cross-like** -- the fourth had a sharp and long needle or graving tool and he pierced the child in the belly and then the heart, quickly drew it out and then quickly stabbed again, the blood flowed out copiously into the basin until the child died, and they threw [the body] into a hidden room, and they dipped berries, apples and other fruits into the blood and ate them."

The witness had also eaten of this "and such a horror at this came over him, that he wasn't able to eat for two days and it was all the same to him, if they wanted to pull out his bowels and guts" (from the *Judenbüchlein* of Dr. Joh. **Eck**).

In **1453** Breslau Jews enticed a child to them, fattened him for some time and then stuck him [inside] a barrel with nails, which they rolled back and forth until the blood was withdrawn from the victim in this manner. (H. **Desportes**, *le myst. d. s.*, p. 76).

In July of the year **1462** ten Jewish merchants, returning from the market in **Bozen** which in earlier times had four markets, passed through the Inn valley. They had already "come to terms" [i.e., in a business agreement] in advance a month before with the farmer Hans **Mair** from the village of Rinn near Innsbruck: he, the godfather and uncle of the three-year-old Andreas **Oxner**, who had been entrusted to the protection of his uncle after the early death of his father, resolved to deliver his ward to the Jewish gang without the knowledge of the boy's mother in return for a hatful of Jewish gold pieces. "The mother of little Andreas had hired herself out as a harvester at **Amras** which was about two miles distant, but wasn't able to take her child along that far away. That is what the betrayer had counted on. Thus she gave the child over to the protection of his godfather and urgently recommended him to his protection. It was not without misgiving that she took leave of her child.



When the mother had gone some distance, the farmer gave the Jews an agreed-upon signal from his house. . . Two of the Jews now secretly entered the house of the farmer, filled his hat with the agreed-upon quantity of gold pieces (400-600 Ducats) (29) at which he led them up the wooden stairs to the room where the child still softly slept. He awakened the child, dressed him in his clothes and handed him over to the strange men. . ." (from Dr. Jos. Deckert: *Vier Tiroler Kinder*, etc.). As a precaution, the Jews had brought along a Rabbi. In a birch forest not far from the village of **Rinn**, the child was slaughtered: the rabbi placed his sacrificial victim on a stone block, which survives in historical tradition today [and now?] as the "Jew-stone" in the pilgrim church under the same name, founded by Emperor **Maximilian I**; on this the child was circumcised according to Jewish rite. The veins in his arms were opened and the blood carefully collected in copper bowls.

Every single one of the Jews committed exceptional atrocities on the victim, even the dead body was further profaned and then hung up on a tree, which was supposed to represent a cross. The murderers got away unpunished. The farmer **Mair of Rinn**, the guardian of "**Anderl [diminutive of Andreas] of Rinn**" succumbed to madness and had to be restrained in chains in his own house. The victim of the ritual-sacrifice was buried at first at the cemetery of **Rinn**, but later buried in a special niche. Around this niche the story of the martyr is immortalized in image and inscription. Pope **Benedict XIV** in the Bull *Beatus Andreas* [*Blessed Andreas*] took the occasion of February 22, **1755** to deal with the Jewish ritual-murder at some length. Further, before this, there were the notes of the Bollandists (*Acta sanct.*, II, July, p. 462) as well as the *Beschreibung der Marter des heiligen Andreas von Rinn* of Ignatius Zach (Augsburg, 1724) [*Description of the Torture of Saint Andreas of Rinn*]. The cult of the child martyr has lasted up until our own day; The Diocese of Brixen on July 12th celebrates the feast of the blessed Andreas of Rinn, its diocesan patron. Dr. Jos. Deckert writes in addition (Vienna, 1893): "The child of Rinn was thus really the victim of fanatical Jewish hatred and is rightly revered as a martyr by the Catholic Church." The church in the Diocese of Brixen has, among others, a prayer which says that "the blessed Andreas was killed by disloyal Jews in the cruelest fashion".

Around **Easter time** of the year **1468** the Jews in the small Spanish city of **Sepulveda**, at the behest of their Rabbi (30) Salomon Pecho, nailed a young girl to

a cross and pierced her all over. By order of the Bishop **Juan Arias de Avila**, the convicted Jews were brought to **Segovia**. Following the judicial process the main perpetrators were condemned to death at the stake, the remaining Jews who had taken part in the torture were, for one group, condemned to the gallows and the wheel, while those of the other group were strangled in prison. The rest were expelled from the city (Colmenares in *Historia de la insigne ciudad de Segovia* and *Synopsis episcoporum Segoviensium*, p. 650).



A comprehensive literature treats the infamous case of the Trent boy-murder of the year **1475**, which in its time aroused the greatest sensation in the entire cultural world of the West. This ritual-murder and its accompanying circumstances are even in our day extraordinarily informative in more than one respect.

Probably the first person who was able to report this crime to his countrymen authentically and in detail was the first Saxon *Landrentmeister* [Master of Revenues for Saxony], **Johann von Mergenthal**, who in the year **1476** under the leadership of Duke Albrecht of Saxony undertook a pilgrimage to

Jerusalem in the retinue of the latter. This journey led him also through **Trent**, "where Germany ends and Italy begins." Here the populace still was feeling the impression of the wicked deed one year after the bestial murder, and **Mergenthal** was able to set down his written report, as it were, "on the scene," in his travel book which was later published by a **D. Hieronymus Weller** at **Leipzig**.

Because the objection to this record could be made of [being] a belated account -- inexact because the report did not provide documentary evidence -- we will not base our own account on it, any more than upon the pictorial representations of this murder made by contemporaries, such as (for example) the extremely instructive woodcuts in the *Judentum* [Judaism] of **Georg Lieb** (Volume II of the *Monographien zur deutschen Kulturgeschichte* [Monographs for German Cultural History], p. 17/20.)

In the **Vienna Hofbibliothek** [Court Library] however, there still today is incontrovertible evidence: the comprehensive trial documents composed in medieval judicial Latin of the Trent child-murder from the year **1475**! These are not disputable. The 613 folio pages of the Vienna Codex come from the hand (31) of the recorder of the Trent trial, **Johann v. Fatis** Furthermore, the library of the **Vatican** at Rome possesses a Latin handwritten codex from the years **1476-78**, composed following the Trent ritual-murder trial from the year **1475/76**. Pope **Sixtus IV** charged a commission of six cardinals and outstanding jurists in Rome with the task of re-checking once again the trial documents. The most important Italian legal scholar of his time, **Franz Panvino of Padua**, held the chairmanship of this commission. This was the context in which the codex was composed. This interesting manuscript was made use of on many occasions, as emerges from the frequent marginalia, but was then missing again for centuries. In a special Bull of 20 July **1478**, **Sixtus IV** had declared the court procedure to be faultless and bestowed the highest praise upon the conscientiousness of the judges -- and Pope **Benedict XIV** designated the codex as authentic. In **1881** this old manuscript was rediscovered and published in excerpt form in the Italian newspaper *Civiltà cattolica*. In the governorship archive at **Innsbruck** the Catholic vicar Dr. Jos. **Deckert** was in charge of over 200 document files (interrogation protocols), letters and drafts relating to Simon of Trent, originally preserved in the Consistorial Archive of Trent and originating in the year **1475**; Deckert published the result of this in the framework of his **1893** treatise : *Vier Tiroler Kinder, Opfer des chassideischen Fanatismus*, which had as consequence, that today there still exists but one copy of this "dangerous" work in one **single** public library of Greater Germany! [and *today*??]

In **1588** [the year of the Spanish Armada] and in **1593** a so-called *Relatio italica* was printed at Trent. The historiographers already mentioned several times, the **Bollandists** (*Acta sanct.*, Martii, tom. III, p. 494 etc.) worked from it and, what is of most significance for us, they included in their report a detailed letter of the famous physician **Hans Mathias Tiberinus**, who had to examine the body as expert witness and already 14 days later communicated his findings to the city council at **Brixen**. In addition, the indisputable and fully objective findings from the examination of the body, determined by three Trent physicians still **before** the arrest of the villains, have been handed down to us! They convey to us in the most precise way the horrible (32) manner of death of the 28 month-old, who was later beatified by the Church.

The confessions of the eight main accused, held in solitary confinement and also separately questioned, which coincided in the smallest details, however, yield the following shocking picture: In the first days of **Holy Week** of the year **1475**, in which the **Passover feast** fell on Holy Thursday, the heads of the Jewish families of Trent arrived at the house of the most respected of them, by the name of **Samuel**, on whose property the local meeting place of the Jews, the synagogue, as well as the Jewish school were situated. They were complaining about the fact that the Easter baking of the matzos could not be prepared because the blood from a Christian child was lacking. Samuel offered a "prize" of 100 gold Ducats for the procurement of the sacrificial victim. The Jew **Tobias** betook himself into the streets which were nearly empty of human traffic around the time of the evening Mass on Holy Thursday. Before the house of his parents a 28-month-old child was

at play, **Simon Gerber**. He was lured away with games to the house of Samuel and there locked within until full darkness.

The eldest of the Jews, an old man of 80 years, Moses "the Old One," began the slaughtering by ripping out a piece of flesh from the child's right cheek with pincers; the other Jews followed suit. The down-flowing blood was caught in a tin platter. In a similar manner the right leg was mutilated. The remaining parts of the body were punctured with long, thick needles (*acum a pomedello*), in order to obtain the last of the blood. Finally the circumcision was performed. At the conclusion, the executioners imitated the crucifixion, in that they held the convulsively jerking creature stretched in the four directions with the feet extended uppermost (*in modum crucis*), as the rest of the Jews again pierced him with needles and sharp instruments. The murderers screeched: "That is what we did with Jesus, to [such an end] may all our enemies come forever." The still weakly breathing child was killed by smashing his skull bones; at this, the Jews joined in a hymn of praise to Yahweh. The child's blood was collected into a pot and divided among the individual Jewish families. The Easter banquet could be prepared.

(33)The child's corpse, displayed upon the Almenor (altar) of the synagogue on Good Friday and befouled, mocked and profaned by **all** of the Jews residing in Trent, was -- after it had temporarily been hidden under the straw of a storehouse -- finally thrown into a watery ditch which flowed past in the vicinity of the house. In order to divert from themselves the suspicion which was growing ever stronger, the Jewish criminals believed themselves to be especially cunning when they were first to give report to the Bishop of Trent of the horrifying discovery of a mutilated child body, after the parents, supported by numerous inhabitants, had vainly searched and the city gates had been closed as a precaution. Yet they thereby delivered themselves up [to justice]. The type of wounds, never before seen, and the tender age of the victim brought the authors and instigators [of the crime] before the court. Here they finally admitted -- **separately** questioned from one another -- all details of the shameful crime. The wives of two of the main accused gave the informative statement that already, in earlier years, **similar child-murders** had been performed which had all, however, remained undiscovered.

During the trial three **attested documents** were presented concerning four Jewish child-murders, which all occurred in the Diocese of **Constance**, and two blood-murders in **Endingen**, another in **Ravensburg (1430)** and one in **Pfullendorf (1461)**. Moreover, two of the accused admitted to the Protocol their complicity in the child-murders in **Padua**, where in earlier centuries several children were slaughtered, and at **Regensburg**, where a child had been bled to death.

The trial, conducted by the Trent authorities with extraordinary thoroughness, extended over three full years; just under the date 7 July **1478** there appears in the documents the note (Rome): *causa contra Judaeos finita!* There were good reasons for this long duration of the proceedings!

The rich Jews of Italy, although in their social standing still held within certain limits, exercised a great influence already at that time by means of their money and their physicians at the courts of Italian princes and even at the papal court. Supported by their well-off racial comrades living abroad, particularly in the commercial regions (34) of South Germany, they set heaven and hell in motion to

suppress the Trent trial or at least to salvage what was still to be salvaged -- "for the golden calf bestirred itself: and the Jews from all nations pooled much money and accomplished much with it." (*Judenbüchlein* of D. Joh Eck!)

The uprisings against the Jews of Italy up until then had been caused, as in other nations, mostly by their inhuman usury, which even many princes favored for various reasons -- "loans" at 80-100% [interest rates] and more were the rule. Now however, through Trent, "things were coming to light which the Jews wished to be covered by eternal night" (Deckert). A thirst for blood, a satanic fanaticism was revealed which surpassed any capacity of the imagination; rumors which till then had been constantly nourished by bad experiences, had found their confirmation, that in human society racially alien individuals, with complete consciousness, murder and slaughter in order to obtain blood for ritual purposes, and that all this is grounded in tradition kept with strict secrecy! What wonder, that no means was left untried -- from gold to poison. . . According to Deckert, one passage (p. 15) in the documents reads exactly: "The people of Trent would like to preserve **the honor of their paternal city** according to their powers against the Jews, who would have set heaven and hell into motion in order to obtain in **Rome (!) one commissioner favorable to their case. They procured many patrons for themselves with money. . .**"

We begin with the prince in charge, Duke **Sigismund of Austria**: he had the trial stop for the first time, just a few weeks after its start, **during the interrogations**. The second interruption was caused by **Pope Sixtus IV**, who gave the curt justification that the arrival of his authorized Legate, whom he had advised **beforehand**, should be awaited; Bishop **Hinderbach** of Trent, who was conducting the investigation, received a papal letter, according to which he might not further proceed against the Jews, because **some princes disapproved of the whole case!**

The announced Papal Legate then made his appearance in the person of the "Commissar" Bishop **Baptista dei Giudici (35) von Ventimiglia**, referred to in the documents in the abbreviated form of his place of birth. He was a favorite of the Pope, his countryman and most intimate confidante. In the letter already cited, he is most enthusiastically recommended by the Pope as "Professor of Theology," as "*vir doctrina ac integritate praeditus*" [i.e., "a man gifted in doctrine and with integrity"], and therefore a man "outstanding" in scholarship and **honesty**. If we have the right, considering "our mental disposition" (Paul Nathan), to doubt the first quality, then it is all the more worthwhile to examine more closely the second when it comes to the matter of excerpts from the documents!

On his way from Rome to Trent, he appeared in **Venice** in the company of three Jews, but had to "withdraw from there unwelcomed" due to the prevailing mood of the populace, which was hostile to Jews. "There can be no doubt that the Jews, through their **influence at the Papal Court**" -- so wrote the Catholic Vicar Deckert -- "managed to get **Ventimiglia** [appointed] as Legate, as a man **favorable to their interests.**"

In **Trent** the Legate was -- as he himself admits in a letter -- received in the friendliest fashion by Bishop **Hinderbach**; the latter put at his disposal his

magnificent castle as living quarters and supported him in the most willing way in the investigation of the entire affair. But shortly after his arrival, **Ventimiglia** -- who had openly shown his friendliness to Jews -- entered into close relations with the Jewish spy "Wolfgang." After barely three weeks he found his quarters in the bishop's palace too damp and unsuitable, complained about his affected health and withdrew to **Roveredo** -- in truth, **Hinderbach** would have been able to keep too close an eye on him: "In **Trent** no one could have come to him without jeopardy (that is, unseen!) for fear of the bishop (Hinderbach) **and the people**; but there [Roveredo] he would have a **more secure** place." There, in **Roveredo**, in the Jewish headquarters, the wealthy Jews had assembled with their lawyers; already on the 24th of September, **Ventimiglia** could report to **Hinderbach** that "the advocates of the Jews have appeared before him, in order to defend their case. . ." Moreover, they put forward the proposal that the trial documents be turned over to them; they, the Jews, had given him to understand at the same time that they would procure **the remedies** for the restoration of his, the Legate's, health!

(36) On the 1st of October **1475 Hinderbach** complained that he has seen through "the intrigues of the faithless Jews and bad Christians," who "having been bought by money and presents, win over the minds of the **princes and of some prelates** and draw them to their side. . .The Jews and some doctors [= university scholars] sit at **Roveredo** where the Legate also is staying **under the pretext** of poor health. They are seeking **to diminish the documents** and make them **disdained** (*extenuare et floccipendere*). They consult on a daily basis in **Roveredo**. . .they seek to win influence with the Doge (**Mocenigo of Venice** - we will yet have occasion to return to his machinations!), so that he will intervene for the release of the Jews still imprisoned. **The Jews were looking to bribe all**, and already, so one hears, they had managed to obtain much from the Pope and some cardinals at Rome; but one could hardly believe it. . ."

The priest (!) **Paul de Novaria**, a Jewish spy, had slipped into the Bishop's castle and for two months copied the trial documents, since **Hinderbach** had not delivered these to the Jewish attorneys. In a trial convened in connection with this [i.e., the copying of the documents by de Novaria], this "priest" admitted to having been in negotiation with the Jews of **Novarra, Modena, Brescia, Venice, Bassano** and **Roveredo** for the freeing of the imprisoned Jews. He had advised removing the grating from the ditch so that the witnesses could say that little Simon had fallen into the ditch and been swept away. . .He had received funds from the Jews with which to bribe the valet of the Bishop, so that the former **would poison the Bishop**; 400 Ducats had been promised to him, should his plan succeed.

The Bishop's Secretary, **Gregor**, had been assigned the leadership of this part of the trial. At the beginning of the trial the accused priest refused to confess **orally**, he would only do so in writing. In an unguarded moment, he cut off his tongue "*scapfro liberario* -- thus, with a pen-knife -- and threw it into the toilet. . .The same priest **Paul** had still been hired to poison the city magistrate of Trent, **Hans v. Salis**.

To give the trial against the ritual-murderers yet another twist, through a shameful maneuver (37) (promises of money, a hoax involving a letter of safe-conduct) a completely unsuspecting incorruptible Trent citizen by the name of **Anzelin** was

lured to **Roveredo**, held prisoner in his quarters by **Ventimiglia** against all law and tortured **daily** so that he would accuse a Trent couple (**Zanesus Schweizer**) of the child's murder! Later, this unfortunate man stated that the Papal Legate inflicted upon him a "painful interrogation" (= torture) so that he would say **what he knew nothing about**. . . For the most part he was hidden under a bed; only when **Jewish** visitors had come was he allowed to emerge. Every evening Jews came to them to consult with the Legate. **The Jews had often counted out money**. Finally, because nothing could be gotten from him, he was released on condition that he would say nothing about the incident!

Since this scandal, too, had proven ineffective, **Ventimiglia** grasped at a final remedy: on the basis of **forged** instructions ostensibly from the Pope, he attempted to pull the entire trial illegally into his own hands with the **removal of the Trent authorities**, indeed, his presumption went so far as to forbid the **Trent** Bishop any further proceedings against the Jews, under the **threat of excommunication** and being denied entry to the church; **Ventimiglia** encouraged the Jews to admit nothing, and told them **that they would soon all be at liberty!**

But "in these long, hard struggles for truth and justice" (Deckert) **Hinderbach**, who was surrounded by **German** men who were impervious to Jewish bribery, finally came off the victor. Through his energy a trial procedure had been made possible, which can stand as a laudable exception before history and its research and which can still, centuries later, supply us with the most valuable material.

At the end of October **1475**, **Hinderbach** gave a report about the exact investigation, the capture of the guilty, their consistent confessions, and their just conviction to all eligible princes. He possessed the courage to designate the "investigation" which the Papal Legate had begun, concisely as well devastatingly in his accounting, as *curruptam inquisitionem*.

(38)**Ventimiglia** had finally dug his own grave: his "mission" had taken on such a scandalous shape that the Pope had to leave him to his fate, good or bad. The populace had risen against the Legate and mocked him in derisive songs as Caiaphas [i.e., the High Priest who plotted Christ's death] and as "*pseudoantistes Judaeorum*" [*antistes*, the Latin term for a temple overseer or priest; thus: a pretended high priest of the Jews] much to the anger of the Pope. "But it has displeased the Pope that **his Legate has been everywhere convicted** [i.e., in the judgement of the people] **of injustice**, that satires and epigrams have been published against him and that he has also been mocked **pictorially**. **Hinderbach** would like to put a stop to this in his diocese" (documents). At the end of **1477** in an energetic letter, **Hinderbach** asked the Pope "to make an end to this scandal at last. . . all are rebelling against this, and he (the Pope) might want to appoint another man Commissar, who would be a **friend of the truth**."

"Rarely has a Legate so deeply damaged the papal prestige in Germany..." (Deckert).

Baptista dei Giudici von Ventimiglia withdrew grudgingly to **Benevento**. In order that their valuable ally not completely drop from their sight, the Jews leased a garden behind his house, "to have easy access to him," according to a letter of 23 March **1481**. No successor was named; apparently **Rome** had no one whom it

could hold as immune to Jewish attempts at bribery.

Hinderbach, born in Hesse (born **1418** at Rauschenberg in Hesse) in observance of his governmental duties conducted the trial to its just conclusion despite indescribable difficulties. He had spurned at **repeated** intervals high sums of money from Jewish bribery (as can be concluded from his own letters), which was all the more to his credit since he often had to struggle with financial embarrassment. He did not even fear death by poison, which had been threatened for him.

"With him stood courageously in the battle the German men, Podestà of Trent, **Hans v. Salis**, and the city chief **Jacob v. Spaur**, who bowed neither to Jewish nor to Italian intrigues, as is provable from repeated documentary protestations" (Deckert).

Because of the threatening danger of plague, the approbation of the trial documents in Rome was delayed. (39) Finally, on the 20th of June **1478**, the Bull of Pope **Sixtus IV** to Bishop **Hinderbach** confirmed that the trial against the Jews had been conducted *ad normam veri juris* [= to the standard of true or valid law]. The children of the executed Jews were supposed to be **baptized**.

According to the *Judenbüchlein* of D. Eck, Trent cost the Jews 120,000 Gulden. "For the Jews, **according to their practice**, have exerted themselves with gold and money so that [their] misdeeds be suppressed; they offered Duke **Sigismund** many thousand Gulden if he would let the Jews off; they wanted to **build a new castle** for Bishop Johann v. Hinderbach. . ."

Those who had been convicted of the crime of child-murder had died the most shameful sort of death: after having been broken on the wheel they were next tortured and burned. Moses "the Old One," the head of the Jewish community, had already killed himself in prison. Four of those who were complicit or accomplices were baptized and pardoned.

The synagogue-house of Samuel was torn down and **Hinderbach** had a chapel for the victim erected on the site, which was enlarged in **1647** through donations of the citizens of Trent. Since attacks by Jewish rabble were feared, Emperor **Maximilian** gave orders for the guarding of the grave of the martyr, whose name was accepted into the Roman Martyrology under **Gregory XIII**. In **1480**, **Hinderbach** had to address the bishops of Italy in a circular due to misuse by mendicant friars of the collection for the holy martyr Simon! To the present day, Simon of Trent is the patron saint of the Diocese of **Trent** and his feast day is celebrated on the fourth Sunday after Easter. In the 19th century, no Jew dared to spend a single night in the city of **Trent** (13). A special brotherhood had [instituted] a watch over it, so that the old edict of banishment against the Jews was upheld and executed.

On the altar of the church of **San Pietro of Trent** stands the sarcophagus of the child, which holds the still extraordinarily well-preserved body in a crystal casket. The body rests naked on a pillow and the countless wounds, according to the report (1893) of (40) Deckert, for whom it was made possible to view the relics of the "*santo bambino*," are still clearly recognizable: "Whoever, though, expects today to see in the relics of the child merely a mummified skeleton, is totally mistaken. The

body is still completely well-preserved. . .Held to the light, I even saw the fine hair of the head. The wound of the right cheek is clear to see; similar to it are **numerous piercing wounds** over the whole body. . .Over 400 years have elapsed since the death of the child, and that's how well the relics are preserved. . ." Even the tools of torture, the pincers, knife, needles and a cup in which the blood was caught, are preserved in this chapel.

The **Trent** trial documents([14](#)) from the year **1475** found a late so-called "revision" by the Jew **Moritz Stern**, in the Jewish sense of course, faithful to the principle: what is not deniable must be at least subsequently falsified and distorted, so that in the end someone not initiated must receive a totally distorted picture. Upon this irresponsible type of portrayal, a German researcher of world reputation, **Dr. Erich Bischoff**, whom no one could bring under the embarrassing suspicion of "anti-Semitism," passed a devastating judgment in his foundation-making work in this subject of **1929**, *Das Blut in jüdischem Schriftum und Brauch* [*Blood in Jewish Scripture and Custom*]. It may be taken as evidence of bad conscience that **Moritz Stern** occupied himself merely with the the already widely available, allegedly coerced-by-torture statements of his racial comrades -- but simply held back the most important thing, the Protocol of the three physicians which was received **before** the interrogation! That **Stern** finally accuses the Trent Bishop **Hinderbach**, presiding at the time of the murder, without any indication of reason and proof, of "preparing" the trial documents after [the trial], serves only as a rounding out of what has already been said about these "researches" by competent experts.

The Trent pronouncement of sentence took drastic measures; one could almost have promised a lasting effect from it. Yet already, five years later, in **1480**, in the **(41) Portobuffole** region, belonging to the Republic of **Venice**, the seven year-old boy **Sebastian Novello** of Bergamo is slaughtered by several Jews. Here too the case against the Jews could be made and their guilt proved beyond doubt in interminable hearings. On St. Mark's Place in **Venice**, in front of the Doge's Palace, the criminals were publicly burned.

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Before 1840

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From the same year the Bollandists report (*April II*, p. 838) as the second case the murder of a small child at **Motta** in the Venetian region. A third case occurred at **Treviso**. Again, five years later, Jews slaughtered the child **Lorenzo** in the area of **Vicenza**, a sign that at that time these areas especially had been designated by secret instructions to "furnish" blood. At this time all Jews were banished -- as it said, "for all time" -- only to encyst themselves a few years later again as merchants, thanks to the support of the Jew-bought Doge **Mocenigo of Venice**, who was always in need of money⁽¹⁵⁾. In the year **1487** the Franciscan **Bernardin of Feltre** closed a sermon at **Crema** (in upper Italy) with the words: "The usury of the Jews is so out of bounds that the poor are strangled. And should I, who eat the bread of the poor, keep silent when I see their robbery?" ⁽¹⁶⁾

The same **Doge Mocenigo**, by the way, had issued the following order, which typifies the powerful influence of the Jews, on the 22nd of April **1475** -- therefore before the investigation had unearthed the true facts of the case: "It is to be accepted that the news which has it that the Jews had murdered a Christian child, is only peddled for ulterior reasons; since the Doge wishes that the Jews might live peacefully and comfortably in his land, he hereby forbids that their standing in society be changed in any manner, and does not allow pastors to spread this information from the pulpit or for anyone at all to spread this news in such a way as to agitate against the Jews. . ." (Géza von Ónody, p. 84). Emanuel Baumgarten adds to this (in his defense of the Jews: ⁽⁴²⁾ *Die Blutbeschuldigung gegen die Juden. Von christlicher Seite beurteilt* [*The Blood-Accusation against the Jews, Evaluated from the Christian Side*], 2nd edition, Vienna, 1883 -- all in all, a weaker recasting of the notorious *Christlichen Zeugnisse gegen die Blutbeschuldigung der Juden* [*Christian Testimonials against the Blood-Accusation of the Jews*], Berlin, 1882) the following supplementary letter of this Doge from that time: "How very much this affair displeases us, and is painful and unpleasant, you, with your cleverness, may be able to realize best. We at least believe that the rumor concerning the murder of the boy is a **slandereous invention**; for what reason, others may see. But we have always wished that the Jews in our lands live securely and without fear, that they be protected from any injury in a manner equal to the

rest of our other loyal subjects (*omnis inuria absit ab illis*)."

Outside of Italy as well, the outgoing 15th century lists Jewish blood-murders of children. In the year **1486** -- thus a decade after the Trent murder case, in **Regensburg** not fewer than six children were murdered by Jews in a subterranean vault. The remains of the dismembered corpses were brought to the town hall. In the vault was found a stone block, fixed up like an altar, whose blood-traces were covered with glue (Raderus, *Bavaria sancta*, III, p. 174).

In **1490** in **Guardia** near Toledo, a small child was nailed to the cross by Jews, after he had been stabbed and scourged. The child was canonized. In **1886** the history of his sufferings was published (*II. Desp.*, p. 79).

In **1494** fourteen Jews, among them two Jewesses, dragged off a child into a Jewish house in **Tyrnau** in Hungary; after they had stuffed his mouth, they opened the victim's veins. The blood was carefully collected "down to the last drop" and a portion preserved. The body was dismembered. At house-searching, spots of blood were discovered in one of the Jewish houses, which led to the arrest of the murderers. The Jewish women who had been questioned first confessed the crime in all its horrific details. The main culprits were condemned to death by fire (Bonfinius: *Fasti Ungarici*, III, 5 and *Acta sanct.*, **April II**, p. 505)

In **1498** a bloody persecution of the Jews broke out on the Greek island of **Zante** because the populace (43) had been driven to self-help by a **whole chain of ritual crimes, which without exception happened around the time of the Jewish Easter**.

In the year **1503**, as **Eck** was passing from Cologne to Freiburg "for his studies," he had the opportunity at Freiburg to observe the body of a child butchered according to Jewish rites, which was discovered "in the woods": "[I was able to] grasp and to touch the cuts of the child with my fingers, perhaps four weeks after the murder." The blood had been smuggled into **Alsace**.

In the city archives of **Tyrnau** there is a document from the year **1529**, which was composed on the occasion of the ritual-murder at **Bösing** (17). It reports that on **Ascension Day 1529** in the market-town of **Bösing**, which today is situated in Slovakia, the nine-year-old son of the tenant farmer **Gregor Maiblinger** suddenly disappeared. Early in the morning of the next day, a peasant woman found outside the village a mutilated child's body with the hands bound and lying on his face in a puddle among thorn hedges. She immediately brought her discovery to the court, which determined that it was the child who had disappeared the day before; the father was able to recognize his son in the mutilated child's remains. The type of wounds and the circumstance of the body being empty of blood steered suspicion toward the Jews of the village, especially since **an entire series of similar crimes** from earlier years had remained unsolved. The entire Jewish population of the market town was "taken prisoner." A court commission under the chairmanship of the Count of "St. George and Bösing" determined exactly the type of the wounds on the body and proceeded then to harsh individual interrogation of those arrested. The Jew **David Saifmacher** confessed that the Jew **Michel** took the child captive and got him into the cellar and after a while a great number of Jews showed up in order to torture the child. Jew **Michel** confessed how he lured the child into his

house on Ascension Day and that "all tortured (44)the said child with each other, and he [himself] had struck the first blow on his head with a hook and then each Jew stabbed the child for a while."

The blood was sucked out of the body by means of a quill and a little "tube," collected in bottles and next hidden in the synagogue "where it was the occasion of much rejoicing." The Jew **Wolfl** finally killed the innocent creature by stabbing him in the nape of the neck. With the agreement of all the Jews, the blood was handed over to various Jewish middlemen. The child's body "was carried at night with bound hands out beyond the Hofner alleys and laid in a [patch of] thorn plants near a stand of some nut trees, where some Jews then stood watch."

Jew **Saifmacher** was comfortable enough to still make the confession that just five years before, in **1524**, he had been given the task of driving out of the city of **Tyrnau** [the body of] a "tortured" (= ritually butchered) Christian, hidden in a cartload of manure.

This statement was amplified by the Jew **Szecho**, who declared that "in Passion Week four years ago a Christian at Tyrnau had been tortured, but he [himself] had not been there."

On the Friday after Pentecost of the year **1529**, "in the several thousands, people from other cities, market-towns and villages" awaited the verdict. It corresponded to the sentiment of the people: the Jews of **Bösing**, thirty in number, were led out to a place far outside the market town, "set afire and burned to a powder." The children of the Jews were divided among individual families and -- baptized.

At the excavation site on the occasion of the construction of the Preßburg-Tyrnauer railroad in **1840**, in the vicinity of the present railway station of Bösing, a walled cavity was stumbled upon, which still was filled with the remnants of bones and coal.

In **1540**, at **Easter**, the four-and-a-half-year-old **Michael Piesenharter** from **Sappendorf**, Kreis Neuburg (Oberpfalz) was kidnapped by Jewish merchants in the area of Ingolstadt, bound to a pillar, tortured for three days, his fingers and toes mutilated, finally cut with crosses all over his body and after death had occurred, hidden under dry foliage. A shepherd dog helped to trace the body. A Jewish child had reported to his non-Jewish companion that a child had been tortured (45) to death, "this dog has howled for three days long" -- thus the Jewish child already received the conviction inoculated into him that anyone not Jewish had only the status of a beast. The blood was found later in **Posingen** (Raderus, *Bavaria sancta* III, 178 etc.).

The examination findings of the surgeons yielded the following: "the body pitifully torn to pieces, many piercing wounds, on the right shoulder a cross incised, circumcised. . ." (Johann Eck, *Judenbüchlein*). The Jewish criminals were supposed to be acquitted through a "letter of release" hurriedly arranged on the part of some indebted members of the nobility.

In **1547** at **Rawa** in Poland two Jews stole the son of a tailor and nailed him to a cross; the murderers were convicted and burned, their racial comrades expelled

(*Acta sanct.*, II, **April**, p. 839).

In **1569** at **Witow** in Poland the two-year-old son of a widow was sold by a down-on-his-luck subject for two silver Marks to the Jew **Jacob** and by the latter was slowly tortured to death in hideous manner. **Ludwig Dycx**, *Gouverneur* of Cracow, reports on this case, as well as the fact that **simultaneously in Bielsko and also other places Christian blood has been shed by the Jews** (*Acta sanct.*, *ibid.*).

In **1574** the Jew Joachim **Smierlowicz** in Punia (Lithuania) killed a seven-year-old girl shortly before **Palm Sunday**. Inscription and image in the chapel of the Holy Cross in **Vilna** bear witness that the blood of the child was mixed with the meal which served for the preparation of the matzos (Easter bread) (*Acta sanct.*, *ibid.*).

Around the **same time** in **Zglobice** the Jews stole a boy whom they carried off to **Tarnów**, where already another youngster was found in the hands of the Jews under suspicious circumstances; both children were still able to be freed in time (*Acta sanct.*, *ibid.*).

In **1590** in the small town of **Szydłow** the Jews stole a peasant boy and withdrew his blood from him through opening the veins and numberless piercing wounds. The corpse was found in an isolated spot and bore all the signs of torture (*Acta sanct.*, *ibid.*)

In **1592**, in **March** at **Vilna**, the seven-year-old **Simon Kierelis** (46) was tortured to death by several Jews. Upon his body over 170 wounds were caused by knife and scissors, aside from the many cuts which they had inflicted on him under the nails of his fingers and toes. The body was later handed over to the monks of St. Bernhard. In the church of St. Bernhard at Vilna there is a marble tablet with the following inscription: "Memorial of the minor child Simon **Kierelis**, born at Vilna, who in his seventh year of life was horribly murdered by the Jews with 170 cutting wounds and was buried in this church. In the year **1592** after the birth of Christ" (*Acta sanct.*, among other places, March III, p. 589).

In **1595** at **Gostyn** in Poland two Jews were strangled because of repeated blood-murders of children -- "all of Poland was aroused at that time" (*Acta sanct.*, **April** II, p. 839).

In **1597**, again in the vicinity of **Szydłow**, Jews stole a peasant child and butchered him [in the Jewish manner]. The blood, having been tapped, was used, among other purposes, for the dedication of the new synagogue at **Szydłow**. The body, discovered in an open field, showed piercing wounds in the eyelids, in the neck, in the veins, the limbs, and in the sexual organs and was severely contracted due to the fact that tortures which employed fire had been inflicted upon the child (*ab igne constrictum*). "From gazing [upon the body] everyone was seized by horror." According to the report of the Bollandists (*Acta sanct.*, **April** II, p. 839) the wretched victim died under "choice tortures" (*per tormenta exquisita*); what was meant by that was clearly to be seen in the body which had been discovered.

In **1598** in the village of **Woznik** (Podolia) the four-year-old son Albert of the farmer **Pietrzynin** of **Smierzanow**, who had left his father's side and lost his way, was kidnapped by two young Jews and butchered [in the Jewish manner: Whenever

the verb *schächten* is used, it indicates butchering according to Jewish slaughtering rites.] under the most horrific tortures four days before the Jewish **Easter**, at which **the most influential Jews of the region were present**. The body was at first hidden under barrels, then thrown on marshy ground. The crime was soon discovered by reason of the features of the wounds; the Jews offered everything to bribe the judges of the highest Polish court at **Lublin**. They possessed the impudence to refer to "privileges," according to which they could not recognize the court. (47) Nevertheless, the "Royal High General Court" decided that "the Jews could not be protected by their charters [of privileges] which they produced, in such an abominable atrocity and such a horrible crime. . ." The elders of the Jews of Lublin now attempted to obtain "postponement of the case," in order to "carry the investigation a farther distance" according to their well-known practices, "to prove" their "innocence." They had no success. One of the murderers, Isaac, stated that the child had been hidden at first in a cellar for several weeks. The Jewess Anastasia had gone to the child [he stated] when he whimpered from being afraid. . ., . . . "after which Mosko and Selmann took the child and brought him through a chamber; but Isaac walked behind them with the knife with which they were otherwise used to using to slaughter cattle, and had killed the child in this manner. Moses had cut, or rather stabbed the breast, as did Selmann, but Isaac had cut the hand, after which they caught up the blood into a pot. . ." One of the Jews, who kidnapped the child, Aaron, suddenly wanted to be baptized. But when it was revealed to him that he would be condemned despite this, "the Jew fell silent and was very shaken" and declared that he would then die as a Jew.

The chief perpetrators were broken on the wheel; the Rabbi Isaac confessed before his death that the Jews required non-Jewish blood for ritual purposes, in part for Easter wine [i.e., for Passover wine; Whenever the author refers to "Jewish Easter," the festival of Passover, *Pessach*, is meant; Easter and Passover occur during the same time of year, and in fact the date of Easter is determined (approximately) by the date upon which Passover falls.], and in part for Easter bread! (*Acta sanct.*, April, II, p. 835; Hosman, *Das schwer zu bekehrernde Judenerz*[*The Jewish Heart, Hard to Convert*], p. 121; Tentzel, *Monatl. Unterr.*, 1694, p. 130). As we have seen, the Jewish plague simply had terrible free range in **Poland**; in every year countless children disappeared, most **around the time of Easter**! "All of Poland was aroused at that time."

At the threshold of modern times, in **1650**, on March 11, a child by the name of Mathias **Tillich** at **Kaaden** in Bohemia was "killed with a knife" by a Jew -- on both hands the fingers had been cut off (Eisenmenger, p. 373). Thereupon all Jews of Kaaden were banished for the well-known "all time" by Imperial order. A memorial tablet was later erected for the victim (Hosmann, p. 47, Appendix).

In **1665**, on the 11th of May, in the Jewish Quarter of **Vienna**, a woman was murdered in the most horrible fashion and the blood-emptied body, (48) in a sack weighted with stones was thrown into a horse-trough. The body was covered with countless piercing wounds, while the head, both shoulders and thighs had been separated by an expert hand.

Since the Jews in the following years **committed a series of similar crimes**, on the 4th of February of the year **1670** it was proclaimed in every public place in **Vienna**

"that all Jews without exception take themselves away from there forever and on the evening of Corpus Christi that not one should let himself be seen there any more, on pain of the death penalty." The fortunate city of Vienna straightaway lost 1400 Jews, one part of whom characteristically migrated to Venice, another portion of them to Turkey -- thus into the regions in which they were able to go about the ritual-slaughter of human beings without being disturbed (Eisenmenger-Schieferl, *Entdecktes Judentum [Judaism Uncovered]*, Dresden, 1893, p. 369).

The list of Jewish ritual crimes in the centuries of the so-called Middle Ages alone is endless. Even the most careful arrangement and sorting -- as far as this is at all possible -- of all the relevant document passages, documentary authentic examples, and reliable reports, will have to remain forever incomplete for the reason that most crimes of this type were not generally known or, respectively, recognized -- that is, as ritual crimes commanded to Jewish murderers in accord with certain laws, and which therefore were not always penetrated because they seemed downright incomprehensible to non-Jewish humanity and were not comparable to any of the usual cases of murder -- they could only originate in Jewish Talmudic brains! Moreover, there were, time after time, influential persons who were dependent upon Jews, at the head of some state organ -- one recalls the Doge of Venice -- who quashed most willingly proceedings against the Jews or warded them off and summoned back the once-expelled murder plague into the land again after a short time.

But Jewry is resolved, still, to adulterate documentary and authentic and unshakable evidence, as an example (Trent) has already demonstrated, or, if even these tricks misfire, to dispose of these murders from that time as regrettable "isolated cases" and to describe them as unquestionably unworthy of "modern," "enlightened," and "civilized" Jews. Also spoken of are medieval religious "aberrations" of individual fanatic (49) "sects." Thus did the French historian **Feller**, a laudable exception of his time, recognize razor-sharp, this Jewish maneuver. He writes in his *Journal historique et littéraire* of **1778** on 18 January: "If one listens to the scholars of our day, it was pure fanaticism that could have ever [caused] the ascribing of such barbarous atrocities to the Jews at all. If one accuses them in the year **1775** of having again committed such an atrocity in Poland, **the other side** tries to make out the witnesses of the acts to be the viewers of apparitions and declares anyone of the sort to be half-crazy who gives any credit to the statements of the witnesses."

These findings are all the more remarkable, when indeed in this 18th century the so-called **Enlightenment** ran its pernicious course through all of Europe and looked back with sovereign contempt, as if upon a conquered position, upon the "Dark Middle Ages," which nonetheless showed instances of incorruptible righteousness, an attitude of mind which was only too happy to *a priori* reject anything which could be somehow laid to the account of supposed medieval prejudice! Even the mere possibility of believing in the existence of blood-murder or of listening to witnesses was condemned in advance -- there must be a misunderstanding, the death a misadventure, some kind of accident, to be attributed to some sort of perverse and unfortunate inclination of a pathetic individual -- under these circumstances it is at any rate understandable, then, that the thus "enlightened" 18th century was not prepared to solve any murders of the constantly exercised Jewish

blood-practice -- and, from pure enlightenment no longer recognized the closest-occurring and simplest case in its true essence, and above all in its deepest-lying motives.

So wrote the Hungarian Reichstag Deputy Géza Ónody on the occasion of the great ritual-murder trial of Tisza-Eszlár (1883)(18): "In the Age of Enlightenment and Tolerance we have happily reached the point at which we simply put aside these kinds of (ritual-murder) inquiries and investigations and, in short order declare the blood-accusation, repeatedly raised against the Jews afresh time after time (50) **on the basis of new criminal facts**, to be an absurd, dark superstition which belongs to the junk room of the intolerant, bigoted, and mentally limited Middle Ages -- and the raising of which redounds to the shame and discredit for the progressive spirit of the times and the genius of humanity."

How disastrously that attitude of mind consciously or unknowingly obliged Jewry, the following case might show: The thirteen-year-old **Andreas Takáls** was made to bleed to death by a [Jewish ritual] butchering cut on 21 February **1791** in the little Transylvanian village of **Pér**. The Jew Abraham was arrested, his five-year-old son was a witness to the slaughtering and stated before the court that his father, together with the Rabbi and still other foreign Jews had slaughtered Andreas: "At night Father came home with some other Jews, among whom was also the Károlyer Rabbi of the Jews. They took from Andreas his *guba* (fur coat) removed his shirt, and held his mouth (the impression of five fingers was still discoverable on the body), stuffed his mouth with clay, and Jakob tied his feet together, hung him up by a cord from a beam, and then (the head hung downwards) cut open the vein on the right side of his neck, while Father held a leaden basin to catch the blood."(19)

The blood was taken away by the Rabbi. An eyewitness of the autopsy, the Reformed Pastor of Pér and "Chief Notary of the Reformed Church District beyond the **Theiß**," the former **Daniel Héczey**, writes in his notes(20): "Following the exhumation which took place on 24 February **1791**, the boy is now thoroughly dissected. I saw with my own eyes **that upon the opening of the veins of the right arm, not one drop of blood appeared, because the blood had been drained off from the right side of the neck (ritual slaughter cut!) but on the other had, from the left arm two little drops of blood flowed out, the internal vital organs were entirely empty of blood, and the diaphragm and the sexual organs together with the bladder had been torn apart. . .**"

(51) Although they had the cleverest attorneys, on the 27th of December **1792** all of the accused were condemned to death at the wheel by the Comitatus Court at **Zilah**, but meanwhile an order had been issued from **Vienna**, according to which the execution of judgment **in these trials** was made dependent upon the approval of the Emperor. At the same time, a command reached the authorities [which ordered] that "anyone who would dare to make the slightest reproach to the Jews in this matter, would have to reckon with the severest penalty."

This occurrence excited the highest outrage of the populace. The rationale for the order, however, read as follows(21): "The belief has spread among the people, that the Jews require Christian blood on certain feast days; that is an old deeply-rooted **error** and serves only to awaken undeserved hatred against the Jews in our

homeland. His Majesty has deigned to command that the clergy and the civil authority might enlighten the people to this, for this opinion is only a **fable**. If it were true, surely it would have been betrayed long ago by the Jews converted to Christianity. If murders committed by Jews do happen, such murders are nothing other than the ordinary murders [also] committed by Christians and have no connection with the [Jewish] rite. . ."

"And have no connection with the rite" -- one really smells the whiff of garlic of Jewish inspiration! In any case, the accused were set free!

In the old parish church of St. Paul in **Eppan**, in the Tyrol, a small sarcophagus stands at the left pier of the presbytery, and bears the following inscription: "Place of burial of the innocent boy **Franz Locherer**, who on 9 Aug. **1744** was found in the forest at **Montiggl**, **slain in the manner of Simon of Trent**. 'Let the little ones come unto me, for such is the Kingdom of Heaven.'" Not far away, on the church wall is affixed a memorial plaque with the following inscription: "In the year **1744**, on the 5th of August, the honorable Joseph Locherer and Anna Aberhämin lost their son, aged 8 years, 7 months, and 25 days, for whom they searched for most carefully (52) for 3 days with great sorrow: but just then. . .on the 4th day, a Saturday, he was found with the help of a shepherd boy by his father with great grief of heart, to have been murdered **by an unchristian Jewish hand**, with **his neck stabbed through, the body and the bowels** bound fast with his garters and **the entire body so badly beaten** that [the body] itself **seemed to be a single total wound**. . ." (*Renovatum*[restored] on 23 July 1855)."

This plaque already conveys the most essential fact; moreover, a later protocol from the 17th of March **1802** reads: "*a Judaeo immaniter occisi*" -- "inhumanely slain by a Jew. . ."

The facts of the case, based upon the interrogation protocols of 12 August **1744** at the *Schloß*[castle] at **Gandegg** are recorded in the parish archives of St. Paul's in **Eppan** and are, briefly, as follows: The parents searched in vain for three long days for their child. A young herdsman finally reported that he heard a child cry out pitifully in the **Kalten Forest**; he indicted the approximate direction. The father actually found his child, murdered in the most horrifying way and lying on his back on a tree trunk. The neck was stabbed through, and besides this it showed red welts, as though the child had been strangled with a cord; the body was cut up so that the intestines hung out; moreover, the child **had been circumcised**. The whole body was so beaten that it seemed like **one single wound** and -- it was **emptied of blood!** Various circumstances suggested that the murderer or murderers had been disturbed during the act of slaughter.

While the judges of **Eppan** and **Kalten** argued about [matters of] allegedly offended jurisdiction and squabbled over the court fees, a Jew who had been discovered by several witnesses to have behaved suspiciously and who had been noticed in the area for a long time, escaped. When the instructions finally came that both judges should investigate the perpetrator together, it was naturally too late! The opinion that a Jewish blood-murder had occurred in this case also, has been maintained to this day among the people and finds unequivocal expression in documents and memoranda. The murdered child was viewed as a martyr from the start. His veneration was tolerated (Deckert: *Vier Tiroler Kinder, Opfer des*

chassidischen Fanatismus, Vienna, 1893).

(53) In Russia, not far from the city of **Zaslav**, on 29 March **1747** young herdsmen found the trampled body of an unknown man in a marsh. In **Zaslav** the inquest was conducted in the presence of the mayor and many deputies: all the fingers of the right hand had been amputated, the blood vessels opened up to the elbow, and the bones splintered. On the left hand three fingers were missing, the blood vessels and sinews were pulled out up to the shoulder joint, and the bones likewise smashed. Three toes of the left foot had been amputated, while the nails had been torn off the remaining ones; on the calves, the blood vessels had been cut out and the teeth had been knocked out. The entire body was thoroughly stabbed all over.

Among some of the Jews arrested on suspicion was Soruch Leibowitz, who suddenly declared that he wished to communicate important perceptions to the deputy *Starost* [title which was used in the East and equivalent to Governor]; on the basis of his statements three more Jews were arrested -- and the whole band of murderers was in custody! The long interrogations yielded the facts that the blood-murder had been performed **as a decision of the *Kahal* of Zaslav**; a lonely traveling journeyman had been gotten drunk in a Jewish gin-mill and then tortured in the presence of the elders of the *Kahal*, mutilated and ritually butchered. The tortures extended over several days. The blood was collected in basins and bowls, bottles filled with it and brought into the city of **Zaslav** to the Rabbi there. Each of the participants of the murder had taken a little of the blood, in order to add it to the matzos.

On 26 April **1747** the judgment was passed in accord with the Saxon Codex: the judges, **in this case** not made sickly by "humanitarianism" and "enlightenment," proceeded from the basis of having the murderers bear the torments which they had inflicted upon an unsuspecting non-Jewish victim in systematic torture. The bodies of the executed were left to the birds as fodder. . .

This remained the last death sentence against Jewish ritual-murderers in Russian territory!

Other sources then report the butchering of the three-and-a-half year-old son of a Russian nobleman on **Good (54) Friday** (!) of the year **1753** in the vicinity of **Kiev**. The blood of the victim was collected in bottles, the corpse thrown into a nearby wood where the residents of the village found it on the first day of Easter. The documents concerning this case were located at the court in **Kiev** (v. Ónody). [Certain, like many other records, to have disappeared under Communist rule.]

Further cases occurred in **1764** in Orkuta (Hungary), where a child who was plucking flowers in a meadow was kidnapped by Polish Jews, in **1791** in Holleschau (Moravia), at the same time in Woplawicz (district of Lublin) and under the reign of the Sultan **Selim III** in **1791** in Pera, where 60 Jews were convicted of the crime against a young Greek and were hanged in tens by rope at the bazaar (H. Desp., *le mystère du sang.*, p. 89). These few blood-murders which have become **known** show well enough that in the 18th century too, the blood-practice of international Jewry could be performed without interruption.

In more recent times certain **clerical** currents [of thought] have accepted this

phenomenon as [the Jews allege it to be]. They regard the Jews -- if not with baptismal water immediately at hand -- as lost lambs whose cause should be taken up all the more lovingly to the point of complete purification. To this dubious enterprise, the disastrous "Mission to the Jews" -- in its time as removed from the world as it was close to the Jews -- owed its origin as well as its inglorious end. It was never conscious of the physiological as well as psychological -- and eternal -- law involved, that blood is always thicker than water, even baptismal water, which indeed, as far as the Jews are concerned, is termed "whore's water" (*Majim kedeschim*) or as "stinking water" (*Majim seruchim*), while baptism itself appears as an act "of uncleanness" and of "filth" (according to Eisenmenger), which can only be allowed to be done to deceive the *Akum* (non-Jews). But the Jew who lets himself be baptized in earnest, makes himself guilty of an offense worthy of death, according to the Jewish conception of the law (according to Rohling: *Polemik und Menschenopfer*, 1883, p. 20.21) [*Polemics and Human Sacrifice*]. In general, the Jewish baptismal candidates resemble those "honorable Jews" **Heine** and **Börne**, who, to use the words of a leading so-called Reform Jew, the Professor at the rabbinical seminary at Breslau, **Grätz** (22), (55) "outwardly break with Judaism, but only like **warriors, who grasp the armor and flag of the enemy, that they might more surely strike him and more emphatically annihilate him**" -- indeed, that is said quite openly.

We shall still have opportunity to deal with this category of Jews.

Now, however, one cannot, with eyes piously uplifted, artfully shift (for example) the 19th century into the setting of the supposedly dark Middle Ages. Indeed, it is exactly this 19th century which is so rich in extremely revealing ritual-murder cases and their court procedures, that in the true sense of the word it makes a bloody mockery of any philosophical or theological attempts to improve upon it, and categorically demands for our time: the total elimination of the Jewish blood sucker from the body of the non-Jewish peoples!

The past 19th century took on the legacy of the centuries which preceded it in more than one respect. The already long yearned-for "Enlightenment" fell into the lap of Jewry in this century by itself -- it meant: **Emancipation**. As such, it was "that result of legislative acts which, on the basis of the Enlightenment and its natural-right construction of human rights, first removed the **status of exception of the Jews in the State, which was still medieval and bound to the Church**, and then in a more or less long period of **general domestic reorganization (!)**, elevated the Jews to the status of citizens of the State with equality of rights." (23)

A truly Jewish era seems to be dawning: Jewish gold, and with it Jewish influence everywhere, the Jewish Press dictates public opinion and Jews occupy the seats of government ministries, professorships(24) and judicial benches, the fate of whole states is determined by Jewish organizations -- a stroke of the pen from **Rothschild**, and a non-compliant nation will be delivered into state bankruptcy.

Under these conditions it is no wonder if we must draw the following conclusions in regard to our researches into this (56) century of Jewish emancipation:

1. The number of ritual-murders performed with unbelievable brazenness and self-confidence becomes frighteningly rampant;

2. when court procedures are initiated, they lead -- when not immediately nipped in the bud -- to no result, amidst scandalous accompanying circumstances.
3. The individual governments are not, by themselves, in any shape to confront the Jewish murder-plague, because they
4. are at the mercy of Jewish high finance.

For the 19th century there are over 50 attested blood-crimes, and the majority of the murder cases occurred -- as in all past cases -- around the time of the Jewish *Purim* and Passover!

We wish to put forward, as likeliest for consideration by chronological order, only the following ritual-murders:

1803 On 10 **March** the 72-year-old Jew **Hirsch** from **Sugenheim** seized a child aged two years and four months, in the hamlet of **Buchhof**, which lies in the outer environs of Nuremberg. When the child was missed along with the Jew, the latter came out of the adjacent woods across the field to Buchhof and helped search for the child. On the next day the Jew denied having been in Buchhof at all on the 10th of March! The father of the missing child wanted to prove the contrary with witnesses, but was rebuffed by the judicial authority with threats and abuse. On the twelfth day the child was found dead, wounded under the tongue, with a bloody mouth and, despite the dirty weather, with clean clothes. The *Kreisdirektorium* [local administrative governing body] then in Neustadt was besieged by the Jewish riff-raff for so long, till the case turned out to its satisfaction. The father was coerced by threats into signing a protocol according to which the child, who had still been warm at the discovery [of the body], had frozen to death! (Friedrich Örtel: *Was glauben die Juden?* [What do the Jews Believe?], Bamberg, 1823).

1805 The blood-emptied corpse of the twelve-year-old Trofim **Nikitin**, stabbed to the point of unrecognizability, was discovered in the dunes. Three Jews were made to answer charges before the district court at **Velish**, (57) among them a certain Chaim Tschorny, who came under strong suspicion of a similar crime in **1823**. The entire affair had finally been left to "the will of God"! (Lytostanski: *Jüdische Ritualmorde in Rußland* [Jewish Ritual-Murders in Russia], p. 17). **Velish** had a whole chain of blood murders to display!

1810 In **Aleppo** a poor Christian tradeswoman disappeared. Since she was not under the protection of any Consulate, there was never any trial, although public opinion accused the Jewish real estate broker Rafful **Ancona** of having killed the woman in order to have non-Jewish blood for the Jewish **Easter** (from a letter of the English Ex-Consul in Aleppo, **John Barker**, to the Count **Ratti-Menton** on 20 April 1840. -- Achille Laurent, *Affaires de Syrie*, H. Desportes, p. 89).

1812 On **Corfu** three Jews who had strangled a child were condemned to death in October. A short time later, the child of a Greek by the name of **Riga** was stolen on this island and ritually butchered (Achille Laurent, *Affaires de Syrie*).

1817 The ritual-murder committed in this year against the minor girl **Marianna Adamovicz** at **Vilna** remained unpunished. The court proceedings were later quashed due to a "statute of limitation" (Konstantin de Cholewa Pawlikowski: *Der Talmud*, p. 280).

1817 **Three** ritual-murders in **Velish**, committed against two boys and the wife of a Polish nobleman!

1819 Two small beggar-girls were lured into a Jewish gin-mill and murdered.

Numerous accused Jews were convicted of deliberately [making] false statements, but were released!

These years had been famine years for Russia. Countless children passed from place to place, begging, and the Jews exploited this catastrophe in still other ways than by usury. As two of the chief witnesses of the later Velish trial of the year **1823** stated before the court, hungry children were lured into, and then ritually butchered in, the cellars of Jewish houses. The witnesses (58) knew most of the guilty parties and were even able to describe the events of the ritual slaughterings in all details. One Jew had been so incriminated by these statements, that he called out: "If a member of my family will confess and tell everything, then I will also confess."

But the other Jews stubbornly kept silent or screamed and threatened (!) in such a way that the Commission had to interrupt the interrogations. At a wink and a nod from a higher authority, the proceedings came to nothing. (Lytostanski, p. 20). **1823** On the 23rd of **April** (!), at **Velish**, in the Russian government [district] of **Vitebsk**, the three-and-a-half year-old son of the invalid **Yemelian Ivanov** was kidnapped by Jews, tortured to death during the tapping of his blood, and dragged into evergreen shrubbery, where the blood-emptied body was discovered on 4 May. The autopsy, performed by a staff doctor in the presence of a Commission, had yielded, among other information, the fact that the skin on many parts of the body was scraped raw and inflamed as the result of forceful and continued rubbing with a brush-like object, that on the body numerous wounds, as if originating from a dull nail, were found, and that marks of throttling allowed the realization that the victim was strangled. The legs had been tied together beneath the knees. The intestines of the child were completely empty and without decay. From these circumstances, the chief examiner concluded that

1. the boy was intentionally tortured, that he
2. was left several days without food (inferred from the emptied intestines), that
3. the mouth had been strongly tied closed in order to keep the victim from yelling, that
4. the body of the child had been rubbed with a brush in order to bring the blood into lively circulation, that
5. the legs were tied off in order to direct the blood to the upper parts of the body, that
6. the victim had been stabbed in numerous places or had been drilled in order to tap off the blood directly under the skin, and that(59)
7. this outrage was perpetrated upon the unclothed child while he was still living -- there were no traces of blood on the child's things.

Despite of the many eye witnesses strongly incriminating the Jews, the trial was suddenly quashed and numerous charged Jews were "acquitted" (Pawlikowski). According to **Lytostanski**, who treats the trial against the multi-branched, far-reaching and best-organized Jewish murder gang comprehensively and with greatest exactitude, three **non-Jewish** chief witnesses for the prosecution were banished to Siberia by decision of the Russian state council on 18 January **1835**, therefore after twelve (!) years! Jewry had every reason to eliminate these very witnesses, for they had made corresponding statements to the effect that among other things, bottles had been filled with the blood of the child and sent on to other Jewish communities. Also [they stated], linen soaked in this blood had been

distributed, while the remaining blood had dried up. These extremely important statements prove completely independently in a startling manner the correctness of the revelations of the former Rabbi **Noe Weinjung (Neophyte)**, to which we shall return in another connection.

During the trial proceedings, however, yet five (!) other, entirely similar blood-murders came to light, which, aside from corresponding to one another in the same goal of **gaining blood**, also corresponded in the fact that all of the murderers remained **unpunished**, although they could be exactly identified. But on February 28, **1817**, the Imperial Russian government issued **the order** that Jews were **in no event** to be charged with blood-murders! The files were simply made unrecognizable or held back and duty-conscious, uncooperative officials were discharged or deported. . .

1824 In **Beirut** the translator **Fatchallah Sayegh** was killed by his Jewish landlady. The investigation found ritual-murder (Henri Desportes: *Le myst. du sang.*, p. 89).

1826 At **Warsaw** on a country road, a murdered (60) five-year-old boy was found, whose body showed over 100 wounds as signs of the withdrawal of blood, at which all of Warsaw fell into rioting. The Jews sought everywhere to prove their innocence, without yet having been accused. The report made to the court, together with the **physician's record**, was soon placed *ad acta* (Pawlikowski, as above, p. 282).

1827 At **Vilna**, the body of the peasant child **Ossyp Petrowicz** who had previously (according to the statements of the sixteen year-old herdsman **Zukowski**) been kidnapped from an open field by the Jews, was found with multiple piercing stab wounds (*Amtl. Mitteilung des gouvernemnts zu Wilna*[Official communication of the government at Vilna]; see Pawlikowski, p. 282). Two Jews who had given incriminating statements were found dead shortly thereafter: the one had been slain [outright], the other had been poisoned. . .(Lyutostanski, p. 20).

1827 In **Warsaw** Jewish constables kidnapped a non-Jewish child shortly before the Jewish **Easter** (Chiarini, *Theoria del Giudaismo*, Volume I, p. 355).

1827 At **about the same time** the seven-year-old Jewess, **Ben-Noud**, born in **Aleppo**, saw from the roof of the house of her relatives in **Antioch** two boys who were hung up by their legs and had blood streaming from them. Horrified over this scene, she ran away crying. Her aunt said to her that the children had been "naughty" and had been punished for it. Later the bodies had disappeared, but she found on the floor of the room a large brass vase, which the Arabs call a *laghen*, filled completely with blood (Achille Laurent, *Affaires de Syrie*, tome II, p. 320. Paris, 1864).

1829 At **Hamath** in Asia Minor a young Turkish woman was frightfully mutilated by the Jews; the Jews saved their lives by means of high sums of bribery and were merely expelled (H. Desportes, p. 90).

1831 In **St. Petersburg** the Jews killed the daughter of an officer of the Guard. The ritual purpose of the murder was recognized by four judges, but designated as doubtful by the fifth. The guilty parties were merely banished (Henri Desportes, *le myst. du sang.*, p. 91).(61)

1834 The Jewess **Ben-Noud**, who later converted to Christianity, was a witness in **Tripoli** when an old man was lured into an ambush by several Jews and hung up by his toes from an orange tree. They let their victim hang in this position for several hours. In the moment when the old man was near death, the Jews cut him

through the neck with a ritual slaughter knife and left the body hanging until all the blood was collected in a basin. **Ben-Noud** learned later than the murderers had packed the body into a crate and had cast it into the sea. She confessed to the Orientalist Count **Durfort-Civrac** this fact besides, that the Jews mix the blood into the unleavened Easter bread (*mossa = matzos*) and this they call *mossa guésira*([25](#)) -- blood-matzos (Desportes, p. 42).

Some years later ritual-crimes took place which aroused enormous attention and, like a flash of lightning, threw illumination upon the internationalism of these Jewish crimes, as upon those responsible for them, only then to allow blindness to follow all the longer, because the non-Jewish world, which had taken the most active interest during the course of a trial, was permitted to see nothing for the future. All of Judah understood again, at any rate, how to stage-manage masterfully -- and it should be discovered to their disgrace later, **with the most accommodating support of the most important European cabinets.**

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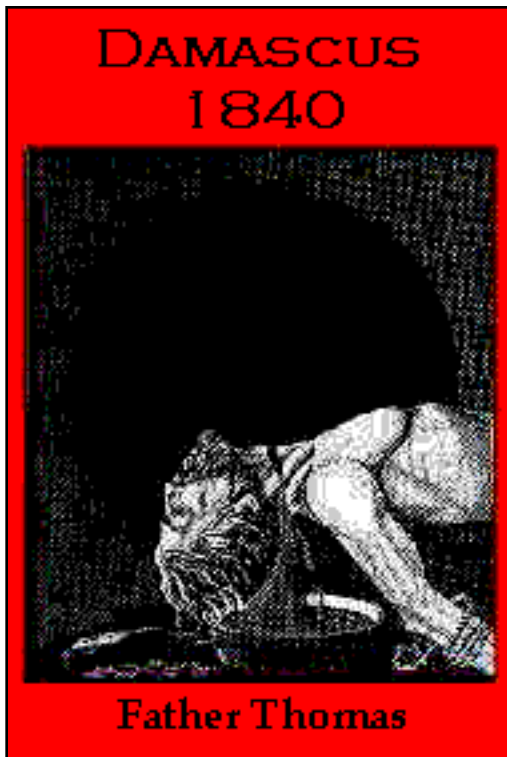
It is a historical service of our *Reichsleiter* Alfred Rosenberg -- and in the year 1920, when Germany found itself on the road to Soviet dictatorship, it took an unheard of courage -- to have snatched this crime of Judah from the realm of the forgotten into the framework of translation and publication of a French work from the year 1869.

The circumstances of the times in Germany then were unfavorable as imaginable, and only a small circle gathered around these publications, which nevertheless had to effect all the more enduringly those who regarded the struggle against Jewry as a matter of conscience, even when this undertaking must have seemed hopeless.

The author of the work translated by our *Reichsleiter* was a **Chevalier Gougenot des Mousseaux**, of the old French nobility. The title read: *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*, which translated is: *The Jew, Jewry, and the Judafication of the Christian People*; it was first published in 1869 and it appeared in the German language in 1920/21. The fate intended for him by the Jew -- a fate to which more than one courageous man before then fell victim -- overtook the author of the book, des Mousseaux: he was poisoned. "On one day he received his death sentence sent to him, on the next day he died" (A. Rosenberg, foreword).

His work, bought up by Jews, disappeared from the book market, just as happened to all remaining works of other authors who had thoroughly engaged themselves with the trial in the form of published documents or accounts.

Father Thomas -- Ibrahim Amara



This ritual murder happened at Damascus in February of the year 1840, this time not to children, but to the elderly Capuchin Father **Thomas**, who had come to Damascus (66) in 1807 and had worked there for 33 years as benefactor of the people (1), and likewise to his servant Ibrahim Amara. The authentic material of the trial was deposited in the Foreign Ministry at Paris. But these original documents disappeared without trace in 1870, when the Jew and high degree Freemason Crémieux -- with whom we shall have to concern ourselves more closely -- was Justice Minister. The works of the member of the Orient Society, Achille **Laurent**, which appeared a few years after the trial and dealt with the entire process against the Jews in Damascus

by means of the court documents, likewise vanished down to one copy, which was still located in the National Library at Paris. It dealt with the two volumes of Achille Laurent: *Relation historique des affaires de Syrie depuis 1840 jusqu'en 1842*. The second volume contained the authentic court documents! However, the magazine *L'Univers et l'union catholique* had in 1843 published an excerpt of the Arabic document materials, which was able to be preserved in a German translation in the same year, which however then itself also became very rare. (2)

As centuries earlier on the occasion of the great Tridentine trial, an exact picture of the murderous act could be drawn up by means of the authentic materials. In addition, the accused gave corresponding explanations concerning the use of the blood of their sacrificial victims.(3)

In brief, to begin with the events which led to the investigation of the perpetrators: On the 15th of February 1840 in the afternoon, on the day of the **Jewish Purim festival**, Father Thomas made his way to the Jewish Quarter of Damascus, in order to attach a notice regarding an auction in the house of a deceased resident, also on the door of the synagogue. Since the elderly Father, contrary to his usual custom, remained away for several hours, toward sunset his servant **Ibrahim Amara** proceeded to search (67) for his master out of concern that an accident might have befallen him. Both were seen for the last time by numerous witnesses in the Jewish Quarter and since then had vanished from the face of the earth. This was all the more striking because the Father had been resident in Damascus for a generation and also must have been known to everyone as the vaccination doctor. [Father Thomas, as part of his service to the people of Damascus, had instituted a program of immunizations against smallpox, etc., which he administered himself.] The police commissioner thereupon undertook various house searches, which ran their course without any success.

Two days later a paper notice was displayed on the shop of the Jewish barber

Soliman, like the one the Father had also last attached to the synagogue door. This excited suspicion. The barber was questioned about how he came into possession of this official form. His performance seemed so unbelievable and contrived, that the interrogating personnel got the impression that he must have known something about the matter. Since the missing Father was a European, the **Sherif-Pasha**, residing in Damascus and by no means hostile-minded toward the Jews, let the Jewish barber be held in confinement and granted full authority to the French Consul for Damascus, **Count de Ratti-Menton**, to conduct the preliminary investigation.

The barber made denials for several days; when finally full immunity from punishment and protection from prosecution were assured for him, he proposed that the following Jews be brought from the Jewish Quarter, in whose presence he would then lay out his confession: the Rabbis **Moses Saloniki** and **Moses Abu-el-Afieh**, the three brothers **David**, **Isaak** and **Aaron Harari**, their uncle **Joseph Harari** and a **Joseph Laniado**.

The Jews who were brought forward at first claimed not to have seen Father Thomas for many months; Rabbi Moses Abu-el-Afieh did not want anything to do with the Jews who had been summoned along with him: "That group is not mine; for six months we haven't gone around together; and also, we weren't together this time. Father **Thomas** I haven't seen for a month-and-a-half. . ." At the reproaches of the barber he took recourse in the proverbial poor memory: "It's human to be forgetful; it might be possible, that we were indeed together, since the barber claims to have seen us; but afterwards each will have gone to his own house. " **Aaron Harari**: "I seldom go to my brothers' [homes] (68)...**we are peaceful people and of a settled way of life**, we leave the bazaar right at sunset; how would all seven of us been able to find ourselves together in such a group!"

Since these interrogations did not advance the matter, the interrogated Jews were held in solitary confinement in the hope of thereby getting at the crime and its motive. The barber was again taken into interrogation and most emphatically warned to finally confess the truth. According to the court protocols his partial confession reads literally as follows:

"The designated seven persons brought the Father into the house of **David Harari** and had me fetched from my shop a half hour after sunset. They said to me: 'Slaughter this priest.' The Father was in the room, with both his arms tied; but since I refused, they promised me money. I answered: 'I cannot do that.' Now they gave to me the little paper notice and said I was supposed to stick it on my shop. It was **Aaron Harari** who delivered it to me, and when I was arrested and brought to the Serail, **David Harari** said to me: 'Be very careful not to confess anything; we'll give you money.' The man who fetched me from my shop is called **Murad-el-Fattal** and is David Harari's servant." The protocol further notes the words of the Consul *Ratti-Menton*: "Yesterday you gave important statements and repeated them today. If it has been out of fear of a beating that you have so spoken, then tell this openly. **Don't worry; it is not our intention that you should compromise anyone through lies.**"

Soliman answers: "What I have said is the truth; I've said it in their presence." It is important for what follows to keep this point in mind, since it's precisely the

Consul in his capacity as judge of the investigation who has been exposed to the most incredible suspicions from the Jewish parties!

The servant **Murad-el-Fattal**, brought before the investigation, was able to give extraordinarily important statements; but when he was confronted with the head of the Jewish community in Damascus, **Raphael Farahi**, he suddenly recanted all his observations. (69) Taken to task over this by the Pasha himself and questioned about the reasons for his recantation, he gave the following meaningful explanation to the protocol: "You have questioned me in the presence of Raphael Farahi; I was afraid and therefore recanted, and for all the more reason that he threw me a look."

The Pasha: "What! You fear Raphael more than you do me?" The servant: "That's right. **I'm afraid that he'll kill me.** I have more fear of Raphael than of your Excellency, because your Excellency will have me whipped and then sent off, **while that one will kill me in our Quarter if I speak the truth.**"

Since it became ever more probable that the Jewish barber must have been present at the slaughter, he was again taken into custody and subjected to a sharp interrogation. After desperate evasions he finally made a comprehensive confession in the presence of some high officers and Consulate officials and of a staff physician, who all confirmed the protocol by signing it. Soliman reported the bestial crime in all particulars:

"A half hour after sunset **David Harari** had me fetched from my shop by his servant. I went to him and found there **Aaron Harari, Isaak Harari, Joseph Harari, Joseph Laniado**, the landlord **David Harari**, the Rabbis **Moses Abu-el-Afieh** and **Moses Saloniki** and Father **Thomas**, who was tied up. **David Harari** and his brother **Aaron** said to me: 'Slaughter this priest!' I answered: 'I cannot do it.' Then they said: 'Wait. . .' They brought up a knife, I threw the Father to the floor, held him fast over a large basin with the help of the others, and **David Harari** took the knife and made a cut at his throat; but his brother **Aaron** gave him the finishing stroke and the blood was caught in the basin **without even one drop being lost.** Hereupon the body was dragged out of the room in which the murder had been committed, into the wood room. There they undressed him and burned his clothes. Now the servant **Murad-el-Fattal** came, who found the corpse in the aforesaid room; the seven named persons said to him and to me: 'Dismember him quickly!' We dismembered him, pushed the remains (70) into a coffee sack and threw them one by one into the drainage canal; this is found at the entrance of the Jewish Quarter, next to the house of Rabbi **Abu-el-Afieh**. Then we went back to **David Harari** and how the **operation** was completed, was, they said they would get the servant married at their own expense and would give me money. In case I should talk, they would then say that I had killed him. . ."

Soliman then went on to describe how the bones and the skull of the victim were crushed on the floor with a pestle. The Jews who stood around gave instructions at the dismemberment of the body. "We had only one knife; first I'd cut, then the servant. When the one became tired, the other one relieved him. The knife was like those of the Jewish *schächter* -- it was the same, which had served for the murder." [As many readers will know, reference is being made here to *shochets* -- the Hebrew term for the ritual slaughterers who butcher animals according to *kashrut*,

the elaborate Jewish dietary laws which are also related to the rituals for *sacrificing a victim* in religious rites. The German term for ritual-slaughterer is: *der Schächter*, while the term for a regular Gentile butcher is: *der Schlächter*.]

After this interrogation the Jewish servant was brought forward. His statements conformed in all details to those of the barber. "After the departure of the barber I remained for perhaps one and a half hours yet; I had to fill the water pipes of those present." A Gentile had been lured into the trap and slaughtered -- now they could smoke their pipe in peace.

In consideration of the conformity of both witness statements, Colonel **Hasez Beik** proposed a site inspection in the house of **David Harari** immediately be carried out in the presence of the French Consul, of a high officer of the Consulate, and of the physician Dr. **Massar**.

In the unfinished room in which the body was dismembered, blood spatters were discovered on the wall; in the places where the bones had been crushed, the floor was severely gouged. In addition, the pestle-mallet was already found, the slaughter-knife, however, remained missing. . .

After this the canal was searched more closely. Workers were summoned who had to climb down below, and they brought up: broken pieces from bones, remains of flesh, a section of the heart, debris from the skull and pieces from the the Father's cowl. All of this was carefully assembled and sent over for inspection by the Pasha and physicians. An application of the French Consul was furnished with the following document files: 1. Declaration of the Austrian Consul, **Merlato**, that he (71) immediately recognized the black cloth cowl of the Father, because he had been the only one who wore such a thing. 2. Declaration of the four European physicians **Massari**, **Delgrasso**, **Raynaldi** and **Salina**, that they had recognized the remains as those of a human body. 3. The same declaration by seven native (Syrian) physicians. 4. Statement of the barber who used to serve Father Thomas.

Since the fact that that the mutilated remains of the Father had been found could no longer be subject to any doubt, the seven accused were brought forward and were again questioned about the occurrence of the horrible crime, **without there having been any kind of threats whatsoever**. After they had been made aware of the grave circumstances which had to put the facts of the crime and its authorship beyond doubt, and the accused made no attempt to deny these things, the arrested Jews gave their statements to the protocol, after having been **separately questioned**.

We learn informative details in more than one respect. **Isaak Harari** says: "We had the Father come into the house of **David Harari**, my brother; **it was a matter arranged among us**. We slaughtered him, **in order to obtain his blood**, which was poured into a bottle and given over to the Rabbi **Moses Abu-el-Afieh**, and specifically for a **religious reason, since we were in need of the blood for the fulfillment of a religious duty**."

The Rabbi Moses Abu-el-Afieh, when questioned about this, replied: "The chief Rabbi of Damascus, **Jakob Antabli**, had a discussion with the **Harari** brothers and the rest of the accused, in order to get a bottle of human blood, and let me in on

this. The **Hararis promised to supply such an item and it was supposed to cost 100 purses** (12,500 French Francs)! When I went to David Harari, it was reported to me that a man had been procured for slaughtering and to take his blood. I stepped in, the murder was completed; the blood was taken and they said to me: ' you are a **sensible** man, take this blood and hand it over to the Rabbi **Jakob Antabli**.' I answered: 'Let **Moses Saloniki** take it.' They replied: 'It's better that you yourself take it, you are a (72) sensible man.' The murder was committed at David Harari's."

Rabbi Moses Abu-el-Afieh gave in conclusion to this the important statement to the protocol, that a portion of the blood, mixed into meal, was sent to Baghdad. (4)

David Harari now describes the Head Rabbi Antabli as the spiritual author of the crime: In the **synagogue of Damascus** he communicated to all seven accused the **exact plan for the murder of the Father** shortly beforehand. The blood was handed over through Rabbi Saloniki to the Rabbi Moses in a large white bottle, a so-called alepin, and by the latter handed on to the Head Rabbi Jakob Antabli.

Isaak Harari developed the story of the infamous attack upon the Father as follows: "In order to get the Father, **Moses Abu-el-Afieh** and **Moses Saloniki** made use of the pretext of **letting him vaccinate a child**; the matter had been arranged in the house of Moses **Abu-el-Afieh**. Afterwards, we invited him together into the house of my brother David and slaughtered him there."

The Father accepted the invitation all the more unsuspectingly, for he had had a close social relationship with the **Harari** brothers for many years. At the disrobing of the corpse, Moses **Saloniki** helped himself to the gold timepiece of the Father; during the interrogation in front of the Pasha regarding this, the following scene played itself out: the **Harari** brothers, when asked what had become of the valuable timepiece, replied: "It has remained in the possession of Moses **Saloniki** ." Question: "How did it come into his possession?" Answer: "He stretched out his hand for it and took it." Question: "When did he do that?" Answer: "After the Father was undressed, he extended his hand and took it from out of the clothes." The Rabbi was brought before the interrogator: "Where is the watch?" -- "I have not seen it!" The Pasha interposed: "Here are the **Hararis**, who testify that you have taken the watch!" The Rabbi: "They are lying!" The Pasha: "They swear against you by their religion." The Rabbi answers: (73) "**They stand outside the religion!**" (5) The Pasha, for confirmation, lets the Hararis swear upon the Bible and upon Moses, and both take an oath that the watch has remained in the possession of the Rabbi. The latter shouts: "Witnesses, do not bully me!"

Moses **Saloniki** was the single one who, of all the rest, confessed nothing. His constantly repeated answers were: "I have seen nothing, nothing whatsoever, I was at home, I know nothing."

His colleague **Abu-el-Afieh** basically behaved more shrewdly; he knew that, however the trial might turn out for him, his life would be forfeit in one way or another, because, were he not beheaded by the sentence of the court, then his co-religionists would hunt him to death. On the other hand, he had by no means been badly treated by the Islamic authorities, as his European colleagues, on the basis of

"eye-witness reports" of certain "Christian" missionaries, later would have it; indeed, he even got kosher meals set before him in his cell and was able to undertake a walk for his digestion in the gardens and -- what's more to the point, to exchange the synagogue for the mosque and -- become a Mohammedan. That way, he at least enjoyed the protection of the Pasha. The Rabbi knew that he still had much to say and suddenly made haste: still in the period of detention during investigation, during the interrogation, he converted to Islam, adopted the same name as the Prophet for his own and henceforth called himself Mohammed Effendi, and it was done. But we will let the newly-baked Mohammedan speak for himself, in his letter to the Sherif-Pasha, the Governor General of Syria. Abu-el-Afieh, Mohammed Effendi, writes (6): To obey Your Excellency's commands, I have the honor to report to you the further circumstances of the murder of Father Thomas. **Because I now have nothing further to fear for my life, by virtue of my faith in Almighty God and in Mohammed, his Prophet, whom I hereby most urgently call upon and hail:** (74) thus I witness the truth, as follows: ten or fourteen days before that event (blood-murder) the Rabbi **Jakob Antabli** revealed to me that, for the fulfillment of the command of our religion he was in need of human blood, that he had spoken about this to the **Hararis** and they would be going ahead with the matter, that the latter already had given their word on it and that I was supposed to be there. . . On Wednesday, for the Jews the first of March, I went out in the afternoon to proceed to go into the synagogue. I met **David Harari** who said to me: 'Come, we have need of you.' He reported to me that Father Thomas was in his house and that he would be murdered at night. As ordered, I went to **Harari** and found him sitting in the furnished room; Father **Thomas** I also saw there, and how he was lying tied up. After sunset he was slaughtered and brought into the unfinished room. The blood was caught in a thin basin and filled up a white bottle. This they gave to me and said: 'Bring it right away to the Rabbi **Jakob Antabli**.' I found the latter **already waiting in the forecourt**; as he saw me, he stepped into the library room. 'It is too late' I said to him, 'here, take what you want'; He took the bottle and placed it behind the books. I left him and proceeded home.

When I later saw David and his brothers again, I said to them that this business would incur unpleasantness for us, since investigations would be started, and that we had done wrong to take such a well-known man. They calmed me down and said: nothing could be discovered, the clothes were burned, that no traces remained, and that the flesh would be thrown bit by bit into the canal by the servant, until there was nothing left.

Now, concerning the servant of the Father, I know nothing about that, aside from this, that on the following forenoon, Thursday, I met the three **Harari** brothers together and I heard as Isaak said to David: '**How are things going with this business?**', and David answered: 'Think no further about it, **he has also gotten his portion**'; at that they began to whisper among one another.

(75) As far as the blood is concerned, what other purpose could it serve, other than as for the consecration of the Fatir (Festival of the unleavened bread = Jewish Easter).

How often before have the Jews done this already, and how often have the

authorities caught them at it? This can be learned from one of their books, named *Sader Adurut*, in which several instances of this sort are found.

That is everything, according to my knowledge, regarding the affair of Father Thomas.
Mohammed Effendi."

We emphasize this one sentence from this document: "**How often before have the Jews done this**" -- and we can assume that the writer of the letter knows considerably more than he it finds strictly sufficient to admit for securing the salvation of his soul.

Ten days after this letter, in the session of the 13th Moharram, the Ex-Rabbi Mohammed was confronted with the Head Rabbi **Antabli**. From the reports it does not emerge whether they were at loggerheads or met with the smile of initiates. In any case, this pair of cunning rogues, meeting, after all, in far from ordinary circumstances, held it advisable to indulge themselves in the mirror-smooth plain of scientific interpretation of the *Talmud*. This is not the place to get into the interpretations of both of the "Scriptural scholars"; these should be illuminated in their particular relationship in their own chapter after the conclusion of the historical factual materials.

At the conclusion of the discussion, the Pasha could not suppress a question as a sideswipe at Mohammed the Turncoat: "If a Jew makes a statement which is disadvantageous against another Jew or against the Jewish people, what does he deserve?" Mohammed Effendi parried coldly with the following typical answer: "If a Jew says anything, which can harm the Jewish people, so should he be killed without mercy; for such an **individual** redounds to their disgrace; **the Talmud does not let him live. This religion is constructed upon this principle**; that is why I converted to Islam, in order to be able to speak. . ."

The Head Rabbi Jakob **Antabli** was at this point invited to give his comments to this answer. He confirmed it, and added these words: one would set about having such an individual (76) killed on the part of the government, or we would kill him ourselves when we had the opportunity." The Pasha responded to this: Mohammed Effendi has spoken correctly then. If now, however, it were a matter in which the government, acting **from its own opposing interests**, would not consent to the death of this man, what would you [Jews] do?" Jakob **Antabli**: "We would do our utmost according to the circumstances, to take his life; **any means would be proper for us**. Thus does our faith teach."

After this concluding play of question-and-answer, Mohammed Effendi was able to regard the matter philosophically. The fact is, to anticipate a bit, he no longer had much time to deal with his new faith or, to be on the safe side, to take refuge in yet another one: shortly after the end of the hearings, he was gathered to his fathers [= he died] -- as the European Jewish newspapers would have it, allegedly as result of the "pains of torture suffered" -- instead of which the Head Rabbi of Damascus probably only did "his utmost" [See above, where Jacob Antabli answers the Pasha's question about what should be done to turncoats.] . . .

Shortly before his death, however, the Ex-Rabbi translated, among other things, a

section from the "book of religion" *Kethim*, whose correctness has been confirmed by **Antabli**. It reads: *Whoever places at a disadvantage a religious comrade through declarations which he makes in favor of a stranger [clearly meant by "stranger" is "non-Jew"], and makes some statement against him to the government of the land, which can incur a fine or physical punishment or death, is himself deserving of death. Such a traitor has no hope of another world. . .and if he has made known only the intention of making such a statement, with respect to the location or to the least detail, he is thus from that moment guilty of the death, and those present are held responsible to strike him dead or to do everything in their power, so that he might die, before he carries out his intention. All who were fortunate enough to participate in his death, obtain eternal indulgence. If he states something for the third time, without it having been possible up till then to kill him, then they should assemble together and communally confer how he might be gotten out of the way and likewise in what manner. All necessary expenditures of this should be borne by the Jews of (77) the place concerned. . ." (7) -- If we're not mistaken, Mohammed Effendi had spoken extensively from the school of the *Talmud*!*

The inquiries of the servant of the Father, **Ibrahim Amara**, which the latter had initiated because he was disturbed over the extraordinarily long absence of his master, alarmed the residents of the Jewish Quarter. The servant was also observed for the last time at the entrance of the Jewish Quarter, then remained missing as if he had vanished from the face of the Earth.

In the writing of Mohammed **Effendi** to **Sherif-Pasha** is contained one single, indeed very clear hint. **David Harari** said to Mohammed **Effendi** in regard to the servant: ". . .he, too, has received his portion!"

In a letter of the Austrian Consul to Damascus, **Merlato**, to his colleague **Laurin** in Alexandria, dated 28 February 1840, it says: "There is still no trace of the murder of the servant, but one assumes that he has met the same end in another house of these rogues. Meanwhile, **Murad Farahi**, **Aaron Stambuli**, and several others have hidden themselves and have fled, which lets us assume that they approved this assassination. To Sherif-Pasha, who on this occasion has proven his astuteness and perseverance, is due the chief merit of these inquiries. . ." -- Merlato soon changed his views, however, as a result of definite and unambiguous instructions.

The protocols of the interrogation, which are added to the preceding statements, yield the first fully clear picture of this murder case.

After initial denials, the servant **Murad-el-Fattal** finally declared that on the day of the murder he was given the task by his master, **David Harari**, to go immediately to **Meir Farahi**, **Murad Farahi**, and **Aaron Stambuli**, and to instruct them (78) "to pay close attention as to whether the servant of the Father Thomas was coming into the Quarter to search for his master, so that they might cook his goose before he could sound the alarm." The servant now describes in detail how he imparted his mission to the individual Jews, who, having gotten excited by this, came to an agreement among one another. **David Harari**, who was personally on friendly terms with the Father, was also aware of his habit of leaving behind exact

information about where he was going for his servant Ibrahim, because he felt somewhat insecure because of his advanced years, and was glad of it when the servant went to meet him. The servant [of Father Thomas] now turned into the Jewish street and asked the Jews **Aaron Stambuli**, **Meir Farahi**, **Aslan Farahi** and **Isaak Piccioto**, who were coming out of their houses, about the failure of his master to return. **Meir Farahi** pointed to his house and answered: "Your master stayed with us late; he is inoculating a child in there, if you want to wait, go inside and look for him." **Murad-el-Fattal** went back to **David Harari** after finishing his mission. When the latter now learned that the servant of the Father was already located in the house of **Meir Farahi**, **Murad-el-Fattal** had to immediately turn around again and check to see "what was happening with Ibrahim." **Murad-el-Fattal** testified before the Court about this: "I again went to **Meir Farahi** and found the door bolted, and I knocked: Meir Farahi opened it and I asked him in the name of my master, whether they had seized the servant. He replied: 'We have him; do you want to come in, or do you want to leave again?' I stepped inside and found there **Isaak Piccioto** and **Aaron Stambuli**. They were just getting busy binding his hands behind his back with his own handkerchief; they'd stuffed his mouth with a white cloth. This occurred on the small couch which was located in the exterior little courtyard, where the lavatories are, into which afterwards were thrown the flesh and the bones; the doors they had blocked with a beam, which was lying in the courtyard. After **Isaak Piccioto** and **Aaron Stambuli** had bound his hands behind his back, he was thrown to the floor by **Meir Farahi**, **Murad Farahi**, **Aaron Stambuli**, **Isaak Piccioto**, **Aslan Farahi**, **Abu-el-Afieh** (8) and **Joseph (79) Farahi**, the seven Jews who were present at the slaughter. But there were also those among them who only watched. A basin of tin-plated copper was brought up, placed against his neck and **Murad Farahi** stabbed him with his own hands. **Meir Farahi** and I held his head, **Aslan Farahi** and **Isaak Piccioto** held the legs and sat on them, **Aaron Stambuli** and the rest held his body fast, so that he couldn't move, until the blood had stopped flowing. I remained for a quarter-hour yet in order to wait until he was entirely dead.

Aaron Stambuli poured the blood into a large white bottle through a new funnel of tin-plate, like the oil dealers use; when the bottle was filled, it was handed over to **Moses Abu-el-Afieh**. Then I went to my master, in order to provide a report of all that I had seen."

The young **Aslan Farahi** confirmed this report in full extent. The Pasha was able to determine later that the confessions fully agreed in their main points.

After the slaughter of both victims, a cheerful drinking bout was held that lasted till morning. Afterwards, the murderous company gathered in the house of **David Harari** and, according to the statements of the same servant who had to fill the pipes of the "distinguished and wealthy Jews," discussed once again in detail both butcherings and exchanged the stories of their experiences, in particular how much time had been necessary for it. It could be of value, if, for future cases, one knew all about it!

After the interrogation, Sherif-Pasha, accompanied by high officers and the French Consul, went into the Jewish Quarter in accordance with the summons of the court. All statements were tested on the spot, a water drain pipe situated in the vicinity

was opened and bones were discovered there, and an amorphous mass of flesh that was recognized as a liver, and a belt. The personal physician of the Pasha, **Dr. Mussari**, and the physician **Dr. Rinaldo** declared the discovered bone and flesh parts to be human remains. The single individual who was still making denials was **Meir Farahi**. As his house was also being subjected to a thorough inspection, he was confronted by the servant **Murad-el-Fattal** and the young **Farah**, who now repeated the story of the fearful crime in all its details. **Meir Farahi** screeched: "You are crazy, (80) you are out of your minds" and attempted to attack them -- in his impotent rage, however, a fatal confession slipped out of him, as he raged: "How? Do these men belong to the *initiated*, then, who know the *secrets*, that they should have been allowed to partake in all [that was done]?" He did not succeed in procuring an alibi and was placed in custody.

At the **end of April 1840** -- two-and-a-half months, therefore, after the bestial crime -- the trial could be considered concluded. This date is to be kept in mind, as it is important for the events to follow. Sixteen Jews had taken part in the double-murder, four were pardoned, ten were condemned to death. In **Damascus** the population awaited the execution of the blood-murderers.

The Battue

[The title of this section, in German *das Kesseltreiben*, has the connotation of hounds putting a stag or fox at bay -- and of beaters driving prey into a corner. It is ironic that the role of stag-at-bay is played not by the killers, but by those who attempted to bring them to justice!]

While the Court proceedings were still underway, **Ratti-Menton** had seen himself induced to send the Pasha a message about unusual events. He wrote that the Jews, with the intervention of the Austrian Consul **Merlato**, had sent an application to him, in which they petitioned for omission of the intended translation of the *Talmud* and of their special books, since this intention would be tantamount to a "degradation and shaming" of the Jewish religion. At the same time, the Count reported that the Jews had offered an official of his consulate, **Herr v. Beaudin**, 150,000 Piasters and also had placed in prospect the increasing of the sum, if he should succeed in acquitting the Jews of the suspicion of ritual-murder.(9)

After this attempt at corruption had failed, the Jewish negotiators attempted to attack **Count Ratti Menton** by means of another consulate: this time 500,000 Piasters were "bid." At the question from where these sums were flowing, the answer was that no one was bearing these as a personal burden, the selfsame sums were already to be found in the synagogue strong-box, under the designation "poor box." When further investigations yielded the fact that this supposed "poor box" (81) was a national, Gentile collection delivered to the synagogue for safe-keeping, which was now supposed to be employed for the cover-up of ritual crimes perpetrated upon Gentiles, it had to be said that cynicism had attained its absolute pinnacle!

The *Allgemeine Zeitung* wrote in its Number 152 of the year 1840 in respect to these machinations, the following: "The trial against the Jews is still not ended and the criminals still not punished; but that Father Thomas was murdered by the Jews

for a religious purpose has been completely clearly proven. The inspection of several document files, which was permitted to us on this point, leaves no doubt whatsoever. The French Consul for **Damascus, Count Ratti-Menton**, has demonstrated the greatest possible activity for the exploration of the truth in this matter. . .The Jews there are supposed to far exceed all others in fanaticism, and since they previously were steadily used as businessmen (10) by the Pashas in command in that very place because of their wealth, they thus possessed significant influence, which made them **frightening** to the Christians there. Although **every year** in Damascus Christian children disappeared **suddenly without a trace, although the Jews were always under suspicion for it**, no one dared accuse them, indeed, no one dared to pursue the trail of a well-founded suspicion, so great was the influence which their money procured for them with the corruptible Turkish authorities. Now, as well, there has been no lack of offers of money; to the Secretary of the French Consul a very high sum was proposed, **would he but exert himself** to instill into the Consul **another opinion** of this matter. . ."

The French Consul and his officials had remained incorruptible -- the recognition of their correct behavior was bestowed on them by the Jewish International itself, in that now a genuine crusade against these men, in particular the Count **Ratti-Menton**, was instituted. After the results of the first investigations were made known in Europe, these Jewish machinations and malicious remarks increased to a hurricane. What lies (82) didn't the Press-Jews in every nation come up with in the so-called "world newspapers," in order to defame the Consulate and its energetic investigations!

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To begin with, the most terrible tales of torture were put into circulation, similar to those centuries before after the Tridentine trial; sadistic licentious acts, of a kind which can originate only in Jewish brains, were attributed to the investigative authorities: according to which -- to give just a small selection from the "official report" of the Jew **Pieritz** from Damascus from 13 May 1840 [\(11\)](#) -- the "unfortunate prisoners" together with their children were placed in ice-cold water (which indeed in and of itself would already be a "torture" for the Jews [Jews living in Orthodox communities throughout Europe and Asia Minor had the reputation of being less than scrupulous about matters of personal hygiene]) and then left to roast slowly; "by means of a machine" their eyes were squeezed from their sockets and glowing irons pushed into their bodies. The "victims," pinched day and night, had had to stand erect for three full days, and with burning candles even their bent noses were delicately tickled. Hundreds of Jewish children were thrown into confinement and they were dropping like flies there. When one reads this nonsense, one has to ask oneself, who would actually have reacted to this. The sense of these atrocity reports was clear: the statements of the arrested Jews were supposed to lose their value through these maneuvers, as "having been wrung from tortured men"; but the embarrassing fact was that the criminals presently in solitary confinement made, in **separately held** interrogations, statements which agreed, not to mention the results of the investigations conducted on the site. [These atrocity stories may strike the reader as "warm-up" exercises for those contrived or confabulated for propaganda about "the" Holocaust, ninety-five years after these events took place.]

Nevertheless, the French government commissioned its Consul from Beirut, **Desmeloizes**, to go to Damascus, in order to begin the trial anew. His protocols concerning this second trial could not but confirm the facts of the case recorded by **Ratti-Menton**, in full compass. [\(12\)](#)

From this point on the victims themselves were held responsible for their own awful fate and not the murderers: Father Thomas, whom no less a person than the French Minister-President **Thiers** had described as "a model of piety and benevolence," as "popular with all denominations and highly respected," as

"benefactor and (83) friend of humanity(13)," became in the Jewish press a by no means impoverished old grey-head, who "had collected a far more considerable wealth than the rules of his order allowed him; he did not like to give, talked a lot and with anybody, **was sometimes intemperate, of easy character and slight knowledge.**" (14) Later, at the end of this glorious century, a fourteen-year-old peasant girl, who bled to death in the synagogue of **Tisza-Eszlár** under the butcher-knife of an international band of Jews, was described as "whore and good-time girl," and the upper-fourth-former **Ernst Winter**, similarly slaughtered in a Konitz butcher's cellar by a murderous Galician mob, was described as a homosexual leech, by the same the same press which had meanwhile worked itself up to the position of the "mediator of culture and civilization" among an "enlightened humanity." But all of this was called "liberation of the Jewish spirit from the unworthy chains of the dark Middle Ages" or, in brief: Emancipation.

On 23 May 1840, therefore after the trial in Damascus would have been definitively concluded and the sentence of judgment of the authorities would have become legally valid, a Jewish weekly, the *Orient*(15), called to life in the same year by the "Instructor at the University at Leipzig," **Julius Fürst**, wrote under the entry "Damascus" the following introductory sentences: "A blood-red star has risen in the East, which seems to conjure up the **superstition of the Middle Ages** and its horrifying consequences; a **dreadful fairy tale**, which **in earlier centuries** Europe told itself from **dreams**, and which the Orient may now have in mind at its awakening. **This fairy tale** may get a grip raptor-quick upon the emotions of the people, and like the terrors of hell, malice and religious fanaticism may keep alive the now awakened memory of it, and **the silence of Jewish voices would not be timely, as influential men, who have exerted themselves with the governments in this matter, have also realized.**" (84) Whoever has gotten used to reading the most important things between the lines when studying Jewish sources, will now know, especially from an analysis of the last part of the sentence, where the Damascus "case" was supposed to be steered: "to the horrifying tales out of earlier centuries."

The storm signals were up. In all nations, almost simultaneously, "the speakers stepped forward as if one man. . ." (16). World Jewry was mobilized! In the synagogues the Rabbis howl or threaten as the case calls for. "The Head Rabbi of Marseilles came forward with a fierce counter-statement; in Smyrna defending voices were raised (Head Rabbi **Pincas**), **Ullmann**, the Rabbi in Krefeld, appeared; **Aub** in Munich bestirred himself and fought with the Bavarian papers. **Philippon** in Magdeburg pointed out in the paper widely circulated there, not only the absurdity of such an accusation, but made an effort at the same time to keep level-headed and enlightened Germany in its passionless state by means of clear and calm words." (17)

Some of these effusions exist for us today as bibliophilic oddities; they are all substantially reduced to one common denominator, which a Jewish "trade paper" itself indicates to us: "To show the baselessness of the charges in advance, **even before the facts of the murder case** were available." Only some of these curiosities do we wish to get into excerpting as especially eloquent children of their time.

The Rabbi **Isaac Levin Auerbach** held the days of the Leipzig fair as especially suitable, in order "on Sunday evening, the 19th of May 1840 at the German-Israelite worship service taking place during the fair in Leipzig," to give a so-called sermon at the synagogue in Leipzig in front of the Jews of the fair coming from all nations, about "Israel's most recent disaster in the East(18)," which went off so well that it was "distributed in print by demand." The title actually already says it all. The Rabbi asserted to start with, that he: a) for Zion's sake can not be silent, b) for the sake of Jerusalem cannot be at peace and c) will speak for the sake of the honor (85) of his religion. After numerous citations from the Old Testament he comes, with tearful eyes, to the most noteworthy determination possible, that "the morality of our age for quite some time has not kept pace with the spiritual education of it." For the time being let us content ourselves with the **Levin Auerbachian** discovery that "the nations for some time have not stood at the stage of perfection to which the Divinity has summoned them and wishes to educate them by means of the revelation of His holy word." In dry words: the Gentile peoples keep being so bold as to raise a protest against the slaughter of their members -- they are therefore "not as yet perfect," i.e., ripe! But at the end of his sermon the Rabbi scents the coming dawn; he preaches then, to wit: "Indeed, my devout listeners, **we are going toward a more beautiful time, when injustice, which separates and cuts men off from one another in all that their natural equality demands**, in all that is essential and a condition for a happy life, **where the ridiculous mania**, to associate men with one another in one thing, in the external form in which, according to Nature's determination they are supposed to be separated for all eternity, will disappear from the earth; we are approaching a time of **tolerance, of true brother-love**, as our sacred religion has promised. That unfortunate event (Damascus), over which we weep, will hasten this time. . .and so reads the word of Scripture: just as the earth produces her plants, and the garden lets its seeds sprout forth, thus does the Eternal One let virtue and grace spring forth as a blessing to all nations. Amen." This "Amen" indeed would be in the 20th century nearly spoken over Gentile humanity! [And still may be, thanks in large part to the defeat of Germany in 1945.]

About the same time, on Ascension Day 1840, the "famous canon and cathedral preacher of the Metropolitan church at St. Stephen in Vienna, **Dr. Emanuel Veith**, celebrated pulpit speaker" -- and baptized Jew -- "before thousands of devout Christians" spoke the following memorable words at the conclusion of his talk: "You all know it, my devout listeners, and whoever perhaps still (86) does not know, may hear it: that I was born **a Jew** and. . .became a Christian -- have given comfort and hope to professed Christians in my pastoral calling ". . .And now this admirable man administered the pacifier and continued with emotion in his voice: "And thus I swear it here, in the name of the Trinity, that the lie, spread through evil cunning that the Jews at the celebration of their Easter festival (*Pessach*)[= Passover] use the blood of a Christian, is a malicious, blasphemous slander, and is neither contained in the books of the old covenant, nor even in the writings of the *Talmud*, which I know exactly(19), and have zealously researched. This is true, so help me God". . .(20)

On the 18th of August 1840, in order to anticipate a little in this connection, on the occasion of the celebration of the founding of the institution of the Evangelical

Lutheran Mission Society in the Orphanage Church at Dresden, another "Christian" colleague of the Rabbi **Auerbach, Franz Delitzsch**, gave his "Mission Talk with Regard to the Persecution of the Jews at Damascus and Rhodes(21)." After the scholar of Scripture -- the same individual, by the way, who 40 years later as Professor of a theological faculty rendered his "expert opinion" about another ritual-murder (22) -- had had to make the "heartbreaking" discovery, that Israel still hadn't the slightest desire to be "converted," although the high amounts of the Jewish-collection(23), paid by the pennies of the German church-goers, sought to make this appealing from a financial perspective as well, **Delitzsch** finally found the three main obstacles to his attempts at conversion in the "changed circumstance of the Christians." One of these "main obstacles" is, according to his own words, "the general hatred of Jews, which is still not uprooted despite all of the humanitarianism and all the cosmopolitan-mindedness of which one can boast today. . . This general hatred of Jews has made accepted all sorts of unjust accusations against the Jews, which make them more and more alienated from Christianity and lead them astray from charity." To these belongs (87) now the accusation of ritual blood-murder, an accusation "whose mendacity orthodox teachers of our church have maintained and proved, but which, as if transplanted from the West into the Levant by a dark power, has brought new, bloody persecutions upon the people already oppressed there (the Jews)." The events in Damascus must have transformed everyone "to holy rage and pain." It is irresponsible, "that such an evil reputation has been made of the Christian name among the Jews of the world." This mission speech, which doubtless encouraged the devoutly listening congregation to more generous donations(24) for the lost lambs, and which concluded with the same Bible passage "which has been chosen as the inscription for the newly built **Dresden synagogue**," gives still further explanations, which additionally weaken its effect; (88) it is also discussed in the Jewish "culture paper", the *Orient*. The remarks of the Jewish reviewer, that "this speech is composed entirely in the attitude of the Mission Society, one might say filled with the longing, to see Israel converted to Christianity, therefore **it would not belong here**. . ." had to have given **Delitzsch, the employee** of this paper, something to think about.

Now who are the "influential men, who exerted themselves with the governments," as the *Orient* wrote in 1840, who are the "powerful of this world," about whom, in the same year, a **L. H. Loewenstein** in his polemic, *Damascia or The Persecution of the Jews in Damascus and its effect on public opinion* (25), knew enough to report -- let us note: already in 1840! -- "that a wink of their eye might plunge kings from their thrones down into the loneliness of the night of the dungeons," -- "that a word from their mouth might **open iron gates and lead the imprisoned to the golden light**," -- who are they, who break "the bonds and chains"? Oh, we're getting to know them all, them and their highest and most Christian of protectors and accomplices; we only wish to make the effort to arrange as chronologically as possible the abundance of the existing letters, reports, appeals, speeches and accounts!

Adolf Crémieux (geb. Smeerkopp)



There is first of all the Head Jew, **Isaac Adolphe Crémieux** -- let us not be tripped up by the fine-sounding name -- he, too, once had a different name; his origin was in an old Amsterdam Jewish family of swindlers named Smeerkopp(26), he was by trade an "attorney," the "true and correct advocate of Israel, the great advocate for justice and the honor of Jewry, defender of the innocent and advancer of civilization." - From his lips speech dripped sweeter than honey, "with blazing words, with magical eloquence he laid bare the tissue of lies, the credulousness (89) of the ignorant rabble (the Gentile citizens of the state are meant!)." (27)

In the July Revolution of 1830, as a convinced republican he helped hound away the Bourbons; under the "Citizen-King," by the grace of Judah, **Louis Philippe**, this sly Jew then further played his republican role and propagated the full emancipation of his racial comrades. At the time of the trial of Damascus, 1840, he has already ascended to "Vice-President of the Central Consistory of the French Israelites" and played a great role in political life, so that already in 1842 he was able to move into the Chamber of Deputies. In the 1848 Paris Revolution he became for a short time Justice Minister of the provisional government, but then withdrew for some reason or other, in order to spin his threads behind the scenes; his great time came once again after the fall of the Empire in September 1870, after he had joined the government of the "National Defense" and for the second time took over the Ministry of Justice. Jointly with his racial comrade **Gambetta**, he let the French bleed to death through a senseless agitation for war and through the Paris Commune uprising. As Grand Master of the "Grand Orient" and of the Judaized French lodges, he put a price of the sum of one million on the heads of the German lodge brother King Wilhelm I as well as upon Bismarck and Moltke. In the "Alliance Israélite Universelle" (AIU) co-founded by him, "this spawn of the pit of imperialistic Jewry"(28) delivered to Jewry the most dangerous and most unscrupulous weapons. As branches of the AIU there came into existence in London the "Anglo-Jewish Association," in Vienna the "Israelitic Alliance," in Holland the "Nederlandsche Afdeeling" of the AIU.

Its motto for all these was: "All of Israel stands surety for one another" -- Article I of the program of the AIU reads however: "The AIU has for its goal: 1. to work everywhere for the **equal standing** and the **moral progress** of the Jews, 2. to be an effective support for those who suffer in their role as Jews. . ." (*Jüdisches Lexikon*, 1927, Sp. 224).

'Sir' Moses Montefiore



For the realization of this "program," (90) the Italian-English Jew "residing" in London, "Sir" **Moses Montefiore** gave assistance to the best of his powers -- we are not able today to determine any longer what he may have been called earlier; according to the identification of the *Jewish Lexicon* he was "the most representative figure of Jewish politics of the 19th century," -- "leading member of the Jewish community in London, son-in-law of **Nathan Meyer Rothschild**" -- therefore an absolute match as colleague for Mr. **Smeerkopp-Crémieux** in Paris. The latter began the course of his political life as "attorney," while **Montefiore** began his -- and this is typical -- as securities-broker of the London house of Rothschild; his grandfather, an active Livornian Jew, had been enrolled as a straw hat dealer in London, and married the sister of this **Nathan** and is thereby socially competent enough, to be able to stand up for the **equal rights of the Jews**. In 1837 he was chosen "sheriff" of the City of London (chief magistrate), later ennobled by Queen Victoria and in 1846 dubbed a Knight (Baronet) "**for the great merit he earned for the Jewish people.**" From 1835 until 1874 he was President of the "Board of Deputies of the British Jews" [This remains one of the most powerful and intimidating Jewish organizations today -- just ask historian David Irving, who has been unmercifully hounded by this gang.] and as such in a position "to be **able to act especially effectively in this official capacity at his foreign missions in the service of the Jews.**" The first international "mission" which he carried through was the journey of the year 1840 undertaken together with **Crémieux** to Damascus. "In order to help the Jews in Russia," he traveled in 1846 and 1872 to Petersburg; in 1859 he made Rome insecure, in 1864 Morocco and 1867 Romania. In Palestine he surfaced not less than seven times: "His plans for the Jewish colonization of Palestine were not only of a philanthropic kind, but on the contrary were related to the **political** train of thought represented later by **Theodore Herzl**" -- so writes the *Jewish Lexicon* about the true reason for this "mission" quite openly! "Sir" **Moses Montefiore** "enjoyed the inestimable advantage of possessing the support of the British government and of British public opinion for his actions." After his death "Queen Victoria, who personally treasured him very much, conveyed the dignity of the baronetcy to his great-nephew **Francis Abraham Montefiore.**"

Obviously the influence of the Rothschilds also upon (91) the further course of events in Damascus has been of decisive significance. One glance at the family tree of these bank-hyenas sitting in London, Frankfurt-on-Main, Vienna, Naples, Paris, and even in Constantinople, added to his masterwork *Hofjuden* [*Court Jews*](29) by **Peter Deeg**, is sufficient to recognize the forlorn position of the French Count **Ratti-Menton** from the beginning, in this unequal struggle with the Jewish octopus.

Indeed, as Athanasius Fern(30), a high Church dignitary in Milan wrote: "Like huge garden spiders the money princes of Judah, the kings of the Jews, have fastened themselves upon the main cities of the Continent, and from there outward the filthy threads of their web reach out to Ultima Thule. They hold the gauge of world politics in their right hand, they are the vultures of the stock exchange and the hyenas of speculation; **before the ring of their voices totter the thrones and**

smaller seats of power, crowns and crownlets; before the luster of their names, the purple of royalty pales."

"**Montefiore's** ideas, **Rothschild's** gold, and **Isaac d'Israeli's** revolutionary spirit -- what driving power has a kosher Trinity harmonically attuned to one another!"(31)

We have thereby presented in condensed brevity those chief actors who "do not rest from washing pure the name of Israel from the shame, with which **fanaticism and intrigue** sought to besmirch them," who "deserve the idolization of all co-religionists, whose name will live in History. . ." (32)

The remaining figures of this tragedy who acted for the Jews were without exception secondary creatures, but no less dangerous because of it -- all the same, whether it was a matter of a chief of state or his lowliest police constable. In a letter of 5 March 1840, when the interrogations in Damascus were not even finished, the "attorney" **Crémieux**, although no excerpts of any sort from the documents could have been available to him, already knows enough to report that , 1. "those accused of the terrible murder in Damascus are **not** the criminals" and that "the confessions, coerced from the beginning by torture, but which were rescinded with the return of consciousness (92), can not justify the charges."

On the 7th of April 1840 -- therefore still during the trial -- the same individual published in the *Journal des Débats* an open letter, which first of all described the facts of the case falsely and then went on to the reports of atrocities concerning the alleged persecutions of the Jews. What interests us, however, is only the conclusion of the eight page printed epistle. It reads: "**French Christians**, we are your fellow-citizens, **your brothers!** You have given to the world the example of the gentlest, the purest tolerance. **Serve as a shield for us**, just as you have served as protector! But most of all, may the French **press** take on the sacred matter of civilization and the truth with that noble zeal which has been its glory. This is a **beautiful role**, which becomes it so well, and which it fills so magnanimously!" In these concluding sentences **Crémieux**, for once, does express three great truths: 1. that the French in their Revolution of 1789 gave to the world a truly unique example of how [a country], from pure "Brotherhood" and "Equality of all of that which bears the human face," can commit national suicide, [Unfortunately, a pattern which is presently repeating itself.] which the Jew **Cohen** in his attention-getting book which appeared in 1868: *La question juive* acknowledged with the following contemptuous sentence: "For the Jews the Messiah arrived on 28 February 1790 with the Rights of Man," 2. that France might serve as a "shield" for Jewry -- on that point actually nothing has changed until recently; and 3. that the press already fulfills Jewish wishes in every respect "magnanimously"!

After pronouncement of the judgment the expert opinions of "eminent Christian authorities" were requested, in order to stress the baselessness of the charges -- in a later great ritual-murder trial in Hungary, Jewry received these "Christian credentials" delivered by the dozen.(33) The *Allgemeine Zeitung* published the "expert opinion" of a Herr Councilor **Professor Dr. G.H. von Schubert** in Number 121 from April 1840 under the headline: "The **alleged Act of Murder** by the Jews in Damascus." The Herr Councilor finds it "inconceivable, that the echo of a **barbaric, (93) senseless fairy-tale of the Middle Ages** about the manner in

which the Father disappeared and then is supposed to have been murdered by the Jews, was able to pass on to us Christians of the 19th century and so easily be repeated among us." As a Christian traveler, he has become **accurately acquainted** with the Jews of the East and is able consequently "to say with fullest conviction, that that **strange horrifying fairy-tale** stands in such a total contradiction to the attitudes and inviolably strictly-held religious practices of the Jews," that the Jews can in **no way** be viewed as the perpetrators!

But the Herr Councilor is correct on one point, when he reliably determined that the "religious practices of the Jews are maintained strictly inviolable"; these were even so mercilessly carried through, that already in those years, when the professor was roving the shores of the East as a Christian traveler, for instance in some regions and on some islands of the Near East, an unwritten law existed, according to which at certain definite times in which, according to frightful experience handed down of old, children regularly disappeared without a trace, and indeed from the **Gentile** part of the population, it had been forbidden to the Jews to leave their apartments, for example the procession of the Jews held at the time of a death. It is not without interest to note that also, for example, at Nuremberg and Bohemia in earlier centuries similar prohibitions existed. For Nuremberg the Emperor Maximilian I in 1498 had issued a nocturnal curfew for Jews (Tentzel, *Mon. Unt.*, 1697, page 228).

But "the sympathy which enlightened Christians showed the stigmatized, did the heart good, and history will never forget those who let no time go by in placing Man and his moral being in the right light, against the attacks of **narrow-minded stupidity**. Among these noble men the bishop **Dr. Dräseke** was the first, in that he made the declaration in writing to the Rabbi **Philipppson** that he perfectly agreed with the arguments of the latter in the Magdeburg newspaper and had to thank him for it. Indeed, even **alms** from the side of the Christians arrived **for hungry Israelites, a (94) propitiatory sacrifice, as it were, upon the altar of offended humanity**" (34) Not in vain had Jew **Loewenstein** directed his cynical appeal "to the liberal Rationalists, who fight for the principle of theological enlightenment": "You **lights** upon the field of Theology, it would now be for you to show that this study does not merely amount to verbal wisdom, but on the contrary that also a sweet, marrow-like core is contained in those many dry and indigestible peels, that **Humanitarianism** is the beautiful reward for years-long research. You great theologians and philologists of Germany, here is a practical field for your wisdom acquired in long years! You have toiled greatly, greatly, plowed and sown; here stand stalks in full ripeness, the time of the harvest has come, do not **sleep** through it!" -- Let us note the year: 1840.

In the *Journal de Smyrne* since the 14th of May 1840 there appeared ongoing reports out of Alexandria, which had as author the Christian-camouflaged "missionary" **G.W. Pieritz**. This "report-making" about the events in Damascus can be described as the quite successful and effective precursor of the modern Jewish atrocity-propaganda. In a shameless manner the facts were mixed up -- even the representative of a European Great Power, the French Consul **Ratti-Menton**, was accused of "a punishable negligence" -- so that it is appropriate to concern ourselves more closely with the character and the racial affiliation of the author. The "Protestant missionary" G. W. **Pieritz** was a member of the "**London Society**

for the Propagation of Christianity among the Jews, which was the first organization among the Christians to grasp the standard for **protection of Jewry**" (35). When we then learn that the society had this report of its "missionary" printed and distributed at its own expense under the title: *Statement of Mr. G.W. Pieritz, a Jewish Convert, and assistant missionary at Jerusalem, respecting the persecution of the Jews at Damascus: the result of a personal inquiry on the spot*, and (95) we are further informed(36) about these intimate Jewish-"Christian" relationships through the Jew L.H. **Loewenstein** -- he had to know this definitely, of course -- to the effect that another representative of this enterprise of highly political Londoners, the "preacher" W. Ayerst in a "friendly and worthy-of-his-class manner" assisted at the composition of the Jewish polemic *Damascia* in the year 1840, at which also, upon his special recommendation, another baptized Jew(37), the "Herr consistorial councilor Professor **Dr. A. Neander** has performed very important services in Berlin with the **researching of means of proof for the justification of the Israelites**," then we know already enough information about the Jewish convert **Pieritz** that we actually wouldn't have needed his self-confession, produced in another passage, that he was "born a Jew, trained to be a Rabbi and then converted to Christianity." This Rabbi Pieritz took himself from Jerusalem to Damascus, "in consideration of the Christian mission which obligates him to defend **human rights** in places of despotism(38)." Since **Pieritz** by no means "made headway" with his Jew-haggling [the word the author uses, *Gemauschle*, comes from the verb *mauscheln*, which means: "to talk like a Jew; to haggle."] with the energetic **Sherif-Pasha**, he traveled, after his "Christian mission" in Damascus had failed, to Alexandria, from where of course his writings were sent, in order to "be presented to the Viceroy of Egypt." What emerged from this presentation, we learn as well: (39) ". . .and have received from him the **promise of the appeal of the questionable trial**." This was the actual mission of this swindler, which he settled to the satisfaction of his London task-masters: Pieritz had to "test" the ground first. After the departure of this Rabbi, camouflaged as a missionary, the leading Jews met together in London on the 21st of April, 1840. They decided to approach the governments of England, France, and Austria, so that these employed all means to set the arrested Jews free. (96) "**Crémieux** also attended the meeting; a deputation, consisting of **Baron v. Rothschild**, Sir Moses **Montefiore**, and some others, was appointed "in order to come to an understanding orally with the Foreign Minister." The result of these negotiations, which were conducted orally out of caution, were energetic interventions with the English, the French, the Austrian, and the Russian governments. "The efforts at the cabinets of these nations, according to the example of Germany, were successful. The representatives of the states of Germany, following the direct pressure of many Jewish banking houses, undertook steps to distort the facts of this deplorable affair, and thus to mislead opinion about the true cause of the murder." (40) And "the Dutch government ordered its envoys and Consuls at Constantinople and Alexandria to check [the spread of] fanaticism in the East; even the government of the Great Lord at Constantinople showed itself inclined to consider the matter, although the conference was of little success"(41).

The leading role in this battue [Note: a battue is a technique used in certain types of hunting, where beaters are used to harry, round-up, and bring their prey to bay and the author uses it as a metaphor for the tactics used by the Jews in bring the

investigators, politicians, and the press to their side by bringing pressure from several directions simultaneously.] underway against the judge of the investigation **Ratti-Menton**, was assigned to the Austrian Consul in Damascus, **Merlato**, although at one time, at least at the beginning of the trial, he was of an entirely other opinion. **Merlato** himself is, on the other hand, under the command of the Austrian General Consul, the Jew **Laurin**. A entirely dubious individual, the Jew **Isaac Piccioto** from **Aleppo**, by occupation likewise Austrian General Consul and - as can be determined with absolute certainty -- an uncle of one of the ritual-murderers of the same name, seems to have exerted the control over both. "The Jews of Austria, and, at their head, **Rothschild**, are taking action and do not implore their just and paternal government in vain for assistance in this sad affair. We see from now on the Austrian General Consul in Alexandria and the Consul of the same State in Damascus working most zealously, to restore a status of justice and (97) humanity to the affair [i.e., in Damascus]. . ."

The sudden change of opinion of **Merlato** and his downright obstinate manner of fighting against his French colleagues are therefore by no means accidental or of a personal nature; he, too, was only a tool in Jewish hands. But the final disclosures Peter Deeg procures for us in his work, which has just appeared, *Hofjuden* [Court Jews] (42). We learn there that the **Parisian** Ambassador of Austria, Count **Apponyi**, was deeply in debt to the Viennese **Rothschild**. Under the date 6 July 1840, the former wrote in reference to the ritual-murder of Damascus to **Salomon Rothschild**, in Vienna: "As concerns the affair of your poor co-religionists in Damascus, I will thus execute the orders and instructions reaching me on their behalf, with the sincere wish to be useful in this matter." About these matters not even **Merlato**, who was then sent on ahead as a battering ram, would have been permitted to have known. --

For the revision of his views **Merlato**, as desired, needed only a few weeks. He reports still on the date 28 February 1940 to the General Consul **Laurin** in Alexandria, with the highest degree of indignation over the "disgraceful Jews, eight in number", who "slaughtered the unfortunate old man and collected his blood," so he makes report on the 23rd of March 1840 to the same royal and imperial General Consul in Alexandria about the result of his "most conscientious inquiries" performed on the spot. These are to the effect that the Father and his servant were perhaps not lured by Jews lying in wait and then overpowered, but on the contrary, at a very popular(!) place in the city "had a hard brawl with Muslims of the lowest class, the meanest riff-raff" (*Musulmani della più bassa e più impertinente canaglia*), in the course of which both the missing men could very well have been done away with. Aside from the fact that an old man already having become somewhat insecure, who went out almost always only in the company of his servant, would hardly still feel the need for a substantial brawl, it would have to have been an easy matter for the report-writer to come by witnesses to (98) such a public incident as this, yet **Merlato** spares not a word about this in his verbose epistle! It is striking that the Austrian Consul interests himself in the accused **Piccioto** to an extraordinary degree and energetically demands the release of this man immediately. The key to this behavior is already supplied to us! In a supplementary report -- aside from the usual attacks upon **Ratti-Menton** -- the "poor Israelites" are pitied: "The Israelites have endured in this city tortures which only from this pariah of the Earth are borne without [there being] a frightful

reaction. At every hour the French Consul on entering any house, meets the most respected names among the Jews, with the most refined manners, and [who have] a **wealth originating from the purest sources**, [and who have] infirmities most deserving of sympathy, [but] nothing is made of it. . ." (43).

On 25 April 1840, Merlato also pleased his (Jewish) father-in-law, Herr **Premuda** in **Trieste**, with a Jewish-attuned piece of writing, which the latter immediately sent on to the press. **Merlato** asserted that he was troubling himself about the unfortunate Jews "merely out of "philanthropy," who because of this "blessed his name and prayed to God for him," as, on the other side, "**the Christian bunch** (*la turba cristiana*)" were "heaping curses upon" him. Among the men convicted of the murder one counts also this **Isaac di Piccioto**, "**the nephew of our General Consul in Aleppo**."

The Royal and Imperial Consul sought comfort in witty surroundings; at his location was a clever German (read: Jewish) author, who would take over his, Merlato's duties for the *Augsburger Allgemeine Zeitung*. Besides this, a "Protestant missionary" -- it's **Pieritz!** -- intended a memorandum about the Jewish persecutions of Damascus and "several scholars" to issue publications "for the benefit of humanity."

The Austrian General consul in Alexandria, **Laurin**, a Jew himself, utilized the "enquiries" delivered to him; in a report from Alexandria of 31 March 1840 he is (99) already able to log his first success (44), in that he succeeded in submitting a petition to the Viceroy of Egypt, **Mehemed Ali**, in order to "introduce the essential matter." **Laurin** requested "respectfully to obtain a **potent order** at the French Ministry, to the effect that the French Consul in Damascus, Count **Ratti-Menton**, who through his conduct caused the Turkish authorities to use coercion, might at last be dismissed". . . This was all the more urgent, since the "unrest among the Gentile population very easily could get out of hand and turn into a regular persecution of the Jews in Palestine." In fact, **Jakob Rothschild**, the brother of **Salomon Rothschild**, in Paris, had attempted to push through the **immediate dismissal** of the inconvenient Consul with King **Louis Philipp**.

On 4 April 1840 it says: "Several details stated in the trial strengthen increasingly my (Laurin) already expressed opinion, that the accusation of a ritual-murder has no legal foundation. . . I am convinced, that the Press will raise a cry of horror. . .", and further on, under the date 6 April 1840, we find the following portentous sentence written: "I have spoken with the Pasha, the interrogations will be stopped. **Thereby much has been gained.**"

"This intervention from the European side has encouraged our deeply afflicted brothers in the East to take the initiative with their own government," wrote *Der Orient* on 30 Mai 1840; these deeply afflicted brothers now directed a petition (45) to the Viceroy of Egypt, **Mehemed Ali**, "in favor of the persecuted brothers-in-the-faith in Damascus." This reads in part: "The Israelite Nation(!) has no princes, no State; her glory is buried by the Ages, her nationality is extinguished. Religion governs her conscience, but it does not sever (us) from (our adopted) nations. The **Israelites of Damascus are your children**, for God has entrusted them to your government. They are slandered by malice and oppressed by cruelty. The name of

Mehemed Ali rings loudly throughout the universe, for in one hand he holds Glory and in the other Justice. The Hebrews of Damascus are (100) accused of a horrifying crime, of a crime which contradicts reason, their religious principles, and even more, history. The people of Israel are unfortunate, it's true, but their character in travail has been astonishing, and men such as Your Highness, whom God has gifted with genius, take pity upon them and do not despise them. Your Highness, we ask for no mercy for our bothers-in-faith -- we ask for Justice. To you alone has God entrusted the power over these unfortunate people, and you alone have the right to rule them. This concerns an old religion, which they wish to besmirch, and it seems that God has reserved for you a still greater glory -- to be the Liberator of an oppressed Nation."

Mehemed Ali thereupon gave command to send first of all an 800 troops to Damascus, "in order to uphold the peace among the Christians there"(46) -- in later ritual murder trials in like manner entire battalions, yes, even battle ships were mustered, in order to "calm" the Gentile population.

The consular representatives of the remaining powers joined in the procedure of the Austrian Consul; the representatives of the German states got the report issued on the part of the Jews, that "they might appear in the best light." But the **Prussian Consul in Beirut** is especially praised, who "proved himself on this occasion as the representative worthy to be a successor of **Frederick the Great**, in that he united his own efforts for the rescue of the persecuted with those of the Austrian Consul." The representative of Prussia rendered to "the Israelites many benefits" at the most important place in Syria and assured them "they should fear no one; he was willing and ready to serve anyone who bore the name **Jew**." As thanks for this he will be numbered among "the devout of the peoples of the world" and "every kindness possible in this world" shall be shown to him, as also "his name is to be praised all over the world, that all peoples might know that Israel is not yet helpless and that it shows gratitude toward its benefactors(47)."

What the result of these dealings with the representatives of the European states in the East finally was, is recognized very clearly by the *Allgemeine* (101) *Zeitung*(48) under examination of the French reports, in that the paper had reached the conviction that "the accusations against the French Consul all came from Jewish sources," since "also Herr **Merlato** as well as **most of the other Consuls in Syria, namely those from Russia, Denmark, Prussia and so forth are Jews. . .**"

These cosmopolitan gentlemen finally agreed upon a formula, that "the Austrian Consul General made the proposal, to withdraw the pending trial from the hands of the Turkish justice (Sherif-Pasha), and hand it over to a commission of four European (read: Jewish) Consuls, to which four German 'criminologists' should be added for the bringing out of the facts" (49) -- in other words: The Gentile **Ratti-Menton** was to be eliminated. Before this plan could be pushed through, an event took place on Rhodes, which seemed suited to throw the Jewish direction of the case into confusion during just these critical days.

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Rhodes

As had first become well-known in the course of several weeks, an approximately 12-year-old Greek youngster from the town of **Triande** on **Rhodes** had disappeared without a trace around the time of the **Jewish Easter** 1840. The child had been sent by his mother to a merchant to buy yarn. Since then he had been missing. On the next day the mother made a police report with the Turkish *Gouverneur* of the island, **Jussuf Pasha**. The latter immediately carried out house searches in the relevant location, but without result. Finally two witnesses who on the day in question had observed the missing child reported how he was haggling over something or other with the **head of the Jewish community, Stambuli**, and then disappeared into the house of the Jew. **Stambuli** was brought forward. He began a great lamentation that he knew nothing about it; he tried to come up with an alibi, which did not succeed. At any rate this much was learned, that on the (102) day in question, shortly before Easter, **three strange Jews** had come o Rhodes in a direction through **Triande**.

A police team succeeded in discovering these three Jews. They were brought before the *Gouverneur* and questioned in the presence of several foreign Consuls. They likewise knew nothing. The **Rabbi of Rhodes, Jakob Israel**, gave (in response to the rebukes of the questioner) the explanation to the protocol, that none of the Jewish laws and books of religion required any such kind of unnatural sacrifice, of which people liked to accuse the Jews: "**We are also in no way capable of such a crime, we would be unworthy to be God's children**, if we through our behavior could give the slightest cause of dissatisfaction to the government." Here one of the Consuls present interrupts him with the words: "Be silent, we have not summoned you to listen to your **apparent** justifications or long-winded explanations, we want to know shortly and concisely, where the Greek child can be found! The Rabbi also asserted that he "knew nothing about it".

At the direction of the Pasha the Jewish Quarter of Rhodes was from now on cordoned off by a military unit, in order to have the possibility of drawing up an exact list of the Jews present and to be able to search their houses. Obviously a

great bewailing arose over this "shocking act of violence." After the surveys had been taken, representatives of the Islamic population, a civil judge and several foreign Consuls were assigned to compose a decision. Thereupon the Turkish *Gouverneur* ordered that the cordoning off of the Jewish Quarter remain in force until the child, who of course could not have disappeared with no trace, was found.

Meanwhile Jewish agents on Rhodes had been paving the way; they reported to London to a certain Davis about the "slanders and cruelties" to which the Jews on Rhodes were exposed. Davis, "with the most respected Jews of London, Rothschild at their head," promptly presented to the English government a memorandum, "in which he asked it for protection against the acts of violence and arbitrary whims" to which the Jews (103) in Rhodes had been exposed, and with Jewish impudence demanded a harsh "investigation." In fact the English envoy in Constantinople received the order delivered through **Lord Palmerston**, "to take care of the distressed Jews."

In those days there now appeared "by chance" a "Finance Director" out of Constantinople, to collect the taxes due. He soon unveiled his actual mission, in that he visited the cordoned-off Jewish Quarter and inquired after the reason for this regulation. He demanded immediate lifting of the blockade, otherwise he would see himself forced to report to Constantinople straight-away. The Pasha gave in and decreed the cancellation of the state of siege; the suspected Jews were nonetheless held in solitary confinement and underwent, in the presence of several Consuls, repeated interrogations, during the course of which extraordinary contradictions appeared. Meanwhile the Grand Rabbi of Constantinople had been informed; he negotiated with the "High Gates" [This term refers to the Court in Constantinople.] and succeeded in having the mother of the child, as well as three Greeks who had been commissioned to handle the charges, and a Jewish delegation ordered to Constantinople. On this alone "the Jewish deputies spent 150,000 Piasters" (50). Fourteen days after the departure of this deputation, the Jews still being imprisoned were set at liberty by instruction of a higher authority and **circumventing the governor of Rhodes**. But to the Turkish judges, at the instigation of the English legation in Constantinople, the secret directive went out, to issue a "report of acquittal" for the accused Jews and to send this judgement to **Lord Ponsonby**, although the mother of the missing child and the plaintiffs had given the same incriminating facts to the protocol before the Turkish authorities as they had on Rhodes. Lord Ponsonby "presented to the assembled Divan through his representative the written declaration of innocence of the Jews." -- "Thus, one now expects" -- wrote the Jewish correspondent of the *Orient* (51) under the date 8 July from Constantinople -- "the verdict quickly, which I will receive first-hand and will then send on to you immediately. At the same time, (104) **Herr v. Rothschild of Paris and London**, who has been present here for more than a year, has sent this matter, as I have written you here before, to **Prince Metternich at Vienna** a short while ago. Against the Consuls involved no measures will be taken by their own governments until after judgment in this affair has been pronounced by the **High Gates**, which, **as I can reliably assure you, will fall out entirely to the favor of the Jews at Rhodes.**"

The Highest Court at Constantinople then announced, too, the "Innocence of the Jews at Rhodes" in a public declaration. The Jews were "totally acquitted of the

accusations of kidnapping a child and of child-murder, and as compensation were entitled to some **benefits**. . .those who had accused them illegitimately, had to pay the compensation. . ." We can imagine of what these benefits consisted.

The mother was sent back to Rhodes, without having accomplished anything, without being left even the possibility of further investigation. However great a crime it was to have sat as Consul in judgment over Jews -- of which the report above gives hints -- how much more, then, must a plain and defenseless woman of the people have to fear being met with Jewish vindictiveness, if she committed the offense of further troubling about her child. In a later ritual-murder trial in Hungary(52) the frail mother of a slaughtered fourteen-year-old girl had to be protected by the *Gendarmerie* from Jewish persecution and harassment. But let us not boast that such scandalous conditions as these would not have been possible on German soil in this century "of light" -- we shall yet have to reach the shameful conclusion that the interests of the people even there were in still worse shape!

In contrast to those in Damascus, the judicial enquiries in Rhodes were nipped in the bud. **Jussuf-Pasha** was "formally degraded" and replaced by a successor belonging to the Jews. But the population, **for centuries (105) never at peace over the trackless disappearance of its children**, knew in this case, too, where the plague-germ of murder was to be sought. In the "situation-report" of a Jewish correspondent out of Rhodes cited above, there occurs accordingly the very remarkable passage, that "Jews, if they do not wish to subject themselves to mistreatment, should not allow themselves to venture before the gates of the city." These were at any rate very critical moments, which were capable of shaking the carefully protected and guarded positions of the Jews on those shores. "These are **grievous signs of the times, such events often pull down in a few weeks an edifice built over years**," wrote the *Orient* with wrinkled brow, in the summer of this year!

Something had to happen to prevent "from passions once aroused something still far worse germinating"(53) -- moreover **Sherif-Pasha**, despite all expectations and threats, was well along the way to transporting the convicted murderers to the pastures of their patriarchs!

New "Interventions"

"With a zeal and self-denial which, in our mercantile-diplomatic time belongs to the great rarities, many noble minds in Israel are striving without rest to procure assistance for the persecuted whenever possible. . ."

"Grateful mention must be made of the efforts and strivings, eternally memorable in the history of the most remarkable people of the earth, of the **family of Rothschild**. Various circumstances and considerations do not permit us to recount all the high-minded sacrifices and **successful steps**, to which our unfortunate brothers, in the regions once subject to the scepter of David and now sighing under barbaric oppression, owe so very much. . . But the time will come, when History, not merely of the Israelites but of humanity itself, will tell of those glorious deeds in its eternally lasting annals and will erect an indestructible, immortal monument

to them. . ." Now, (106) since the Jew **L. H. Loewenstein** in his *Damascia* (54) is so generous and allows even the rest of humanity to be told the "glorious deeds", we consider that the time has come and we commit ourselves to the immodest venture of erecting an "indestructible monument" to those captains of World Jewry.

First would be engraved in the annals of history that "the reservation and caution of the courtiers and businessmen **Rothschild** suddenly vanished before the thought that God had blessed them with great wealth and **so much influence** for this reason, that they might be able to come with help and rescue to the side of their suffering brothers and stand up for them." From all regions of the world where Jews lived, "calls for assistance" came in to the **Rothschilds**: "Rescue, save our unfortunate brothers at Damascus and Rhodes!" Then we discover what is still very interesting in our days, that "**in England a beautiful and praise-worthy spirit is manifest, which has historical value** and was a remedy for the severe wounds which were inflicted upon the honor of the century." In what form this valuable, praise-worthy spirit revealed itself, the numerous "meetings" show, at which "Christians" appeared in great number, in order to "discuss what means to grasp for the benefit of the unfortunates of Damascus" -- we shall consider more closely these "Christians" in another place; we want to say beforehand only this, that the smell of garlic penetrated the baptismal water and subdued it; but then even the **Lord Mayor of London** personally took a most vigorous share in the high-minded decisions and steps of the noble Sir **Moses Montefiore**, a close relative of the family of **Rothschild** This "Sir" was even prepared "to offer up his entire wealth, indeed even his life for his oppressed brothers-in-the-faith in the East" and -- what for him as a Jew would signify still more -- he has expressed the intention, as in the past the Crusaders -- this simile was actually used! -- to board a ship and sail across the water to the shores of the Holy Land! -- The Member of Parliament **Sir Robert Peel** "and associates" put their "party quarrels aside" and supported **Lord Palmerston** in his diplomatic efforts to aid the Jews of Syria. Then we must still also make mention of the "London Society" of the baptized Rabbi **George Wildon Pieritz**, "who let their voices be heard in defense of innocence" -- and we have presented the best of "English" society: "**Thrice fortunate Britannia, how much more worthy of envy than thy powerful fleets do thine citizens, thine Parliament, thine Meetings make thee! Beate popule, cui haec sunt!**" (55) [The Latin translates roughly as: Happy people, who have these things!]

Only **Crémieux** is still missing -- but he, too, "the reverend," appeared: "From now onward London became the **hearth of issues of Humanitarianism**, and even **Crémieux** crossed over the channel, in order to work here, **where human weal and woe are dealt with far more strongly** than in France. . ." (56) On the 15th of June 1840 the assembly of the Committee of British Jews" appeared in the new synagogue Great St. Helen's in London(57). It was resolved that:

1. After this Committee heard with particular attention various letters from the East, which reveal the necessity of a further **intervention** of the **European Israelites** in favor of their persecuted brothers in **Damascus**, and has learned that the Israelite Central Consistory in **Paris** has empowered Herr Ad. **Crémieux** to defend as its emissary the case of the accused Jews in Damascus; the Committee is
2. convinced that it would be highly expedient if **several gentlemen of rank and talent** were sent, to **work together with Herr Crémieux**.

3. The Committee is further convinced, that **Sir Moses Montefiore**, by power of his **high morality**, of his zeal and of his **influence** is (108) especially suited to represent the Jews of England at the Court of the Pasha of Egypt and to defend our persecuted brothers in the East, and it urgently requests him to accept this **mission**;
4. likewise, the Committee further empowers **Sir Montefiore**, to take along any legal or **special assistance** in order to **further the goal of his mission**;
5. that a subscription. . . be opened **to take care of expenses as they occur** and that the incoming sums be placed at the disposal of **Sir Moses Montefiore**;
6. that **Herr Baron Lionel v. Rothschild**(58) be instructed to receive the incoming amounts;
7. that on Tuesday, the 23rd of this month, at 4 o'clock in the great synagogue, **Duke's Place**, a public assembly be held. . . as well as, that on the next Sabbath an announcement relating this shall be issued."

The Committee expressed at the end, "deeply moved by noble-mindedness, the **humanitarianism** and the zeal" of its chief **Montefiore**, "the warmest gratitude." -- "At the conclusion, **Montefiore** opened the suggested subscription, by drawing up 100 Pounds beyond taking care of his own travel expenses, which sum his wife also equally contributed. The **three young Herren Rothschild** each participated with 200 Pounds apiece, **Herr Isaak Cohen** gave 100 Pounds, and so forth. Thereupon, the Jews of **Manchester** followed directly the example of the London Jews, and in a meeting held there, which was attended by Christian **manufacturers, merchants and scholars**, 800 Pounds was raised."(59) -- A glorious piece of theater: The Gentile "Intelligentsia" contributes its not insignificant mite to the "rescue" of Jewish criminals! Indeed: "Such a noble example was powerfully effective, the sympathy for the unfortunate Jewish population increased all the more, as (109) on the one hand this tragedy no longer stood isolated, on the contrary similar occurrences in other places, this time in **Rhodes**, also had turned up and had been exploited with fanaticism. . . all the more happened from the other side. Louder and ever louder shouted the **English House of Commons for aid for the Israelites.**" (60)

One day before the main meeting of the London Jews, on 22 June 1840 a sitting of the House of Commons took place, an excerpt from the minutes of which throws a glaring light upon the intrigues behind the scenes. **Sir Robert Peel**, "perceiving the presence of **Lord Palmerston**"(61), raised the topic of the "much-discussed abusive persecution of the Jews in Damascus," . . . "of which he had already made mention on Friday." This Member of Parliament reported to the Lower House the same account of cruelty which **Merlato** and **Pieritz** had already put about in the world from the end of April to the end of May of this year with conspicuous correspondence [of detail]. **Sir Robert Peel** now awaited the **intervention of England**, "although he knows that this couldn't be done officially; yet the **respect for England** and the influence of its government are sufficient, that the **happiest results are to be expected** from that intervention, even in limited degree." The Jews of England, like those of all nations, would firmly trust the England's intervention will lead "to the discovery of the truth," if the charges should be proved to be unfounded. The "Secretary of Foreign Affairs," **Palmerston**, responded to this that "the subject of which the highly esteemed Baronet had just now made the House aware, had already been brought to the attention of the

government some time ago, which lost no time in taking suitable measures." He, **Palmerston**, had given instructions to **Colonel Hodges**, General Consul in **Alexandria**, "to bring the entire matter to the most earnest attention of the Pasha of Egypt." The unfortunate accused **would have to be compensated, as far as this might be at all possible.**

Hereupon remarked the Member **O. Connel**, "the best means (110) to purge the Jews of the taint thrown upon them would be, **to put them on an equal footing in every respect with the rest of the citizens** resident in England. He wished to know, whether it were the intention of the government, to propose a **law** which would aim at the **full equal standing** of the Jews." The "Damascus Affair" was therefore supposed to be exploited into a matter of high politics. **Loewenstein** gives to these statements his informative commentary, from which it emerges that **Palmerston** "admitted quite openly that the **civil equality** of the Israelites with their Christian fellow-citizens was a necessary measure by virtue of reason and justice" . . .

Lord **Ashley** joined the preceding speaker and declared, he had only just received letters from the East which "indicated that extortion of money was the single goal of the atrocities perpetrated against the Jews." We see matters going forward step by step to the good fortune of the Jews -- but it gets better yet!

On the 23rd of June the Jews of London are mustered to a "community meeting" in the great synagogue of London (Duke's-Place). Presiding was Sir **Moses Montefiore**, "Knight," "President of the London Committee of the British Deputation of Jews"; as representatives of France appeared the "Vice-President of the Central Consistory of French Israelites," the advocate **Crémieux**, and as representative of the Jews of Germany, **Rabbi Löwe!**

First of all there was mentioned with warm gratitude the helpful intervention of Colonel **Hodges**, "Consul of his His Majesty in Alexandria," of **Prince Metternich**, "His Grace," of the Austrian Consul **Merlato** in Damascus, of the Austrian General Consul in Alexandria, **Laurin**, and also gratefully acknowledged was "the energy, which **Herr James v. Rothschild** expended for the support of the unfortunate co-religionists." This general assembly decided "after examination of the presented documents" to send to Syrian "the gentlemen **Crémieux** and **Montefiore** as representatives of the Israelites." The French Minister-President **Thiers**, who attempted to protect the French Consul for Damascus from the filthiest attacks, was accused by one of the committee's speakers of "lack of humanity before the forum of (111) civilized Europe"!

Montefiore declared that he would go across with **Crémieux**. "We go in order to defend the **requirements of Humanity**, which is offended in our persecuted and suffering brothers; we go to shed light upon the **dark chaos of diabolical deed**, to uncover conspiracy and to shame the conspirators. . . still more, we want to try to **infuse into the eastern governments more enlightened principles of legislation and the administration of justice**; I hope that our efforts will be crowned with success. . . fare thee well, gentlemen! I pray to the god of our fathers, that he guides our steps. . . Thus I look upon my return in the sure hope, to be able to say to you at that time, that the Judge of the World has given us the victory, has **bent kings and rulers to His will.** . ." The minutes note at this point: "Great emotion held sway at

the conclusion of this speech!" To conclude, the English government was mentioned for the "quick intervention in favor of the unfortunate brothers in the East" and "a prayer said for the high-minded **pilgrim** (Montefiore is meant!) and his companions." "Help him reach his sacred goal! Amen! Let him not come back empty to those who sent him! Amen! Lead him hale and hearty back home again! Amen! And also his wife and all who are joining him. . .Amen Sela!"(62)

"After **Montefiore** asked to take his leave of the **Queen of England** (!) and was received by the same in the most gracious manner. . .he travelled on the 27th of June, accompanied by his wife and fellow-pilgrims, the Orientalist **Dr. Loewe**, a learned German (Jew), the Undersheriff **Wire** and the physician **Dr. Madden**, on a **steamboat placed at his disposal by the Queen from London to Boulogne.**" From there "the envoys of a sympathetic Europe hurried" to **Paris**, but here they were held up by discussions with "leading politicians." In Marseilles the traveling group met with the "fiery **Crémieux**", who had hastened on ahead in company with the "**Orientalist**" and the earlier tutor of the **Rothschilds** (112), **Munck**. The French government had placed at their disposal a "government steamboat" for the crossing to Alexandria!(63)

But these were merely the "captains" of the traveling group, which actually consisted of an entire retinue of interpreters, writers, various "specialists" and a load of Gentile servants, who had the dubious pleasure of having been taken along on this journey.

"So travel happily, you high-minded advocates of the great cause of Humanity and reason! May your fiery courage and the light of your reason and eloquence triumph over the base malice and the dark fanaticism of the enemy! Proclaim to us that trodden-upon Innocence has found Right and recognition at last!" Thus did Jew **Loewenstein** still cry out from Germany.

After the departure of the captains of Judah, not only was "the Israelite population of the various nations" taking upon themselves this matter of "trodden-upon Innocence," but also "purely Christian organizations" (64) felt themselves obliged to stand up for the "poor orphans" -- it only remains to examine how high the estimate of the percentage of Gentiles of this apparently Gentile undertaking, prophylactically stated as being **purely** Christian, really is. It certainly was not very high.

The emissaries of Israel were in Paris when over 200 "important **Christian** merchants, bankers, officials and scholars of the City of **London**" on the 3rd of July of the same year called up a public assembly, "in order to express demonstratively their fervent sympathy in respect to the terrible oppression of the Jews." The Lord Mayor of London had also promised to make an appearance. A number of the persons of this "great Christian meeting," which the large auditorium in the Egyptian Hall, Mansion House (65) was barely able to hold," (113) has been handed down to us. We encounter there, to give only a very modest "selection," a **Lemmé** "and Company," **Lewis Lloyd, Masterman**, an **Abel Smith, Colmann, Schaezler** "and Company," an **Udadelizen Freudenteil** "and Company," **Schunck-Souchay** "and Company," **Suse and Sibeth**, a **Godfroy and Simson**, a **Benjamin Greene**, a **Jeremias Bryant, David Salomons, Samuel Garney, Turnbull** and

Curtis "and many other respected bankers and merchants of the City," and we immediately know all about it -- practically in advance we are able to set what the course of the meeting will be.

An enormous torrent of words was raised, from which we excerpt only the interesting scraps.

The Vice-President in his speech of welcome took upon himself "the freedom to say that, in his opinion, the Jews of Damascus were just as **worthy of respect and praiseworthy** in their dealings as those who live amongst us in England." From this he now "permits himself to say, that no one of our fellow-citizens has made more zealous an effort, to promote **Humanitarianism**, to help the poor and oppressed, to patronize literature and science (applause), that Christians also have benefited from these blessings. . .to show the high regard which is due them, he is stating only that **Mr. Salomans** was a short time ago **appointed to one of the highest positions**. He could name still other men of the Jewish nation who have contributed to the honor and welfare of the city of London, and he need only mention the name **Rothschild**, a name that will endure as long as the city of London itself (loud applause)." Then came the reading of the atrocity report of the "Rev. Mr. **Pieritz**," which resulted in various motions.

Dr. **Bowring** "stepped up" and explained that he had "the honor to know some of the arrested men personally" -- "I hope that the suffering which the Jews of Damascus have had to endure, will serve **to improve the situation of the Jews in the entire world**. Their **character**, indeed, can not be better (114) and it is to be hoped that **the justice which we shall procure for them in the East, will resound in the West** (loud and sustained applause)."

J. Morrison stepped up : ". . .for I cannot extol the character of the Jews any better with praise, for long as I've lived, I have gotten to know no more honorable, more useful and more patriotic people than the Jews (applause). They are well worth our making vital efforts **for their relief**. . ."

Samuel Capper continues: "England has never shown herself so prepared to liberate suffering Humanity from the shameful influence of cruelty, persecution and torture (Hear!). It was a pleasure to see, that men like Lord **Palmerston** and Sir **Robert Peel** took on this great cause."

Mr. O'Connell was already "received with loud enthusiasm as he stepped up." This applause was certainly deserved, since the speaker developed in "shining rhetoric" the lapidary sentences: "**Is not a Jew a model in every respect in life? Are they not loyal friends?** (66) Are they not honest, industrious? All of this proves how improbable the charge against the Jews is. . . May the call go out from one end of the British island to the other (Hear! Hear! applause)."

Daniel Hearne, "Catholic priest from St. Patrick's" and **Alexander Munro**, "Pastor of the Scottish Peter's Church," proved "the invalidity of the accusation against the Jews with numerous citations from the Bible." They hope "that a kindly dawn will smile upon the people of Israel". . .

John Birt, "preacher at the Baptist Chapel at Yorkstreet," wishes "to see that the

priceless human rights in general" are protected. It would "especially please" him "to see our Jewish brothers fully **emancipated**". . .

The Lord Mayor "truthfully and sincerely assured the assembly, that it yielded him the greatest pleasure to have called together this society, and he felt that indeed, the atrocities committed must come to an end(67)." The Vice-President also expressed gratitude for the invitation. Thereupon the spiritual Elite of Britain took their leave from one another.(115)

And the actual goal of these theatrical preparations? This we learn with utter clarity: "The decision of this meeting were communicated by the Lord Mayor as well as Lord **Palmerston**, as, also, **to the foreign ambassadors**. The envoys of Hanover, Saxony, Portugal, the United States, Spain, of the Turks, of Holland and of Prussia responded in the **most obliging terms** and with the greatest sympathy for the subject of the conference. . . Indeed, the Dutch envoy even enclosed the copy of a letter which His Majesty's Minister of Foreign Affairs, **Baron Verstolk van Soelen** already had issued on the 5th of March to the Dutch *chargé d'affaires* in **Constantinople**, and the content of which was able to convince us that the Dutch government had already shown its sympathy for the unfortunate ones.(68)"

The news of the London "General meeting" therefore even penetrated America, according to the note above! On the 19th of August of this year an "Israelite assembly took place with respect to the Damascene affairs" in New York (69). A report "about the results of this energetic assembly has been directed to the Lord Mayor of **London**, as President of the meeting held in **Mansion House**." The President of the New York Jewish assembly "felt the urge, to express his pain over the fact that anyone could ascribe such disgusting practices to any kind of religious party in such an enlightened century." He had "noted with great satisfaction, that several European governments have been making the effort to put a stop to the cruel measures applied in Damascus and has learned with great joy that this has been **partly** successful. He wishes most intensely that the sympathy and the active intervention of the government of the United States might not remain uninvolved in so noble-minded an effort. . ."

On the 27th of August a similar "assembly" took place in the synagogue Mikveh Israel in **Philadelphia**. . .

The European Jewish delegation therefore found the field well-prepared in Syria ; its mission consisted merely in this, that it had to 1. take up negotiations with the government (116) authorities, 2. eliminate the influence of **Sherif-Pasha** and 3. allow funds for corruption flow richly!

Meanwhile it had become the beginning of August. The God of Israel had guided his children, as formerly through the Red Sea, step by step, safely over the Mediterranean Sea on a steam ship to Alexandria. "Listen, from the distant coasts of Europe a flying steamship rushes by; it approaches, majestically it comes into the harbor where once the vessels of Solomon arrived from far-off Ophir; it touches the consecrated ground of the Holy Land. . .Out of the high regions gazes a radiant spirit. . .The old forebear has bid his grandson welcome. . ." (70)

The ship expectorated the Jews, who comfortably nestled into the surrounding Hotels -- the "old forbear" without a doubt could be rightly satisfied with his "civilized" grandsons! A report from out of Alexandria from August 6, 1840 reads: [\(71\)](#) "Sir Moses **Montefiore** and Herr **Crémieux** reached here on the 4th of August **with a large retinue**, which occupied two hotels almost exclusively, and will continue their journey to Damascus toward the end of the month, in order to, as is well known, take steps in favor of the so atrociously abused Jews, and to **subject this matter to new investigations**. A talk of Sir **Moses** with the Pasha which occurred yesterday did not accord with the wishes of the former. The Pasha has declared that the intervention of legal scholars in this affair is not agreeable to him, and has promised to give Sir Moses a further reply in a few days." [\(72\)](#)

That sounds somewhat like a rejection; the old **Mehemet Ali** has apparently been shocked over this Jewish presumption. But the matter was tackled cunningly -- one of the chief Jews flew about -- on the next day already **Crémieux** is introduced to the Pasha from Egypt through a Mr. **Cochelet** for the sake of caution -- and had better luck: "Herr **Crémieux** greeted him with the opening, how happy he was to see a man upon whom East and West have now directed their gaze and elicited [\(117\)](#) by this comment a **pleased smile** from the old man. . .whereupon the usual coffee was offered in the next room, but according to custom, however, was not accepted by the visitors. . ." [\(73\)](#)

Under the 26th of August, thus three weeks after the first meeting with **Mehemed Ali**, they knew enough to report from London (!), that "the measures which presently are understood to be in progress in connection with Sir **Moses Montefiore's** mission, will not remain without result. . ." [\(74\)](#)

The success of course could not fail to arrive; if we draw a comparison with the stop-over of the Jewish deputation of **Rhodes** in **Constantinople**, which indeed paid out a sum of 150,000 Piasters in bribes within the shortest time, then **Rothschild funds** would have allowed the way to the revision of the judgement without further appeal to be eased in Alexandria as well. At the end of August, the time was felt right from henceforth to present a request for pardon; **Montefiore** and **Crémieux** had wanted to bring in a petition for pardon for the Jews in Damascus to **Mehemed Ali**; this was **unnecessary, for the Pasha had pardoned them before the arrival of the petition**. . ." [\(75\)](#)

"Alexandria. -- I share with you a document, which will cause a sensation in Europe, it is the command issued by **Mehemed Ali**, to **Sherif-Pasha Gouverneur** of Damascus on the 30th of August 1840, by which an end is made to the trial which has been so often discussed for the past six months. It reads verbatim as follows:

Firman [i.e. edict or decree] of Mehemed Ali, in reference to the Jews of Damascus [\(76\)](#).

A representation of the Herren **Moses Montefiore** and **Crémieux** has been put before Me, which contains their requests and hopes. [\(118\)](#) They were sent to Us by the whole population of the Mosaic religion in Europe and implore Us to decree the

liberation of all their coreligionists who have been arrested and to secure the peace of those who, in consequence of the investigations which have been pending over the disappearance (!) of the **Father Thomas** and his servant **Ibrahim**, have taken flight. **And because We hold it not advisable on account of their great number in the population to reject this request**, so We command, all Jews who are incarcerated be set free; as concerns those who have left their hearth, so I will, that the greatest security for returning home be granted them. Each one of them shall go again to his trade or business and as formerly be able to carry on his customary work. I will, that they be totally secure from any contesting[of his order]. This is Our Will."

The Jewish correspondent out of Alexandria gives this commentary of the decision: "It emerges from this document, that through the mere **presence** and through the **moral** influence of the deputation sent by the European Jews the lives of the unfortunate prisoners were saved, and the Jews can feel themselves sufficiently rewarded for their commendable zeal, although they have received no complete satisfaction for the disgrace done them. . . to the Jewish emissaries the evaluation must be given, that they spared no effort to enable **Mehemed Ali** to make a regular investigation and a legitimate procedure. Mehemed Ali recognized right well the justified demands of the offended Jews. . ."

In the edict of **Mehemed Ali** there is nothing mentioned of any sort of additionally demonstrated innocence or unjust treatment of the accused, no word about any possible errors having crept into the procedure of the trial, and indeed, in the session of the chamber on 10 July 1840 the French Minister-President **Thiers** repeated on inquiry his many-times given declaration that, after he had studied the entire procedure of the investigation as carefully as possible, he had found no cause to make the slightest reproach to the French Consul as judge of the investigation.(119)

The criminals were let loose and those who had taken flight at the beginning of the investigation proceedings were formally invited to return.

When **Mehemed Ali** imparted his decision to the waiting **Crémieux**, the latter exclaimed: "Your Highness is at this moment as great as Napoleon!" Which did not hinder the chief captain of Judah from throwing him on the scrap heap a short time later as an "outlawed rebel," because there was no longer any use for him.

On Sunday evening the next day the three synagogues of Alexandria resounded with wishes for blessings for **Mehemed Ali**. . ., Austria also was remembered, the Emperor, **Prince Metternich**, as well as the gentlemen **Laurin** and **Merlato**, how in general all agents of this power supported us in the most remarkable way." -- Naturally England was also "payed the tribute of gratitude"(77).

Despite this, the advocate **Crémieux** was not entirely satisfied with the text of the Order of Release; he expressed the intention of still demanding from the Pasha a declaration to the effect that the accusation of blood-guilt was a **slander** -- even this "Declaration of Honor" was accomplished!

"By the way, our projected journey to Damascus is no longer really necessary, since the prisoners have been released", wrote **Crémieux** in conclusion from

Alexandria -- Judah had wrested a shining triumph!

"The Jews were finally freed more than anything else through the intervention of **England, Austria** and also of the **Prussian Consul** in Alexandria." (78)

A few years later, one of the most knowledgeable men on the subject of the *Talmud* and the Jewish world in general, the former Rabbi **Simon Drach**, who later crossed over to Christianity, wrote the following sentence heavy with significance: "The murderers of **Father Thomas**, convicted of their crime, have nevertheless **eluded vengeance by means of the efforts of the Jews of all (!) nations; in this case money played the largest role.**" (79)

(120) ". . .and because the children of Israel from Europe came to Egypt on their journey, **a thick veil has been drawn over this bloody scene.**" (80)

"Justice has lost its way."(81)

But the truth is still proclaimed today by a plain grave slab in the church of the Capuchins at Damascus in whose cemetery the remains of the **Father Thomas** were buried. The grave's inscription, composed in Arabic and Italian, reads:

*Qui riposano le ossa del P. Tomaso da Sardegna, Missionario Apostolico Cappucino,
assassinato dagli ebrei il giorno 5 di febbraio del 1840.*

Here rest the bones of the apostolic missionary **Father Thomas of Sardinia**, who on the 5th of February 1840 was murdered by the Jews. [It will come as small surprise to the reader to be told that this plaque has since been replaced by one which makes craven allusions to the supposed innocence of the Jews.]

The Jewish deputation stayed on for some time still in the East. One must seize one's opportunities. Under an agreement with the Vice-Regent of Egypt, **Mehemed Ali**, **Jewish schools** were established in **Cairo** and **Alexandria**, which then in later years through the **Alliance Israélite Universelle** were extended to hundreds of locations in the Near East according to plan and were supported on a continuing basis by large sums(82), in order to prepare intellectually and economically the **political resumé**s of the Jews of **Egypt, Syria**, and **Turkey**; as final goal of a politically central location, these Jews already had in mind the creation of (at least in vague outline) an independent territory. It is entirely possible, that the disputes between **Mehemed Ali** and the Gates [Note: "the Gates" or "High Gates" refers to the autocratic government in Constantinople, in other words the chief authority of the Ottoman Empire; by the start of WW1, this "Empire" had shrunk to a husk and was referred to as the "Sick Old Man of Europe."], which had reached their zenith in the year 1840 and ended with the defeat of the former, were artfully stoked by these swindlers who knew all the tricks of the political trade, in the hope that they might come closer to their goals thereby. In any event the long duration of the stay of the Jewish chiefs in the East is suspicious. (121) **Montefiore** also turned up in Constantinople -- a topic to which we will return. As it emerges from a highly informative letter of the Jewish Orientalist appointed to the Royal Library at Paris, **Munck**, sent from Cairo on 2 October 1840 to his mother, the Jewish children in

these Jewish schools typically had to learn, besides Hebrew, Arabic, French and Italian as well as geography and arithmetic; the necessary *Talmud* instruction then rounded out the training of those feared Jewish elements, who systematically brought into their own hands the whole shift of East-West intercourse and thereby insinuated themselves into the sphere of high politics. It goes without saying that these dangers were not recognized by the governments of the individual nations or, respectively, were not permitted to be recognized. In subsequent time these Jewish Consuls performed the most valuable service to Jewry also in quashing further cases of ritual murder -- the Jewish money invested in the Jewish schools had thoroughly paid for itself. It is an irony of political history, which is so rich in bad jokes, that the collections taken in conjunction with the (for example) "Christian" meetings arranged in London were remitted, among others, to these very *Talmud*-schools!

At about the end of October 1840 **Crémieux** and **Montefiore** took leave from each other in Egypt: the "attorney" traveled directly back to Europe to "give his report," while Sir Moses **Montefiore** surfaced in **Constantinople**. He had -- according to a report of the *Journal des Débats* -- "brought along residents from **Damascus** and **Rhodes**, in order to have an **appeal** of the **charges** lodged there against the Israelites heard before the Tribunal of the Grand Vizier" -- to be well noted is the fact that: it is not a question of an appeal of the **judgment**, for this had occurred long ago to the satisfaction of world Jewry, but the charges as such, that is, that anyone at all had dared to designate the murderers by name, was supposed to be subsequently declared null and void! "As reliable reports show, **Father Thomas** is not supposed to be dead at all." It says further in the report of the Paris paper: "As soon as the political situation (122) allows it, he (Montefiore) wants to proceed to Damascus and Jerusalem and settle there, if he succeeds in founding a kind of Republic. Lord **Ponsonby** paid him (Montefiore) a visit. . ." Very interesting: England and Judah already had dark plans there in Palestine and Syria; [This is especially interesting due to the subsequent history -- e.g., the British Balfour Declaration, etc....and, of course, the events just 4 or 5 years after this was written, with the founding of "Israel."] This news, which in its main points is also confirmed elsewhere, is one of the most significant things in the Damascus story (83)."

"The newly-born kingdom of **Mehemet Ali** threatens to crash, the coastal regions of Syria and with it also Palestine's are already under the occupation of the Four Powers, and Damascus, the theater of the sad story, has already declared itself together with Aleppo for the Sultan. Mehemet Ali is **declared an outlaw** and **put under ban as a rebel**, his army, created and assembled with difficulty, and the single prop and core of his power, is demoralized, and the provinces and nationalities which were torn away are placing themselves with joy under the protection of the Sultan. . ." And this Sultan was now showered with the same disgusting flattery which just a few weeks before his great opponent, the Vice-Regent of Egypt, had requited with "a pleased smile"! Jewry sniffed an inheritance, for, as it reads: "Also the Jews of Palestine, Syria, and Arabia are **an already highly significant nationality** in relation to their great number in the great Kingdom of the Halfmoon." **Montefiore** seemed in those days to already have seen himself as governor of Jewry in Syria and Palestine; in no case should one underestimate these early **Montefioran** political strivings in their **historical**

significance![\(84\)](#)

After his final departure the Jewish influence was so firmly grounded "in the great Kingdom of the Halfmoon" through an explicit Firman[\(85\)](#) of the Sultan Abdul Meschid, that **(123)**those areas of the East, in which human life already counted for nothing, immediately became a Dorado for numberless blood murders.[\(86\)](#)

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At the beginning of December **Crémieux**, on his trip back to Paris, reached Vienna "after an endless triumphal progress," where he was swamped "with tributes." **Prince Metternich** and all his old acquaintances received "the defender of offended, abused Humanity. . .with distinction." The Vienna Jewish community arranged, to thank him, "a banquet in the hotel fit for a Roman Emperor, the like of which not many had been seen of equal magnificence." -- "The general enthusiasm extended also to the Jewish women's circle in the tasteful arrangement of the celebration, which in particular the Frauen Nanette Edle v. **Wetheimstein**, Louise Edle **Wertheimstein** and Regine **Biedermann** had managed. . ." (87) Jew Manheimer handed over to his Jewish chief an address of gratitude of his community, written upon parchment and with a golden cover set with brilliantine," which was also read aloud. The report concerning this reception contains such numerous typical as well as informative details, that it should be added to the Appendix in its unabridged text.(88) After "toasts were proposed with great enthusiasm to the Emperor and the entire Imperial house and to the Prince State-Chancellor (Metternich), and to the **Consuls** of the great powers who rendered assistance in this cause of Justice and Humanity, and the celebration was inscribed so indissolubly in the emotions of the Israelite population through many significant features," **Crémieux Triumphant** traveled back to Paris on the 9th of December 1840. In Fürth, appropriately, a magnificent edition of the book of Esther was presented to him (89) [The reader's attention is called to the rather pointed contents of that book, which contains the story of Jewish revenge...in which Haman, along with his 10 sons, is hanged by Esther and her consort.] In Frankfurt a.M. "Herr Crémieux also honored our citizens and high-school children with his presence. . ."

But **Sir Moses** also entered London again after long "diplomatic" (124) stay in Constantinople; Here there occurred for him the honor unattainable for the ordinary Englishman, of being received personally by the Queen. Paul **Nathan** mentions with a sense of pride this detail, which by itself speaks volumes, in the foreword to his sorry and Talmudic piece of work about *Tisza-Eszlár* which appeared in 1892, : ". . .thus it was natural that **Montefiore** was given special distinctions, when he returned home from Egypt after a happily concluded mission in this affair. **Queen**

Victoria of England received him personally and as a special sign of her favor in recognition of his position and his success in Alexandria, bestowed upon him the privilege of bearing supporters to his arms." [In heraldry, this consists of (usually) human figures which are displayed outside of the escutcheon proper and signify an enhancement of the family's distinction.]

Crémieux in Paris again -- **Montefiore** back in London, the blessing of Yahweh, which the Rabbis in the synagogues had beseeched, had indeed proven successful! Both had returned as the uncrowned heads of their people, of whom the Jew **Mendelssohn** wrote in an open letter from Paris as an Epilogue to "this sad drama in Damascus" (90): "Though dispersed to all points of the globe, in our century also Israel is still **one** people! Was it not, as if the poisoned dagger of that accusation had struck at but **one** man, but **one** heart? Did not those terrible events prove that a magically powerful bond winds itself about us irrefutably from pole to pole? Like one single voice Israel rose, from North Germany to free America far across the ocean and defended, strong in its **conscience**, the **purity** of the Mosaic Law."

The Seed Sprouts



David Harari makes the first cut. . .

So that the Gentile peoples, who of course still existed, did not become too shocked over this "purity of the Mosaic Law," and since on the other hand, the huge excitement over the ritual crimes of **Damascus** in the whole world of culture despite the "thick veil which had been drawn over this bloody scene," tended never to entirely die down, Eastern Jews who had immigrated to America had by 1843 already founded as an organization for warding off ["defamation", etc.], the Order "B'nai Brith," which however (125) was soon operating under the familiar cloak of "purely humanitarian aims": "to foster the ideals of humanity -- of charity, brotherly love and harmony, and under the strictest maintenance of the **most loyal** and **patriotic** attitude" pushed Jewish world politics (91) in grand style and in

Jewish modesty, divided the "**world to be liberated and still to be conquered**" into 17 districts (92).

In Germany, too, "District VIII", this giant Jewish organization, which weighed

down upon the world like an octopus, encysted itself under tolerance of the authorities with numerous lodges; since 1906 there existed between B'nai Brith and **German Free Masonry** a "**relationship of friendship**." Every year the Order awarded a golden medal as the highest distinction to men or women who, during the course of the year, achieved "the most significant deed in the interest of Jewry." Among those decorated were, for example, the North American President Taft, who had designated the Jews as the "aristocracy of the human race, as excellent citizens of the State and the best Republicans." Obviously the present President of the United States, Roosevelt, also received the highest medal of the Hebrews, presented by a dignified committee![\(93\)](#)

Now it is very interesting to note that the Order B'nai Brith until our day collaborated most closely with the World alliance of the "Alliance Israélite Universelle" (AIU) founded in 1860 in Paris; the downright crushing position of power of this giant international Jewish entangler has shown itself, fitted out with the wealthiest financial means, especially in the **quashing of ritual murder trials**, as on the other hand the total impotence of the state organs of authority, which had to step all the more timidly, were, moreover, for the most part still dependent upon Finance-Jews!

Three years after the blood-murders of **Damascus** and **Rhodes**, almost simultaneously ritual-murders of children were reported in **Corfu**, once again in **Rhodes**, [\(126\)](#) and at several other places [\(94\)](#).

From the more recent times the following crimes occur:

1880: Jews in Alexandria killed a child of a ship captain from the island of **Cyprus** in the father's absence. From the child the blood, unto the last drops, had been withdrawn by **opening the veins**. The father was not allowed to return to Alexandria to bury his child. The Jewish perpetrators were not prosecuted [\(95\)](#).

1881: The Jews again slaughtered a child in Alexandria at the beginning of April, the Greek boy **Evangelio Fornarachi**. The corpse, found on the beach near the sea **empty of blood, pierced** and resembling a wax statue, was laid out in state for several days by the parents, which gave rise to a riot against the Jews. Several thousand soldiers out of Cairo placed the city in a state of siege. Although the crime was obvious, only "the possibility of murder" was pronounced **by an international commission of the Consuls** of France, Germany, Italy, Austria, and Greece, and the **Baruch** family, strongly suspected of the murder was placed on "provisional freedom"! [\(96\)](#)

Edouard Drumont reports in his work *La France juive*[\(97\)](#) the following blood-murders of Gentile children from the Ghetto of **Constantinople**:

1882: At **Balata** a child was enticed into a Jewish house; more than 20 people saw the child go in. On the following day the **blood-empty** body was found in the Golden Horn area. The result was a riot by the people. A very short time later an entirely similar case occurred in **Galata**. **Serouios**, the most respected attorney of the Greek community, [\(127\)](#) directed a petition to the representatives of the Christian powers of Europe, to obtain justice. The Turkish police, bribed by Jews,

allowed the documents to disappear; the ecumenical Patriarchate declared by means of bribed physicians "on signal from above" the mother of the stolen and slaughtered child to be "mentally disturbed" and offered her a "pension" with Jewish money as "compensation" for her child!

1883: Ritual-murder in **Galata**. The police chief in **Pera** and the police commissioner in **Galata** were bribed and hindered the investigation. The paper *Stambul* which had energetically acted against the guilty, was silenced with 140,000 francs.

1885: In **Mit-Kamer** in **Egypt** a young Copt was slaughtered **on the occasion of the Jewish Easter** holiday(98).

1890: On **Easter Monday** (!) of this year the boy **Henry** of the French family **Abdelnour** in **Damascus** became missing as of nine in the morning. Suspicion fell upon a Jewess, but the mother was prevented from searching there for her child. Instead, the Turkish authorities ordered house searches **at the mother's** and her neighbors under the pretense that the child had been hidden by relatives in order to be able to accuse the Jews of child-kidnapping. On the 21st of April 1890 agents of the authorities appeared with instructions to search a well in the neighborhood, to see whether the child perhaps **had drowned**. Without first visiting the wells of other houses, the officials immediately headed for a wagon-shed at the entrance of the Jewish Quarter. Located there was a long unused water-shaft sealed with a **heavy stone**. The officials perceived the smell of decay and the corpse of the child was lifted out of the well. Since boots and clothing were put on incorrectly, a crime was presumed and an autopsy (128) arranged. The child's body, transported to the Military Hospital, was examined by twenty military and civilian physicians. The result reads: The child was thrown into the well, **after the blood had been drawn out of him by the artery of the right hand**. The doctors thereupon amputated the arm at the elbow and were preparing it. Suddenly a representative of the authorities, a wali (office manager), demanded the report of the physicians. The civilian doctors were dismissed by him with the words: "We no longer need your services, go outside and don't come back in!"

On the following day the military physicians stated that no blood had been withdrawn from the arm, the child had fallen into the well and drowned! In the **night** after this declaration the child -- without his relatives having been informed -- was literally buried. Guards were set at his grave, who refused anyone access! The *Gouverneur* of Damascus threatened the family of the child with prison, or immediate exile if they should express their suspicion that the child was murdered by Jews. Thereupon the relatives turned to the French government to investigate the case. An open letter of a relative of the victim was at that time published in the Paris paper *Le peuple* -- without any success! -- The "case," in the mind of Judah, had been "liquidated"!(99)

1891: On the 27th of June of this year in the neighborhood of **Mustapha Pasha** the corpse of an eight-year-old girl was pulled from the river, which according to the statement of the examining physician had lain perhaps 20 days in the water. (129) The girl was known as the child of a Christian Greek Orthodox family living in the city, and the Greek butcher **Stephanos** stated that the child had been killed **exactly**

according to the methods of slaughtering customarily used by the Jews. Two days later, on the 29th of June, the Christian butcher was also murdered and found on the shore of the river tied into a sack, and the examination of the corpse yielded the fact that the butcher had been killed by piercing **with a broad slaughtering knife.**

The conducting of the murder trial was delegated to the Military *Gouverneur*. Five Jewish slaughterers and four Jewish religious officials were arrested as suspected of the murder. In order to "pacify" the population, any assembly of men in the city, which was occupied in force by the military, was strictly forbidden. A Christian journeyman of the slaughterer **David** made a comprehensive confession. He stated to the protocol, that he had been given the task of summoning the butcher **Stephanos** into the house of **David**, and that then immediately six Jews fell upon him and stabbed him to the floor. He then had to take the corpse to the river, after it had been sewn into a sack, for which he was paid five pounds. Nothing was reported about further inquiries [\(100\)](#).

1892: At the time of the **Jewish Easter in Port-Said** the 85-year-old Jewish prayer-leader **Carmona** enticed the four-year-old Greek girl **Helene Vasilios** into his house, which had also been observed by several witnesses. **Carmona** saw himself forced to let his house be searched by a number of Greeks and by the mother of the missing child. After a long time a small, dark dungeon was discovered situated near the neighboring Jewish temple. Since this apparently could not be opened, the door was knocked in and one saw, after the room had been illuminated sufficiently, crouching in the corner an old Jewess who was trying to hide the already critically wounded [\(130\)](#) child whose eyes and mouth were bound. The rage of the crowd of people knew no limits. The old woman was struck so that she remained unconscious; the child succumbed two days later to her wounds which had been inflicted with a **jagged instrument**. The uprising among the Greek population was nipped in the bud by the Egyptian and **English** military.

Despite this, the Jews of **Port-Said** sent off a deputation to **Cairo** to lodge **complaints** with the government over the fact that insufficient protection had been given them and that the magistrate of the investigation took up for the Greek side, in that he had released from custody several of the Greeks who had taken part in the unrest.

1892: On the **Sunday evening before Easter** a Jew in the **Galata** section of **Constantinople** attempted to kidnap a Greek youngster from off the street. This had been observed, however, by other children, who informed their parents. The child-taker was able to be located. The police took him into custody, where he was questioned in the presence of the editor of the official Turkish paper *Saadat*. By order of the paper's censor, however, no local paper was allowed to mention this Jewish attempt at kidnapping.

Several years earlier the son of a type-setter of the already named paper *Stambul* had been kidnapped by Jews; the paper had reported about it and was occupied for the duration of three months by order of the Turkish authorities and then went back into business under a Jewish editor.[\(101\)](#)

The outrage of the Turkish, Mohammedan as well as Christian classes of the population had climbed to the boiling point as a consequence of these events, and here and there it came to collisions with Jewish elements who had provoked them in full consciousness of their unlimited (131) power. The Greek Archbishop of **Brussa, Nathanael** by name, gave to his lambs on the 15th of April 1893 a thorny "pastoral letter" in which it says, among other things(102): ". . .The **nonsensical** claim (concerning blood-murder), which is found spread by maliciousness, has aroused the populace against the Jews, of whom several have been mistreated" -- not a single Jew had been killed by it, while in the past century alone dozens, indeed perhaps hundreds of defenseless victims of the Jews had disappeared without one "pastoral letter" having taken a position on it! It then says further: ". . .these violent acts have been repeated in other parts of our diocese. **This barbaric way of behaving has filled us with great hurt and anxiety.** . . nothing is less in keeping with the spirit of our religion than **racial hatred** (look at this!) and the blind fanaticism which arouse the **lower passions** of the people. Therefore, and because we judge the claim, that the Jews slaughter Christian children in order to use them for a secret rite, as **nonsensical** and **insane**, we advise you paternally to refrain from violence against the Jews. Acting against this prohibition will incur from us a **rebuke** and **punishment from the Imperial Turkish government.** . . .Blessed are the peaceful, for they shall be called the children of God." Spiritual and worldly authority hand in hand for the protection of the Jewish murder-plague! The seed of a **Montefiore** and **Crémieux-Schmeerkopp** had borne fruit a hundred-fold. What to call this Archbishop? Perhaps he originated out of those Jewish schools of the East!

But not only the East had to deliver this blood-payment in the time to follow; how secure Jewry had become in this enlightened century of "humanity, civilization, and humanitarianism," is shown most impressively by the heavily-documented cases which the Jewish Angel of Death imposed upon the states of Europe in mockery of all human culture and any kind of community life. From this shame the land of poets and thinkers does not remain excluded; what the Jewish-Galician riff-raff in alliance with its Free masonic auxiliaries has been allowed to accomplish for itself, exceeds the powers of human imagination.

Yet we next have to take a closer look at the circumstances in the most strongly Judaized land of Europe next to Poland and Romania, Hungary!

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In the year **1882** there occurred in the little secluded Hungarian village of Tisza-Eszlár a ritual crime which so closely corresponded to the one committed in Damascus in 1840, that it was as if a witness to that crime had been present who was able to observe the horrifying event of that ritual-slaughter of a human being from beginning to end and gave an account of it again to the protocol. At the time, Tisza-Eszlár was described as the great turning point in the Jewish Question of Hungary and of Europe in general -- that it did not become so is attributable to a not insignificant degree to the methods of the AIU (*Alliance Israélite Universelle*), which had relatively simple work in the already vastly Judaized Hungary.

In the second half of the past [19th] century, Hungary was glutted with a flood of the worst type of Jewish sub-humanity, the fanatically Orthodox *Chassidim* (2), who were immigrating from the "European mass-warehouse of Jewry(1)," **Galicja**. Political upheaval made an inconspicuous penetration possible for this riff-raff; how these circumstances affected that village on the Theiß, is still to be dealt with.

On 8 April **1875**, the Representative Victor **Istóczy** put an Interpellation to the Ministry [i.e., an objection on question of policy, etc.] in the Hungarian House of Representatives, the gist of which was that in all of Europe no State existed in which the Jewish element possessed a greater influence and a greater power than in **Hungary**. Istóczy asked the following question: "Has the government the intention of putting a dam in the path of the **flood of Jews** immigrating to Hungary? Would it put obstacles in the path of a peaceful movement on the part of the native population for **self-defense**? Is the government even thinking of taking a position on the Jewish Question (136) at all, or of persisting in its politics of complete neutrality and **indifference**?"

The Hungarian Minister-President Baron Bela **Wenkheim** thereupon replied: "The government is no opponent of any sort of movement which pursues a constructive trend; but it would be compelled to adopt a hostile position toward any movement which aims at disturbing the peaceful understanding between the churches and [religious] denominations existing in the nation or the citizens who belong to them and the mutual respect for civil rights. Since the law of **1867** declares the **equality**

of rights of the Israelites with all other citizens of the nation, the government recognizes **no** such thing as a Jewish Question and is **unable** to recognize such a thing, and thus takes **no** position toward it **whatsoever**. . ." [\(3\)](#)

President **Koloman v. Tisza**, his successor who came into his own in this year, adopted the way of thinking of his predecessor, to the complete satisfaction of World Jewry.

First of all, the facts should be established that **an entire chain** of similarly featured crimes preceded the blood-sacrifice of the year **1882** in that region -- crimes which came off as secretly and unpunished as the general and nearly hopeless Judafication of Hungary which was beginning already in this period. According to the report of Ónody, the following blood-murders preceded the ritual-murder of Tisza-Eszlár:

1. On the eve of the Jewish Feast of Atonement (15 September) of the year **1875**, there were numerous, mostly foreign Jews assembled on the property of their racial comrade Horowitz at Zboró (in the Sárosér Comitát), and the ritual slaughterer was already called in. They fell upon the unsuspecting sixteen-year-old serving maid Hanna Zamba, threw her to the ground, undressed her and began, under the murmuring of Hebrew "prayers," the rite of butchering. **(137)** At this moment, a carter stopped before the house of the Jew and demanded admittance in order to conclude a delayed transaction. The Jews scattered. The girl, nearly frightened to death, escaped by wading through a highly swollen stream and thus shook off her pursuers. At her cries for help two women rushed to her side, who later affirmed under oath the statements of the girl. As a result of the fear of death she had endured, the girl became critically ill and in April **1876** this victim of an attempted ritual-crime succumbed to her suffering. On her deathbed the girl took an oath once more to the statement she had given earlier, before her father, the mother-in-law, the Catholic sacristan and several inhabitants of the place, **that on the eve of the Jewish Festival of Atonement in the year 1875 in the house Number 165C at Zboró, the ritual-slaughterer of the Jewish religious congregation there wanted to slaughter her in the presence of several Jews.**

The complaint was presented at the judicial bureau. The sitting judge **Winkler**, who had full responsibility but who was friendly to the Jews and had already been either bribed or intimidated, tried at first to appease the complainants with fine words and to keep them from any further steps to go forward with the proceedings; since this attempt failed, he moved on to threats that he would have the "slanderers" locked up because they weren't able to prove their accusations. In this simple manner, the investigation petered out. As the Hungarian parliamentary representative v. Ónody determined, this famous lord did not think it at all necessary to give the documents to the district court at Szwidnik, as it should have been his duty to do.

2. Two years later, in **1877**, in the village of **Szalacs** in the immediate vicinity of the Pér region, where in **1791** a ritual-crime likewise occurred [\(4\)](#), there was a double ritual-murder of two children. In the registry of deaths of the Szalacs Roman Catholic church, one reads under the date of 13 June **1877**, on page 70 of Volume II: "Emerich, son of the late Peter Szabó and his spouse Rosalie Keleman,

nine years old, was murdered and on 15 June **1877** laid to eternal rest by the priest Franz Kubowitz. (138) Therese, child of the same parents, six years old, was murdered and and buried by the same pastor. . ."

Behind these matter-of-fact words no one expects a ritual-crime, yet that is the case: The foster-parents had to work at their fields on 13 June and left both children with their Jewish brother-in-law **Josef Klee** until their return. The latter presented the children with a few Kreuzer with the instructions to buy something sweet for themselves at the small store of the shopkeeper Jew **Ehrenfeld**. Toward evening the siblings set out for the Jew's, and from thence onward, despite desperate searches, they remained missing.

When the sexton of the place walked to church the next morning, he noticed at the house of the Jew Alexander Ehrenfeld conspicuous traces of blood in the sand, which extended along the wall of the yard to a wagon shed perhaps 50 steps distant. Furthermore, the coachman of Ehrenfeld stated that on the evening before (13 June) he had seen the two children playing together as they sat in the archway of the door of his master; at the same time he related that on the same evening and all through the night approximately **forty strange Jews** were making quite a spectacle of themselves and unceasingly went in and out. After three days a penetrating odor was spreading from the coach-house. The bodies of both missing children were discovered jammed into a large equipment case, no longer in use, for a fire-engine. The Jews managed, through some sort of subversion, that the autopsy was performed not by the physician of the region, von Székely-Hid, but by a **Jewish** doctor. The children's bodies had **gaping stab wounds on the neck and all blood had been withdrawn from the bodies**. When the foster-mother, Anna Szabó, was led to the bodies, she was seized by convulsions and later died insane. The brother-in-law **Josef Klee** said to his wife on the night after the bestial crime: "I pity the poor children; the girl did die right away, but the boy had a long death-struggle." These words were heard by the stable hand sitting on a bench under the opened window of the Klee residence. Josef Klee was arrested but soon set free again **without the judicial authorities making further inquiries**. (139)The Protocol composed by the Jewish doctor was kept secret; yet the judge said quite openly to anyone who wished to hear it, **that the necks of both children had been cut through leaving gaping wounds and all blood had been withdrawn from the bodies**.

3. Not fewer than three similar cases occurred **with the same role of the Jewish doctor** in **1879** at Tállya in the Zempliner Comitát, in **1880** at Komorn, and in **1881** at Kaschau, where the daughter of the master binder Josef Kocsis suddenly disappeared under mysterious circumstances and was found after two weeks **ritually butchered** in a well and **without any volume of blood**. Géza v. Ónody determined that: "Striking and at the same time characteristic is the fact that all the children who were lost had belonged to the **lower classes of the people**, were the children of poor people from whom the Jews could presume that their disappearance would excite **no particular attention**. In no single case did the children of well-off families disappear, from whom it was to be expected that they - in case a child of theirs became missing -- would institute the most zealous official investigations."

Thus in the years **1878, 1879, 1880, and 1881**, in the western Hungarian city **Steinamanger**, four girls disappeared, one after the other in regular fashion before the **Jewish feast days** or before the **Passover festival**, namely, two girls, in service with the Jews to do cleaning, whose parents lived in the country, the daughter of a poor shoemaker and the small eight-year-old daughter of a coachman working as servant to Jews, all of whom no trace was ever found. In all four cases the judicial investigation was immediately initiated, **well-founded suspicion directed against the Jews, but the investigations were just as quickly dropped again as "groundless"!**

4. In the year **1879** the following case was reported from Piros in the Bács-Bodrogher Comitát: The Jewish owner of a large estate, Herman **Großmann** attempted (as could be proved) for months to lure the fifteen-year-old and strikingly pretty and robust daughter of the farmhand **Peter Sipos** into his employ with every kind of suspicious promises, but the parents flatly refused. Since **(140)** **Großmann**, with Jewish obtrusiveness brought up his request over and over again, and the parents of the girl feared the vengeance of the Jew, they finally consented under the condition that their daughter Lidi at first should join the Jewish household as a maid only for one month. That was on 11 October **1879**. Four days later, the parents learned by chance that their daughter had disappeared. When cornered, the Jew **Großmann** suddenly declared that the body of the girl was **"possibly"** to be looked for in a branch of the **Franzen-Canal**, the Türr-Canal; on 21 October, thus a week after the disappearance, the girl was actually pulled from the designated section of the canal by means of a long iron rake. The body was clothed only in a short slip. The findings of the autopsy yielded the information that the body could not possibly have lain in the water for six days and death by drowning was excluded. Those present came to the conclusion that Lidi Sipos had died an unnatural death. Thereupon the conducting of the investigation was proposed for district judge Peák at Neusalz, which the latter flatly declined! Further, **the issuing of a copy of the physician's autopsy results to the parents was denied .**

The coachman of the Jew stated before witnesses that his master had ordered him, on the day in question (15 October), to Neusalz on a flimsy pretext. When he was about to harness the horse in the stall the night after his return, he heard suspicious noises and rumbling in the cellar underneath the stable building. When he communicated his perceptions to **Großmann** that same night, the latter was startled and instructed him to go to his sleeping place immediately. A few days later the coachman was discharged from service. The **country doctors** who had performed the *post mortem* examination, stated the following concerning the death of the girl: **Above the navel was a taler-sized circular wound, under the nose a wound which went very deep was discernable; the victim had probably been hung up on a hook which had been driven into the flesh at the latter place [i.e., the nose] and the blood had been siphoned off from the strange wound at the navel**

(141) No sort of slaughtering cut could be discovered -- that this was again a ritual-crime nevertheless, was confirmed by the case of a Budapest girl, from whom blood had been tapped off, still before the Tisza-Eszlár case had become known; the only difference was that this victim got away with her life. The girl, employed

as a servant by a Jew in the Budapest Jewish Quarter, Theresienstadt, reported that directly before the Purim festival (14 February) she had been drugged unconscious (5), so that she first reawakened after an entire day. After she came to, she felt so "smashed" that she could barely stand up, and felt strange pains in her limbs. When she inspected her body, she found on her right upper arm, on her left thigh, and **above her navel** similar round, blood-red spots, in the middle of each of which was a small opening. She assumed that the Jews had sucked out a large quantity of blood during her death-like sleep and she left their service because of this.

The hair of the corpse of Lidi was disheveled and tangled and so mixed with straw from bedding, that the two female attendants [preparing the body for burial] had difficulty arranging her hair in order. All of this led to the conclusion of a desperate struggle of the girl, attacked in her bed by a band of Jewish murderers. The district judge Peák **prevented a judicial investigation.**

The report issued by the authorities, concerning the disappearance and the discovery of the body of Lidi Sipos reads: "The undersigned authorities hereby officially attest: that the fifteen-year-old daughter, Lidi, of the local resident Peter Sipos, after she had entered on 11 October **1879** the service of Jew Hermann Großmann, a resident here, disappeared on 15 October of the same year and that the body of the girl was found, after a long search, on 21 October on the ground of the so-called Türr-Canal. -- Piros, 31 May **1882**. Johann Fehér m.p. Judge, Julius Zsigmond m.p. Notary, Georg Mayer m.p. Sworn Witness."

5. Directly before the Jewish Easter of the year **1882**, (142) the Jew **Leopold Grünwald**, who lived in the Kovácsi Comitát in Barszer, sent the seventeen-year-old Barbara **Kleeman**, a Zipser Saxon girl who was in service to him, late in the evening to the neighboring village of Peszér, on the pretext that she might fetch back home a bag of money he had left there in the inn. In the taproom of this remotely situated house, there were only two guests present: the brother of Grünwald and the local ritual slaughterer. The girl, who sensed a trap, made to turn around to leave, but her master, who had followed right behind her, blocked her exit. The three Jews threw the girl to the floor, undressed her and bound her. Yet before they could stick a gag in her mouth, the girl gave out a piercing shout for help. Her elder sister, who was in service at this inn, pushed the door in and tried to set the unfortunate girl free. During the scuffle, the victim dragged herself out into the street, where she was found by the inhabitants running up; the rescuers immediately fell upon the Jews, who were beaten within an inch of their lives.

The district court at Aranyos-Maróth acquitted the gang, since the accused Jews had all stated under **oath** that they had only wanted to subject the girl Barbara to a body-search, since she had pilfered the money bag from her master!

Four days after this failed attempted murder, the ritual-murder sacrifice in Tisza-Eszlár occurred.

In Tisza-Eszlár was the wealthy Hungarian Reichstag representative, Géza von Ónody; it is to him we owe the precise notes which he was able to make right on the spot. But the work of Ónody is especially valuable for still another reason: in his capacity as representative it was possible for him to be able to inspect the **documents of the preliminary examination.** He did, indeed, make generous use

of it, so that he was able to utilize the protocols in their complete text, even with indication of the reference numbers. His writing, which brought to light irrefutable material, should have called the attention of the entire civilized world to the monstrous Jewish danger. It appeared in the Hungarian language in December **1882** under the title: (143) *Tisza-Eszlár in the Past and Present* -- and in the shortest time was bought up by Jews and disappeared. The same fate befell the German translation, which was taken in hand by his personal friend and liaison officer to German comrades-in-arms, the knight **Georg von Marziányi** and already in **1883** appeared in Budapest. In fact, only a few copies remain of even this translation, which possess the cultural-historical value of rarities. Incidentally, **Georg von Marziányi** himself published in the summer of 1883, during the judicial preliminary examination, a treatise about this blood-murder: *Esther Solymosi*. This publication had the task of uncovering the Jewish machinations and intrigues, in order to bring about orderly judicial proceedings; this broadside has also been translated into German (M. Schulze, Berlin, 1882). The Jews were not able to do anything against the publications of both the Hungarians -- thus the Jewish press worked all the more intensively to weaken their effect.

Exactly 50 years later, in **1932**, the then judge of the investigation, Dr. Josef Bary, who later became President of the Hungarian Supreme Court, published in Budapest his recollections of this trial in a volume of 612 pages. Unfortunately his *Tisza-Eszlár Criminal Trial* could not be included in the composition of this chapter, since the notes of Bary are only available in Hungarian ("*a tiszaezslári bünper*" -- Budapest, 1933). A German translation would be very desirable, since without a doubt there would be very informative material there!

The Jewish smoke-screen artist, **Paul Nathan**(6) -- we have (144) have already introduced him in the foreword and will still have to deal with him in detail -- disposed of this "case" too -- to be on the safe side, though, some ten years afterward. He counted on the memory of non-Jewish humanity, insofar as it pertained to its own most innate interests, being a bad one, for the accounts of Ónody and Marziányi were pushed aside -- and the articles of a veritable forest of Jewish newspapers overgrew and smothered every national impulse opposed to the Jews.

In **1892** there appeared in Berlin *Der Prozeß von Tisza-Eszlár* [*The Trial of Tisza-Eszlár*] of this Paul Nathan. This concoction, numbering 400-pages, is a sophisticated Talmudic master-performance; one cannot suppress a smile now and then, at how this young Talmudist, who moreover had been distinguished with the highest dignity by a German university (Heidelberg), begins to additionally adulterate the impact of the documentary and factual material and at the end has gone so far with this that the honest reader, who has no notion of these disgraceful intentions and, after all, is not even able to have any such notion, can take note of one more example of how the poor and innocent "fellow-citizens of the Mosaic persuasion," of whose restless urge toward activity he could convince himself daily, had to suffer under the suspicions of "anti-Semitic hotspurs." Thus does Paul Nathan bluster, also -- one sees him, speaking almost with his hands: "But an entire book would have to be written, in order to demonstrate in all its details the repulsive corruption, the limitless dishonesty, the blind hatred, the tower-high frivolity, which have been employed without hesitation by the anti-Semites, in

order not to have to give up their accusations of ritual-murder."

But we will keep to the judicially and historically certified facts of the case, even if we run the danger, in so doing, of being by no means convinced of Jewish innocence, because our (145) "mental disposition prevents this" (Nathan in his "Preface," p. vi!).

Tisza-Eszlár, a modest little village of the Szabolcser Comitát situated on the upper Theiß, had hardly a dozen Jews to show before the year **1848**, but a few decades later there were already 200, most of them elements fleeing from military service and smuggled across the Russian border with the aid of the Jewish secret organizations (*Kahal*) -- elements which now "work with tireless industry and never-slackening perseverance at the labor of exploitation and for the **material as well as moral** ruination of their non-Jewish fellow-citizens" (Géza v. Ónody).

As already mentioned, the region of Hungary lying between the Danube and the Theiß and including the nation's capital (7), had been flooded with the most disgusting sort of kaftan-draped Galician Jews. J.G. Bogrow, himself a Jew, describes in his *Memoiren eines Juden* [*Memoirs of a Jew*] (8), which appeared in 1880 in St. Petersburg, his own view of this type as follows (p. 313): "In the gloomy, filthy antechamber. . . stood a ragged Jew of low stature with a puffy, wrinkled face, with a red beard mixed with gray, and long, glued-together red *peyes* (earlocks). The folds of his over-sized kaftan, with holes and tears of every size and shape, were **bordered with a broad crust of dried excrement from the streets**, which formed an entirely unique fringe and tassel on the torn edges [of his garment]. At first glance one would take this man for a beggar of the basest type" -- but he was a person distinguished with positions of confidence!

(146)Tisza-Lök, which is located in the direct vicinity of Tisza-Eszlár, had developed into a kind of Little Jerusalem, in which the non-Jewish portion of the populace was menaced -- in the full meaning of the word -- in its physical as well as mental existence. The Jews of Tisza-Lök had the reputation among their co-religionists of "holiness" and maintained continuous and very active ties with the Polish- Galician *Chassidim*. But the threads of all ritual-crimes in that region stretch beyond the Carpathians, toward Galicia, and just as the command-posts of the **Polna** (1898/99) and **Konitz** (1900) blood-murders are also certifiably to be sought in that dark and horrible ghetto of Europe, one can indeed simply speak of an organized Jewish secret service, which determines the time and location for the ritual slaughter of a human being, puts together a detachment of Jews, instructs the ritual-slaughterers of various Jewish communities and arranges for the murder gang to vanish again without a trace. If, due to unforeseen circumstances, this plan does not go off without problems, as, for example, at Tisza-Eszlár, then the World organization of Jewry, the AIU, whose specialty became the quashing of trials, steps forward into action all the more successfully. In any event, the carrying out of the murder and the non-punishment of the murderers seem to be sufficiently secured.

After the failure at **Kovácsi** in the Barser Comitát, Tisza-Eszlár had been designated to furnish the blood-toll.

Esther Solymosi

On 1 **April 1882**, in the early afternoon, the peasant woman Andreas Huri was hurrying through the long stretch of the village street and turned in every direction, as if she were looking for something. She had sent the fourteen-year-old **Esther Solymosi** (whose mother, a widow, lived in her immediate neighborhood) to a shop located at the opposite end of the village, between eleven and twelve o'clock, to buy paint. The road to the store-keeper Kohlmayer led the girl past an uncultivated, larger area, the village meadow, on whose western side, near the dam of the Theiß, rose the synagogue, a spacious building which stood isolated. This Jewish temple was not located, therefore, (147) **within** the enclosed row of village properties, but stood on open country and was thus never closely observable from the direct neighborhood. This circumstance is important and was one of the determining factors in the selection of Tisza-Eszlár for the slaughtering-place.

The girl made use of the street for her path home, until the point of the dam turn-off; from there onward she used a field path, which led hard by the back of the synagogue -- probably so she could reach home faster. She paid for this with her young life.

According to the statement of the Christian shop-keeper **Josef Kohlmayer**, Esther very much urged him to hurry while she was making her purchases, "because she had to get back home quickly, for the house must be given a fresh coat of whitewash before evening." The girl packed up her paints and immediately set out on the road home. Shortly before the branch-off, Esther met her seventeen-year-old sister Sofie and happily told her that Frau Huri, her god-mother, had promised to buy her a new dress and give her five Gulden, so that she might be able to still buy herself a pair of shoes for the Easter holidays. . . Then she greeted the local magistrate, Josef Papp, who was standing in front of his mill and exchanged a few friendly words with him; he was still watching the girl as she made the turn onto the path.



The synagogue in the village of Tisza-Eszlár

These named here, and a few other witnesses besides, gave their accounts later

under oath.

Esther had disappeared as if gone from the surface of the earth -- and stayed that way. Frau Huri started to worry, she assumed at first that Esther was still on her way to the store and then stopped in at her mother's. The old lady Solymosi reported to the court on this point: "Toward two in the afternoon Frau Huri came and said: 'Has her god-mother had anything brought from the vault (of the store) by the girl?' The mother was taken aback: 'Is she gone?' Frau Huri: 'She's gone! I sent her to fetch paint. . ." (protocol statements). With that, began the tragedy of a mother who was crushed by the horrible end of her daughter.

The Murderers

The mother, sobbing loudly, searched for her daughter. Her sister, Frau Gabriel Solymosi, helped her; they searched until sunset. . . (148) In the direct vicinity of the synagogue the wife of the temple servant **Scharf** addressed them hypocritically: "What's wrong with you?" and without waiting for an answer continued: "Has Esther become lost? She isn't lost. Possibly a fever took hold of her and she's lying about, somewhere." Now **Scharf** himself put in an appearance and got involved in the conversation. The mother of Esther made the following declaration about this on the second day of the hearings: "**Scharf**, the temple servant, asked me what was wrong with me; I couldn't speak a word, but my sister, Frau Gabriel Solymosi, told him that Frau Huri had sent the girl into the village and that no one could find her since then; to that he replied there was no reason to be so sad, and there was a similar case in Nánás when he was still a child, and that then, too, the **Jews were suspected**, even their ovens were searched. . ." But these Jewish "words of comfort" -- one can still picture the cunning Jewish faces today -- had the opposite effect: the women became increasingly alarmed, and a terrible suspicion tormented them. The Jew **Nathan** also knew quite well that the **Scharf** couple had committed a major piece of stupidity with their thoughtless chattering. That's why, when he comes to this part in his book about Tisza-Eszlár, he becomes downright sentimental, which has always been an effective means of fooling one's fellow-man, in this case the non-Jewish reader: "This **scene**, which **played itself** out at twilight so **peacefully** in front of the house of the temple servant **Scharf**, was the was the kernel for the most dreadful **conflicts**, conflicts which were supposed to disturb the **peace** of thousands. Both Solymosi women went homeward; **what was going on in their souls, we know. . .**"

Paul Nathan



Indeed, this Jew, all Jews knew it, only one entity did not know - the Hungarian state, which let many precious weeks go by until the judicial investigation, as time unused! But this intermission was exploited all the more zealously by the Jews, to take defensive measures -- i.e., to disseminate slanders to the effect that Esther, who (they said) was a flighty creature(9), just took off on this day. Consciously or unconsciously, **Nathan (149)** grasped at this "valuable" line of thought and wrote further: "Finally, the disappearance of Esther was not

a rare event; **it happened frequently, that Hungarian girls secretly went off for even years. . .**"(10)

Later, Jewry became more aggressive; the customary tactic was employed of turning the accusers into the accused, and efforts were supposed to be made to bring suit against the widow Solymosi and the spreaders of the news of the murder of Esther, on the grounds of "offense against honor"! But it remained only a threat; something else happened: to wit, when strangers unexpectedly came into the village, as for example in one case imperial officers, to carry out administrative tasks, the Jews immediately took violent fright, put their heads together, whispered among one another in Hebrew, fearfully looked over the new arrivals and ran to the community office in order to discover there the reason for the arrival of the strangers. On their faces **fear and panic** were clearly evident! (Géza v. Ónody in his book about Tisza-Eszlár.) Finally, Nathan called the mother of the victim, in public, "bought" for the purpose of "making ill-feeling against the not insignificant" Jewish portion of the population: "The woman had been poor, anemic. When a **sad fate** had overtaken her daughter and anti-Semitism with happy heart made the mother's cause its own, then the destiny of its **valuable protégée** also changed. Charitableness and party interests brought about **collections** for the poor widow. . .From somewhere or other, **certain** benefits **flowed in** to the old Solymosi women."

The mother, questioned about this before the court, at first did not understand what was wanted of her, but then she spurned these infamous slanders with outrage -- **Nathan** knows better, however: "These statements (of the mother) do not correspond to the facts. In truth, the living situation of Frau Solymosi has improved considerably. She no longer needs to work for her daily support. . .She was well-dressed, far better than a Tisza-Eszlár peasant woman otherwise usually dresses; in her pot meat is no longer absent and as the surest symptom of (150) a change in her circumstances, the **envy** of the other peasant women of the Theiß village has already begun to be directed toward her. . .thus one sees how even the reasons of **external advantage** captivate the peasant women -- thus does **worldly advantage**

triumph!"

Only a Jew can write like that! A widow, whose fourteen year-old daughter was literally butchered, experiences "a visible change in her exterior circumstances" -- the death of of one's own child was therefore turned into a "business," to "external advantages" for those left behind! That comports fully with the "offer," composed as a business letter, made to the father of the likewise ritually-slaughtered Ernst **Winter** of Prechlau- Konitz(11), who was supposed to be "compensated" for the blood of his son with 20,000 Marks -- the death of a child as business!

On 3 April, two days after the disappearance of Esther, the mother reported to the community judge Fárkas at Tisza-Eszlár; she asked that the synagogue be searched. Fárkas declined -- which no longer surprises us -- with the argument that he was not empowered to do anything like that and referred the mother to the sitting judge Eugen Jármy. The latter again answered Frau Solymosi, when she repeated her suspicion about the Jews: "Good woman, how can you think such a thing? That sort of thing can no longer happen in this day and age!" (12) He finally issued a circular letter in which the following appears: "On 1 April, between 10 and 11 o'clock, Frau Solymosi's 14 year-old daughter disappeared, whose further description is given below." That was all at first! The family of the temple servant **Scharf**, however, became in the following period the *enfant terrible* of the Jewish community. A few days after the disappearance of Esther, the six year-old son of the temple servant, Samu Scharf, told his playing companions of a special murder case which he had heard about **from his older brother**. The eleven year-old Elisabeth Soós repeated in a protocol this tale as follows (Samu said to the children he was playing with): "Father called the Christian girl into the temple and had her sit down in an easy chair; Moritz seized her hand, (151) father seized her head, the *schächter* [ritual-slaughterer] cut into her feet and then they carried her there, where the large tree stands." With that, Samu pointed toward the cemetery! The mother of little Elisabeth Soós, Frau Andreas Soós, a few days later than her daughter, heard from Samu himself the following (protocol): "Papa called the Hungarian girl to him, he tied her up, washed her, and then right away the *schächter* -- Bácsi -- cut her neck" and also in this version: "Papa called the Hungarian girl in from the street, mother washed her feet, and **the schächter cut her across the neck**. Bácsi also has slaughtered a hen that way at our place."

That was a few days after Esther Solymosi had disappeared. Later, the **Scharf** couple came to hear of the chattering of their offspring. they cautioned him. On 2 May (1882) Samu called out: "Now I'm saying nothing about what my father did with the girl." (13)

Concerning this 2nd of May, the 23 year-old Elisabeth Tanyi also spoke in the public hearing (14): "I was driving the geese home toward evening, when the little Samu, out of the temple, set himself down in front of us. I said to him: 'Get out of my way, else you'll catch a smack!' Then Samu said: 'Then I definitely won't tell you what Father did with the Hungarian girl!' I asked him, what it was, then? He said to me: 'Now I won't tell you at all'" --

On 4 May, therefore over one month after the loss of her child, the mother again spoke before the community judge of Tisza-Eszlár, Gabriel Fárkas. "On the 4th of

May, the Solymosi woman came again to me and said that she had no peace of mind. . ." (15) She made reference to the statements of Samu Scharf. Fárkas again declined to do anything. He was [he said] not responsible. Finally, the sitting judge instructed the local magistrate to question the witnesses once more. **Thus, a full 36 days after the disappearance of Esther, the first authorized investigation was begun!**

The protocols were sent to the state prosecutor's office at Nyiregyháza; In mid-May, this office made application for introduction of (152)the investigation; the entire documentary material up to this point was sent to the Court of Examination. The Notary of the Nyiregyháza Court of Justice, **Josef Bary**, was entrusted with the conducting of the criminal investigation, after the examining judge originally appointed for this task, who found himself in financial embarrassment and had **Jews as his chief creditors**, had come under disciplinary investigation and had taken his own life.

On the 19th of May, Bary arrived at the scene of the crime. Preventive detention was imposed upon the **Scharf** family. On the same day, the six year-old son Samu blabbed away before the examining judge (protocol): "Father called Esther inside, and she came into the place. Father stuck a white piece of linen in her mouth, then they washed her in the trough and a large Jew cut her in the neck with a long knife, so that her head fell away. He had made **just one single cut** on her. . .they they grabbed Esther and carried her through the hallway to the temple. They had hold of her by her hands, her feet, and her head, and they were: Abraham Braun and his son, Samuel Lustig and his son, and **Moritz**. There were **many** there. . . !

On 20 May, **Bary** took up the first interrogation with the sixteen year-old **Moritz**, the brother named by Samu. Moritz Scharf declared by way of an introductory statement, that on the Sunday evening before the Jewish Easter, on 1 April, an election of the new ritual- slaughterers had taken place at the house of Jacob **Süßmann**. He did not want to admit knowing Esther by name; his performance appeared, in this first interrogation protocol, to be so artificial and contradictory, that he was held in custody. The examining judge had a number of Jews arrested besides [Moritz Scharf]. Since the space of the modest community house did not suffice for a separate accommodation for the arrested persons, the security commissar **Andreas Recksky** declared himself prepared to temporarily lodge the youngest, Mortiz Scharf, in his office space at **Nagyfalu**. Separated from his co-religionists, Moritz suddenly broke down in the surroundings which were foreign to him, and stated that he was ready, still on that very evening, to make a full confession; He gave an account of the ritual-crime and the murderers in every single detail; on the basis (153) of his testimony, four Jews could be charged with the murder and five others with complicity. The confession of Moritz **Scharf**, which was made on the evening of the 21st of May before Commissar **Recksky** and the protocol chief of the examining judge, **Koloman Péczely**, reads exactly(16):

"On Saturday toward twelve o'clock in the afternoon, **Esther Solymosi**, who was on her way home from the old-village section of Eszlár, came into our house at my father's invitation. My father called her in with the remark that she should take the candlestick from the table. When she came into our house with my father, **Esther Solymosi** had on a shabby white cloth on her head, a red-colored cloth around her

neck, and wore a kind of white coat and a -- if I remember this correctly -- blue-colored skirt. That the girl was called Esther, I knew that because my father addressed her by that name. The mistress of the girl was Frau Andreas **Huri**, for Mother had asked her with whom she was living, and she said, mentioning her name, that she was living with Frau Andreas **Huri**. Esther's face looked like her sister Sophie. At the behest of my father, Esther placed the candlestick, just as she had taken it from our table, upon the chest of drawers. When the girl climbed down from the chair [apparently used to reach the top of the chest of drawers], a Jewish beggar(17) was sent in from the temple for the girl. The Jewish beggar caught the girl by the hand and lured her in with him to the temple. There, in the corridor of the temple, the tall, brown Jewish beggar took hold of the girl and threw her to the ground. The girl began to moan and scream then, but the **already present ritual-slaughterers** from **Téglás** and **Tarczal** quickly pressed the girl back down on the floor and the ritual-slaughterer **Salomon Schwarz**, who had arrived from Tisza-Lök, cut the girl's neck through and let the blood flow into a red earthenware plate; when the plate had become filled with blood, he poured the blood into a pot.

I wasn't in the temple at this event, but I looked in on it from outside through the keyhole of the temple doors. My father wasn't there, but was inside our house. When the girl was (154) led into the temple, they barred the temple door from within. Aside from those mentioned above, there were present in the temple: **Samuel Lustig, Abraham Braun, Lazar Weißstein, and Abraham Junger**. They had previously undressed the girl down to her slip and then the *schächter* [ritual-slaughterer] inflicted the cut; the girl was barefoot. When she was no longer moving, they bound her neck together with rags and dressed her again. The ritual-slaughterers took hold of the girl, the Jewish beggar undressed her; when she was dead, the Jewish beggar likewise dressed her again. After this happened, I went to my father and to my mother into our room and told them that the girl had been killed; then **my mother forbade me** from speaking to anyone at all of this." -- To Recsky's question: "Did your father know that they'd killed the girl?" he answered: "He knew it, for I told it to him, that they had slain the girl!" -- "I have made this statement without any coercion." -- Moritz Scharf m.p."

This protocol, which had been concluded toward ten o'clock in the evening, was delivered to the examining judge **Bary** still that night, by means of a messenger on horseback; shortly after midnight **Bary** entered the rooms of **Recsky** in **Nagyfalu**. Moritz Scharf was questioned for a second time. Since the Jewish press wants to take note of contradictions in the protocols and from them construe the statements of Moritz **Scharf** as baseless, the second protocol, taken by the examining judge himself in the same night, also ought to be published in its complete text again(18).

On the 22nd of May, Moritz **Scharf**, as witness before the examining judge in Tisza-Eszlár, stated the following in addition: "About 1 o'clock the foreign beggar (Wollner) came and said to me that I should close the synagogue. When I was about to do this, I saw the three foreign ritual-slaughterers Lustig, Braun, and Weißstein walking to the house just then. Then the body was no longer in the entrance hall, also there was no trace of blood to be seen. I don't know where they concealed the girl. It wasn't in the synagogue, (155) because they would only have been able to hide it by the *Torah*. But when I looked for it in the cabinet in the afternoon, there was nothing there to see. They would not have been able to bury it

in the courtyard, because there I would have had to see it, so they could only have carried it into the Theiß. During the afternoon and the evening I saw no wagon near the synagogue, perhaps there was one nearby after 10 o'clock at night, when I lay down to sleep. Then there were, still in the synagogue: Lichtman, Rosenberg, Süßmann, Romer, Einhorn, and my father. When they went away I don't know. I believe that the corpse was carried out, not through the door, because geese are herded in the vicinity, but through the window of the entrance hall [\(19\)](#)."

Finally, in the protocol taken on the 23rd of May **1882** before the **Nyiregyházar** Court of Justice for authentication of the confession, after his attention had been drawn by the President of the Court to the consequences of a false statement by a witness, **Scharf declared that he upheld, in their full compass** the confessions made on the night of 21/22 May in Nagyfalu and on the same day (22 May) before the examining judge **Bary** in Tisza-Eszlár, that he confirmed them and stood ready to take an oath on them. His confessions [he said] he had made without any psychological or moral force, and the fact that he had not so stated the facts on 20 May before the examining judge, or had denied them, was **out of fear of the members** [of the Jewish congregation].

If we examine the grave statements of Scharf, whose plainly monstrous significance **Bary** immediately had realized -- for not only this blood-murder, but countless others of that region finally found their solution -- the following aspects, with which the public court hearings then had to deal, emerge:

1. On the day of the murder of Esther, the *schächter*-election took place.
 2. The girl was lured into the house of the temple servant next to the synagogue, as she was returning from her shopping at about twelve o'clock in the afternoon.
 3. The child was led out of the house by a Jewish beggar into the synagogue situated in the direct vicinity. [\(156\)](#)
 4. Several **ritual-slaughterers who were already present there** overpowered the girl.
 5. The *schächter* from Tisza-Eszlár, **Salomon Schwarz**, slaughtered Esther.
 6. In the synagogue **still several other Jews** were present.
 7. The parents of the witness Scharf were accessories.
 8. After the crime, still **numerous other Jews** appeared toward five o'clock in the afternoon.
 9. The body of the girl was removed without leaving a trace, and probably sunk in the Theiß.
 10. Three foreign Jews were had come to Tisza-Eszlár **already on the day before** the crime and had found a hiding place in the house of the temple servant.
- So far we are taken by the observations of the young **Scharf**. We must now determine what the court did with this.

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As mentioned, old Frau Solymosi had reported to the community judge on 3 April; when he did nothing, the mother repeated her report a full month later on 4 May. On the 19th of May -- therefore now a month and a half after the loss of her child - - the examining judge **Bary** appeared, who embarked upon the case all the more energetically from now on. This tactic of dragging things on, which became endemic in all the nations where Jewry had already spun its threads, was the topic of an **interpellation** of the Representative **Istóczy**, which the latter directed toward the Justice Minister Dr. **Pauler** on 24 May **1882** in the Hungarian Reichstag: "In connection with that, which my Representative colleague **Géza von Ónody** said in yesterday's sitting, in relation to the girl **Esther Solymosi**, murdered in Tisza-Eszlár in the synagogue, directly before the Jewish Easter festival by the Jewish *schächter* [ritual-slaughterer] **Salomon Schwarz**, I ask the Herr Minister:

1. Have you knowledge of the fact that the sitting judge of the upper Dada region, in the Szabolcser Comitat, to whom the mother of the murdered girl reported, (157) instead of making the case **the subject of a preliminary investigation, as was his duty**, referred the mother to the court of justice in Nyiregyháza, and that this man in turn referred the mother back to the sitting judge again, and that, with the sitting judge and the court of justice making **a completely unreasonable issue of jurisdiction out of the case**, the investigation was **first begun after weeks** had passed?
2. Do the Lord ministers intend to hold the sitting judge [I have] mentioned, and the members of the court of justice who were involved, responsible for this conspicuous neglect of duty?
3. Do you intend, considering the **scope of the case -- incalculable** as a consequence of the prevailing circumstances -- to pursue the case with attention and to exercise watchfulness that, **despite the great financial resources of the Jews which have now been set into motion**, the guilty Jew or guilty Jews receive their rightful punishment?"

Since **Istóczy** in the argument of his interpellation speaks of a Jewish **race**, he receives a sharp rebuff from the Minister President and Leader of the ruling Jewish-Liberal party, the **freemason Koloman from Tisza**, whose machinations substantially influenced the course of the trial. **Tisza** replies: "My first comment is

this, that it is totally inadmissible to speak of any **race** or **[religious] denomination** in our fatherland, that it is base and deserving of full contempt. . ." So far had the Judafication of Hungary already progressed in the eighty years of the 19th century, that a corrupt Jewish race was not permitted to be spoken of!

We now understand the following events better.

In the beginning, the state's attorney **Melchior Both** was in charge of the Office of Public Prosecutor. On 18 May **1882**, the proceedings were put under the charge of the responsible court, on 3 June of the same year Both shot himself. **Georg Ritter von Marczányi** interprets this incident, which caused the greatest sensation in its time, as follows in his book (page 19): "One of the most important moments in the judicial preliminary examination was the suicide of the state's attorney of **Nyiregyháza** in the first days of June, **(158)Melchior Both**, who put a bullet in his head after the arrival of the Chief state's attorney **von Kozma** who had traveled for the examination of the case. It turned out that **Both** had already been in a position of **closest intercourse** with the **top-level Jews there** for a long time. After the the ritual-murder had become known, a **secret collection of money** took place among the Jews there, and the rumor was about among the people that the goal of this collection was for the **brining of the Court of Justice**. The fact of the matter is, that **Both** did everything to **nip the whole murder case in the bud**. . ."

That was **Both**.

Ladislau Egressi-Nagy functioned as the second state's attorney; he was soon relieved of his duties in this trial as a result of a difficult falling-out with the examining judge **Bary**, who was as incorruptible as he was energetic.

The Chief state's attorney **von Kozma** also seemed to be no longer sure of the case; things must have been going on here which have never been fully explained. Characteristically, the Chief state's attorney in his critical situation turned, not to the Justice Minister **Pauler**, known for his incorruptible and unbiased attitude and on that account slandered and avoided by the Jewish gang and their helpers, but to a Jewish-inspired and therefore influential clique of journalists in Budapest, the so-called "Jókai-Club," which delightedly rendered its **expert opinion** concerning the Chief state's attorney; in this opinion we read⁽²⁰⁾: "Considering that the Herr Chief state's attorney Alexander **Kozma** never has given grounds in his past life, spent in view of the public, during a public career of many years, which could cast even the remotest suspicion of **corruption (!)** upon him, the Court of opinion rules that: Herr **Szabó** has impugned the Herr Chief state's attorney with such an **unworthy suspicion**, which the Court⁽²¹⁾ condemns decisively and declares to be perfectly groundless."

The situation: A chief state's attorney has to allow the public **(159)** reproach fall upon him, that he, too, has been bagged by Jewish gold. Now [his] attacker is not put in his place, but rather [Kozma] seeks assistance from this assuredly influential society of Jews which designates itself a "Court," and he allows himself to be exposed to an endorsement of his incorruptibility by this Jewish Areopagus! This could have served as material for the funny papers, had not these matters not become so disheartening; for this rehabilitation was trumpeted forth in the Jewish

press -- and the struggle against the "anti-Semitic leprosy" received a new impetus, and this in turn had a decisive effect upon the course of the trial!

In the full consciousness of the power of universal Jewry, **Paul Nathan** commented in [his] extremely informative way: "In a nation with a parliamentary government (!), the Press is **an outstanding power**, and in a country such as Hungary, the word of **certain men** has a significance which is **not to be compared with the findings of a royal Court of Justice**, even be that [a verdict of] of conviction. . . such (!) men are, in fact, able to ultimately stigmatize a slanderer **for the entire nation** and to restore honor where it has been impugned without cause. **After this happens, the entire Hungarian Press hesitates not one instant** in expressing its disgust for those attacking that honor. **The matter is settled** (!) and, with the exception of a small group of outcasts of the nation, nobody dares [to do] anything further. There are attacks whose purpose is clear, but whose goal, however, remains unreachable."

Under these auspices the trial could now begin. But, contrary to expectation, there was again a halt in the proceedings -- the scenario, as the saying goes, did not go over well.

Kozma remained, but he committed a tactical error. The vice state's attorney **Koloman von Soós**, a creature of the Chief state's attorney, became the successor of Nagy; but the reputation of being all too friendly to the Jews preceded him, so that he was not able to stay long in **Nyiregyháza**. He likewise went.

On 11 October and on the 25th of November, the matter of delegating a new court of Justice was discussed in the Hungarian parliament. The government refused this.

Now there appeared the state's attorney **Emerich Havas**. Meanwhile, it had become (160) winter. On 29 November, the court was supposed to open. On this date chief state's attorney **Kozma** received an urgent petition from **Havas**, in which the latter asked for his "withdrawal from the state's attorney functions in the affair of Tisza-Eszlár," because the Herr Justice Minister had instituted against him a "criminal investigation because of **suborning false witnesses and abuses of the power of his office**". We shall not go more deeply into the matter of the proceedings against **Havas** here. Their course was likewise very murky. His successor, Eduard von **Szeyffert** -- thus the fifth state's attorney -- was dispatched [in his place]!

A great deal of water had flowed under the bridge by the time the actual trial began. This time of intermission appears filled with incidents which throw such a delineating light upon the tactics of the Jewish struggle, that at least the most important ones, arranged in their chronological sequence, should be resurrected from the oblivion to which they have been intentionally consigned.

The Intrigues up to the Time of the Main Hearings

Already, before the beginning of the trial, there was a series of complaints about insults and duels which we will pass over because of their unimportant nature.

In April **1882**, the greatest variety of rumors were surfacing already in every region of Hungary, such as: **Esther Solymosi** had been seen here or there -- the [possibility of] a mistake was eliminated; since no one could produce the girl despite these claims, the Jews let a large number of dead Esthers pop up. Even this disinformation campaign did not catch on; the most that it accomplished was that inquiries went in circles. As later, in **1891** in Corfu and **1900** in Konitz, these clumsy maneuvers brought about unrest and strong anti-Semitic disturbances in the populace, which could at first be suppressed by military presence; but the local Jewish manipulation had miscalculated this time. From now on, the "Alliance Israélite Universelle" considered the situation of the Jews in Hungary to be so critical, that something must be done for its exoneration. Jewish Gold was supposed to prepare this offensive, in that a "premium" [reward] of 5000 Fl. (161) was subscribed for producing the girl. The Jew **Josef Lichtmann** in Tisza- Eszlár received the commission of "offering" the mother **Solymosi** a sum of 1000 Fl. if **she would accept another girl instead of her daughter**. This transpired with the words: "If the girl should make an appearance, how nice 1000 Fl. would be for you, and you could receive this sum from us right away." When this Jew was called to account for his attempt at bribery, he naturally denied everything and admitted only this much, that he had spoken not of 1000, but of 300 Fl., which the woman would receive in case she succeeded in bringing the missing Esther back home.

A Jewess undertook a similar attempt at bribery, when she approached the mother of Esther with the words: "Dear Frau **Solymosi**, how much money would you not receive, **if your daughter should again appear**." -- Eight years later, a father whose eighteen-year-old son had been bled to death under the ritual-slaughtering knife of Polish Jews, received a written offer that he should be "compensated" with 50,000 Marks: ". . . Be reasonable at last, it is to your advantage."(22)

But old Frau **Solymosi** was likewise "unreasonable," angrily kicked the Jews out of her modest little house and made a report. Both bribery attempts allow us to recognize the plan, hatched early-on, to plant **a false Esther**. Sometime around the middle of June, the *schächter* left Tisza-Eszlár, after he had asserted with certainty several times that in three days the body of Esther would appear. Thereby was staged the most foolish fraud which International Jewry has ever undertaken in these kind of trials.

On the **18th of June 1882** -- therefore 79 days after the disappearance of the girl, perhaps 20 km below Tisza-Eszlár, a female body was thrown on land by the current of the Theiß. Raftsmen who were moored in the vicinity pulled the corpse, which had become entangled in willow bushes, onto land and buried it without making a report of it to the authorities. But the news (162) spread from here by a ranger more quickly than was expected, from village to village and even reached the ears of **Bary**. The latter had developed sharp ears. With the same resolve with which he examined witnesses, he arranged for the district physician Dr. **KiB** to go to the place where the body was discovered on the evening of 18 June; **KiB** presided over the immediate opening of the grave; at a depth of 2.5 fathoms the body, which had been pulled from the water, was in fact discovered; it was superficially inspected without being taken from the grave. The thorough examination and autopsy was delayed until the arrival of the Court of Justice. Guards were posted at the grave site. Already in the midday hours of the new day,

before any of the authorities had arrived, "crowds of Jews converged on the banks of the Theiß from all directions of the compass, from far regions at distances of 15-20 miles, and triumphed over the most recent success of Israel, **under loud curses at Christians and especially at evil anti-Semites**, like a swarm of ravens assembling above the corpse of a mole. This scene was very interesting and would have been worthy of being immortalized by the brush of a painter." [\(23\)](#) -- The Budapest and Vienna Jewish papers teemed with telegrams, which bore the signature of Dr. **Heymann-Levy**, one of the Jewish defenders. [\(24\)](#)

Still before anyone was able to view the body, which was guarded by armed police officers, and before the judicial pronouncement had been made -- the first protocol, composed on the morning of 19 June at 1 A.M. by the district physician, was still on its way to the Court -- "Jewish sentries, posted in every direction like telegraph poles, triumphantly trumpeted the news that: Esther Solymosi's body had been discovered in unwounded condition. Great was the joy, the jubilation, the malicious enjoyment, the mockery and contempt, which was poured over the shamed friends of anti-Semitism, over whose presumed disgrace Israel now thought itself able to celebrate its shameless orgies." [\(25\)](#)

(163) It is important and must be kept firmly in mind: The Jewish news service "knew" that the body found at least 20 km distant from Tisza-Eszlár was that of the fourteen year-old **Solymosi!**

On the 19th and 20th of June a new inspection was held at the place of discovery under consultation of the court; the body, covered over with a crust of mud, was flushed with water and a female person appeared, which had been carefully dressed with the **garments** of the missing girl. Piece by piece, each was identified by Mother **Solymosi** as belonging to her daughter; what appeared beneath the clothes, however, was not the fourteen year-old girl. It is shocking to read how Frau Solymosi attentively regarded this planted body, as if she were hoping to have her daughter before her again, but then tersely and definitely declared: "That is **not Esther!**"

Separated from one another and under supervision, the siblings, the close relatives, the neighbors, the pastor, the local teacher, and finally the mother was once again, in turn, led past the body: Their statements all agreed: what was lying there was a complete stranger!

The medical surveys paralleled these perceptions of the witnesses; at the scene of the finding of the body appeared simultaneously the physicians appointed by the court: Dr. Trajtler, Dr. Kiß, Dr. Horváth and Géza v. Kéri. These four expert witnesses took on the job of making a protocol -- still on the 19th and the 20th of June -- concerning the **internal and external** findings [from examination] of the body.

We learn the following important details from the exterior findings (Autopsy protocol of the afternoon of 19 June **1882**):

1. The hair appears to have been shaved off.
2. The face is hollowed, there is no sort of abrasions present, nor are there any kind

of signs of exterior wounds to be found.

3. The neck is not wounded.

4. The chest is emaciated.

5. The hands are strikingly small and beautiful. The nails are especially conspicuous for their fine development and the fact that they have been carefully tended.

(164) **6.** The feet are small and delicate. Their shape allows us to conclude that they have always been shod. [i.e., that, unlike most peasant women, the subject never went barefoot.]

The **interior** examination (Autopsy protocol in continuation of the morning of the 20th of June, **1882**) yielded, among other things, the important determination that the lungs were covered on their surfaces with strongly projecting, bumpy air vesicles and were anemic. In the upper apex of the right lung were tubercles and a cavity (cavern) the size of a musket ball, filled with pus.

The expert witness physicians composed an expert opinion in response to the questions of the examining judge **Bary**, which were important for further investigation. The result of their examinations, which would indicate the direction of Bary's inquiries, can be finally summarized with the setting forth of these comprehensive arguments:

- 1.** The body is **not** the victim of death by suffocation in the water; it was thrown into the water **already dead**.
- 2.** The body is, at most, ten days old. (If one accepts the statements of Moritz **Scharf** as a basis, Esther **Solymosi** had been murdered over eleven weeks before!)
- 3.** The body has not been in the water for more than three or four days.
- 4.** The body is that of an eighteen or probably even a twenty year-old.
- 5.** The body is not that of a girl, but of a person who has led a dissolute life.
- 6.** The direct cause of death was consumption. [i.e., tuberculosis]
- 7.** The body shows **no traces whatsoever of external wounds** which could have caused bleeding. The loss of flesh on the right arm indicates that the body was dragged **by means of a rope**.
- 8.** The shape of the feet and hands, and the meticulous care of the same, shows that this person followed **no kind of rough labor** in her lifetime, but belonged to a class "which did not occupy itself with coarse manual labor."

On the basis of these findings, on whose composition **four** physicians had taken part, (165) Bary determined his further investigation. He began with the assumption that a corpse-smuggling as clever as it was shameless took place -- and he had full success with this assumption! Already, on the following day, he had all the raftsmen taken into custody; a great number of them were immediately released again because they could not, from the beginning, be considered possible accomplices due to the position of their vessels. One of the rafting business owners who had been held in custody was **Yankel Smilovics**, a Jew. Having been cornered and not up to the methodology of the judge, he resigned himself on **26 June 1882** to making statements with the following contents: On **6 June** Yankel Smilovics met another sponger, Amsel **Vogel**. The latter opened up to him the possibility of "earning a lot of money" if he would take on the job of taking **a corpse down**

below Tisza-Eslár with his raft. As a further accomplice the Jew David **Hersko** was involved -- the cloverleaf was complete!

On the **10th of June** (on the **20th of June**, the doctors declared that the body was, at most, ten days old!) Smilovics took the ferryboat to Tisza-Eszlár, according to arrangements made; there two Jews, Martin Groß and Ignatz Klein, were waiting for him with a wagon, and handed over to him a female body dressed in a slip. Smilovics shifted his strange freight over to David Hersko, together with the instruction **that below Tisza-Eszlár a peasant woman was waiting and would give him clothes for the corpse.** -- Everything went according to plan. The body was dressed with the help of the "peasant woman," who later turned out to be the Jewess Großmann from Tisza-Eszlár, and was then cast into the water. The non-Jewish raftsman **Csepkanics** was on the last of the rafts. Below Tisza-Eszlár, he suddenly noticed how a body, which he did not recognize and which the Theiß was driving down against his raft, disappeared under his boat and then surfaced again and now was being taken by the wind toward the far shore. There the object remained hanging in the willow bushes and now could be recognized as human.

The possessions of the slaughtered Esther had therefore been carefully preserved at the scene of the crime. The mother of the child was actually able to identify every single piece of clothing of her daughter on the 19th of June.(166) If we visualize the witness statements of the young Scharf, the victim was undressed down to her slip (" . . . I saw that Esther lay in her slip on the ground, while her clothes were on the table"). The slip was naturally deeply soaked through with blood and was therefore no longer of use, if they did not want to betray themselves. In some way or other, a new slip must have been procured; a *Talmud*-brain managed to dig up the information from one of the statements made to the court by old Frau Solymosi: a certain **Roth** (a Jewess) came to her and importuned her for **a slip of Esther** or even a strip from one of them; for these things would be necessary (she told her) in order to get information concerning the whereabouts of the girl from a fortune-teller! This is how this Jewish-Galician gang behaved to this old woman!

Unfortunately it was not possible to determine the origin of the strange body; various hypotheses have been proposed. If one examines all the clues which the statements of the Jewish smugglers as well as the condition of the dead body have yielded, this body came either from a dissection room or from a Jewish cemetery. It is known that the orthodox Jews have the ritual custom of meticulously shaving off the hair of Jewesses not only at the time of marriage but also after their death, and this had been done thoroughly with the body.

The body, externally and conspicuously well-groomed (cosmetic treatments) but otherwise all the more strikingly uncared for in every respect, would support the final surmise -- that, in any case, this was not the body of a blooming, virginal fourteen year-old peasant girl!

Actually, by the end of June **1882**, the investigatory court was able to establish that at the least the **tracks** of this recent crime were leading to the national capital city of **Budapest**. Action was supposed to be taken, with the arrest of perhaps 30 of even "highly respected Jews" -- among them a Jewish medical "authority" -- so that the final proof of this monstrous, entangled Jewish criminal organization would

thereby be supplied -- at the end, even connections to **Viennese** Jews could be established -- but the Minister President **Tisza**, who specially interrupted his vacation at his country home at the last minute, (167) prevented the Justice Minister **Dr. Pauler** from giving the necessary instructions to the court of Justice at **Nyiregyháza**. . .

Thus, these final connections remain just as unclear as the question of what happened to the body of the girl after the butchery of 1 April. Yet even here we have at least a clue: Still prior to the staging of the smuggled corpse, below Tisza-Eszlár fishermen drew a headless, well advanced in decay and thus unrecognizable **female** body from the river. The Hungarian magnate Ónody, resident in Tisza-Eszlár, was later able to determine that these fishermen, as soon as the rumor of their discovery spread, were bribed by provably **Jewish** parties not to hand over the body to the rangers, but to bury it at an exactly agreed-upon location. But something of this must have leaked out, for the **Nyiregyháza** Court of Justice decided to dispatch an exhumation commission to the relevant location on a certain day. The Jewish intelligence service had smelled a rat, for even before the commission reached the site, the Jews Heymann-Levy, Flegmann and Lichtmann had already appeared. What they were up to at this extremely critical moment remains unknown; all that was known was that the deputies of the high Court of Justice were standing before a freshly excavated **empty** hole. . .

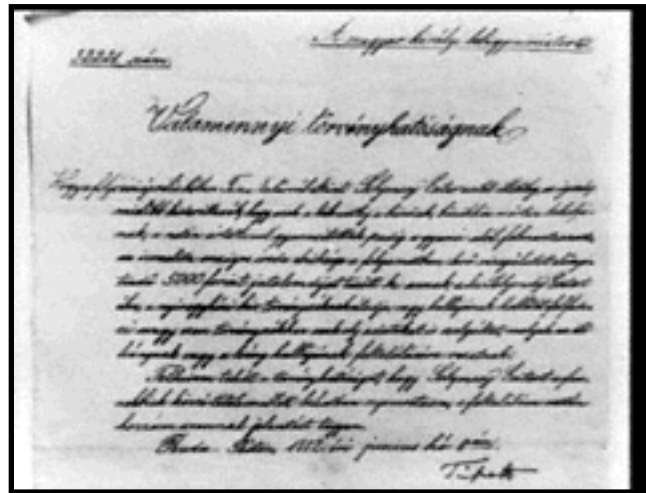
But the Jewish stage-managers were not content with this success, from now on they wanted to "officially" -- i.e., journalistically -- refute the blood-accusation. In the year **1891** on Corfu, the correspondent of the *Berliner Tageblatt* [*Berlin Daily*], **Dr. Barth**, took over this handsomely paid "mission," which, thanks to the fire-break of the *Kreuzzeitung*, did not succeed. The same thing was tried in Hungary. The editor of the Jewish Prague *Politik* [*Politics*], with the revealing surname of **Puffke-Lipnitzki**, was given the task of writing a series of articles about Tisza-Eszlár in the Cracow (likewise Jewish) *Csas*. In his book (page 179), Representative Ónody formed this judgement of these effusions: "The series of articles is a masterpiece of an exquisite sort, a masterpiece **as only a brain refined by the shrewdest malice of Talmudic morality** is able to produce."

As the starting point of his arguments, Lipnitzki (168) makes use of "information" as if he received it: "It is impossible to suppose of the Jews, that they, in the midst **of the 19th century, cleansed by the winds of the Enlightenment and of cultural progress, could have committed such a murder as they are accused of: Esther Solymosi probably has been murdered by the anti-Semites!**"

There we have it -- constantly repeated as weapons in Jewish hands are: "Enlightenment," "culture" and -- as often as possible -- "humanitarianism," all for the purpose of imputing to non-Jewish peasants the most hideous crimes!

Like his colleague **Barth**, this Prague "editor" appeared at the scene; with this difference only, that the Berlin colleague was received by an archbishop with every formality, but **Puffke** achieved access at the door of an "uneducated" peasant woman! **Puffke-Lipnitzki** attempted to draw Mother Solymosi into conversation. He gave her to understand that, if she were ready to make some statements desired by him, she could "make some money." His shamelessness went so far that he "bid" 5 Fl. for some stalks of straw from the bed of her murdered daughter! The

devilish intent was obvious: his "press" would then have delightedly trumpeted to the entire world that the mother was selling as "souvenirs" even the straw from the bed of her child for sinful money in order to enrich herself even more by the death of her child -- we recall that **Paul Nathan** had already determined "that in truth, the living conditions of Frau **Solymosi** have markedly improved. . ."



Notice of large reward to be offered to "truth-tellers" by Jews

But the old Solymosi woman, who, "directly at the entrance of the same man (**Puffke-Lipnitzki**), recognizing with the instinct of a mother's heart **who and what kind of individual** was confronting her," (26) threw the Jewish bearer-of-19th-century-culture out; for this, in his article she was then given a very high recognition of her stainless character, by being described as "without honor and an evil woman"! In order to be protected from further Jewish importuning, the property of the Solymosis had to be kept under police surveillance. These scandalous events were echoed even in Germany.

(169) On 4 July 1882, Dr. **Henrici**, who had already aroused enormous interest (27) in a great number of gatherings as one of the first anti-Semitic speakers (in 1881 he had called the first racial anti-Semitic people's assemblies in Berlin), also spoke in Berlin in the "*Sozialer Reichesverein*" [roughly, "Social National Union"]: "That little spot in Hungary has become a turning point for the whole anti-Semitic movement, perhaps it will form a boundary stone for Israel. . . In case these people of the ritual-murder are referred [to court], all peoples have the most scared duty, to protect us from the gang **which slaughters us not only economically, but perhaps also in actuality**. This little place (Tisza-Eszlár) will perhaps become Israel's end. Cowardice and bloodthirstiness have been characteristic traits of the Jews in all times. It would be a national suicide, if we would not protest against the fact that members of the nation which in Hungary are standing before the blood court [i.e., as accused ritual-murderers], **are sitting in the robes of office upon a German judicial bench** and are allowed to pass judgement upon **the Germans**. . ."

In another assembly, **Henrici** demanded, to thunderous applause, the immediate removal from office of Jewish judges -- "even in Berlin what has come to light in

Hungary can happen! **One need only examine once the statistics of those who have disappeared and see at which time of the year most of the children were lost!** (Shout: **Passover!**) Come hell or high water, we will not yield or waver until we have pushed the foot from the back of our necks, until we have cast the Jews, together with their bloody ritual-slaughter knives down into the dust where they belong. . ."

In a petition directed to the government, police supervision over the Jewish populace, but particularly over the **synagogues**, was supposed to be requested. In order to enlighten the population and shake it from its apathy, a large number of handbills about this blood-murder were circulated, since the "**German**" newspapers had refused to accept the explanation relating to this!

(170) So strongly did these "extra editions" affect the nerves of the "Chairman of the Jewish community of Berlin," the banking Jew and "Royal Advisor for Commerce," **Meyer-Magnus**, that he complained to the Prussian Minister of the Interior **von Puttkamer**. The text of the letter of reply from the latter should be reproduced as simply a symbolic document of its time:

"Berlin, 13 July 1882
Ministry of the Interior

Sir

I most obligingly thank you for the delivery, by means of your kind letter, of the extra edition of the morning of the 23rd which referred to the well-known case of the disappearance of the Christian resident in Tisza-Eszlár.

I find myself in **perfect agreement with you, Sir**, in respect to the condemnation of this sorry piece of work, abject alike in both form and content and I in no way underestimate the danger which the circulation of such productions of the press can bring in their train under prevailing conditions.

Incidentally, according to the investigation ordered by me in the case at hand, everything has also been thoroughly correctly dealt with by the local police authority, in so far as the latter has immediately made the application on its behalf with the Royal State Prosecutor's Office. Already charges against the editor due to offenses against § 166 of the penal code have been lodged by that office and at the same time the **confiscation** of the extra edition has been applied for. . . I should like to take the opportunity **to assure you, Sir, of my best and deepest respect.**

(signed) v. Puttkamer.

To the
Royal Confidential Advisor and Chairman
of the Board of Directors of the Jewish community
Herr Meyer-Magnus,

Esquire,
Hier-W. Bellevuestr. 8."

(171) But **Meyer**, Esq., "the Great" and his dinner-jacketed band of swindlers

could smile amusedly to themselves as they rubbed their hands.

Yet soon they should again have opportunity to get angry -- this time more lastingly! Leading men of the anti-Semitic movement, among them the dynamic Dr. **Henrici** named above, and also Otto **Glagau**, its "culture warrior", had the merit not only of having relentlessly uncovered the practices of the Jewish stock exchange hyenas and foundation swindlers, but also of having clearly recognized the most monstrous crime, blood-murder, and having pointed it out as fact to a peaceable citizenry, came together for the formation of an **anti-Jewish alliance**, to which anti-Semites from Austria and Hungary also belonged. This anti-Jewish alliance summoned the first anti-Semitic congress in **Dresden**. **Otto Glagau** held the leadership. Max **Liebermann von Sonnenberg**, who later became Reich deputy, at whose suggestion the facts of the case of the blood-murder which occurred in the year **1900** at **Konitz** were published, Dr. **Amman**, the founder of the "*Sozialer Reichsverein*", Dr. **Hentschel**, court preacher and member of the Reichstag **Stöcker**, the founder of the *Christlichsoziale Partei* [Christian Social Party] (1878), "a dazzling speaker in the pulpit as well as in the people's assembly" (28), the future member of the Reichstag Prof. Paul **Förster**, with his brother Bernhard the author of the so-called "anti-Semitic Petition" of **1881**, **Ruppel**, **Pickenbach**, **Ernst Schmeitzner**, well-known through his *antisemitische Monatshefte* [Anti-Semitic Monthly issues], the member of the Hungarian Reichstag, **Istóczy**, whose *Manifest an die Regierungen und Völker der durch das Judentum gefährdeten christlichen Staaten* [Manifesto to the Governments and Peoples of the Christian States Endangered by Jewry] was adopted, and **Ivan von Simónyi** -- all these were to be named as the leading men of this congress.

At their invitation the Hungarian Reichstag deputy Géza v. **Ónody** also spoke on the 10th of September **1882** in **Dresden** about the ritual-crime committed in his hometown and about the doings of the *Alliance Israélite Universelle* in Hungary. The portrait of the murdered girl, created by his countryman **Anrányi** according to the statements of the mother and relatives, was (172) displayed in the assembly hall. It is the same one which Ónody published in his book. Even ten years later, this circumstance so enraged the Jew **Nathan**, that he described the girl as a prostitute; he writes on page 39 of his book: ". . .it is claimed that it is the portrait of a public beauty of **Nyiregyháza**, and really, whoever strolled through the broad streets of that particular little Hungarian city, a native of the place probably pointed out to him a tall girl with a short apron, with a loosely wound blue cloth about her bare neck which, although she was not ritually slaughtered, and although she continually went about her **somewhat profitable trade**, nonetheless was supposed to be the original of the Esther of the portrait. Her name was **Ludovika Marossek**. . .This painted **Esther Solymosi** [i.e., the one in the portrait], **who was a prostitute**, has the busts of crowned heads around her(29), and upon this portrait gazed apparently devoutly the heads of the party, worthy pastors and great men of mature age, some of them in significant positions, who have the eyes of the public on them, and who make a pretense of working for the 'moral' rebirth of society, and wish to solve problems of high politics, these people worshipfully gathered before the portrait of a -- **whore**. . ."

A few days later Ónody spoke in **Berlin** in the first mass gathering of the anti-Semites over Tisza-Eszlár. On 16 September **1882**, the *Deutsche Tageblatt* gave

the following atmospheric report: "The powerful arousal into which the population of our capital city has been transported by the ritual-murder of the unfortunate **Esther Solymosi**, committed by the Jews, the stubborn silence of the Jewish-Progressive press concerning the event, and finally, the news that the Hungarian Reichstag Deputy for Tisza-Eszlár, Herr von Ónody, will appear on Thursday evening in order to make a thorough report about the terrible crime by means of (173) **official materials** at a large assembly, had enticed an enormous crowd of people to the local assembly hall. For that talk turned out to be a great demonstration against Jewry. We wished that our esteemed Jewish fellow-citizens had been able to hear **the authentic truth** about the crime from the mouth of this unimpeachable man of honor. . ."

The appearance of Ónody in Germany -- as even **Nathan** had to concede -- had achieved two things:

1. "The previously varying tale of the murder took on solid shape -- anti-Semitism again surfaced" and

2. "Ónody had committed himself personally in Hungary as in Germany, and with him the anti-Semitism of both nations, to [justice for] the ritual-murder."

With these successes, which even a Jewish "intellectual" stressed, the Hungarian could feel satisfaction for the first time.

How had things been developing in his home country? In Hungary as well, the anti-Semitic currents had been swelling. Whatever decision the court might make, the people were convinced that they were being bled to death by the Jewish foreign body -- not only economically but in the literal sense of the word. One knew what to expect from newspaper reporting -- indeed, Jews and editors had already become identical concepts in Hungary! But the *Alliance Israélite*, that parent company of World Jewry, must have given a signal; for at the same time as anti-Semitic speakers were appearing in Germany and fliers were being circulated, there suddenly assembled in **Budapest** on **5 July 1882**, contrary to all other practice in secrecy and silence, a general meeting of the Rabbis under the chairmanship of the Head Rabbis **Menachem Hatz** and **Leopold Lipschitz**. No resounding "resolutions" were composed (an exception for such a meeting!) but something totally cunning was cooked up! The Rabbis wrote letters -- this "quiet propaganda" was already practiced at that time -- but not spontaneously to this or that (174) person abroad -- but to very well-known international "authorities," who almost without exception belonged to the **theological faculty** of their universities, and they asked these men to render their expert opinions about the possibility of ritual-murder and/or to "historically elucidate" this subject. With great adroitness, they knew how to discover, next to the freemasons, their baptized racial comrades among the "Christian" theologians! These scholars, to whom this request suddenly came, had in all probability never been able to examine a ritually-slaughtered human body which had been drained of all its blood, as their former colleague, **D. Johann Eck** had done in the 16th century -- perhaps [this was the occasion when] they were first told about what is meant by a ritual- or blood-murder -- with the exception of their baptized [Jewish] colleagues!

Their letters of reply are consequently composed in an occasionally very evasive manner and one soon gets the impression: the "colleagues of the Mosaic persuasion" should get the kind of exposition which would not further upset them

and besides: it is flattering and at the same time an honor to be approached by a learned assembly of foreign Rabbis for a letter of expert opinion, and therefore the bearer of an apparently quite well-known name is not permitted to disappoint them in any way. These letters of reply, written for both the above-named rabbinic Head Swindlers and also, really, for their agents, are to be evaluated with this perspective in mind!

The theological faculty of the University at **Amsterdam** writes: "The theological faculty owes it to the decision of the assembly of Rabbis, held on the 5th of July of this year in Budapest, that **your friendly invitation** was also issued to it, as well, to give its statement in relation to an old **accusation made once again against the Jews**. . . agreeing with the judgement of all experts in the field, it also is thoroughly of the conviction that a lawful instruction to use human blood acquired by murder for ritual purposes **is not contained anywhere in the religious books of the Jews**. . ."

The theological faculty of the University of **Copenhagen** refuted "this foolish **invention, proceeding from blind fanaticism**" by recalling (175) "with what great severity the Mosaic Law forbids men the consumption of blood; according to this law, anyone who would commit the above **atrocities which is charged to the Jews** [in Tisza-Eszlár], would be excluded from the community of the Jews and incur heavy punishment(!) Fully justified is the complaint and the indignation of the whole of Jewry over the fact that this accusation has been raised against them - an accusation which, as often as it has been raised, yet **never has had the slightest basis in fact**. . ."

The theologians of the faculties at Leiden and Utrecht are also "according to their knowledge of the Mosaic and Talmudic laws," completely convinced that both [i.e. the mosaic and Talmudic laws] **do not in the least** assent to a use of human blood, and still less do they prescribe it." -- In such a manner were the expert opinions of the faculties procured!(174) Unfortunately, a **Paul de Lagarde** in all innocence became involved in this Jewish swindle maneuver and as a consequence had to let his name be abused even decades later by Jewish rats! In his letter of reply from **Göttingen** of 7 October 1882, he even thanks "the esteemed assembly of Rabbis for the confidence which it has shown me (P.D. Lagarde) by this request." Further on, however, Lagarde makes it clear that he was unable to supply the "desired historical elucidation" of the (ritual-murder) accusation, due to lack of time. . . "Should it seem expeditious to the esteemed assembly of Rabbis, however, that I appear as a witness (!) for it in any sort of judicial hearing. . . I am prepared to do so."

The Ordinarius at the University of Straßburg, **Nöldeke**, obviously irritated, rants from his summer holiday in the Black Forest (10 August 1882): "It is sad that there is repeated cause for [having to] seriously refute the charges raised **by malice and ignorance** against the Jews, that they use human or Christian blood for some sort of religious celebration. **The accusation is entirely groundless; of course such atrocities are totally contrary to all the principles of Judaism** (!) Jews, who would have committed such a crime would have been excluded unconditionally from the religious community of Judaism(176). . ." -- The same **Nöldeke** also then rendered his "expert opinion" in the Xanten ritual-murder trial -- thus we are

prepared for that! Quite obviously, however, the "Licensed Theologian and titular Professor" **August Wünsche**, as a baptized **Jew** and (of all things) headmaster at a girls' school in **Dresden**(30), knew what was in the interests of the Jews. At the end of his rather cordial letter (31 October 1882) to the Head Rabbi **Lipschitz** in **Budapest** we read: "May a high court succeed in **throwing light upon** the Tisza-Eszlár affair **and soon prove the innocence of the accused Jews**, so that **the evil spirit of the anti-Semitic movement** may not draw new nourishment, to the misfortune of the **common life of Christians and Jews!**"

With these "Christian" credentials [i.e., from the theological faculties of the various universities], the Jewish taskmasters could be well-satisfied.!

These expressions of expert opinion, 22 in all, -- among them one also finds the opinions of the Professors Delitzsch (a **Jew!**), and Strack of Berlin -- were carefully collected and published(31) in **Berlin** in **December 1882**, thus **before** the start of the ritual-murder trial in Hungary, under the collective designation: *Christliche Zeugnisse gegen die Blutbeschuldigung der Juden* [*Christian testimony against the blood-accusation of the Jews*].

It is clear that Judah knew how to make necessary capital from the contributions of its honorary Christian colleagues. The Gießener University Professor **Stade** in his letter of response actually anticipates these Jewish goals -- without, perhaps, having been conscious of them -- when his letter reads: "The outcome of the affair in Tisza-Eszlár may be what it will: this much is determined in advance, that it will be allowed to be used neither against the Jewish religion nor against the character of the Jewish people. Deeds such as those of which the ritual-slaughterer there is said to be guilty, are foreign to the latter and loathsome to the former."

(177)In the time to follow, Jewish journalistic garbage was poured in bucketsful over Ónody. The Hungarian magnate made short shrift of one of these Jewish rats; to challenge a Jew [to a duel] would be to accord him too much honor. So Ónody got the correspondent of the Jewish *Wiener Extrablatt* out of his hotel room with the *Karbatsche* [a heavy-duty whip]. The press-Jew immediately preferred to depart with the fore-noon train. . .

"But the **other** pens kept writing. . . These **modest** men were the correspondents of the great (Jewish) Hungraian and Austrian papers, they were the **organ by means of which civilization gazed down**. . . People there took the *Karbatsche* to be the most powerful of weapons and they learned that **the pen was still more powerful**. . . The Press passed a sentence of death and the anti-Semites felt that **a new, larger power than their own had moved in**. These proud magnates **had lost**. . ."

So wrote Paul **Nathan** barely ten years later, and he had to know, of course, being, finally, an "expert in his field"!

The same tactic of wearing-down was used on the examining judge Josef **Bary** and the representative of the **national press** of Hungary, **Verhovay** in the intermission [before the trial]. Even the Justice Minister **Pauler** did not remain unscathed. The Minister President **Tisza** had adopted the habit of circumventing the Ministry of Justice by sending his instructions **directly** to the state attorneys. . . **Ónody, Bary, Verhovay** and **Pauler** held out. A cruder weapon had to be used on them.

Ónody was impervious to economic measures, but **Verhovay**, the editor of the national paper *Függetlenség*, was on the verge of ruin. His friends gave him further help. **Bary**, who had charge of the important documentary material and energetically kept on with his investigations despite all interventions and intrigues, and did not weaken or waver, could be finally be put out of the way, of course, with more radical methods. That too was attempted. From the account of **Ónody's** comrade in the struggle, the knight **Georg von Marcziányi(32)**, we learn (178) that already on the **14th of July 1882** an attack upon **Bary** was planned.

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The coachman of the examining judge, sleeping in the wagon-shed and awakened by the ceaseless yapping of the watchdog, checked the premises. Near the main house, in the inner yard, he noticed three persons, who had apparently been positioned as watchmen; they were making signals in the direction of the street. In the corridor to **Bary's** room, the coachman came upon two Jews in kaftans, who -- armed with revolvers -- were conspicuously trying to get in the entrance door. When challenged, the whole strange crew rushed to the yard gate. Two kaftan-garbed Jews, pursued by the dog which was at their heels, swung themselves over the garden fence and thereby a bunch of skeleton keys were dropped. At daybreak, in the vicinity of the doghouse, a piece of meat was found which the dog, however, had not accepted. A chemical analysis yielded the fact that it was poisoned with arsenic.

After this incident the examining judge was accompanied on his walks and travels by secret police and his house guarded day and night. -- So much for the essentials of the report of **Marcziányi**.

This assassination attempt on **Bary** failed -- further such attempts seemed hopeless. There still remained the main witness for the prosecution, the sixteen-year-old **Moritz Scharf!**

On a motion of the examining judge, **Scharf** junior had been taken into protective custody, since he himself no longer felt safe with his racial comrades! Later, before the court, this witness declared when questioned about this: "I was told that they would kill me, **because I have spoken the truth. . .**" -- In the decision of the examining judge of 27 May 1882, the text reads: ". . .with consideration furthermore of the fact that according to the record of the newspapers it has become public that he (Scharf, junior) has made incriminating statements concerning his racial comrades, according to which one can fear that, with the **irritable mood** of his racial comrades. . .that they will **harm** him or try to **corrupt him**(33), and keep him from making further depositions -- in consideration of this, **especially in his own interests and for the complete safety of his person** (179) **Moritz Scharf** will be allowed until further notice to remain in official localities

and **stay voluntarily** in court custody."

Scharf had therefore been brought into the Comitatus House at **Nyiregyháza**; he even remained there into August of the next year, not as a prisoner, but as a witness standing under police protection, who was allowed to move freely besides, who mixed with the families of the court officials there, was decently clothed and cared for and who even received private tutoring! What didn't the Jewish newspapers, the *Pester Lloyd* in the lead, fabricate: that **Scharf** had been lodged in a pig sty and sadistically abused and at the end had been nearly driven mad -- one recognizes here already the intention of designating the later statements of **Scharf** as those of one mentally disturbed -- which they [i.e., the Jews] certainly tried to do.

How necessary the police protection in **Nyiregyháza** was, emerges from the fact that attacks upon this witness were planned several times. The castellan [one in charge of a fortress or the security of public building] **Henter**, to whom Moritz had been handed over, had been able to make detailed reports also about this to the court. To go into detail about this here, however, would take us too far from the main narrative.

These living witnesses they had not been able to silence -- but the **Protocol** of the four physicians, of **20 June 1882**, still remained, which helped to uncover the shameless subversions of the Jewish manipulators; it existed and could thereby still bring unfavorable and incalculable factors to bear against Jewry. This danger had been thoroughly recognized, for already, five days after the first autopsy of the female body which had washed ashore, the Jewish attorney **Heumann** applied to the court for an **exhumation and new dissection of the body**, which this time was supposed to be performed by "authorities" since "apparently irregularities and violations of law" had occurred. This impertinent petition was nevertheless rejected, and in the following period a struggle raged over the handing over of the body, in which the court was defeated. On **7 December** -- thus nearly a half-year after the burial -- the exhumation actually took place, this time in the presence of the three Budapest professorial "authorities" **Schauthauer, Mihálovics** and **(180) Belki**. They declared that the scientific tools necessary for them were not available at the location and proposed the transportation of the body to Budapest. The Court of Justice finally consented that a **portion** of the body would be transported there. Although the body, as is clear from the **7 December 1882** protocol itself, was found to be in a terrible state of decomposition, which excluded any pronouncement, and the "corpse, powerfully contracted at the knee joints and hips, fell into pieces at an attempt to straighten it out," **(34)** these wonder-doctors managed, "in a round-about procedure" **(35)**, to produce a masterpiece of work "proving" the **identification of Esther Solymosi with the body washed ashore** after "long yet necessary digressions with a consulting of the earlier procedures" **(36)**. The expert opinion of the confidential agents of the court, therefore the word of **four physicians**, was supposed to be "refuted," in that these doctors were reproached with "lack of expert knowledge and carelessness in the investigation of the necessary facts of the case," as was further also written in the new expert opinion of the Herr University-professors, with, of course, the modesty characteristic of their race: ". . .and it is no **immodesty** if we credit ourselves in our special **fields of expertise** with a **more comprehensive vision**, a **more finely developed feeling** for the connection between subjects apparently remote from

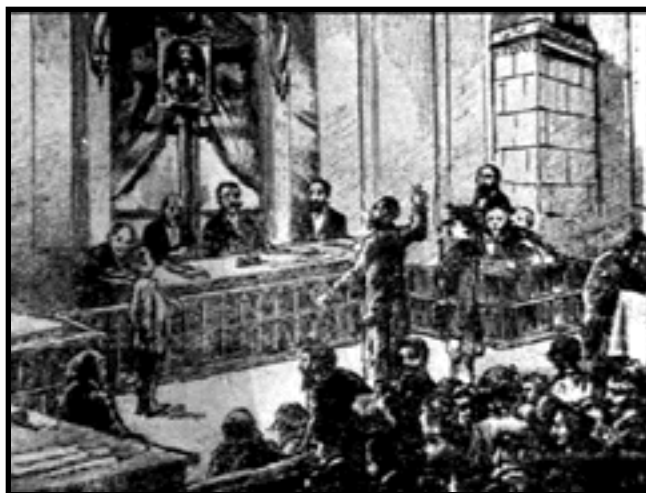
each other, than the medical confidential agents of the **praiseworthy Nyiregyháza court, who might be honest men of healing, but are not specialists** in the fields which are at issue here."

The comprehensive vision and finely-developed feeling of this **committee** were, to be sure, amazing attributes, which made it possible to reconstruct from a **part** of a split-open body, long gone over into decomposition, a fourteen-year-old and, even in addition to that, a definitely identified girl; these unusual talents of the chosen authorities of a likewise Chosen People, made the hair of even the Court of Justice of the Hungarian provincial seat stand on end! It ordered the striking of a portion of the judicial documents simply in (181) those passages of this professorial expert opinion which were conspicuously deceitful and at the same time made the decision to deliver the report of the three professors and the remains of the exhumation which had been retained, to the **Hungarian National Medical Council for verification, with no possibility of appeal.**

This *superarbitrium* [literally, "above judgement/appeal" -- i.e., the findings of the Hungarian National Medical Council] repeated in essential points the results of the **first** expert opinion of the medical agents of the court and evoked, as Georg von **Marcziányi** was able to determine, "**the greatest consternation** in the circles of Jewry". Over the members of the Hungarian National Medical Council, the Jewish press poured a veritable deluge of insinuations and maledictions!

Nevertheless, after the conclusion of these investigations, these documents were delivered to the Head Prosecutor's Office; the head Prosecutor, **Szeyffert**, to whom certainly no anti-Semitic leanings could be imputed, took over setting down the charges in writing and transmitted them to the Court of Justice at **Nyiregyháza**.

The Concluding Hearing in Nyiregyháza



The Tisza-Eszlár trial

On **19 June 1883** began the great concluding hearing, after it had been postponed many times. The investigation had lasted over fourteen months. Accused were fifteen Jews, to wit:

- a) on a charge of **premeditated murder**: the ritual-slaughterers Salomon Schwarz and Leopold Braun, the teacher (cantor) Abraham Buxbaum and the vagabond Hermann Wollner, "beggar without definite place of residence, who already has a police record";
- b) on a charge of **participation in murder**: the temple servant Joseph Scharf, the estate owner in Tisza-Eszlár, Adolph Junger, the worker Abraham Braun, the merchant Samuel Lustig, the tenant Lazar Weißstein and the *mohel* [circumciser] Emanuel Taub;
- c) on a charge of **accessories after the fact**: "because they have made an effort to frustrate the investigation against the accused by assisting them," the five Jews who took part in smuggling the body: the raftsmen Amsel (182) Vogel and David Hersko, and also Yankel Smilovics, Martin Groß and Ignaz Klein.

At their disposal stood not less than five, for the most part Jewish/free masonic, "prominent" defenders; two defending attorneys were members of the Hungarian Reichstag, who had been designated for the "defense" on the basis that they had a mandate due to their connection to "high politics"!

"It is a matter of an affair which could be **fraught with grave consequences** for a few million human beings; under these circumstances, one can claim that the number of five defending counsel was too small rather than too large." (37) -- Next, 80,000 Fl. were made available for taking care of the "smaller expenses" of the defense (38). At the Jew **Guttman's**, the head man of the Israelite Alliance (A.I.U.) in **Vienna**, his own telegraphic equipment was set up. Between **Nyiregyháza** and the Viennese Jew, his own telegraph connection was thereby set up, so that the Jews were informed directly and as quickly as possible of every word that was spoken, without the world outside -- not even the authorities -- being able to learn anything. -- "A Christian ought to demand it at once! I ask you, Herr Minister, whether you would allow him this! I don't believe that you would. . ." (The Deputy **Schneider** in the Austrian Reichsrat on the 10th of November, 1899.)

The hearing had 138 prospective witnesses. The President of the Court of Justice was **Franz von Kornis**, and the state's attorney was the many-times mentioned **Eduard von Szeffert**. He had picked up very definite instructions at **Nyiregyháza**. The Jewish press was full of the praise of this man; Paul **Nathan** as well gives him a good report card -- which already says it all! He writes: "Eduard von **Szeffert** dealt with this difficult task with perfect tact and reaped for himself the **boundless recognition of the educated** (read: Jewish!) world and -- what this means -- the deadly hatred of the (183) anti-Semites. . ." (39) The mother of the victim was represented all the more cynically by these Jews, and without a trace of sympathy: "The old woman **Solymosi** was a tall, gaunt, bony woman of angular body type. During the hearings she appeared in **dark** clothes, and a black scarf also framed her yellow, parchment-like and expressionless face. There was something **strangely sad** in observing these **mummy-like** features. There was no emotion to be noted in her face and the single thing which seemed alive was a pair of small blue eyes, which simultaneously gazed out at the world **stupidly and with a superstitious religiosity**. No doubt: the fundamental trait of character of this pitiable woman was a mixture of stubborn, unshakable devoutness to **God and to superstitions**. **It must have been easy** to awaken the imagination in her that she **was an instrument of God**. At least she believed herself to be in a quite special

relationship to the Highest One. **From God come the ideas about the end of her daughter. . .**" (40) -- That is what a Jew was able to write in the year **1892** in the Germany of Wilhelm, by the Grace of God.!

The charge was supported in its essential points on the basis of the protocol statements of the sixteen-year-old son of the temple servant Joseph **Scharf, Moritz**, of the **21st/22nd of May 1882**. In the public hearing as well, Moritz **Scharf** repeated firmly and with certainty his account already given before the examining judge. On the first day of the hearing there was already a violent scene: "When Moritz Scharf had related the story of the murder, the accused father began almost to rage against the boy; there were frightful scenes, when the men, some of them quite old, stood facing the young man, whom they regarded as the **sole author** of their misfortune." (41) -- The old man **Scharf** suddenly tried to fall upon his son, but was pushed back again to the bench of the accused by the prison guards. Each of the accused was invited to comment on the statements of the witness. The Jewish teacher **Buxbaum** raged: "It (184) is not true, what this one says, this dog, this louse!" -- Moritz replied quietly: "You were present too, when Esther was murdered!" -- Buxbaum: "What time was it?" -- Moritz: "Between eleven and twelve o'clock." -- Buxbaum, beside himself: "I was there? Pfui!" (He spit in the face of Moritz.)

These scenes repeated themselves in the following days of the hearing and took on an ever sharper tone. On the eighth day of the hearing, Moritz was questioned by the Jewish defense counsel **Heumann** about why he always walked about under guard; Moritz replied: "**Because the Jews would kill me, because I have said the truth. . .**" -- "If you had not "barked" (42) such lies, then we would not be here" confirmed father **Scharf** resignedly on another day. -- "For an entirely different reason this (the investigation) could not be ended," the son said in defense of himself. To this the Jewish defense counsel: "I ask the witness, Moritz **Scharf**, why the investigation could not be ended and for what reason it lasted **thirteen months**." -- The Jewish youngster rebuffed him with: "For the reason that the Jews who **remained behind** in Tisza-Eszlár dressed a corpse in the clothes of Esther **Solymosi!**"

After he had become a witness to the horrifying events in the synagogue, **Moritz** ran to his parents, to report to them the things he had seen from his own terrible vantage-point. President **Kornis**: "What did you say to your parents sitting at the table?" -- Moritz: "I told them the situation which I'd seen." President: "What was the answer?" -- Moritz: "My mother said that I should be **quiet!**" But the small boy Samu had overheard something and blabbed it out, which is how the case was set in motion!

Paul **Nathan** comments about his tribal associate who had been struck from the race: "Good Heavens, a murder cannot, after all, ruin the midday meal for a man, when one has a good appetite. . . Therefore the family consumes its meal in peace and as **pleasant dinner conversation** Mortiz reports (185) a little joke which he has just seen. . . Now the midday meal is over ; Father, Mother and son have until this point no cause to get excited **because of this little murder**; they won't have any further disturbance of their **Sabbath mood**. . . It is a **truly idyllic murder**, which has played itself out without anxious preparations, without cautious

weighing things out, everything is entrusted entirely to the kindness of Providence. Were a braggart to describe at the proper point **in an operetta** a murder of the type which Moritz **Scharf** has, people would **break out in clear laughter**" -- This is the "writer" Paul **Nathan**!

At the remonstrance of his father ("he said to me that 'to you, pork sausage tastes better than kosher food'"[\(43\)](#) **Moritz** at last stated that he no longer wanted to be a Jew, that he had gotten a **horror of the Jewish religion**. . . He could only explain the murder of Esther to himself in this way, that the Jews **had to do this according to the doctrines of their religion**[\(44\)](#). The brother of the murdered girl, Johann **Solymosi**, remarked on the evening after the disappearance of **Esther**, how a **large number of Jews**, among them numerous foreign ones, came out of the temple and walked over to the Jew **Lichtmann**. Just after midnight they left his property again **in a body** and cautiously moved to the temple.

Frau **Bátori** and her daughter **Sophie** remarked that on the evening of **1 April** light was burning in the synagogue [\(45\)](#) in the vicinity of which they lived, until late at night, which was otherwise unusual. Around midnight the **rear** part of the temple was still brightly lighted.

On the 16th day of the hearing, the peasant woman **Cseres** from Tisza-Eszlár gave her account to the Protocol: "In the night in which Esther disappeared, there was a great noise near us. . . I looked out of the window and saw **many Jews** come and go. Later the Jew **Großberg** came wringing his hands and called out: "God, what have we done, what have we caused to happen!" A strange [\(186\)](#) Jew, according to his appearance a **Galician**, answered Großberg: "Don't worry, nothing will come out of it!"

The witness **Sipoß**, who was in service with Großberg at the time of the disappearance of **Esther**, stated that on that evening numerous Jews were on the Großberg property who had conversed excitedly in Jewish dialect; she hadn't understood a word. When she stepped into the room, old Großman immediately showed her out again with the remark that they had "something" to discuss.

Furthermore, it was established without objection that the Jews **Schwarz**, **Braun** and **Buxbaum** had entered the locality already on **31 March, a day before the murder of Esther** and had taken accommodation with the former **ritual-slaughterers Taub** and Jakob **Süßmann** respectively.

Moritz **Scharf** had repeated his statement before the court, that he had observed the murder through the keyhole of the inner synagogue door; to the question of the President about how long he had watched, the witness answered: "Three-quarters or even a whole hour." Examining judge **Bary** had put this to the **test** at the scene directly after the interrogation of Moritz, to see whether he had actually been able to see what he had testified: that was the case. The result was recorded at the scene. Now the Court of Justice undertook the verification of this with the assistance of the state attorney and the defense counsel; **Moritz** and his father were brought along. And see -- there was almost nothing visible through the keyhole; only a narrow strip of perhaps a half of a meter in the middle of the room was visible! The witness had stated in the Protocols that he had looked through the keyhole by

bending only a little bit and had been able to see well. But now it was established that the keyhole was located only 85 cm. above the floor, which implied that **Moritz** could look through it only by crouching over entirely and only for a few minutes; he claimed, however, as we see in the Protocol from this local inspection, that when **Bary** had taken him there, he did not need to bend over that way then. The basic result of this local inspection was: ". . .It was further determined that **Moritz Scharf (187)** did **not see** the scene at the [time of] the inspection." One of the Jewish defense counsel remarked: "With this inspection of the scene we should have opened the whole case, then we need not have had to hear [the case] for five weeks long!"

The defense had prudently been careful not to arrange a local inspection at an earlier date, for in the intervening time this ominous synagogue keyhole **was repositioned in such a clever fashion** that at the later examination even the Chief State's Attorney of Hungary, when he peered through it, according to his own expression, actually "saw nothing"! (46) [This trick was echoed by the O.J. Simpson case, and the transparent nonsense of -- to anyone with common sense -- the well-remembered Jewish shysterism of: if-the-glove-doesn't-fit-you-must-acquit!]

There yet remained to refute the expert opinion of the National Medical Council about the body washed ashore, in order to be able to also set free the Jews imprisoned on the charge of smuggling the body.

In the search for a "European authority", whose name alone could cancel out all former expert opinions, they selected **Rudolph Virchow**, the Professor and Director of the Institute of Pathology at the University of Berlin, who had the additional advantage of functioning as a semi-official liberal-"progressive" Reichstag member. In his "statement of expert opinion about the autopsy procedures in the Tisza-Eszlár criminal case" of **15 June 1883**, Virchow, "the great friend of the Jews"(47), actually had the last word, in that he pushed the "unreliability of the autopsy protocol of the Drs. **Trajtler** and **KiB** of the **19th and 20th of June 1882** into a bright light," although he had not even obtained one part of the body, but could base his opinion merely on the statements of the Budapest experts. (188) Thus fell the *Superarbitrium* of the National Medical Council from **16 March 1883**.

In the arguments of the judgement of the first stage we read: "There is circumstantial evidence, which with respect to the fact that the Medical Council did not communicate the motivating factors which are the basis of its expert opinion, so that one cannot know on the basis of which anatomical data the Council deviated from the expert opinion of the professors in the determination of the probable age of the body, and furthermore, with respect to the fact that the body was found in the **undoubted clothes of Esther (!)**, allows the acceptance [of the fact] **that the body in question could be the corpse of Esther Solymosi.**"

All was in tidy order: The missing girl had gotten lost on her way -- although she of course, as a child of the village and on a clear day besides, was familiar with every hill and dale -- fell into the Theiß and after months was washed ashore as a well-preserved, well cared-for corpse in faultlessly arranged clothes. . .

But just as in the first days, the mother of the victim remained unswerving in [the midst of] these intrigues; she had answered in response to all questioning: "Gentlemen of the court, my mother's heart tells me that the Jews, who are sitting on the bench of the accused, murdered my daughter. The Jews came to me and have offered me **a large sum of money** if I would make this voice of my heart be silent -- I cannot do it. . ." (H. Desportes, p. 239)

The pronouncement of judgment was suddenly hurried into: **All accused were acquitted** and insofar as they had suffered **economic injury** by their long custody pending trial, **the state had to pay everything!** "After great mistakes and errors **the Nyiregyháza Court of Justice lets justice rule**, indeed, it scorns to throw even **the shadow of a suspicion upon the innocent prisoners"**[\(48\)](#)

The court President **Kornis** directed the following "conciliatory words" toward the mockingly smiling gang of murderers: "I must admonish you, that you, returning to your home hearth and **(189)** Christian fellow-citizens, bring along peace and modesty and refrain from any such provocation which could lead to the arousal of excited emotions and to the disturbance of [your] **peacefully** living together. You would not wish to ascribe **the suffering and vexation you endured (!)** to the judge or to the court of Justice or, finally, to individual citizens, but to the coincidence of circumstances. You might make friends with the destiny which often interposes itself without mercy and heavily in the course of life and which is often impossible to avoid even with the greatest lawfulness and decency."[\(49\)](#) For the mother of the victim, however, no one had a word of comfort; on the contrary, she was helplessly abandoned to Jewish scorn and imprecations still during the court hearing; according to her own statements, the Jews had even finally claimed that she had abused Esther, and because of that she had gone into the water. . .even ten years later Paul **Nathan** could spit out at her in the filthiest manner!

"An uncanny shudder quietly creeps over a person when he views the behavior of Jewry in this *cause célèbre* : the Jews, who continuously throw out phrases about humanitarianism, enlightenment, human rights, tolerance, and so on, and who refer to the law with daring cynicism in all cases where they have been righteously attacked -- the same law which they **for the most part hold in contempt and trample with their feet** -- these Jews first commit an atrocious ritual-murder, cowardly deny it with snide brow, **break out filthy obscenities about the pain of the grief-bowed mother, abuse her** under hypocritical pretexts, mislead the court, cunningly cut the threads of the investigation, like hyenas dig half-decayed bodies from their graves, switch them around, dress the false dead body in the garments of the slaughtered one, mutually swindle each other for the sake of ill-gotten gains, send **death threats to judges performing their duties, plan assassinations** of the same, in order to get incriminating court documents into their possession and will finally, **(190)** if all this doesn't help them and the iron ring is contracting around them closer and closer, move on to corpse desecration in the most disgusting and repulsive sense of the word, in order to dispel the storm clouds drawing threateningly close above the Jews! This is **their** humanitarianism, **their** enlightenment, **their** morality, which they proclaim so hypocritically, standing upon whose postulate -- built upon deceit and lies -- they have the presumption to strive for religious tolerance, for tolerance for religious rites like one of these rites

which has come to the light of day in the ritual-sacrifice murder in Tisza-Eszlár. .
."(50)

Both of the higher stages confirmed the judgment of acquittal in full. As if on signal, the entire body of accused Jews disappeared thereupon from Hungary; **Moritz Scharf**, the "betrayed," went as a diamond polisher to **Amsterdam**; the defense counsel, however, remained in the country and nourished themselves "uprightly." One of the first "defenders," the freemason **Karl Eötvös**, already rewarded before the trial with payment on account of 80,000 Fl., became a great Hungarian landowner. . .

Epilogue

The acquittal of the accused set loose in the Hungarian people an enormous rage. **Eötvös** and his good friend, the Chief State's Attorney **Szeyffert**, had to leave Nyiregyháza shortly after the pronouncement of judgement in rash haste and in a closed wagon, under the curses of the populace and pursued by a hail of stones. In all larger cities of the nation, especially in **Preßburg, Kaschau, Ödenburg, in Budapest** and in court locations themselves, serious clashes occurred, Jewish shops were stormed, and in the comitats individual Jewish properties went up in flames. Nevertheless, all these things only brought water to the mills of Judah. .
.On **11 September 1883**, the already mentioned court preacher **Stöcker** spoke at a meeting of his Christian-social party in (191) Berlin about the outcome of this trial; there he said, among other things (51): "The trial of Tisza-Eszlár is decided, the accused were acquitted. . .virtuous jurists, among them two state's attorneys, have assured me that **before** the trial they had believed in the innocence of the accused, **after** the decision however, **they believe in their guilt**; they personally consider themselves **fully convinced of the guilt of the accused.**"

"I was in the country some time after the pronouncement of judgement, and I have found no person who had the slightest doubt about the **guilt** of the accused. . ." wrote Edouard **Drumont** in his preface to the *Geheimnis des Blutes* [*Secret of the Blood*] of Henry Desportes!

The peasant woman **Cseres** said on the occasion of her interrogation in the public hearing that it "was being spread about in Tisza-Eszlár that the Christians are losing and the Jews are winning"; that the inhabitants of the village had banded together and angrily discussed the Jewish machinations and they were finally brought back to peace only by the military. -- Their instincts, not warped by miseducation, had told them that certain powers were at work to bend this judge's decision!

These rumors already took on firmer shape in an "open letter" which a later defender of the murder gang, the Jew **Bernhard Friedman**, directed to the large Hungarian newspapers. In a letter of **19 September 1882** the text reads, in part: "One sees two outcomes possible for this investigation. **One** says that the state attorney's office will study the case and after **there is no acceptable proof, simply apply for cessation of the trial.** But then **one** says the matter will be taken from the vice-solicitor **Bary** and entrusted to cleverer (read: to Jewish! -- the author) and

more experienced hands, so that the **errors committed** in the investigation can be **repaired** if possible." In another passage of this letter it further reads: "One other issue which will now likewise be decided is this, whether, in case the royal State Prosecutor's Office should consider a supplementary investigation necessary, (192) **Bary** should also be entrusted with it despite the numerous errors which he has committed -- **or another man?**

But **Bary** had understood how to maintain his position with the same energy which he had employed during the preliminary investigation. Thus actually only the former of the two possibilities brought up by Jew **Friedman** remained open. This was the road taken. Now, who is the great unknown "**one**" who already could know all this already, nearly one full year before the judicial decision? Paul **Nathan** can be consulted even for an answer to one part of this crucial question, in that he forgets his talmudic, fox like cunning in one passage in his treatment of the Jewish triumph in **Nyiregyháza** and writes(52): "There were in Hungary a number of people who took up the struggle with courage and genius; by themselves, of course, they would have been defeated; but **in alliance with the public opinion of educated Europe, they triumphed, and the truth triumphed.**"

We know this "educated Europe" already from Damascus; the golden Internationale, which forms the "public opinion" and prepares the Jewish "victory"! But today we have concrete indications about it: the trial of Tisza-Eszlár became a financial-political **power-struggle** between Jewish High-finance and the nation of Hungary which was dependent upon it and which was already heavily in debt to international High-finance in the eighties of the 19th century -- and just at the time when the small village by the Theiß was making news, Hungary was in the process of negotiating with the house of **Rothschild** over settlement of its **national debt, which was burdened with an excessively high rate of interest.** The completion of this annuity-conversion was supposed to bring an annual savings of 2.5 million Gulden in interest to the economically beleaguered country. A few days before the beginning of the main hearings at **Nyiregyháza**, the Baron Albert **Rothschild** sent a sharply worded dispatch to the Hungarian Finance Minister, Count **Szapary**; the gist of its contents was that the money-market, (193)consisting overwhelmingly of Jewish elements, along with the means which stood at its disposal, would bring it to pass that "the Hungarian state notes would be depressed to a level which would correspond with **that of the Hungarian pronouncement of law**" -- This dispatch was also made known in the press!

The Budapest representative of the House of Rothschild, the Jew **Goldschmidt**, spoke in the days before the main proceedings of the criminal trial as the agent of the "*Alliance Israélite*" with the Hungarian Minister, Baron **Bela Orczy** -- after the "Anglo-Jewish Association" in **London** had already meddled into this in an unheard of fashion -- and stated to him categorically that they would like the charges against the ritual-slaughterers dropped. Furthermore, he threatened him with bringing an **interpellation in the English Parliament**, and put to him the impertinent demand that the **acquittal of the accused** had to occur **not at the first stage of appeal**, but instead **immediately at the first judicial hearing!**

On **20 July 1883** Justice Minister **Pauler** received a telegram from Minister President **Tisza**, in which the latter asked his Justice minister "to strictly control

and to threaten with dismissal if necessary" the Court President **Kornis!**

The paper of the Minister President took up this inspiration and wrote: "The **Tisza-Eszlár** case compromises Hungary! Other countries point their fingers at Hungary. The **world press** pillories us daily. The **judgment of the outside world is sovereign, it cannot be appealed to anyone.** Who has brought **this shame** upon Hungary? Those very people who have created the Tisza-Eszlár trial! We therefore simply ask: *Que usque tandem?* [\(53\)](#) and hereupon demand from them an answer, **not in words, but in deeds.**"

This *battue* then sufficed to cause the complete collapse of the Court President, who up until then had remained unbiased, and to acquit the already convicted Jews with words which were almost apologetic, and in a manner of what one might call unseemly haste. Jewry had gotten a "**moral satisfaction**" but the Hungarian state a Jewish state loan! As emerges from the journal notes of Justice minister **Pauler (194)** of **26 September 1883**, after the conclusion of the trial, the finance-Jew Goldschmidt, on the instruction of the Rothschilds, demanded that the Head State's Attorneys **Kozma** and **Szeyffert** receive honors. Karl **Holz** wrote of this infamy: "Both state's attorneys, who were at the service of Jewry, who put the greatest obstacles in the way of the straight course of the court proceedings, who had bent the law, were supposed to be honored before the entire Aryan world to the joy of Israel for this baseness by His Imperial and Royal Apostolic Majesty!"

And the Jewish paper *Egyenlöseg* still dared to write after the end of the trial: "Would it be a wonder, if after so much terror, Europe would turn from a nation which was so weak as not to resist anti-Semitism?!"

Sixteen years later, in **1899**, a sensational incident occurred in the Austrian *Reichsrat* [state council]. The anti-Semitic Deputy **Schneider** claimed, in a long speech, in which he referred back to the blood-murder of Tisza-Eszlár among other things, that the Hungarian Minister President Count **Andrassy**, who died in 1890, had himself admitted to him at that time, upon being asked, that **a Jewish blood-murder** had occurred in Tisza-Eszlár. A tumultuous scene ensued; the Jewish deputies wailed: "One can easily say that, since Andrassy is dead. To whom did he say it?" -- Then the Deputy Prince **Liechtenstein** arose and calmly maintained that in a conversation relating to Tisza-Eszlár between himself and Andrassy, the latter had stated the following: "Indeed, the Jews murdered Esther **Solymosi**, **but we could not admit that, otherwise 17,000 Jews would have been slain in Hungary the next day -- and from where should we have gotten the money**[\(54\)](#) **then?"**

Since the Deputy **Liebermann von Sonnenberg**[\(55\)](#) reported this incident again in the **German Reichstag** on **7 February (195) 1901** as a political fact, concerning whose importance he wanted to be clear, we have no reason to doubt the historical genuineness of Andrassy's statement.

The responsible men of one state therefore preferred to look on as the children of their people bled to death unatoned for under the the ritual-slaughter knives of Galician Jews, than that they do without money credited from Jewish banks which these had first sucked out of their hosts!

According to the classification of Paul **Nathan**, this category of people is to be accounted part of "educated Europe". We will yet find rich opportunity to subject **this** Europe to thorough consideration!

In this connection one ritual-crime ought still to be mentioned as **sequel**, which happened in **1895** likewise on **Hungarian** soil. On the morning of **6 September** of that year, in **Honter** Comitatus in **Garam-Kis-Sallo**, the farmer Johann **Balars** sent his five-and-a-half year-old daughter **Juliska** with an errand to the gin-shop Jew **Ignatz Adler**. The girl did not return. On the **10th of September**, thus shortly before the "great Day of Atonement," the horribly mutilated child's body was discovered outside of the place. The Jews had "reconciled" themselves with Yahweh!

A Catholic clergyman composed a report about this in which the German translation reads: [\(56\)](#): "The skin of the head and chest of the girl was **flayed off**. **Cuts from a long, sharp knife** were recognizable. The body was covered **over and over again with piercing wounds**. The autopsy showed that the child had been starved for several days; then the torture began which must have transpired in such a way that the little girl was **hung up by the feet by iron hooks** and had to go through the torment while **alive**!

In the body and heart of the victim was **not a drop of blood to (196) be found**. Neither on the body nor on the clothes were there any blood spots.

At the time when the girl disappeared, by the claim of many witnesses **three wagons of Jews** arrived at Ignatz Adler's place, among them a **ritual-slaughterer**."

The Jews remained, as always in Hungary, unmolested; the Jew Adler was merely questioned as to whether he had an enemy in the village, at which he named a rich farmer. This man and his son, a butcher, were arrested, the latter for the reason that at his place, as was normal for his profession, a bloody apron was found! The entire populace unanimously accused the Jews of the murder. When the two men arrested had also been set free again, the incident indeed proved how far Hungary had come. Moreover, Ignatz **Adler** was so sure of himself that he was able to bring suit for libel against the clergyman as "Agitator-Chaplain" and against the Hungarian paper which ran his report! Further, in **Skurz (1884)** and in **Konitz (1900)** non-Jewish butchers had also been accused of this bestial ritual-slaughter crime; and these accusations became a tried and true method!

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The blood-murder of Tisza-Eszlár and the events at the Court of justice at **Nyiregyháza** were still in everyone's memory when a completely similarly fashioned crime occurred on **German** soil. The accompanying circumstances allowed a further and thoroughly successful increase in Jewish power and influence after the triumph in Hungary to be recognized, insofar as Jewry now knew how to arrange things so that the actual murderers remained unmolested and, instead of them, a non-Jew was brought to the dock.

On **21 January 1884**, toward eight o'clock in the evening, the fourteen-year-old **Onophrius Cybulla** left the house of the **Gappa** inn in the village of **Skurz** (governmental district Danzig), where he had been washing up bottles, to make his way to his parents, living in the same locale. Although the young fellow had only a short way home, he didn't arrive at his parental residence. Witnesses said under oath that **Onophrius** was lured into the property of the Jewish merchant **Boß**; in addition, it could be established that on this evening **numerous foreign** Jews had assembled on the property of **Boß**, where the whole night long a hive of activity, otherwise unknown, prevailed. The non-Jewish serving-girl had been given a vacation on this evening without having requested it. In the stable building of the Jewish estate, a messy state of confusion reigned on the following morning; in the stall of **Boß** and on the manure pile in the yard, liquid and clotted blood was indisputably discovered, and likewise some sacks exhibited blood spots.

The ritual-slaughterer **Josephson** was observed in the early morning on a bridge located outside the village, with a heavy sack upon his back. Some time later, the **dismembered** body of the youngster was found under this bridge. It was missing both thighs, and they were never found. The lower legs were lying in the vicinity of the undressed, **blood-empty** corpse.

(200) According to the opinion of the **medical experts**, the thighs had been broken off from the pelvic sockets with great expertise and dexterity. **With one single cut, the right location**, where the separation of the bone was possible, was hit. Although the murdered boy had been powerfully built and full-blooded, the dead body showed itself to be **completely empty of blood. On the neck there was a**

transverse cut going down to the spinal column, which had brought about death through **exsanguination**. The abdomen had been slit open.

The autopsy yielded further important particulars: wounds were found on the fingers, hands, on the back, on the nose, on the forehead and on both eyes; on many places of the body there were bloodshot areas. These wounds suggested that the boy had defended himself vigorously. As a result of blows to the head, there had occurred a severe hematoma in the cranial cavity. Aside from this, there were **numberless** other wounds present, which had first been inflicted on the body. These wounds were **smooth-edged** and likewise had been most skillfully executed with a **very sharp instrument**. The dismemberment of the body had to have taken place in a **closed room** and under full illumination.

At the place of the discovery of the body, there were neither blood spots nor traces of a struggle. According to the findings of the experts, a lust-murder seemed to be totally out of the question; likewise the acceptance of a robbery-murder was ruled out from the start, since the slain boy was completely without means.

The Crime Commissar **Richard** was ordered from Danzig to **Skurz**. According to the most fundamental preliminary work, he investigated as the presumed murderers the trader Jews **Boß, father and son**, as well as the ritual-slaughterer **Josephson**. Jewish strangers, who were seen on the day of the murder, could no longer be investigated. The clothes of the Jews were inspected by a chemist, Dr. **Bischoff**, called in as an expert. On a jacket belonging to **Josephson, traces of human blood** were discovered, and in addition the physician Dr. **Lindenau** found impressions of incisors on the left index finger of the ritual-slaughterer. This doctor speculated that it (201) could be a bite wound. The investigations furnished further indications which heavily incriminated the Jews to an extraordinary degree. Moreover, they constantly got caught in contradictions and made the most unbelievable excuses.

In this critical situation, **Richard**, the Investigating Commissar up till now, was suddenly recalled without specification of sound reasons. The Prussian Minister of the Interior, **von Puttkamer** -- we have gotten to know him already -- dispatched Commissar **Höft**. The populace knew of **Höft**, that he saved a large number of Jews from **Neustettin** from the prospect of judicial condemnation in **1881**, when they were charged under the most serious points of suspicion of having set fire to their own dilapidated synagogue with the aid of petroleum -- even the prayer books were soaked through with petroleum -- in order to receive the high amount of insurance. Then the blame for the arson was laid on the "anti-Semites," who had wanted (it was claimed) to take revenge; therefore the further course of events could not surprise the populace! Next, the Jews in custody were set free. Then the guilty were sought after. Under a suspiciously large levy of the most dubious means, the trial was supposed to be guided along a determined route. Even **Höft** came to accept that the dismemberment of the body could only have been performed by an **expert** hand; but this remained the single point in which he agreed with the inquiries of his predecessor.

On **10 May 1884** the old, established, Christian master-butcher of **Skurz**, **Behrendt**, who was well known for his attitude of opposition to the Jews, was arrested and held in custody pending trial for nearly **one full year!** From the start onward, his means had not permitted him to get legal counsel. On **22 April 1885**,

the proceedings began before the jury court in Danzig, with a great throng of a very highly incensed public. The evidentiary proceedings turned out to be scandalous from the beginning; the Skurz Jews entered court as "prosecution witnesses." The non-Jewish witness **Zilinski** made the following statement **under oath**: The Jewish ritual-slaughterer **Blumenheim** had come to him to sound him out. In order to learn what the Jews were up to, he had assumed the pose of being against **Behrendt**.

(202) Thereupon he was invited by **Blumenheim** to come with him to see a **gentleman from Berlin**, and to tell the latter all the **worst (!)** that he knew about **Behrendt**. The "gentleman from Berlin" had introduced himself as Commissar **Höft**, who then unrelentingly tried to persuade him that **the Jews could certainly not be the perpetrators**, etc. **Zilinski** was supposed to make a statement against **Behrendt**. On a train trip **Höft** again insistently demanded that he make statements against **Behrendt** and not, by chance, against the Jews.

Furthermore, various witnesses stated that on **21 January** - thus on the day of the disappearance of the boy -- **Behrendt** had already arrived at home at about seven in the evening; since he had too freely partaken of alcohol, he had to be undressed and carried into bed; **Behrendt** first got up again the next morning and went about his work.

The behavior of Commissar **Höft** explains much, but not everything. We must further take into account that *Landgerichtsrat* [district court councilor] **Arndt** was functioning as President of the Court of Justice during the jury court proceedings in **Danzig**, under whose chairmanship at that time the **Neustettin** Jews accused of the synagogue arson got an acquittal during jury court trial in **Konitz**. As state's attorney **the Jew Preuß**, of all people, had been appointed in the **Behrendt** trial! This Jewish prosecutor pled for the guilt of Behrendt and the innocence of his racial comrades **Boß** and **Josephson** despite the outcome of the hearing of evidence, which had downright devastatingly exposed the Jewish manipulations, and although **Preuß** himself had to concede that it couldn't seem odd when the voice of the people was directed **against the Jews** -- all the more so, when in the year **1879**, in **the same area a totally similar "mysterious" murder** had occurred which still is not cleared up to this day; but the investigation against the Jews had not then been initiated because of this, but on the basis of entirely other indications.

According to the *Nationalzeitung* [*National News*], this prosecutor, who indeed (203) had to prove what had driven the accused **Behrendt** to this crime, stated the following: "I cannot, however, definitely designate a motive for this act, and that which I would like to name, is difficult for me to state; but I must mention it: **it is the hatred of Jews (!). It is, of course, possible (!) that Behrendt has been paid by someone for the crime, in order to be able to lay the blame the Jews for it.** Indeed, one has seen, on the occasion of the trial of Tisza-Eszlár and at the synagogue arson in Neustettin, **how far the hatred of Jews goes!**" **Preuß** proposed a motion to declare the accused **Behrendt** guilty of **the slaying!**

The so-called proof of guilt of this Jew against an innocent man, worn down in a year of custody pending trial and whose business was ruined, who sat on the bench of the accused in place of the Jews **Boß** and **Josephson**, in its boundless arrogance, brought about the opposite: the sworn jurors acquitted the "accused" after only one half-hour's deliberation.

After one year's custody in jail Behrendt was released again; his earlier existence was, not least by the intrigues of his Jewish competitors in **Skurz**, destroyed, and he had to start all over again, almost as a beggar! As a German citizen, the good fortune of the Jewish blood-murderers of **Damascus** and **Tisza-Eszlár** -- rehabilitated in every way and economically compensated -- was not to be his lot!

This trial, too, had developed into a **farce**, a comedy! **At Jewish trials** of every kind, this theatrical show unworthy of Justice repeated itself so often that the people kept losing more and more trust in it. A contemporary voice, of the *Kulturkämpfer* Otto Glagau (*Zeitschrift für öffentliche Angelegenheiten* [Magazine for Public Affairs], Berlin, 1885, *Heft* [Volume] 118), determined resignedly: ". . . One sees how the Jews have **the advantage everywhere** and how much worse things constantly are shaping up for native-born citizens. Even Law and Justice are not free, but **cost more or less money**. The poorest Jew, if he falls into the hands of the administrators of Justice, never lacks for a clever advocate: his well-to-do racial comrades already take care of that; but for the poor, ignorant native-born citizen, not one Christian soul troubles himself!"

(203)The Jewish-edited Berlin "*National*"-*Zeitung* seemed to be not entirely wrong when it was able to triumphantly write in its Number 363 of **5 August 1883**, after the conclusion of the ritual-murder trial of Tisza-Eszlár: "If the survey of the investigation of **Tisza-Eszlár** was described by many in righteous anger as a disgrace of our century, so has the conclusion of the trial **made a charge of a ritual religious murder judicially and scientifically impossible for the future.**" -
- In dry words this means: At the command of international Jewry, a charge of ritual-murder has to fail for all future time!

The following ritual-murder cases will establish the proof

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Corfu

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The year **1891** can be called fateful insofar as within **one quarter-year** two ritual-crimes of **complete similarity** accompanied by circumstances just as similar, and in two different regions of Europe -- **Corfu** and **Xanten** -- focused the interest of the public upon both these places. This captured attention would have been enough in itself to once and for all dispel that darkness which had seemingly become more and more impenetrable for the middle-class world despite Damascus, Tisza-Eszlár and Skurz.

As Jewish gold prepared the way for the Emancipation, so the other great power of World Jewry, its **press**, methodically extended these acquisitions. It also helped to draw "a thick veil over those bloody scenes" -- and they were forgotten!

In Greece there was soon no longer a single national newspaper which possessed the courage to give a clear, unbiased account of the events on Corfu. But Jewry had ever to fear the **unbiased** account and knew how to prevent this as well. Thus nothing remained for national Greek circles, other than to hand over their reports for publication to the **single** foreign paper which had the courage to call these things by their right name.

These original reports, from the pens of honorable men who knew exactly **where the murderers and their taskmasters were to be found**, but who in and of themselves were too weak to be able to grapple with them, had a shocking effect in their restrained, objective tone. But after four decades of oblivion, we have an obligation today [1943] to again make them public.

At the beginning of **May 1891** the governments of France, England, and Greece dispatched warships to the totally unarmed island of **Corfu**; the King of Greece made his way there in person, ministers resigned, the high and (208) the highest of officials were relieved of their duties, the governments of the European Great Powers engaged in **diplomatic** moves in **Athens**, note after note was exchanged, and the honest old postal clerks of the main post office in Athens affirmed with a sigh that never before during their long terms of service had such a large number of encrypted dispatches come in and been sent out, as in those days!

Finally the most effective thing of all occurred: The Greek debt-notes fell alarmingly at all stock exchanges in the world, the last resistance of the government of a small nation was broken. The *Alliance Israélite Universelle* had engaged in their old methods here, too! Jewish high finance and international [news] dispatch bureaus, the sharpest weapons of universal Judah, prevented, under downright outrageous circumstances, the implementation of a judicial procedure which had the mission of exacting justice for a ritual-crime upon an eight year-old girl!

"From detailed information, we are in a position to be able to report that no kind of visible traces of wounds were found on the murder victim; to accept that this is a murder done out of ritual reasons, is to credit with belief a populace which is as fanatical as it is ignorant; moreover, this is a case of a **Jewish** child" -- In this vein wrote the Jewish papers of all nations with identical voice, and for Germany, the leading press organ of the A.I.U., the *Berliner Tageblatt*, with its circulation of a quarter million, adopted a cunningly drawn up system of falsifications

Fortunately, there was a **German** paper that made the effort to unmask this infamous Jewish tactic and the broadly fielded campaign of lies and to search for the truth, though without being able to bring about the just and objective realization of court proceedings, since the German government had already bowed to Jewish interests! Running from the end of April until the end of May 1891, the *Neue Preussische Zeitung (Kreuzzeitung)* [*New Prussian Times (Cross Times* -- another name for the *New Prussian Times*)] brought out the sensational "Corfu Letters," whose contents originated with the expositions of highly placed, nationally-minded Greek politicians and scientists, who had totally and clearly seen through the subversions of international Jewry. A number of these letters were (209) composed by a parliamentary deputy from Corfu itself and transmitted for publication in the *Kreuzzeitung* through intermediaries. In their time, these articles in the *Kreuzzeitung* very much got on the nerves of the Jewish wire-pullers; it's no wonder that the hatred of their tribal co-religionists was directed first and foremost against this brave paper and then against the German nationality itself.

What had happened?

On the night of **12/13 April 1891**, the completely **blood-empty body** of an approximately eight-year-old girl, **punctured and cut to the point of unrecognizability**, had been discovered in the entryway of a house **near the synagogue** of Corfu under mysterious circumstances.

The employee of the *Kreuzzeitung* dispatched to Corfu as a correspondent received a report delivered by a Corfu friend, which, composed while still under the impression of the events and authentic in all details, was made the lead article [\(1\)](#) in the said paper. This letter from Corfu reads:

"In the night of **12 April** toward ten-thirty, it was announced by town-criers that the Jew **Salomon Sarda** was missing his little eight-year-old daughter; whoever might know anything about her whereabouts, should report it. The following day people were shocked to learn that the body of the child had been discovered in a sack in the entrance way of a Jewish house. **The father himself** had found her

when he looked through the entrance way for the missing child while walking home from drinking coffee (!) at around two in the morning. There he suddenly stumbled over the body and had immediately summoned the night watchman. The latter stated that **Sarda** had displayed **no kind of surprise or pain** at the sight of the body. **The autopsy, which was conducted by four of the best trained physicians in Europe, revealed the presence of a wound on the neck as well as one on the heart and one arm, and a bump on the head. Death must have ensued as the result of loss of blood, after the child had presumably been rendered unconscious by a blow to the head. In the body there (210) was not even a drop of blood; rather, numerous needle punctures at various places indicated that the murderers had made sure to carefully evacuate the blood completely.** The wounds were -- as was the entire body -- washed clean and **plugged with the hair of the girl. Even on the underwear there was not the slightest trace of blood to be noticed.**

The unusual circumstances under which the crime, as well as the discovery of the body, had occurred, in connection with the fact that shortly before the Jewish Easter had been celebrated and **similar events from the end of the previous and the beginning of this century** were still in everyone's mind, impelled the masses to the forceful belief that it is was matter of one of those ritual human sacrifices for the acquisition of blood, which, despite all **that has been written against it**, nevertheless exists in the mind of **all peoples** and always has existed, and **by means of events of this kind is ever brought to mind all over again.** . . The rumor was spreading that the deceased was by no means a Jewess, but on the contrary, was a Christian girl by the name of **Maria Dessyla**, kidnapped in **Janina**, who frequently had called herself by that name. The excitement which has swept over the people as a result of this defies description. All the same, justice would have been allowed to run its course with the generally peaceful nature of the Corfuites, if the Jews had not unanimously, as if a signal had been given, expressed the outrageous accusation that the **Christians** had murdered the child in this manner in order to set the people against the Jews. . ."

Also, an employee of the *Staatsbürgerzeitung* [*National Citizen Times*], who had plentiful contacts in Greece from his longer residence in **Athens** and the Orient, turned to three different persons in Athens with the written request for information about the events in **Corfu**. From all three -- among them a historian and philologist -- comprehensive reports came in which contained downright overwhelming evidence!

The Jew **Vita Chaim Sarda de Salomon** had originally claimed that it was his own daughter (211) who had fallen victim to this crime; indeed, the identity of the girl was not immediately definitely established because the small body was cut up in the most hideous manner and resembled **a single wound**. According to a special report from **Athens** of **15 May 1891**, the **official autopsy of the medical examiner** showed that death was brought about by the cutting the the neck and subsequent **fatal hemorrhage**. In the particulars, one learned that **neck arteries** and **neck veins** were opened to a depth of 10 cm by means of **surgical instruments**. Likewise, the **arteries** and **veins of both arms** were punctured. **The heart was punctured**. Approximately twenty smaller, **very deeply penetrating** cuts were discovered, **in addition to numerous piercing wounds** on all parts of

the body; the head of the girl alone showed **seven knife cuts**. The legs appeared forcibly stretched and bent(2). The body was **absolutely empty of blood!**

The parliamentary deputy from **Corfu**, **Georgios Zervos**, a leading Corfuite, made frightful accusations in his report. Four Jews had been charged with the bestial murder: the Jewish tailor **Sarda**, who had taken the **non-Jewish** girl **Maria Dessyla**, who came from **Janina**, allegedly as **foster child**, and ritually-slaughtered her in company with the synagogue servant **Naxon**, the grave-digger of the Jewish community, and a Jewish beggar by the name of **Ephraim**. The latter was also charged with committing deliberate perjury.

Four Roman Catholic nuns who conducted a girls' school in **Corfu** appeared as witnesses for the prosecution. The child had been brought to this school at the approximate age of six; on this occasion, the tailor **Sarda** avoided giving further details about the child, despite repeated requests, so that the school had to rely upon the statements of the student herself that she was named **Maria Dessyla** and was born in **1883** in **Janina**. These declarations of the nuns were vigorously attacked by the Rabbi of **Corfu**, who presented a birth register written in **Hebrew**, in which the murdered girl was supposed to have been entered as the **daughter** of the tailor **Sarda**! At closer examination (212) the register was shown to be **forged**. In the official Greek civil registry the child was listed nowhere as the child of **Sarda**, although the latter was already resident for twelve years in **Corfu**! All of these circumstances allowed it to be recognized that the allegedly orphaned child had fallen into the claws of this Jew years before in one way or another, so that she could be allowed to disappear again if need be, and that all further personal particulars [of the child] had been most carefully avoided on purpose.

The chief witnesses, two Greek police officers, observed the murder band on the night in question as it made to bury a body in a sack in the Jewish cemetery; but the Jews succeeded in escaping. To divert suspicion from themselves, the Jews had made the first "announcement" according to the procedure which they had already practiced many centuries earlier in Trent. After the Jew **Sarda** made use of the public town-criers on the evening of **12 April**, he appeared in the morning hours of **13 April** at the police bureau in **Corfu** and boldly declared, without a trace of sorrow, that someone had murdered "his child" and thrown the body in a sack, in the entryway in front of his residence, near the synagogue. To the police commissar in charge these statements seemed highly suspicious, and he held **Sarda** in custody. On the basis of the statements of witnesses, the evidence grew stronger and stronger. After three days, there appeared before the examining judge an "exonerating witness" in the form of the half-blind Jewish beggar **Ephraim**. This one would have it that, in spite of his poor vision, he had seen five peasants with the child's body on the **night** in question! Because he continued to get caught in awful contradictions, he fell under grave suspicion not only of perjury, but of being at least an accessory to the bestial crime.

What happened to the accused Jews?

The government authorities at first tried -- as in all nations -- to treat the whole matter as a "fairy tale," but soon had to realize that the case could no longer be covered up! But the government did not possess the courage and -- the power, to

honestly take into account the people's sense of right, and thereby the outrage of the populace increased by the hour. (213) In order to gain time, following proven methods the Prefect of **Corfu**, and then the state prosecutor entrusted with the case, were summoned to **Athens** to make a report to the government. This report-making absorbed more time. Meanwhile international, Jewish-inspired diplomacy had paved the way. The Greek Minister President **Delyannis** responded to the interventions which England, France, Italy, and Austria had made with him for the protection of the Jews, that "the official investigation might come across **certain factors which would be likely to foster the acceptance of the Christian population with respect to [belief in] a ritual-murder.**" He therefore was making an effort to "**postpone the opening of the trial proceedings against the Jews charged with murder, so that this might gain time for producing the necessary proof of their innocence.**"

To express this in plain words: **Delyannis** himself is convinced that a child of his people has been ritually-slaughtered -- but his hands are already tied as far as being able to resort to drastic measures!

For refuting the *Kreuzzeitung* reports, the *Berliner Tageblatt* dispatched to Greece its own correspondent, a **Dr. Barth**. We must examine this situation somewhat more closely, because the unscrupulous actions of the Jewish press were responsible for the unrest on Corfu. It has not been possible for us to determine whether this Dr. Barth himself was an international press-Jew, or merely a paid creature of the Jews; However, his tactics were so revealing that even today they still are able to contribute to the story of the Jewish press battle!

Having arrived in **Corfu**, **Barth** became involved in feverish activity to confuse public opinion by means of a great quantity of tendentiously distorted and consciously falsified reports and telegrams. In that way he had succeeded in wrangling a declaration, virtually to order, from the Greek archbishop in **Corfu** and from the Prefect. After these "successes" Dr. Barth went over to his main assault upon the deputy **Zervos**. The latter's authentic reports were described as "liberally and totally invented," witnesses' statements, according to tried and true methods, were rendered with distortions; (214) finally, **Barth fabricated** a conversation with the Minister President **Delyannis**, to throw light upon the "case" -- but let us pursue this press battle by means of the *Kreuzzeitung* reports!

"Berlin, **16 May 1891**(3) -- In regard to the "official denial" of the *Wiener Fremdenblatt* [literally, *Vienna Foreign Page*], which from Rome is supposed to have reported the incorrectness of our earlier report concerning the ritual-murder, and about which the local Jewish press was naturally **beside itself with joy**, we have the following to reply: A statement from an authoritative source has been made to us that -- as of noon today -- **no official denial whatsoever** against that telegram published in the *Kreuzzeitung* has been made on the part of the government. According to the judgement of the local Greek colony, it is also absolutely out of the question that Mr. **Delyannis** would be able to deny the **fact** of the murder of the Christian girl **Maria Dessyla** by Jews, without damaging his position as Minister President, as long as **the trial** against the Jews charged with the murder has not been conducted to its end in a manner completely open to the public. . .and if the Greek government had even the slightest evidence for the

innocence of the Jews, it would have published this in the organs which stand at its disposal a long time ago; yet not only has this not occurred, but all the papers of **Athens** have up to this time set down the **facts** of the murder as **established**. We would therefore like to advise papers such as the *Kurier* and the *Berliner Tageblatt* to turn elsewhere with their attacks. -- For the rest, we are able to assure the -- **Jewish -- leaders** of these organs, that we know quite well **what efforts individuals of their tribal persuasion have made to arrange official denials toward** the *Kreuzzeitung*[s reports]. But these efforts were in vain for Berlin; naturally it is easier to manage this in **Vienna**, where the relations of the semi-official *Fremdenblatt* to Jewish *haute finance* are certainly known to everyone."

On **21 May 1891**, we read on the first page of Nr. 230 of the *Kreuzzeitung* under the headline: "On the issue of ritual-murder on Corfu":

(215) "The frightful terror which all of international Jewry felt in every limb when we shattered the **attempted cover-ups** by the telegraph agencies **under Jewish influence** with our recent report, and frankly pointed out that in Greece, not only the masses, **but also people of substance believed in the existence of ritual-murder on Corfu**, has led to the local main organ of the Jews, the *Berliner Tageblatt*, sending its own correspondent to **Corfu**. The latter immediately managed to prove on the spot all the reports on this case published by the *Kreuzzeitung* to be "inventions," by getting himself confirmation from the Greek archbishop on **Corfu** that the murdered girl was of **Jewish** descent and that [it was] probably a [case of] lust-murder. -- It may, perhaps, be true that the representative of the *Berliner Tageblatt* actually received this information from the archbishop; but only the **personal opinion** of the latter has been expressed by that confirmation. The archbishop, however, is no examining judge, so that his judgement is not supported by any kind of real evidence; also, by force of necessity, he [the archbishop] must seek to calm again the wildly aroused passions of the people, so that it is understandable that he will speak as pacifyingly as possible before the public. This view is totally confirmed for us by a source whom we have cause to regard as competent and it is suggested by the fact that the **Prefect of Corfu, who has meanwhile been dismissed from his office**, in the beginning had claimed the same thing as the archbishop is now asserting. Since **in the meantime all circumstances which have become known have contradicted this assertion**, this claim has led to the uncommon animosity of the people and finally to riots. And the fact that the government **has recalled the Prefect** at the urging of the masses of the people likewise shows that the former regards the Jewish extraction of the murdered girl as in no sense established.

Nevertheless, in order to proceed surely and to be able to offer the correspondent of the *Berliner Tageblatt* at least an equally good testimony, we have asked the publisher of the most widely read **Athens** paper, the *Acropolis*, to inform us by telegraph (216) of his view of the state of the **Corfu** Affair, in order to thereby retain one further check upon the reports of our permanent **Athens** correspondent:

Athens, **20 May**, evening. The *Kreuzzeitung* is completely **justified in speaking of a ritual murder. All known results of the investigation up to the present, can be regarded as proof of this.**"

So much for the *Kreuzzeitung*. Its reporting was proof against attacks and

unassailable. Thus, finally, the **German nationality** as such had to become a target of attack! These perfidious methods do not appear to be out of date even today! [Indeed -- the instinctive and deadly hostility of Jewry to Germany and Germans, above all other peoples, antedated the Third Reich and the respective positions of these two arch-enemies in 2001 is the one feature of the current situation we can be grateful Hellmut Schramm was spared having to see.]

On **16 May 1891**, the *Kreuzzeitung* reported in connection with the alleged official denial of the Greek Minister President, that the Jewish press had made the further untrue claim that in Corfu "anti-Semitic" pictures and fliers **with German text** were surfacing. In reality, it was a matter of harmless Greek newspapers, which were regularly published in **Athens, Patras, and Corfu** as daily papers. In these were the most varied illustrations concerning the events on **Corfu**. Several Greek papers naturally put out a picture of the murdered girl, an "extra edition" out of **Corfu** had a [picture of] the house of the Jew **Sarda** in front of which the body was found lying in a sack, as well as the hardly sympathetic portrait of this man who had had the murdered child for several years in "foster care." One other picture represented the nocturnal scene in the Jewish cemetery, where those accused of the murder had tried to bury the body. Under this picture was verse written in the dialect of the Ionian islands, which reads:

"Is that not an insult, is that not a crime?"

To the Jewish burial grounds they had brought Maria.

Maria was Christian and was baptized,

and in the Jewish cemetery they dug a grave for her."

The *Kreuzzeitung* wrote in conclusion to this: "In **consideration for our 'Jewish fellow-citizens'**, we shall not give further samples of the texts of these papers; it is hoped that these verses (217) suffice to destroy the fairy-tale of the 'German' inflammatory papers!"

With the beginning of the unrest on **Corfu**, this infamous lie was again brought up. On **21 May 1891**, the *Kreuzzeitung* received from **Athens** the message by telegram that **simultaneously with the start of the riots on Corfu**, telegrams were dispatched from out of **Constantinople (!)**, to **Vienna, Berlin, and Paris** -- thus the centers of World Jewry -- which told that anti-Semitic pictures with **German text** were being spread around in **Smyrna**. Upon being immediately questioned about this, the Greek consulate there made the unqualified statement that **nothing whatsoever was known about this in Smyrna**. "On this account, it is believed that the Jews of other cities had known about the murder on **Corfu**, since the **denial-system (4)** was already arranged ahead of time. The statement of the archbishop is **private opinion**, which is also shared by **diplomatic (!) representatives**. But, despite many requests, the government has **endorsed** this viewpoint by **no announcement of any sort**. If there had been any kind of proof whatsoever for this, it would do so gladly. . . The Minister **Deliorgis** stated that **the presence of the foreign warships made the position of the cabinet more difficult, since a crisis in the government is probable**."

This shameless and provocative maneuver of the Jewish agents produced, with all its satanic slyness, an unforeseen turn of events. The otherwise peaceful populace of **Corfu**, having become mistrustful due to these subversions, recalled **similarly**

circumstanced murder cases from earlier years which had remained unsolved! Moreover, the nuns had then declared under oath that the little girl had been the **Maria Dessyla** who was being taught by them. -- Besides this, the **Jewish Easter** had just been celebrated shortly before the crime. "Actually, the people found evidence for this custom of the Jews in nearly every year. At the time of the **Easter of the year before**, a Jewish riot arose in **Smyrna** when a small Christian girl (218) had disappeared, whose corpse **was supposed to have been discovered in the water, allegedly by the Turkish authorities(5)**. **Among the Christians, however, everyone was convinced that the child had been ritually-slaughtered by the Jews.** . . One must also consider that the Jewish population in **Corfu** is still of the **outright dubious origin** of the earlier Venetian times, that the island for almost centuries at a time was the **point of passage** of all Jews immigrating from Asia Minor, Arabia, and North Africa to the South of Europe and right here was where the most backward of all of the customs of the "Mosaic confession" were to be found. Even today the colloquial language of the Jews in **Corfu** is a Hebrew and Arabic mixed with elements of Spanish and Italian, and their religious practices are closed **to any non-Jew**. Thus, if the suspicion can exist anywhere in Europe, that the Jews could, **in accordance with old Talmudic laws**, go so far in their hatred for Christianity as to the killing of Christian children and to the use of Christian blood, **the unique occupants of the Jewish Quarter in Corfu** offers the greatest **possibility** for this."(6)

The unrest which was already breaking out on Corfu at the end of April 1891 has been grossly exaggerated: "loads" of the tribal comrades were "slaughtered" -- one need only recall the atrocity reports of the Jew **Pieritz** out of Damascus from the year 1840! --.

Naturally the precious Jewish blood flowed out in "currents". The Jews locked in their Ghetto had been abandoned to "death by starvation". In contrast to this stood the **official government reports** on the facts: The window panes of some houses were smashed into rubble, some Jews, who had behaved too provokingly were beaten with sticks, but not a single Jew was seriously wounded, to say nothing of killed in those days! In the beginning, the populace of Corfu trusted the judicial (219) investigation and therefore kept order by itself -- the insignificant military detachment stationed in **Corfu** would not even have initially been able to do so.

But when the future showed that the course of the government was apparently in advance already being subordinated to foreign interests, the people became suspicious. The authorities were accused quite openly of bribery. For example, that the state attorney had first begun his foot-dragging investigation **many hours after discovery** of the body, had repeatedly allowed himself to be led down blind alleys and thus had lost much precious time. That **the Ghetto had not been searched at all**, while because of supposed excesses many non-Jews were arrested and were taken away right before the eyes of the Jews.

The Rabbi of Corfu, apparently on instructions, went too far with things: he publicized a declaration manipulated out of the **Archbishop of Corfu**, which the latter had already given to the notorious Dr. **Barth**, that the child had been of Jewish extraction and was the natural daughter of the tailor **Salomon Sarda**. The French Consul **Danloux** accepted this declaration in accordance with his own

wishes. The Archbishop of **Zante, Dionysius Latas**, also shared the view of the Archbishop of **Corfu** in full compass(7). At the international Congress of Religion at **Chicago, Latas** later stated the following: ". . .among the ignorant masses of the population, the belief is spread that the Jews for the purposes of their religious rite make use of the blood of Christian children and that, in order to procure it for themselves, do not shrink back from committing murder. As a result of this belief, persecutions of the Jews frequently break out, and the **innocent victims** are exposed to many acts of violence and danger. Considering the fact that such false notions have also spread among the **ignorant masses** of other nations and in the last decade **Germany** and **Austria** were the showplace of trials against **innocent Jews**. . .as a **Christian** priest I ask that this Congress take note of our conviction **that Judaism forbids murder of every kind and that none of its (220) sacred authorities and books** command or permit **the use of human blood for ritual purposes** or religious ceremonies. The spreading of such a **slander** against the believers of a monotheistic religion is **unchristian**. It is incompatible with the duty of Christians, to allow such a terrible accusation to go uncontradicted, and the good repute of Christianity demands that I ask this **parliament** to declare that Judaism and the Jews are just as **innocent** of a crime falsely imputed to them, as the Christians of the first centuries were. . ."

The consequent continuing of these provocations then read: Corfuites killed the child in order to put the Jews under suspicion of perpetrating the deed!

With that, the forbearance of the populace was exhausted. A Good Friday procession attempted to force its way into the Ghetto, in order to compel the surrender of the band of murderers. A reinforced military unit, which had been placed there for the protection of the Ghetto, fired upon the defenseless procession. Three participants were shot dead, about twelve, of whom some later died, were left behind critically wounded at the site, to the mockery of a raging Jewish mob! For the protection of the **Jewish** segment of the population, the warships of foreign powers came into the harbor. . .

A report out of **London** from **15 May** revealed these connections: "**London, 15 May 1891**. -- The Lower House. The Under Secretary of State in the Colonial Office, Baron von **Worms** (!), stated that the English representative in Athens has made remonstrances to the Hellenic government because of the riots which have taken place on **Corfu** against the Jews. The **admiral in command** of the Mediterranean fleet has been instructed to send a warship to **Corfu** in order to cooperate with the English Consul there in the protection of the **British subjects of the Jewish religion** (!). Worms then read out a telegram which had arrived at the Foreign Office, according to which a Jew **was killed** by some Greeks after the revolt. The Greek government has granted assistance to the **poor Jews suffering from hunger**."

In the middle of **May 1891**, the situation came to a further head. On **15 May** it was reported from Athens: "Yesterday a war ship (221) departed for **Corfu**," and according to a report from **Vienna** a state of siege had been imposed and the governor and mayors deposed from **Corfu** due to their alleged "irresolute attitude." -- In Athens "the local **German** envoy Count **Wesdehlen** as well as the English envoy" had "longer **confidential discussions** with the Minister **Delyannis**." (8)

But International Jewry spun into its web of political machinery not only a commanding admiral, ministers and ministries, but even a king, without, perhaps, the final connections ever becoming clear to him.

In these May days which were critical for Jewry, **King George** of Greece was sent to **Corfu**. The Jewish press effusively took note of this "voluntary" decision of the king. The *Kreuzzeitung* commented on this news as follows [\(9\)](#): "The report, that King George of Greece has decided to travel personally to **Corfu** and to rest there for some weeks and to calm the unrest of the Christian population by his presence, can only be viewed as a further proof that the Jews on Corfu have so far been able to produce **no exonerating factors whatsoever** in regard to the crime imputed to them. Therefore it is understandable in what an embarrassing position the official circles of Greece find themselves. **The entire population is permeated by the conviction that the murder has been committed by the Jewish community**, and any further delay in letting the trial go forward before the public must necessarily increase the exasperation of the people. **But since almost overwhelming proof exists against the Jews charged with the murder**, a verdict of acquittal is unthinkable. So, for International Jewry, it all depends upon **the trial not reaching the state of actual proceedings at all**, which is why they are demanding that the Greek government bring the unrest of the population of Corfu and the rest of the islands to an end by **whatever other means** [necessary]. Since this frankly will be hard to achieve by means of violence, [\(222\)](#) the king accordingly is supposed to go himself to Corfu in order to appease the people by means of the authority of his crown and by kind persuasion." The paper concluded its report with the words: "In any case, however, **King George** would bring a **very great sacrifice** to International Jewry through such a decision." -- In this, as in the previous reports, the opinions of the Greek authorities are already being hinted at. The letter of the already several times mentioned Deputy Georgios **Zervos** gave further information, is simply shocking to read and gives insight into Jewish subversion of the press. **Zervos** wrote to the *Kreuzzeitung* from **Corfu** [\(10\)](#): ". . . In the authorities, who still seem to have found no trace of the murderers, **people have lost all trust**. Something abominable has happened. Many Athenian (read: Jewish-inspired) newspapers have been inaugurating a **genuine crusade** against **Corfu** and its 'anti-Semitic' inhabitants, in order to make difficulties for the government of **Delyannis** domestically and abroad. All incidents were frightfully exaggerated, countless lies printed and sent out all over the world. The foreign (read: international!) press got hold of the case, and since it is **in Jewish hands** for the most part, all that appeared from tendentious reports in the Athenian papers, or was sent in by Korfuite Jews out of **feelings of fear and revenge**, was reprinted with new exaggerations. The Vienna papers and the *Pester Lloyd*[\(11\)](#) have particularly distinguished themselves, and the latter has had the gall to claim that the excesses were continuing, although it had been **proven** [it claimed] that the Christians had murdered the child out of fanatical motives. Such shameful libels are peddled in all of Europe and **we are able to do nothing against it** until the truth will have come to light in court. For the present, the government has dismissed examining judges, *nomarchs* [Greek officials equivalent to governors] and other officials and installed new ones who have gone to work without prejudice. At the same time there have been new military reinforcements and **money for the poor Jews** has arrived; under armed [\(223\)](#) protection, they are now allowed to follow their usual occupations in the

customs house and in their shops. While so occupied, one Jew was stabbed to death by a fanatic from the people. Therefore, **one** Jew has been killed, compared to so many Christians who were slain or wounded in **Zante**. **No Jew is in custody, while our prisons are filled with Christians because of it.** Therefore it is [a matter of] disgraceful lies when English papers say that nine Jews had been stabbed to death and many others starving. . .

To summarize all this, the unrest of the people is sufficiently explained by the murder itself and its accompanying circumstances, by the limp management of the investigation on the part of the authorities, and by the insinuations of the Israelite population, which push the responsibility for the murder off onto Christians, and it is a wonder that the people, as a whole, have observed such a moderate attitude. Bloodshed has been most meticulously avoided, not out of fear of the military, since that was in the beginning much too small a force, and the Korfuites have demonstrated on former occasions against English troops, that they do not fear weapons. The Ghetto was not blockaded in order to starve the Jews to death, but rather to force them to deliver the murderers. Not a single person has starved to death. But in this case it has again been clearly shown **how great the power of the Golden Internationale already is! One** Jew is dead, and **all** the governments of Europe raise expostulations with ours; an English and a French warship lie in our harbor, and **the Greek debt-notes have fallen significantly in Berlin.** Let it be mentioned that the Jews in **Korfu** have lived unmolested for at least six centuries, although in the year **1812 a similar crime** was committed **as can be proved.** Recently they have made themselves, to be sure, very much hated due to the **ruthless exploitation of privileges** which have been conceded to them by the Ministry of **Trikupi** for reasons of [political] election."

The fire drummed up by the Jewish news bureaus, or -- as **Zervos** described this press campaign: "The crusade against everything non-Jewish" -- became, even for the forbearing Greek (224) government, too much in the long run. In the **middle of May, 1891**, the *Kreuzzeitung* learned (12): ". . .The information has been imparted by the Greek Ministry that the telegrams published up to now **have been heavily exaggerated.** The murder of a young girl which took place before Easter, has, in the opinion of the people, been **attributed to the Jews.** Consequently, a certain excitability has gotten hold of the populace of both islands (**Corfu** and **Zante**), and some riots occurred. . .A mild unrest still exists on one island (**Zante**); but the government immediately strengthened public forces, as well as ordered judicial prosecutions and taken strict measures, so that there no longer is any doubt that complete peace will be restored in the very near future. The Jews in Greece have always enjoyed the **complete equal status before the law** with the rest of the population. . ."

Eight days after this government statement the peace of the grave came to **Corfu**. -- **Corfu, 23 May 1891:** "The peace remains undisturbed. Several individuals who were distributing provocative placards were arrested. . ."

The **individuals** are its own subjects. . .

And the Jewish murderers?

The "preliminary investigation" was suddenly declared to be ended. This outcome could certainly not be a surprise after the intrigues which preceded it. -- **Athens, 24 May 1891**: "Even those who are inclined, out of [their own] interests or for reasons of philanthropic enthusiasm, to describe the ritual-murder on **Corfu** as a "**fairy-tale**," have to frankly admit that they are confronted with a puzzle. Everyone asks himself: How does the government come to take such a position? Since **15 May** the investigation of the case has been concluded; at least no more witnesses have been questioned since that day; **all of the accused Jews were released from custody**, whereupon they immediately all emigrated from **Corfu**. And if the government permits the Jews charged with such a monstrous crime to emigrate, would it not then be compelled to proclaim openly **before the nation** and before Europe, that they had been falsely accused? -- Here is the way matters stand: the investigation has brought to light (225) a result which the government believes must be **concealed under all circumstances**. Nothing has been given out by the authorities up till now, in any kind of official form, on the contrary, it is accepted that particular persons, who are completely under Jewish influence, are trying to quietly spread the story that the innocence of the Jews has been proven. Contrary to this claim, **two physicians and further witnesses, from whose statements, recorded before the court, the ritual-murder must be regarded as proven**, have publicly asked the state's attorney in **Corfu** to summon them before the court due to the bearing of false witness [by others]. But this, too, has **not** been done." Only one thing did occur: The Corfuite Jews cheerfully emigrated *en masse* and thereby they themselves supplied manifest proof of their guilt. While the judicial investigation was still going on, simply enormous payments for the "oppressed, abused Jews of Corfu" arrived from all parts of Europe -- which, however, were paid only to those who resolved to **emigrate**. For a few *drachmas* they sold off their belongings; upon being reproached that by this **mass-flight** they were indeed documenting their **consciousness of guilt**, the happy emigrants answered as one, that they had been promised the most far-reaching support in **Turkey, in Asia Minor, and in Palestine (!)**. In response to this, the *Kreuzzeitung* wrote on its front page of **30 May 1891**: ". . . For, when the first Jews have gone off from **Corfu**, those in **Zante, Chalcis, and Thessaly** will follow them, and the Greek people will be free **for a while** from these unpleasant guests. . . It is clear that the gathering of the Jews in the Turkish lands will only facilitate the repetition of **similar crimes**, for one cannot in truth demand from the mohammedan justice authorities and from the weak and the **continually financially strapped** Turkish government -- and demand it in favor of Christianity -- **what Christian states have failed to do for fear of Jewry.**"

But in the second week of May in this year, which was so painful for Greece, 900 Jews left **Corfu**, until at the end of June this former Jewish paradise was supposed to have been evacuated!

(226) During these events, **Berlin** and **London** bank-Jews continued in an uninterrupted exchange of dispatches with the Greek Finance Minister **Karapanos**, to the point where the ears of the old telegraph clerks rang! At the end, the Greek government consented to **waive the right to any continuing of the trial** and to immediately release from custody the Jews charged with the murder, if all Jews would emigrate. . . But the following version was stubbornly being claimed in **Athens**: at the first remonstrances, made in common by the Great Powers, the

Greek Minister President **Delyannis** plainly affirmed the probability of a ritual-crime. But this statement had the effect of a bomb in all circles of **European Finance-Jewry**! From every side threats and political repercussions were tried, to move the Minister President to **recant**. **Delyannis** remained steadfast and described the fulfillment of this presumptuous demand as a flat impossibility. He hinted that [if this demand were met] still far greater excesses against the Jews living in Greece would probably occur and that his own position would be insecure. But his successor would take over the carrying out of the trial. Under these circumstances a compromise was agreed upon. . .

For this compromise, also, the Greek government -- and this is the most shameful thing -- had to contribute 120,000 Francs! The Herr Rabbi of **Corfu** expressed his thanks to **Delyannis** by telegram: "The Israelites [\(13\)](#) in Corfu express through my mediation their robust thanks for the sending of the financial aid, which the Hellenic government had put at the disposal of the destitute Israelites. At the same time, they express their deep recognition of the **disciplinary measures** which have been taken in order to restore the peace; these will surely produce **the desired effect**" (report from Athens of **23 May 1891**).

[\(227\)](#)In the *battue* against **Delyannis**, the **stock exchange war** of the Golden Internationale proved to be most effective. We obtain excellent information about even this from an excerpt from a telegram from Athens of **19 May 1891**[\(14\)](#): "The plunge in the rate of exchange of Greek notes on the European stock exchanges has evoked a panic in all circles, which is still going on. The position of the government is made much more difficult because of it, the Minister of the Exterior, **Deliorgis**, has tendered his resignation. All the press demands prompt publication of the results of the investigation, **the hesitation of the government is seen by the populace as confirmation of the charges raised against the Jews**. The officials concerned in **Corfu**, the *Nomarch*, the commandant, the state's attorney, and the examining judge **were relieved of their offices**, supposedly as a result of pressure from the Powers, but in reality for the appeasement of the Christians, who labeled the officials as **corrupted**. . ."

The *Kreuzzeitung*[\(15\)](#) finally commented: ". . . To be sure, one cannot attach too much guilt to the cabinet of **Delyannis**. When all the Great Powers, at the first signal from Jewish **Haute Finance**, immediately threaten a small, weak state with European action [of intervention], how is the tiny nation of Greece, then, supposed to have the courage to take up the struggle **against Great Jewry**. And yet an opportunity was offered here, as it seldom has been, to unveil the **true** character of this Semitic tribe; if only **one** of the Powers had intervened to see that the trial on **Corfu** should be conducted with complete impartiality, Greece would not have capitulated. Putting a mixed European investigatory commission in charge of clearing up the facts of the case -- which, frankly, were already laid bare for all eyes -- was even spoken of here but the representatives of the Powers roundly rejected this proposal -- naturally at the **behest of Jewry**. . ."

The Jewish Internationale sacrificed -- if only **apparently**, as it later turned out -- the Ghetto of **Corfu** and thereby abandoned at first its **key position** at one of the most important and most ancient trade and market centers between the Orient and the West, and further sacrificed several millions [in money], in order to make

possible the emigration of 6000 of its racial comrades; it spent enormous sums on bribery and pulled out all the stops to confuse and falsify public opinion in Europe; it even brought about the demonstrations by fleets -- in order to conceal that one crime as a **ritual**-crime, to be able to keep slaughtering non-Jewish humanity without being molested!

After the "conscience of the world" had been lulled to sleep again, high finance no longer contented itself with the success achieved in Greece in 1891.

So as to be able to subsequently glorify the Jewish emigrants as **victims** of a fanaticized native population, a **reopening** of the judicial inquiries was staged. We will not go into the details any more closely -- this would only lead to repetitions!

Let only this definitive result be recorded: The four Jews incriminated most seriously, now as before, were officially acquitted **at the cost of the state** and brought abroad under a **Greek safe-conduct**. From now on, racial comrades also, who had emigrated perhaps a year earlier, returned to important positions on **Corfu** and the Ionic islands, after the Greek government, like that of Egypt in its time (1840), entered into the **obligation** of taking on the protection of its "Jewish citizens"! But a respected Greek politician, conscious of duty to his people, wrote in an open letter to the paper whose publications exposed the Jewish manner of fighting too late, the *Kreuzzeitung*: "We must keep silent, even if our hearts are bleeding. Greece is too weak to advocate its rights, indeed, even to speak the truth. . . The case of **Corfu** has again made us see our total **dependence**, thus we must hush up the entire affair, although by doing so we commit a **crime against our national honor** and allow **our justice** to become a **business** in the eyes of all independent, thinking men of Europe. . ."

One weak comfort remained to this Greek: the justice of the rest of the European lands had already been delivered up to Jewry. . .

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Very rarely has a ritual-murder trial had as a result the sort of comprehensive literature and coverage as the proceedings before the jury-court of Cleves on the occasion of the boy-murder of **Xanten**. As this literature also gives us important information about the dominating Jewish influence and the anti-Jewish trends at all levels of society which became increasingly strong in reaction, but which remained without influence due to lack of unified leadership, we wish, since what has been written down in the records remains even today easily accessible to anyone, first and foremost to make use of the stenographic records of the jury-court hearing at **Cleves**[\(1\)](#) in composing this chapter.

On **29 June 1891**, Peter-and-Paul Day, a Monday, the cabinetmaker **Hegmann** of **Xanten** on the Lower Rhine was missing his little five-and-a-half year-old son since ten-thirty in the morning. The mother of the child, later questioned about this by the President of the court, told on the second day of the hearings (**5 July 1892**), the following: "I awakened the child before I walked to church (on Peter-and-Paul's Day, 1891) and took him from his little bed and then let him down; then I went to church. When I came back, I put a smock on him, then he went off and I have not seen him again. We drank our coffee at breakfast about ten-thirty. When I was making the buttered bread ready for the other children, I said: 'But where is *Schängchen*' -- that's what we called Johann -- Now it was noon. . . it got to be two o'clock and he still wasn't there. The child never stayed away past the time [when he was supposed to]."

She looked for her child all day -- her husband was still seriously ill; now and then people brought her a chair so she could rest. In the evening, toward six o'clock, [\(232\)](#) the wife of the ritual-slaughterer **Buschhoff** appeared and said in response to the lament of the mother: "Pray one *Vaterunser* [an Our Father, or *Pater Noster*], he will probably come back." -- We recall the cynicism of the Jewish family **Scharf** in **Tisza-Eszlár!**

The mother made her way to church again: "I lighted a candle in the church before Saint Anthony, it was still not burned out when I heard that people came and said the child had been found. I went home, and it was already full of people.

Buschhoff and his wife also came." -- Frau **Hegmann** was in the late stage of pregnancy. The Jewish wife called out: "Comfort her -- she's getting a **replacement** for it. . ."

The Buschhoffs busied themselves around the Hegmanns' place in the most intrusive fashion. The ritual-slaughterer Buschhoff [physically] supported the Hegmann father, who a few months previously had suffered a neurological attack, so that he would not fall off his chair: "My husband fended him off fiercely, he did not want to be held, he said that it seemed to him as if Buschhoff had bloody hands and had soiled him with them." The **Hegmann** father before the court (second day of the hearing): "Just as Buschhoff laid his hand on my back, I felt as if a bloody hand were reaching out for my back. . . Buschhoff held me firmly, which I did not want to allow, I always wanted to get away from him. . ." -- The court chairman: "You had the thought, then, that he had killed the child and so you developed a dislike for him?" -- witness: "Yes. He (Buschhoff) was very pushy. . ."

The Buschhoffs still had a fizz powder on their account at the drugstore, and wanted to brew a strong pot of coffee for the Hegmanns. Frau Buschhoff babbled: "I'll make a good cup of coffee, and as true as it is that God lives in Heaven, I've taken thirty grams in one coffee pot!" Frau Hegmann thanked her: "No, I want to have my child back first, I'm not drinking. . ." Finally the Jews left. The Hegmanns breathed with relief: "Thank God that we're alone now!" (From the second day of the hearing.)

On this evening, toward six-thirty, the maid of the town councilor **Küppers, Dora Moll**, had found the child's body in a passage of the barn, lying on his side with his little legs spread, and having bled to death from a (233) frightful cut through the neck, which extended in a circle from one ear to the other and had run through the soft tissues **down to the cervical vertebrae**. "I saw something lying there," explained this witness before the court, "I thought it had been hens and I would chase them off. When I looked more closely, I saw the body lying there. . . It was lying with the little legs toward the barn door and with his little head toward the winnowing machine. . . When I approached more closely, I saw right away that it was the child of Hegmann. . ." (First day of the hearing).

It struck all witnesses who were called here, that apart from slight traces of blood, there were no pools of blood or blood spray anywhere to be noted!

The staff physician (retired), Dr. **Steiner**, who had examined the body **on the same evening** in the presence of the court assessor **Buchwald** and of the mayor **Schleß**, and had determined that the [amount of] caked blood (the clotted blood) was **very insignificant**, perhaps as much as **a small egg**, gave the following **expert opinion** before the court:

1. All the soft tissues of the neck were cut through, from the right ear through the throat to the left ear, even the muscles which were located at the cervical vertebrae were cut through, and the cut penetrated **down to the cervical vertebrae**.
2. This circular cut was unquestionably performed by a practiced hand with a very sharp and large instrument.
3. A jet of blood, a sharply delineated wave of blood, appeared to have poured down over the clothes.
4. The traces of blood which were present were **extraordinarily scant**: "In my

opinion the blood which was found at the site was **not all the blood** which flowed out of the body. I consider it to be that blood which, after the first blood flowed out, still flowed out **after death ensued**.

5. No signs whatsoever of an unnatural assault were present. (Dr. Steiner on the first day of proceedings in Cleves.)

Both of the other witnesses testified as follows:

"After the examination protocol of the body itself had been (234) recorded, the area closest to the body was dealt with; neither on the winnower nor on a post which lay in the vicinity, was I able to discover traces of blood. . . we checked with a lantern and two lamps, in order **to absolutely be able to see** individual blood traces **but we found none**." (Assessor **Buchwald** on the first days of the hearings.)

"At the inspection of the body we found this terrible cut; we found the child with his neck cut through from one ear to the other. It looked horrible, it made a frightful impression, I have to say that in the first moment I said to myself: 'That can only have been done by a skillful hand that knows what it's doing with a knife; it must have been **a very large** knife.' I cannot conceal the fact that I had suspicions about the Jewish butchers **Buschhoff** and **Bruckmann** living in the neighborhood. . ." (Mayor **Schleß** on the third day of the hearings.)

Also, the autopsy protocol of the court physicians **Bauer** and **Nüninghoff** of **30 June 1891** confirmed the **absolute blood-emptiness** of the internal organs of the child's body. Point by point the descriptions read: "Completely void of blood," "extraordinarily bloodless," "pale and empty," "empty of blood," "totally void of blood," and so forth.

Furthermore, the separate expert opinion of Dr. **Bauer** of **15 July 1891** had to concede in its essential points, that the blood volume of the child was evacuated by the pumping power of the heart in the shortest time, perhaps within one minute, so that "the body was, in fact, **empty of blood**. . . With the highest degree of probability, it was a long, strong, and sharp butcher knife with which the cuts were executed."

Crossways above the chin, there was a smaller cut, the surface of the right side of the chin was cut through, and the cut continued to the right shoulder of the overalls and the smock, which was cut through to a hair's breadth, "thread by thread," in this spot. -- People were very puzzled over these unusual features, although the explanation was really obvious: The child, as he saw the knife coming toward him, in his fear of death, instinctively tried to protect himself by moving his head backwards, which was in the clamping grip of the murderer standing behind him, and thereby raised his shoulders, so that (235) the knife, which was just starting its cut, first cut into the chin and through the part of the **right** shoulder protected by the pieces of clothing!

The lack of blood at the site of discovery had immediately convinced all eyewitnesses that the child was first killed at **another location** and was brought into the barn just after he bled to death, not least of all for the intention of covering up traces of the crime and to incriminate others with the murder as much as possible. -- A devilish plan!

The magistrate **Riesbroeck** of **Xanten** later stated before the jury-court in **Cleves**: "The body gave me the impression that it was **not** killed there but rather had been **brought** there." (First day of the hearings.)

But now the alert ten year-old **Gerhard Heister** -- described by the chief state's attorney himself as an "intelligent young man" -- had remarked how on the day of the murder, toward ten o'clock in the morning, a white, unclothed arm pulled the small Hegmann child from out of the street and into the Buschhoff shop. We wish to insert the crucial passage of his examination here word-for-word, due to its particular importance.

President [of the court]: "Do you still know what you saw on the Sunday of Peter-and-Paul of the previous year?" [Note that Schramm tells us that Peter-and-Paul Day in 1891 actually fell upon a **Monday**, so that the President of the court is probably in error here.]

G. Heister: "I was lying on the stone on the corner of Cleves Street and Church Street."

Pr.: "Did some children come onto Church Street?"

G.H.: "Yes. There were two boys."

Pr.: "And then one was pulled, by someone's arm into Buschhoff's? Do you know which child?"

G.H.: "*Schängchen* Hegmann."

Pr.: "Didn't you also see what the others did?"

G.H.: "They ran away. Stephan **Kernder** ran to his house, and Peter **Venhoff** also went to his [own] house."

Pr.: "What was the arm like, that came out of the house?"

G.H.: "It was bare. It came out up to the shoulder."

Pr.: "Did it come from the doorway of the house?"

G.H.: "Yes, out of the doorway."

Pr.: "Do you know out of which house the arm came?" (236)

G.H.: "Out of the house of Buschhoff."

Pr.: "Was it *Schängchen* who was pulled inside?"

G.H.: "Yes. -- I have never seen *Schängchen* again."

The mother of Heister had been questioned by the Commissar **Verhülsdong**. She told him that her young son had related to her in a quite relaxed way, that he had been sitting on the curbstone at Cleves and Church Streets and wanted to see whether Papa was walking to church and by this chance, he saw both his acquaintances Stephan **Kernder** and Peter **Venhoff** with *Schängchen* Hegmann walk up to Buschhoff's house, and then he noticed all at once how a hand came out of this house and *Schängchen* was gone. . .

The aforementioned little five year-old **Kernder** had been walking hand-in-hand with *Hänschen* [Both *Hans* and *Hänschen*, like *Schängchen*, are diminutives of the Christian name *Johann*, and the Hegmann child was usually called by one of these nicknames.] on the street in front of Buschhoff's. He told his mother a few days after the murder of *Hänschen*, that he had gone across the street because Frau Buschhoff had stood behind her door and called out: "*Schängchen*, will you go out for me? Come in here!" But the little Hegmann boy resisted, at which she pulled him into the house. "I and Peter Venhoff, we were left standing there, when Frau

Buschhoff said: "Just go and play." -- The small Stephan then told that Frau Buschhoff had spoken "very rudely."! (Statement of the father, Heinrich Kernder, on the fourth day of the hearings.) The third play companion, little Peterchen Venhoff, made such an impression of being intimidated, that this likewise very important witness could not be questioned!

A gardner by the name of **Mölders** had been walking by the Buschhoff property around the same time; he had seen how an arm had been extended from out of the Jewish shop and pulled a small youngster inside. However, he was unable to recognize the child himself, since he saw him from the back. "In the direction of the cathedral, the children were in front of me, and as I was at **Buschhoff's**, a white arm emerged. A child was pulled inside. That, I clearly did see . . ."

On the day of the burial of the victim, the Buschhoff couple apparently tried again to dispense "comforting words" in the residence of the Hegmanns; but thereupon, a scream was heard (237) directly. -- "Buschhoff and his wife came past our door and were totally confused, they came out of Hegmann's, and they were completely pale and didn't say anything. . ." (The witness Mrs. Ventoff on the second day of the hearings.) The father Hegmann had flung out a single sentence at Buschhoff: "**You are the murderer of my child!**" -- Buschhoff had not defended himself. . .

Since no further evidence about the whereabouts of the child [i.e., between the time he left his mother and the time his body was found] existed, suspicion had to be directed upon the Buschhoff family. Buschhoff himself was a ritual-slaughterer and at the same time a "prayer leader" in the synagogue -- his father had been strongly suspected of a ritual-crime a number of years earlier!

From out of the butcher shop of the Jew, one could come into **Küppers's** barn directly by means of back door, which Buschhoff also regularly made use of as a passageway.

The judicial investigation suffered at the very start from great carelessness. The first state's attorney of Cleves, **Baumgardt**, sent out an assessor who had been temporarily transferred to him **for training**, as investigator; **Baumgardt** himself came out for the first time a week later. Already, a short time later, the Board of the Jewish community, with the Head Rabbi of **Krefeld**, suddenly appeared unannounced at the **residence** of the magistrate **Riesbroeck** in **Xanten** and with Jewish pushiness asked "about the way things stood." But the magistrate told them curtly that he could say nothing, the documents were in the hands of the state attorney's office (magistrate **Riesbroeck** on the first day of the hearings). Now **Baumgardt** held the opinion from the beginning, that what was accepted by all circles in the populace of **Xanten**, that this was a case of a ritual-murder, was downright nonsense, unworthy of an "educated man," and -- as he later said -- a "rural superstition." For this state's attorney, it follows that the accused Jewish butcher, directly after the first report, was completely innocent, witnesses making statements against Buschhoff were spoken to harshly -- the same tactics of intimidation were employed later in the **Polna** ritual-murder trial by the Jewish examining judge **Reichenbach**, as also in **Konitz**! On the contrary, a house search at the Buschhoffs, in accordance with usual procedures, wasn't even carried out -- despite extremely suspicious (238) factors! Probably on the basis of higher instructions, Buschhoff himself demanded his arrest "in order to be able to prove

his innocence"! This maneuver does not appear new to us, since the Jews at some earlier ritual-murder trials had of course already had this sly idea!

State attorney **Baumgardt** seemed to want to see nothing. He lost precious time by pursuing baseless leads in the beginning.

On **30 July** -- thus a full month after the blood-murder -- the Crime Commissar **Verhülsdong** was assigned to **Xanten**. He came to be convinced, completely without prejudice, that the child disappeared on the property of the Jewish butcher, and moved for the arrest of the Buschhoff family at the state attorney's office. **Baumgardt** refused! After almost another two months had gone by, and the entire process had caused unrest and exasperation in the populace -- thus the Jews had their own "secret police" -- the criminologist **Wolff** from Berlin appeared. He too very quickly believed that the evidence discovered was sufficient to execute the arrest of the Buschhoffs -- as he later stated as a defense witness in the **Oberwinder(2)** trial.

In his report of **6 October 1891**, among other things, **Wolff** spoke of the fact that the completion of the circumstantial evidence was possible only with the immediate arrest of Buschhoff, since the latter would take flight across the nearby border "as soon as he becomes aware of the new state of affairs through recriminations and further investigation."

The Jews, who had not reckoned with this turn of events, a quarter-year after the murder, much less than they had reckoned that the **Xanten** Jewish community itself had proposed and -- **financed (3)** -- the sending of this Crime Commissar, moved heaven and (239) earth. The synagogue director, Abraham **Oster**, was at the head of the group of Jews zealously trying to exonerate the well-befriended Buschhoff. After a short time, they were so sure of themselves that in the stronghold of Jewry, **Frankfurt am Main**, money was collected with which to procure a "new home" for the Buschhoff family -- and actually, Buschhoff was released from custody on Christmas Eve of still the same year (1891), **without the case having been cleared up through a proper court procedure!**

The *Kreuzzeitung* wrote on **20 January 1892**: "But on the side, apparently under official masks, but without doubt here **by order of the synagogue**, all sorts of persons are wandering around in **Cleves** and **Mayen**, who likewise played a role in the derailing of the legal proceedings. Concerning this point and concerning the dealings of the Rabbi in **Crefeld** with the chief states's attorney in **Cologne (4)** and other persons in **Cleves**, further revelations shall still follow as opportunity allows."

Furnished with abundant money, Buschhoff was sent off to **Cologne**. Protest meetings in all the larger cities finally succeeded in the investigation against Buschhoff being taken up anew. A German-Social petition of those days to the Justice Minister von Schelling reads:

"The ritual-slaughterer **Buschhoff**, strongly suspected of the murder in **Xanten**, has been released from investigatory custody, even though the inquiries of Crime Commissar **Wolff** have yielded overwhelming circumstantial evidence for his guilt. The German-Social Association at Eberfeld expresses its regret over this release,

since it (240) might be likely to bring about the perturbations of consciousness of the Law, caused by the cases of Paasch, Manché, Bleichröder, Liebmann, Morris de Jong (5) and others, in even higher levels of society. Therefore the German-Social Association at Eberfeld directs to Your Excellency the urgent request, that Your Excellency might use your influence to see that the investigation of this Buschhoff case is taken up again. The German people are entitled to demand that any appearance of insecurity of the Law and of inequality of the Law be avoided. .
."

On **9 February 1892**, as clouds were again gathering above Buschhoff, the Deputy **Rickert**, the Chairman of the *Verein zur Abwehr des Antisemitismus* [literally: Association for the Warding Off of Anti-Semitism], publisher of the notorious *Antisemiten-Spiegel* [*Mirror of Anti-Semites*], by occupation the Regional Director (retired) of Danzig, "the meritorious General of the Troops for Protection of Jewry," undertook without warning a planned and inspired "offensive of exoneration" at a session of the Prussian House of Deputies, which had been scheduled for entirely other matters. We shall not go into closer detail regarding his "profound" arguments. Nevertheless, we do give this speech, which is not without interest as a document of its times, in the Appendix in excerpted form(6).

On **8 February 1892**, Buschhoff had been "arrested" for the second time -- the entire procedure created the impression on the populace of a contrived and boldly acted comedy! The examining judge was the very elderly **Brixius**. But when it leaked out that he had appointed for the **defense** of Buschhoff, of all people, the attorney **Fleischhauer**, his son-in-law, the prosecution of the supposedly so-difficult law case was handed over to district councilman **Birk**. The course of the whole investigation proceeded in a strangely confused manner right from the beginning. Because of these events, the Prussian Minister of Justice Schelling was interpellated several times in the house of Deputies and attacked particularly by the conservative side; but serious recriminations (241) made due to the halting and unsure trial procedure remained unanswered.

One full year after the crime -- analogous to the **Skurz** case -- the hearings began before the jury-court at **Cleves (4-14 July 1892)**. The Chairman of the Court of Justice was District Court Director **Kluth**, the charges were to be presented by the state's attorney **Baumgardt** -- therefore by the same man who originally rejected the arresting of Buschhoff and who acted during the course of the trial as his zealous defender. Moreover, he was given as an assistant for the solving of his task the **Cologne** Chief State's Attorney **Hamm**, so that it was actually superfluous that three more "famous" defense attorneys (**Stapper**/Düsseldorf, **Gammersbach**/Cologne, **Fleischhauer** /Cleves) stood ready to assist.

Thus Buschhoff went to trial well-armed! The bill of indictment of **20 April 1892** had once again summarized all incriminating points which led to the arrest of Buschhoff and read in a crucial passage: "The Buschhoff family must therefore explain **what** happened to the young **Hegmann**. That they are **not** able to do this, and that they dispute at all having pulled the boy Hegmann into the house on that morning and having him there, makes them **extremely suspect**."

There were 167 witnesses heard. All of the grounds for suspicion of Buschhoff

were fully confirmed! Aside from the statements of **Mölders** and the children **Heister** and **Kernder**, which have already been given in another connection, the several days of the jury-court hearings produced overwhelming evidence!

Shortly **before** the disappearance of the little Hegmann boy, several witnesses observed how **Buschhoff** ducked into his house with a strange, strikingly ugly Jew, who was carrying a black leather bag and was coming from the train station.

President: "On Peter-and-Paul Day of the previous year, were you walking through Church Street? When was this?"

Witness Peter Dornbach: "Approximately five minutes before ten. I was walking to high mass. Buschhoff ran into me 25 steps in front of his house with another man, a **stranger**, apparently an **Israelite**. This man had on a defective suit, his hat (242) was pushed in. He was in a most intimate conversation with Buschhoff." (Fifth day of the hearings).

Between eleven and twelve o'clock this Jew, who was described according to other witness statements as "foreign" and "ugly," left the Buschhoff property and went back to the train station!

On the day of the murder, shortly before ten, the neighbor of Buschhoff, Wilhelm **Küppers**, heard a conspicuous clamor of voices through the somewhat obstructing door of the butcher house; to another [female] witness, these goings-on were "creepy." The cloistered brother van den **Sandt**, who was passing by, likewise heard several voices.

After the strange Jew had left **Xanten**, Buschhoff wandered, apparently without plan or purpose, through the streets in a terrible state of excitement. Many witnesses, who knew Buschhoff as an otherwise quiet man, were struck by this extraordinary excitement. Shortly after eleven o'clock the witness **Brandts** first met him: "Buschhoff came up to me; something extraordinary must have happened, he seemed **downright out of his mind**. . ." (Second day of the hearings.)

The 72 year-old Peter **Kempkes** also met Buschhoff: "He (Buschhoff) was running so fast, was rushing around so, his head was shaking. I thought to myself, he can well have done it. . ." (Fourth day of the hearings.)

Some hours later Buschhoff had to sign some business papers. His entire body was shaking so badly "that his hand had to be guided." -- In the evening, shortly before discovery of the body, he had himself under enough control that he went bowling at an inn -- which he had never done before -- and bought rounds for people there ("Buschhoff, what's made you so frisky?"), in order to be able to receive the news of the discovery of the slaughtered child's body with pretended equanimity.

In the early afternoon, at approximately two forty-five, a strange, younger, Jewish-looking man was up to something in the garden of Küppers, facing the house of Buschhoff. Unfortunately the witness involved was not able to describe his appearance more closely. But she declared with certainty that he had to have been a stranger who was completely unknown to her, and who stayed in the garden for a long while and, **like a sentry**, (243) constantly walked up and down; when he felt

himself observed by the witness, he concealed himself behind the fence palings. ". . . I presume it was a Jew rather than a Christian; I wanted to see who it was, to me this was quite conspicuous during [the time of] the worship service." (The witness **Windheus** on the sixth day of the hearings.) The individual, without a doubt a Jew who was standing as "a lookout" for what was then happening, had suddenly disappeared, however, as if vanished from the surface of the earth!

A short time later, Hermine Buschhoff, the adult daughter of the ritual-slaughterer, went across the gateway to the barn, and in such a way that she held her right side conspicuously toward the house of her parents; on this side she was carrying the heavy weight of a long object which tapered toward the bottom, which was wrapped up in a large gray sack. (The witness **Mallmann** on the third day of the hearings.)

Three and a half months after the crime, the policeman **Schloer**, who **occasionally** checked the residence of Buschhoff -- there could be no question at all of a systematic search -- found, right in the very bottom of a kitchen cabinet, a sack which bore a strikingly large and dark spots. Along with other things, it was brought to the city council building and spread out on a table. Mayor **Schleß** said the following about this (on the sixth day of the hearings): "As Frau Buschhoff later entered the hall to be questioned by the Herr magistrate **Riesbroeck**, she was **visibly upset** and that caught my attention; she said: 'Herr Mayor! God, have you brought along the old sack that we have used to lay over the barrels when we smoke [i.e., smoke meats, etc.]' But she was **very upset** by it, and I told Commissar **Wolff** about this directly. I did not show her the sack, she herself found it among the objects which were lying on the table. -- The large dark spots seemed suspicious to the mayor; he thought they were blood spots! In the trial, Buschhoff then claimed that they were "pickling spots"! A court chemist and a professor said of it that there was no longer any point in investigating the sack, it most likely could have been determined that there was blood there. . . A thorough examination was actually not performed!

In the late afternoon Buschhoff went into the synagogue, (244) then afterwards to bowling in a neighboring inn. Before his bowling companions had yet learned that the little Hegmann child had been found in the barn, the Jew knew all about it: the thirteen year-old Jewish scion Siegmund came running and whispered something in his father's ear!

On the way home, Buschhoff questioned his neighbor **Küppers** in a memorable way, whether in his barn there "had not been a sharp object, where the child could have fallen in on it, a knife or something else?" On the following day the property of Buschhoff, but especially the cellar, was subjected to a thorough cleaning, various laundry was washed. The door in the back of the butcher shop, going toward the gateway, had been nailed shut on the evening before the murder and this had been especially noticed by **Küppers**; now the nails were removed again. . .

About eight days after the murder, Buschhoff came with Siegmund from the city hall through the middle gate when the young Jewish boy said something to his father, who was hard of hearing(7). The witness **Roelen**, who was walking a few steps behind the two, heard quite clearly how Buschhoff answered: "Ach, **if they**

have no proof, they can't do anything to us!" -- When this witness was then later walking past the property of the ritual-slaughterer, she had dirty water poured on her by the latter! (Roelen on the fourth day of the hearings.)

But Siegmund was slowly developing, in a way similar to the children of the temple servant **Scharf** in **Tisza-Eszlár**, into an *enfant terrible* of the Jewish bunch - only there was no **Bary** in Xanten! Another Xanten citizen, Anna **Mauritz** was walking only two or three steps in front of father and son Buschhoff on Cleves Street. Suddenly Siegmund, who apparently had complete knowledge of everything, crowed: "Papa, if only it hadn't happened." Highly embarrassed, the Jewish father pulled his young son close to him, looked around with dismay, and disappeared around the next corner!

Shortly after the murder occurred, Frau **Remy** was traveling on the train (245) from Goch to Büderich to a wedding. "When I boarded the train in Xanten, two Jewish gentlemen came aboard with me. I was alone in the *coupé*; we had a few minutes stopover there. The gentlemen were saying that they were sick of Xanten. The one said: 'Yes, I would have already have gotten out of there if it had been possible. I would not have been so stupid; that was the stupidest thing that he did, **that he brought it to the barn.**'" But when the two Jews heard the name of the witness [being called] at a station along the way, they nudged each other and continued speaking in a foreign language.

On the next to last day of the hearings, the schoolboy **Hölzgen** gave a serious statement. A year before the youngster was watching, at another Jewish butcher's in the Mill Street, how a cow was supposed to be slaughtered. He stepped closer without being seen, so as to "see the thing for once." In the slaughterhouse there were three ritual-slaughterers present, who were earnestly discussing the death of the Hegmann child: "We need only keep this secret among ourselves, say nothing, and impress upon Buschhoff, **that he doesn't blurt something out**". . . "They've already gotten quite a bit, **but that they shall not get!**"

The intelligent youngster went immediately to the mayor, to inform him of the overheard conversation. The latter advised the witness to write down what he had heard. The young boy was able to present the paper to the court and read his statement from it! The ritual-slaughterer **Bruckmann** called out: "Nothing was spoken about the murder. No, nothing at all was said about it, nothing at all!"

In spite of all obfuscations, matters had shaped up extremely critically for Buschhoff in the course of the eight-day questioning of witnesses -- then the doctors were sent in to help -- the same procedure had, of course, been employed in Tisza-Eszlár as well! A faculty composed of four physicians, **after one year** advanced the basic -- and for the outcome of the trial, definitive -- thesis that the traces of blood in the barn, **which they admittedly had not even seen**, were sufficient [for them] to maintain that the slaughtering of the child had taken place in the barn -- therefore, that **the place of discovery was the scene of the crime**, while the expert opinion of the staff physician Dr. **Steiner**, which had been recorded still on the evening of the day of the murder (246) had yielded the decisive findings that **only very insignificant traces of blood**, considering the condition of total emptiness of blood of the body, had been noted in the vicinity of the place of discovery, that the child therefore could not possibly have bled to

death in the barn -- nevertheless, the court accepted the opinion of the faculty! The neck-cut [they said] could have been performed with any sort of knife-like instrument, even with a pocket knife (!) -- a so-called slaughtering knife, as was found in Buschhoff's residence -- had not been necessary for this!

And now, in order to exonerate Judaism *per se* from the suspicion of ritual-murder, the so-called "expert opinion" of the Straßburg Professor **Nöldeke** -- we have already gotten to know him -- was drawn upon. This unusual "expert" appeared on the second day of the hearing already and admitted on being asked, that "in the laws of the *Talmud* it is very difficult to find one's way." Nöldeke gave to understand that he wasn't entirely well-read, that the *Talmud* was very voluminous, "it consists of twelve thick volumes, which one tackles only with the greatest reluctance," but he could still state -- disregarding all of this -- "**As far as I know**, there is in this (the *Talmud*) **no evidence at all** for ritual-murder." -- Nöldeke called it "frivolous, through and through," "when over and over again it is repeated that the Jews need the blood of Christians for ritual purposes."

But while the hearings at **Cleves** were still going on, the "Professor of Hebrew Antiquity at the German university in **Prague**," **Rohling**, directed a dynamic letter to the Court of Justice dated **10 July 1892**, which sharply attacked the brazen arguments of Nöldeke and described blood-murders **as historical truths!** In his letter, Rohling informed [his readers] that the **facts of history** could not be denied. In spite of the "**castration**" of certain rabbinical works, there were still texts here and there, "which refer to the subject (of ritual-murder) and contain hints which, **despite all the precautions of editing, speak very clearly in light of historical events.**" -- Because of its importance, we will give this letter of **Rohling** in its complete text in the Appendix!

(247) Finally, in order to shake the statements of the chief witness **Mölders**, who had seen how an arm from out of the Buschhoff shop had pulled a child inside, the state's attorney **Baumgardt** claimed that Mölders would **not even have been able to see** because of conditions at the locale; thereby the chief state's attorney was casting doubt on the credibility of this chief witness -- a shameful hand-in-hand working for Jewish interests! A **court summons** in **Xanten** [i.e., a trip to the actual location], however, brilliantly justified the statement of Mölder, as the state's attorney himself was forced to admit!

This move for the exoneration of Buschhoff had to be regarded as having failed. But something else was put together! In the later *plaidoyer* [French: a barrister's speech] the state prosecutor's office could summarily declare: The most important and least suspicious exonerating factor for **Buschhoff's innocence is the proof of alibi!**

How did things stand with this "proof"? -- It had been contrived! A dubious character, the neighbor of Buschhoff, **Ullenboom**, described by an out-of-town mayor and by various witnesses as a liar and a notorious loudmouth, as a boaster and thief, and declared a total liar by Crime Commissar **Wolff**, "he has tramped around in every possible factory on the Rhine; I also got the impression that there was something sexually wrong with him," considered to be "half-crazy" by a member of the jury, he appeared as a "**defense witness**" for Buschhoff, in that he

stated that at the time in question he had stopped at Buschhoff's with his foster child -- indeed [he said], it could have been the child that disappeared into the Buschhoff shop! Although he caught himself up in hopeless contradictions with this statement, so that the chairman of the court himself had to confirm that one of the witnesses must have committed **perjury**, and although doubt in the reliability and/or the soundness of mind of **Ullenboom** was expressed on all sides, the prosecution accepted his statements, held him to be merely "easily made nervous" but despite this "reliable" -- and constructed the proof of alibi with this!

But this masterpiece did not seem even to the state's attorney **Baumgardt**, to have been totally fishy! At a crucial passage in his *plaidoyer* are the significant words, from (248) which one could infer a great deal: "It has probably not escaped your notice that the witness Ullenboom is a **main witness**, perhaps the **most essential** witness, and for those who did **not really want to believe** Ullenboom, it was very much of interest to prove that he also really was not credible. **The witness Ullenboom** has been made to **appear totally unbelievable**. Indeed, if that were true of him, then surely the proof of Buschhoff's whereabouts and actions, as they were essentially represented **chiefly by the supporting testimony** of the witness Ullenboom, would have been badly shaken. . ."

The next question before us is: how did the same Court of Justice behave toward prosecution witnesses? A few examples should suffice: The witness **Mallmann** incriminated the Jewish butcher. Thereby he aroused the extreme indignation of the chief state's attorney: "The most unbelievable of all witnesses is **Mallmann**, this peculiar man, who always speaks so hastily and never can be held to one point with his statements, who is afflicted with such stirring fantasies, that he considers himself called upon to support the charges against Buschhoff. . . This witness deserves not the slightest belief. . ." These declarations need no commentary! But on the occasion of the witness being examined to the point of exhaustion, Mallmann finally lost patience and said to the President: "It seems that you want **to confuse** me. I request that the protocol be shown to me!" (Sixth day of the hearings)

The witness **Mölders**, an honest, elderly workman with the best reputation -- since with their best efforts he could not be pronounced mentally disturbed -- was supposed to be labeled a total drunkard in order to refute his testimony! The disgraceful procedure which was adopted toward this very important prosecution witness can only be described as shameful! One brief scene from the courtroom should throw light upon this. Mölders is giving his testimony on how the child was pulled inside Buschhoff's.

President: "Into which house was the child pulled? Into Buschhoff's?"

Mölders: "Yes." (249)

Pr.: "Did you see that clearly?"

M.: "Yes."

Pr.: "You must reflect, your testimony is very important, you must be able to take responsibility for this before God and your conscience. Did you see that with complete certainty?"

M.: "Yes!"

Pr.: "Were you at that time still entirely sober?"

M.: "Yes, I had drunk only a Korn." [The German *das Korn* has **two** meanings in

such a context: *der Kornkaffee*, "corn coffee," a sort of substitute coffee, like chicory during the Depression; but the word can also refer to German grain whiskey, like *Schnaps*. Since the setting is the witness's home in the *morning*, it should have been clear to the questioner -- and probably was -- that a coffee-like drink is meant, and not an alcoholic beverage.]

Pr.: "But you weren't drunk from that, from one *Schnaps*?"

M.: No. It is rare that, [being] sober in the morning, I drink *Schnaps*; I just drink coffee in the morning."

Pr.: That is what I hope, that you don't drink a *Schnaps* [when you are] already sober. I mean, if you are drinking one *Schnaps*, then do you really have your full faculties. . .?"

Another witness, Anton de **Groo** who as a former boss of Ullenboom was giving a very unfavorable assessment of him, was interrupted by chief state's attorney

Hamm with the tactful words: "The man seems sick, he seems to be apoplectic (inclined to strokes) . . ." On the other hand, Jewish witnesses were "*Herren*" ["gentlemen"; when used in addressing a man, this word is similar to our "Sir," but perhaps a bit more respectful.]: The Jew Isaac is questioned; for the chairman of the court, he is not simply "Isaac" like "Mölders," "Mallmann" and all the rest of the non-Jewish witnesses, but rather "**Herr** Isaac": "*Herr* Isaac! Do you still recall it?"

It must strike even the most unbiased and naive reader of the protocols, with what particular politeness the whole band of Jews was treated in this drama before the court, and even encouraged in their criminality!

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At the beginning of the afternoon session of the fifth day of the hearings, the court chairman **Kluth** became outraged over the fact that one letter **among others** arrived for him in which it was said that he should now finally proceed against the Jew Buschhoff more quickly and **not in such a friendly manner!**

The chaplain **Bresser** wanted to work to calm the aroused populace in **Xanten**, to prevent thoughtless excesses from occurring. He told the court that these efforts had earned him the nickname "Chaplain of the Jews." For our purposes this would be entirely meaningless in itself, but the chairman of the court responded to this: "You (Chaplain Bresser) can (250) refer to St. Bernhard, **who also protected the Jews. . .**"

The resident **Beekmann** is supposed to have come out of the barn of Oster, the head of the synagogue, one night, and the next day have been blind drunk. One of his relatives is supposed to have said: "God, if only that goes well, the man has a lot of money. . ." -- The chief state's attorney refused to summon this witness, with the argument, as casual as it was outrageous: "If Beekman is supposed to reveal something and is **given money by the Jews for it, that has no bearing on the case!**"

Several witnesses had noticed a strange Jew on the day of the murder. These witnesses expressly emphasized that he was **a stranger**, for the few Jewish families who lived in Xanten, a small city of then barely 4000 inhabitants, were naturally all known. It seems incomprehensible to us today that the prosecution did not pursue these tracks. In all probability, this was a case of the Dutch beggar-Jew **Vellemann**, who smuggled the blood of the victim over the border in the well-known black bag in combination with some middlemen.

Once again we have now compared all of the relevant interrogation protocols with one another. Their slight extent is already striking at a glance: in all, they take only a few lines, then the hearing is broken off without warning -- while entirely unimportant matters fill many pages! One gets the painful impression: **Buschhoff is not supposed to be further incriminated!**

The witness **Lenzen** gives a short description of the strange Jew with a statement of the exact time. The chief state's attorney merely replied: "To me that does not seem likely. It was probably on the day before, when a Jew was at Buschhoff's?" The witness is certain: "No, on Peter-and-Paul's Day!"

The witness **Bernsmann** is also questioned: "Are you not mistaken, aren't you confusing the Sunday with the Monday?"

Witness: "I saw it with total certainty on the Monday!"

When the witness **Dornbach** is just at the point of giving detailed evidence concerning "the strange Jew," the questioning is cleverly stopped (251) and the witness led over to: "Were you satisfied with meat purchases (at Buschhoff's)?"

The mayor of Xanten, **Schleß**, wanted the reexamination of a witness, who had important evidence about the surfacing of a stranger in Xanten on **29 June 1891**, "whom she believed to be a Jew." The prosecution, however, "found no reason to move to summon the witness again from our side". . .

On the sixth day of the hearings a dispatch from the prosecutor's office in **Dortmund** came in to the jury-court in **Cleves**, according to which the book printer **Reinhard** had come in and wanted to make it known that **30 years before** in **Wesel** blood was withdrawn from several girls by Jews by means of needle sticks. -
- State's Attorney **Baumgardt**: "I find no cause to make application [for summons]" -- "The court regards the matter **as inessential** and the summons of Reinhard for it unnecessary."

But staff physician Dr. **Steiner**, who possessed a reputation far beyond Xanten as a skillful doctor and researcher of the region -- he acquired the greatest merit for his historical research about Xanten -- and who was so "tactless" as to state that the quantity of blood found was much too scant for the butchering of the child to have taken place in the barn, had to see himself made the object of the public reproach in the courtroom, that he had [been the one to] first carry the "vague assumption" of a ritual-murder to the people! In his summation on the next to last day of the hearings, Chief State's Attorney **Hamm** also attacked him: "The entire erroneous management of the case at the scene is based upon the mistake, so that it, misled by the assertions of Dr. **Steiner** that not all the blood was present [at the scene], believed that: The child was not killed at the scene but was brought there as a corpse. . ."

Dr. **Steiner** was torn to shreds: "At any rate it is a misfortune (aha!) that the first doctor (i.e., Dr. Steiner!) was a private physician not sufficiently trained in forensic medicine. It has already been more frequently lamented in medical circles, that private physicians are so poorly informed in matters of forensic medicine. That is how **the whole false idea** originated. . ." (Chief State's Attorney Hamm).

Again, eight years later, after a completely similar (252) blood-murder in **Polna**, "there was a dearth of" -- according to the Jewish "verdict" -- "positive knowledge and critical capacity, especially in the local experts, who, cut off from the progress in science, conduct their practices in rough-and-ready style. . ."

Concerning the **motive** of the horrible crime, the chief state's attorney was of the opinion that the question of whether this had been a ritual-murder or not, did not belong within the boundaries of consideration; for him, this was merely an "academic" issue! One of the defense attorneys of Buschhoff, the lawyer **Stapper**, supported by medical "experts," made the attempt to portray the boy Hegmann as a victim of an unnatural assault. According to this notion, the perpetrator had been "overcome by strong arousal impelling him to great violence," and cut the child's neck open! -- President: "Herr Dr. Steiner, do you concur in the opinions of the professors?" -- Dr. Steiner: "**That I cannot do!**"

With bated breath, the public awaited the start of summation by the prosecuting attorneys on the next to last day of court. Going by the attitude of the Court of Justice up till now, nobody believed any longer that Buschhoff would be found guilty of the murder and condemned. At least it was to be hoped that a position would be taken on whether Buschhoff was to be regarded as an accomplice or as accessory.

But what the public got to hear exceeded even the worst suspicions of all levels of German society who were conscious of national events!

Chief State's Attorney **Hamm** spoke first. He had not the remotest thought of making any sort of charges against Buschhoff, but on the contrary gave a defending speech which had been composed from the start in a extremely clever and talmudic arrangement. The reasons on which he based his deductions stood in direct contradiction with the clear and definite evidence of the most significant and most credible witnesses, whose statements the chief state's attorney pushed aside as "meaningless" with a brazenness that simply flabbergasted the listeners. **Hamm** came to the end of his summation in this manner: "It is proven that (253) Buschhoff cannot have committed the crime, and the prosecution **must (!)** come to the proposal of moving for a verdict of not guilty for the accused. . . The proof will be deduced with mathematical exactitude by my colleague **Baumgardt**, that Buschhoff cannot have committed the crime and pulled the child inside around ten o'clock. . ."

After the chief prosecutor, the state's attorney stepped forward with equal zeal as **defender** of the accused. He developed the already mentioned "proof of alibi" with the assistance of the statements of the ill-reputed Ullenboom. This prosecutor also put forward the basic argument that the scene of discovery was **simultaneously** the scene of the crime, and that therefore the murder was committed in the barn of Küppers! His memorable and happily delivered *plaidoyer* concluded with the words: "Buschhoff is therefore, I declare, neither the murderer nor an accomplice to murder, nor even an accessory to the murder, he **must (!)** be excluded from any suspicion. I come then to the conclusion that we are by no means dealing with a case of *non liquet* [Latin: "it is not evident"]; one thing is clear, by no conceivable means could Buschhoff be the perpetrator; regrettably it is unclear who did commit the crime. . . By duty and conscience, I cannot move for a guilty verdict for Buschhoff. I move for his acquittal."

All the stenographic records make note of this moment with the significant word "commotion."

The three actual defense attorneys, since the prosecuting attorneys had taken on themselves the task of defense, really produced nothing essentially new in their long arguments -- their main mission seems to have consisted of spreading a kind of halo around Buschhoff; they all moved perfectly in the direction indicated to them by the prosecution!

Attorney **Stapper**: "Gentlemen of the jury! The outcome of this trial will **not** be in doubt, and you yourselves, gentlemen, will think back upon this day with satisfaction your whole life long, the day when you were called upon to restore freedom to a poor, unfortunate man, to restore to his persecuted family, which was abandoned for months to hatred and to the agitation of **a rabble without the ability to judge**, their head of the house, to restore to his children their father, and to his community its member. . . On (254) the evening of 29 June 1891, **the bloody specter of ritual-murder** climbed out of the darkness to which it was exiled for decades. . . Behind it lies a system, gentlemen, it is the conflict of anti-Semitism which got ahold of the Buschhoff case. . . Yes, gentlemen, there was a risk that an innocent man might lose his life, had we not had **dutiful officials**. . ."

Attorney **Fleischhauer**: "Gentlemen! I have taken on the task of defense, infused with the noble mission of the advocate to give protection and aid. . . I am happy to have participated according to my abilities **in the work** whose cornerstone is being set today. I permit myself to say that in the accused I have come to know a man for whom every man, be he Christian or of another faith, must have **the greatest respect**. Buschhoff cannot possibly have been the perpetrator. . ."

Frau Buschhoff, who had called out in the presence of Frau Hegmann: "But console her, [that] she is getting a replacement for it," and who had imposed herself in the most disgusting fashion, experiences via this lawyer the following "evaluation": ". . . In what a touching manner did Frau Buschhoff deplore the crime, how well did she strike **the proper tone**, the tone of tenderest sympathy **and genuine mother-love!** Gentlemen! These expressions of human empathy, of true unfeigned sympathy, witnesses dare to criticize, these sounds of **a good heart**. . ."

"Gentlemen of the jury! When I ask you after this present day to take with you the image of these proceedings, I also ask you to take along with you the image of a man who lived modestly but peacefully and quietly with his family and his neighbors, who up till now enjoyed the friendship of all and gave friendship to all. . . who from now on must eat the bitter bread of charity, since his middle-class existence, which he had grounded in a blameless life(8) is destroyed for a long time. . . This trial is for us, who are experiencing it, and hopefully also for wider circles of our people for many years, if not for always, a comforting release from the unkind agitation which has sullied the story of the past year!"

(255) Attorney **Gammersbach** entered the area of religion: "Gentlemen of the jury, there would be no sharper weapon against the charge of ritual-murder than that basic law: 'Thou shalt not kill!' But if we can refer to this commandment, which for us has been valid for 1800 years, the Jews are in a position to refer to this particular commandment, which for them has been in force for more than 3000 years, and to the law that prohibits the Jews from the consumption of blood. . ." -- "What has held Buschhoff up? His firm trust in God! When I said to the accused: 'Now you

are coming before your judge,' he answered: 'I trust in God! God will not let me, an innocent man, be condemned!' Gentlemen of the jury! This trust in God has preserved the accused right up to this hour. . . I am convinced that we will all agree in the decision: By honor and conscience before God and man: The accused Buschhoff is **not guilty!**"

The chairman declared before the pronouncement of the judgement: "In the slaughtering of a five year-old innocent child, the blood cries out to Heaven" (but he forgot to add that it couldn't cry out to Heaven, since it was no longer there). . .

The jury was now securely nailed in advance to **one** question, shrewdly formulated under a sham frame of reference; as such, this already meant a catastrophe in the tragedy of **Cleves**. It read: "Is Adolf Buschhoff guilty of having killed by intent the boy Johann Hegmann in Xanten on **29 June 1891** and of having committed this killing with deliberation?" The juror Graf **Loë** proposed a practical **division** of the issue, so that the jury could also speak to the **aiding and abetting or instigation** of the crime. The chairman of the court rejected this, because aiding and abetting and incitement did not come into consideration; the prosecutor did not, he said, include any such issue relating to this! "You only have the right to answer the questions put to you about murder. Should you be of the opinion that no murder took place but rather perhaps aiding and abetting or perhaps abuse with a fatal outcome, **then you must acquit**, because a question dealing with that has not been put to you. . ."

The verdict of the jury consequently had to read "not guilty"!

(256) The President: "In consideration that the accused **Buschhoff**, through the verdict of the jury, has been declared not guilty, on this basis it is adjudged that: The accused **Buschhoff** is acquitted, the order for custody is lifted, and the costs of the proceedings charged to the state treasury. The session is concluded."

Buschhoff was immediately set free. Jews and free masonic comrades of Jews of all faculties had gotten together in order to point out to the little Jew entrusted to them the tiny hole through which he could slip, a tiny hole in the net which, despite their desperate countermeasures, was contracting more and more tightly around him.!

This final and decisive chess move in Buschhoff's favor aroused extreme astonishment in all circles, even in judicial ones! In the Prussian house of Deputies **Stoecker**, referring to the scandal in Cleves, said: "Certainly there is uncommon alarm also in legal circles over the growth of the Jewish element in the judicial profession, because one fears that influences, as I have characterized them here, will continue to grow, the more the Jewish element permeates our justice system."

It is necessary to speak about these matters from another point of view and to procure clarity, because there are people among our folk -- perhaps unique on the Earth and in world history -- people who today, where **Jewry** arrogates to itself and exercises **an unbearable influence** upon our folk -- feel themselves induced -- I do not know for what reasons -- to act as **protectors** of over-powerful Jewry and to offer the world the **miserable spectacle** that a nation is left in the lurch, is not protected **by its own citizens**, among them respected citizens. Such is the case with the so-called protection troops, this association for the warding-off of anti-

Semitism. In the face of this smoke-screen we want to bring these matters to the agenda and, Mr. Deputy **Rickert**, may you be convinced, I know my folk, in our German folk three-quarters will be on our side, not on yours." (Laughter from the left, robust applause from the right.)

"That a nation is not protected by its own citizens" -- **Free Masonry** had so judaized just those "citizens, among them respected citizens," (257) mentally and morally, that they were no longer aware that they were acting against and had to act against the most elementary interests of life, that they were betraying their folk -- they had become without will, unnerved tools of international Jews! [How much more profoundly true this is today, thanks in large part to Jewish control of *the* brainwashing instrument of the ages, television, and all other forms of popular media!]

To this let us add a small illustration from that Cleves courtroom: A Jewish paper out of Berlin which had sent in its own correspondents to Cleves, reproached -- we are sufficiently familiar with the motif -- the Xanten populace with lack of education, with fanaticism, with superstition, etc., etc. It was suggested to the court President that the press card be revoked from the Jewish rats involved, "because it isn't right that anyone who enjoys a privileged place as a **guest**, should use the opportunity of this trial to express such adverse and contemptuous comments about the local populace." -- What did the court chairman do? Let us allow him to say it in his own words: "I have **not** agreed to this proposal **because I like to allow everyone his own opinion.** . . ." His strained arguments for the "rehabilitation" of the populace could only have a embarrassing effect upon his audience!

Incidentally, among the trial correspondents, just as at Tisza-Eszlár, sat **Paul Nathan**. . .

In conclusion we wish to establish the following for the characterization of the trial, "that bitter comedy of the last decade of the aging century"[\(9\)](#):

1. For the Jew **Buschhoff** were toiling -- omitting from our account the most basic legal and practical elements -- one President, two prosecutors, three defense attorneys, eight medical "experts" including those of the "Royal Medical College," and obviously the Jewish press, while
2. from the side of the Court of Justice not one single individual acted for the innocent **non-Jewish** victim, the small boy **Johann Hegmann**! -- When the mother of the victim, fiercely crying, entered the courtroom, she was received by the President with the words: "One must yield to what is irrevocable, (258) since nothing can be changed. . ." Then began the cross-examination! The Hegmann family was delivered up defenselessly to Jewish extortions and threats. As the state's attorney **Baumgardt** himself had to admit in the later pending Oberwinder trial, the Hegmann family was beset by threatening letters of every sort!
3. The unanimity and consistency with which **all** parties cooperated in court with the single purpose of dispersing any strongly incriminating factors to the favor of the accused, seems to us, who are these days accustomed to seeing more sharply into these matters, downright uncanny.
4. As the main reason for the ineffective manner in which the trial was conducted, we recognize the enormous Jewish influence and the cleverly insinuated opinion that something like "ritual-murder" could not exist and never has existed among the

Jews -- and that, as an ancient "cultured people" the Jews were ethically too far above such a thing!

5. The prosecution played the role of the defense! Dr. **Schwindt** explained in the Oberwinder trial: ". . .The entire procedure of the state's attorney in the preliminary investigation just as in the main trial, shows that the **prosecution played the role of the defense.**"

And the press? At the release of Buschhoff -- insofar as it was Jewish or infected by Jews -- it broke out in frenetic jubilation and outdid itself in extreme attacks upon all who thought differently. The *Kölner Zeitung* [*Cologne Times*] participated in the collection of money for the "compensation" of the "innocent" Buschhoff! As the *Deutsche Nachrichten* [*German News*] reported on **30 September 1892**, up until 28 September 1892, at one Berlin collection place alone, 51,282.45 Marks came in for the Buschhoff family! Only a few German papers, like the *Kreuzzeitung* and the *Staatsbürgerzeitung* [*Citizen Times*] agreed in essence that the Buschhoff trial had shown so many abnormalities, like **no other** trial in Prussia had up till then. They pleaded for the **invalidity of the entire proceedings**. But Buschhoff himself, "the stooping, half-deaf, white-haired Jew with the (259) gentle facial features" (Paul Nathan), led a comfortable untroubled existence as a retiree for several more years in **Cologne**, abundantly furnished with financial means which the Jews from all parts of the globe continually sent him as "martyr's pay," without an appeal [against the legitimacy of the trial] ever having been entered; the Prussian authorities had readily approved his taking another name! -- Later, Buschhoff moved to **America**, into the land of -- in this respect, too -- "limitless possibilities". . .

As early as the beginning of the year **1893**, it was said that a half million Marks had been remitted to Buschhoff: According to the prophesy of his defense attorney Fleischhauer, Buschhoff could therefore "from now on eat the bitter bread of charity." In any event, the Buschhoffs must have counted on a very fundamental improvement in their economic situation for a long time already **before the murder**. Frau Buschhoff said one day to Mallmann -- thus to one of the witnesses who, since his evidence was incriminating, were "not approved" -- when business conditions were being discussed, that they -- the Buschhoffs -- wanted to leave Xanten soon, but that they first still had a "good piece of business" in prospect; when that had been done, they would sell their property and leave. Mallmann told this to the court and added: "That is certainly serious. Is that then not good business?" -- President **Kluth**: "What are you trying to say? . . .How do you bring this expression into connection with this case? What does this have to do with it, that the Buschhoffs wanted to do some good business?"

Mallmann experienced then, as so often by this time, a thorough rebuff; the further course of events, however, gave to his evidence, which the court **apparently** confronted without comprehension, a wholly particular meaning!

In **1892**, the Jew Paul Nathan crowed in his *Betrachtungen zum Prozeß Buschhoff* [*Reflections on the Buschhoff Trial*]: "In **Cleves** the **progressive culture** of the German (!) people once more struggled against the **intellectually and morally backward elements of the nation**. And who is it, now, who is trying to put the **achievements** which we now possess into question? Apparently only a flock of

unscrupulous people **without any intellectual prestige and without any moral respect, who (260) have placed themselves at the head of stupidity and brutality**; this gang ought to have stayed in the dark and gloomy corners in which it belongs. . ."

The Oberwinder Trial

To the "intellectually and morally backward elements of the nation," and to the "flock of unscrupulous people," now belonged, according to the notions of philosopher Nathan, the owner of the "*Vaterländische Verlagsanstalt*" [Native Country Publishing Institute] in Berlin, the editor and publisher **Oberwinder**. After the end of the **Cleves** jury-court trial, he self-published a brochure under the title: *Der Fall Buschhoff. -- Die Untersuchung über den Xantener Knabenmord* [*The Buschhoff Case. -- The Investigation of the Xanten Boy-Murder*], in which Oberwinder pilloried, in summary form again, the impossibility of the entire proceedings. He was straightaway and promptly dragged before a Berlin court **on grounds of libelling** the state's attorneys **Brixius** and **Baumgardt** and sentenced to two months' imprisonment!

This "Oberwinder trial," which can be described as a continuation of the Xanten murder trial, threw a significant as well as revealing spotlight upon the whole conduct of the proceedings against Buschhoff.

As "witnesses," among others, of all people, Chaplain Bresser from Xanten, the Head Rabbi Horwitz "including his wife" (Cleves), and the synagogue head Oster (Xanten) were summoned to this trial!

The accused upheld before the court his attacks against the examining judge Brixius and the state's attorney Baumgardt in full compass and stated besides that the sins of omission in Xanten were of a still more serious nature than he had earlier accepted. -- Oberwinder: "I am at least of the opinion that the persons entrusted with the investigation of the Xanten murder were **biased**. I am of the opinion, and found it confirmed when I was in Xanten, that Baumgardt made no thorough investigation, but instead only a promenade through the Buschhoff house. What also demonstrates the prejudice of the officials of the investigation, (261) is the treatment of the prosecution witness **Mölders**, who was simply insulted and twice was summoned, in order to get him to **make a different statement**. Respectable citizens were even accused of having taught their children untrue claims, which could cost a man his head. . .

That was simply bias out of fear of the power of Jewry. The trial was a downright pyramid [colloquial expression for a confusing mess]." President: "What you are saying about the individual passages (of the Cleves documents), I know of course. I've studied the case for six days and have almost been driven crazy." -- Oberwinder: "I believe it! I would like to say a few words about the **attempts at collusion** Such have been made. Dr. Hirsch-Hildesheimer has been with the Justice Minister, other rabbis have been with the Minister of the Interior. The attorney-at-law **Fleischhauer** had his people everywhere, who brought him information, even a detective bureau in Berlin. The people who first saw the murdered child -- there were fourteen of them -- were not questioned in the preliminary investigation.

State's Attorney Baumgardt didn't want to know anything about a sack -- to him that was all news! -- The viewing of the scene had to be ordered first by the Justice Minister, and it amounted to the opposite [of what had been claimed], despite the statement **under oath** by **Brixius**. The investigation was conducted only with reluctance. . . On the **24th of September, 1891** the first state's attorney, Baumgardt, stated publicly in Cleves that the investigation against Buschhoff had not yielded **the least bit of evidence**. The populace of Xanten naturally became very angered by that."

The hearing of evidence in the Oberwinder trial began with the questioning of the first State's Attorney Baumgardt. He stated: "I reject the reproach of rudeness as untrue and false. That, someone would have to prove to me first. I am chivalrous toward everyone, not just toward Jewish girls. At any rate I protest in advance, because of my official position, against any possible sort of inquisitorial questioning, as if I should have to justify myself against blame. . ."

The President of the Berlin Court of Justice expressed his unconcealed astonishment over the fact that no **alternate charges** of participation, instigation, or aiding and abetting had been given to the Cleve jurors. (262) Baumgardt, who in this trial was sitting on the witness stand, gave in response to this as the revealing main reason, that consideration for his superior, the Chief State's Attorney, had kept him from doing so!

Oberwinder's defense lawyer, attorney-at-law Dr. **Schwindt**, stated in open court session: "From the question of Graf **Loë** it emerges that at least one portion of the jury was of the view that there was at least aiding and abetting. In such a case it is the **duty** of the state's attorney, if the President does not do it, to move for related charges [to be included in the charge to the jury]." In the opinion of Dr. Schwindt, in this case these alternate charges simply had to have suggested themselves to the state's attorney! Dr. Scwindt explained: "The evidence has been produced that State's Attorney Baumgardt entered upon the investigation **only with reluctance** and neglected the most rudimentary criminological rules. . . But it is a matter of course, that, when a murder occurs, the first state's attorney must appear **himself**; in any case there can be no justification for the fact that he sent an assessor who had been handed over to him for training." The further, very serious recriminations of this legal authority we shall pass over here.

The assistant judge, district court councilor **Curtius**, likewise expressed himself very clearly: "The stated time of the **proof of alibi** in the Buschhoff trial seems, **of course, very cute in the documents**, but I consider it **very risky** to base the **innocence** of Buschhoff upon it in advance. I find it striking that a prosecutor, who indeed filed the charges and accordingly must be convinced of the **guilt** of the accused, before one single witness has spoken, forms such a favorable judgement in advance concerning the value of the statements of the accused, who was, after all, charged on the basis of circumstantial evidence. . . but on what account, still before the statements of the witnesses, do **the jurors vote in favor of the accused?**" -- Baumgardt: "If it was a result of my words, then it happened unintentionally." Curtius: "So, unintentional. Thank you very much. . . But after all, you had to have been convinced of the **guilt** of Buschhoff at [the time of] his arrest. The arrest certainly could not have occurred against your will and the charges have

been filed against your convictions. . . **I would like to find out when the moment was**, when your (263) soul became convinced of the innocence of Buschhoff, between the point in time of Buschhoff's arrest and the beginning of the jury-court proceedings, how you expressed this directly for the first time, when you began to speak. You did **not** work on the completion of the questioning of the accused." Baumgardt: "**I didn't want to confuse the picture given by Buschhoff. . .**" -- Despite these scandalous methods of the Cleves jury-court proceedings, confirmed subsequently before one other court, the publisher Oberwinder was sentenced through the state attorney's office of the district court, Berlin I, to two months' imprisonment. The extent of the punishment was justified by the fact that "added to this, is the necessity to protect **the authority** of the court, which **has been critically shaken** by the accused (Oberwinder). . ." -- Therefore, it was not Baumgardt, Brixius and their comrades who had brought the worst discredit upon German jurisprudence through their servility to the Jews, but instead a man who had pointed his finger at the untenable conditions in just these same courts!

At this time the *Staatsbürgerzeitung* had written to the German people a response from the soul: "The authority and the respect of the court are best preserved by pure neutrality, **impartiality**, painstaking exactitude and unshakable justice. **Woe to the folk** whose court would have to be protected through harsh punishment; **its fate would be pitiable!**

In the Buschhoff trial those typical phenomena came to light, whose ever more frequent appearance must fill the heart of every friend of the Fatherland with anxious sorrow. The worst thing of all is the ever-sharpening **dissimilarity** of the natural idea of the law of our folk with the standards of the law becoming accepted by us and their operation. That is the consequence of the fact that our law did not originate from out of our **national** way of viewing things, but a **foreign** law has been transplanted to our soil, and this foreign law, which is still influenced and shaped by a currently and unfortunately prevailing **alien spirit**, will never be comprehensible to our folk. Indignation flares up to bright flames, however, when **on the basis of this law** things happen as they (264) have **more and more often** in most recent times. And when, in addition to this, circumstances are such that in these events the alien element living among us is obviously given the advantage over those who belong to our folk, it is no wonder that the universal dissension becomes greater and greater. . ." -- Buschhoff-Xanten/Cleves and Oberwinden-Berlin: Two trials which produced, on the one hand the release of a Jewish ritual-slaughterer denounced by the voice of the people as a ritual-murderer, and on the other hand the condemnation of a German, who was making an effort to uncover indefensible conditions at the risk of his existence -- in itself a thoroughly logical development of the "administration" of justice in Wilhelmic Germany! Once again, Stoecker lifted his voice in the House of Deputies: "I consider this entire discussion (of the Buschhoff case) all the more necessary, when in spite of this uneasiness of public opinion due to such trials, we face the fact that in the Ministry of Schelling the career of justice has expanded unusually **for Jewry. This ministry will be described in history as a ministry under which the Jews, contrary to the awakening sentiments of the German people, have bestridden higher rungs of the justice career than ever before** That this disturbs us, there is no doubt. This is not the thinking of "anti-Semitic, agitating circles," this is the thinking which moves our whole folk, up to the circles of the most level-headed jurists and

advocates. (Vigorous opposition from the Left.) If you deny this, you do it against your better convictions." (Unrest and shouting from the Left.)

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Polna 1898/99

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Marie Klima

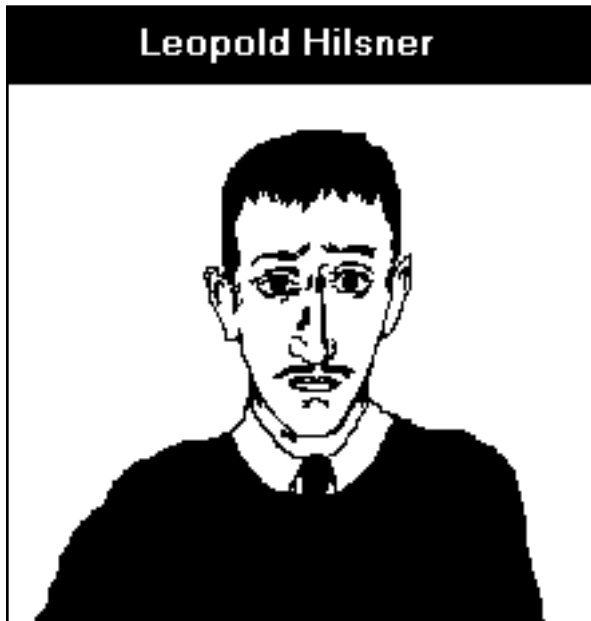
A blood-murder which remained unsolved had preceded by a few years the two ritual-murders of the years **1898/99** in the same Bohemian district of **Tschaslau**. In **1894** a non-Jewish servant girl, Hlawin, "disappeared" from the house of the Jew **Bretter** in **Kolin**. After approximately a month her body was found on the right bank of the Elbe. She was not bloated although she allegedly was supposed to have lain in the water for four weeks; all signs indicated clearly that the body had been cast into the water in a de-blooded condition.
(Report of the Deputy **Schneider** in the Austrian Reichstag on **10 November 1899**).

Four years later, on **17 July 1898**, the daughter of the cottager Franz **Klima** of Ober-Wieschnitz near Polna, the 23 year-old Marie **Klima**, was murdered, but the body was just discovered on **27 October 1898**, so that further inquiries about the murderer or murderers were made extremely difficult. Maria **Klima** had participated in an outing in the so-called *Herrschaftswald* [literally: forest of the authority/rulership] on **17 July**, a **Sunday** and remained missing from that day as if she had vanished from the surface of the world. On **27 October 1898** the *Herrschaftsjäger* [a hunter in the forest] **Chalupa** found the body, which was lying with the head downwards, the arms widely outstretched, **and the feet violently drawn up** with the heels turned toward the back, under a brushwood hill. -- We shall see how these circumstances will be of the greatest significance in the handling of the following murder case!

At the **end of May 1899**, a farmer found a knife hidden in the moss, not far distant from the murder site, and later shreds from pieces of clothing which belonged to Marie **Klima** were discovered. They indicated that they'd been torn from the body of the victim. The investigations begun by a court commission ran their course without a result. On the basis of several statements by witnesses, points of suspicion were increasingly thickening (268) around one of the numerous Jewish inhabitants of the place, the Jewish vagabond **Leopold Hilsner**, with whose person we will have to deal more closely. But, for some incomprehensible reason, the

authorities in charge in **Polna** and **Kuttenberg** did not pursue the matter further, although in the meantime a new case of murder, **totally similar in form**, and only a few meters in distance from the first murder site, had caused the greatest consternation and excitement in the populace.

Leopold Hilsner



This 23 year-old, already an extremely typical representative of Eastern Jewry, was viewed in the Bohemian district of **Polna** as a work-shy, rotten fellow, who nevertheless was always amply supplied with money, about whose origin he could give no definite account. With his brother **Itzig** and his mother, he resided in the cellar rooms of the seedy Jewish school in **Polna**, which simultaneously served as **synagogue**. The "apartment" of **Hilsner** resembled -- according to the judicial house-search protocol of **13 April 1899** -- "more a cave

than a human dwelling." The judge found two rooms filled with human excrement (!). The old lady Hilsner "earned" her living by begging old clothes and reselling them. Despite his youth, **Hilsner** had repeatedly come into conflict with the courts. Now and then he went on an "outing," i.e., he moved around importuning as a member of the Jewish beggar proletariat and -- as his biographer **Nußbaum** expresses it euphemistically -- "here and there probably accepting work." Thus, also a short time after the murder of Marie **Klima**, **Hilsner** had suddenly "gone out of town," only to return to **Polna** many weeks later.

Hilsner, it was proved, also was in Vienna. Here he possibly already established contacts with his taskmasters who, thanks to the sloppiness of the inquiries of the authorities, also remained undiscovered. When this vagabond was back home again, he mostly roamed the woods of the surrounding area and molested young girls who (269) were on their way to their work places -- the prototype of the racial profaner! As was later established before the court, he had shamelessly misused a young girl, the maidservant **Anna Benesch** who resided in **Polna**, by making the promise to marry her and to let himself be **baptized**. When she finally escaped from his claws, he stalked her with threatening letters, one of which was later read out in the courtroom. Various witnesses deposed that **Hilsner**, already as a very young man, harassed girls in public and molested them with his hands. When the inquiries concerning Marie **Klima**, who was murdered on **17 July 1898**, remained unsuccessful for a long period of time, another young girl, **Agnes Hruza**, once exclaimed out of instinct in the presence of witnesses: "It's possible that **Hilsner** murdered her. He was always following her!" -- She couldn't know that she had already been selected as the next ritual-murder victim.

Agnes Hruza

The barely 19 year-old seamstress **Agnes Hruza** walked daily to her place of employment in **Polna** from Klein-Wieschnitz, a little village separated from **Polna** only by fields and thickly wooded strips, the so-called Brezinawald. In this little country town in the Tschaslau district (Bohemia), more than 200 Jews were then living among the scarcely 5000 inhabitants, predominantly in a particular section, the "*Judenstadt*" ["Jew City"]. On **29 March 1899**, the girl was making her way home in the evening toward six o'clock, but remained missing since then. An enormous excitement got hold of the populace, for it had been more than eight months ago when Marie **Klima** had disappeared without a trace. The Jewish population persisted in a provocative indifference. Then, three days later, on **Sunday of Holy Week (!) 1899**, a *gendarmierieu* team [i.e., police detachment] discovered the frightful crime: on the edge of the Brezinawald, only six meters distant from the foot-path, hidden among dense shrubbery and fresh brushwood, they came across the corpse of **Agnes Hruza**, which, covered only with scraps of clothing, offered a horrendous sight. Similar to the body of **Marie Klima** found a few months previously, she was lying on her belly, a piece of shirt (270) was drawn over her head. A deep furrow of strangulation on the right side of the neck showed that a noose had been thrown over the head of the victim, in the manner of a highwayman. On the left side of the neck, this furrow coursed into a frightful gaping wound, which, after the manner of a **ritual-slaughter cut**, ran from under the right side, diagonally upwards toward the left side in the direction of the ear and had severed through the soft tissues down to the vertebral column. The head was lying upon the crossed hands. The legs were sharply bent at an oblique angle, and traces of blood were to be found only in wholly insignificant volume, which was quite odd. Around the site of discovery, the missing pieces of clothing of the murdered victim were strewn in every direction in a peculiar manner. In the direct vicinity, a large piece of coarse canvas was found, in the center of which a bloody spot was so folded, as though someone wiped off a bloody knife!

The **autopsy findings** of the court physicians, Dr. **Michalek** and Dr. **Prokeš** gave, aside from supplying terrible details, the cause of death as fatal **exsanguination**, although as mentioned, **only insignificant** traces of blood were found. Therefore the blood must have been collected in a container. In the case of **Marie Klima**, as well as in this murder case, the knees had been acutely bent in order to let the last drops of blood run out, according to the judgement of the experts. At the trial, Dr. **Michalek** stated that **Hruza** "was **as if made out of wax** in the upper and the lower parts of her entire body"(stenographic report) (1). The gaping neck wound could have been produced only with a strong and long knife -- like the crime in general, it had been committed with unusual cruelty. One of the usual murder cases: sexual murder, lust murder or murder with robbery, were ruled out due to the interior and exterior findings concerning the body. -- "**Hruza was slit open** like a piece of cattle," was the opinion of the people!

On the first day of the Easter celebration in **1899**, strong grounds for suspicion were already leading to an interrogation at **Hilsner's** house. As several witnesses expressed, he had already been methodically stalking his victim for a long time. Since he got caught up in contradictions, the local *gendarmerie* chief **Klenovec**, in

(271) agreement with the city council, arranged the arrest of **Hilsner**. Thereupon **Klenovec** received an "offer" of 25,000 Fl. from the Jewish factory owner **Sim**, if he, the *Wachtmeister* [master of the watch or guard], should succeed in "finding out the true perpetrator" (Nußbaum, p. 64). -- **Klenovec** formed his own opinion of the mission of the Jew, and reported it to the authorities. . .

As examining judge, of all people, the **baptized** Catholic Jew **Reichenbach** was appointed, who had nothing more urgent to do than to set **Hilsner** free again, and did not even depose him!

About one week after the discovery of the body, the Czech editor **Yaromir Husek** wrote to the (anti-Semitic) Deputy **Schneider**(2) in Vienna the following letter: "Esteemed Sir! In **Polna**, a 19 year-old girl, **Agnes Hruza**, was murdered by a Jew. When a Jewish judge(3) [was appointed] there, he has now already made attempts to **hush up** the entire story. The Jewish murderer was seen by Frau **Hruza**(4), the wife of the head of the congregation, and was a certain Leopold **Hilsner**, a 22 year-old Jew. The Jew seized the woman, and after he saw that it was not the same one he was waiting for, he let her loose and directly afterwards the single woman **Agnes Hruza** was murdered. The Jew was arrested due to the urging of all the people, but soon released by the Jewish judge. Please intervene directly with the Justice Minister, so that a non-partisan court commission is entrusted with the case, otherwise the **Jewish judge** will be in a position to erase all traces of the murderer and to help him; we already have **many** examples of his flagrant partisanship. I have published that in the *Ceske Zaimy*, but the issue was **confiscated**, as usual, therefore I have no other recourse than to turn to you and to request energetic intervention. **There is danger in delay!**
Yaromir Husek"

(272) The Deputy arranged for publication of the letter in both of the two German Vienna daily papers, in the *Deutsche Zeitung* and the *Deutsches Volksblatt* and the forwarding of the letter to Justice Minister **Ruber**.

But only after a long time was the arrest of **Hilsner** even ordered -- in any event, the murderer had found sufficient time to cover his tracks. As a result [of the arrest], the Jews of **Polna** and the surrounding region emigrated in large numbers, mostly to **Prague** and **Vienna**! The populace boycotted Jewish businesses, the **Polna** town savings bank withdrew credit from Jews. In a community situated in the vicinity of **Polna**, inhabited mostly by Germans, the last Jew was finally shown the gate with an accompaniment of music! In reply to the question of a correspondent, as to whether **Polna** was being harmed economically by the decampment of the Jews, the Mayor **Sadil** drew the excellent analogy: "It is just as if a person got rid of scabies" (Nußbaum, p. 37).

The Five-day Jury-Court Trial in Kuttentberg (12-16 September 1899)

First of all, **Hilsner** denied everything before the jury-court at Kuttentberg. He even went so far as to claim that he had not known the murdered girl at all. The trial, which was causing a great sensation, yielded the further revealing fact that **Hilsner**

had to have committed the murder with two more **foreign** Jewish accomplices. This crew of killers had **surfaced in Polna shortly before the crime**, had found a hiding place in the nook and cranny of the Jewish school, where no regulations for reporting [i.e., as hotels and boarding houses had to do] were heeded, and had likewise disappeared again without a trace.

Marie Pernicek, the woman in service with the Rabbi of **Polna**, stated before the court (Protocol 30 from 29 July 1899) that on the day **after** the murder of **Hruza**, a strange "bent" Jew of creepy appearance, with a longish face pockmarked by pox scars, and with a dark full beard -- he is described by this witness in a very detailed fashion which conforms to the statements of other witnesses -- (273) had eaten lunch with her employer and was very hungry. The Rabbi's wife had the girl wash off the sofa on which this "bent" Jew had sat, "so that the children would not become ill, since the stranger had had the blue pustules! [an expression used to mean small pox lesions]"

According to another part [of the testimony] this witness further explained that during her six years of service with Rabbi Goldberger, she had been regularly offered wine **before the Easter celebration**; she then fell asleep as if passing out; on the next morning she was extremely weak and noticed numerous **piercing cuts** on her arms. The girl took this to mean that she had been bled!

Naturally Rabbi **Goldberger** also denied everything before the court, although **Pernicek** declared she wanted to make her statement under oath.

The fate of this witness further on might be taken as proof of the truth of her weighty testimony. First, she was dismissed without notice by **Goldberger**; poverty forced her to take a position with another Jew. As soon as a few days later, she was taken to the **Deutschbroder** hospital with grave symptoms of **poisoning**. The non-Jewish chief physician, who immediately admitted the pitiable girl, was called away across county by means of a **fake** phone call, while the **Jewish** assisting physician who was taking his place transported his victim to death in the shortest time! The forensic autopsy found an air embolism as well as destruction of the walls of the stomach by **acids**. The witness Marie **Pernicek** had become the victim of a Jewish *Feme* [*Femen* (plural) were unofficial and secret tribunals held in 14th and 15th century Westphalia!]. The cash-book of the Jewish congregation in **Polna** for this day lists the following entry: "Today, 500 Fl. to a devout [member] for a work **in the service of God**." -- "The work in service to God was the elimination of the witness!" (Karl Holz). The mother of the murdered girl, the cottager Marie **Hruza**, further testified in court, that unknown men, supposedly from **Vienna** and **Prague**, appeared at her residence in **Wieschnitz** under the pretext of examining the completed dresses of her daughter [recall that the daughter was a seamstress]. While doing so, they stared sharply at her daughter and commented that she was big and strong -- evidence that the crime, planned for a long time, had been systematically prepared for and then, at the order of a Jewish headquarters, (274) had been carried out! In both instances [i.e., the two murders] they had made very clever use of the depraved vagabond **Hilsner**, who was constantly in need of money. -- Two days before the murder, the Rabbi of **Polna** had said to **Hilsner's** mother: "Your son is still predestined for **something great!**" (Statement of the witness Anna **Pokorna**.)

On the day before the crime (**28 March**) witnesses noticed a long and broad so-called ritual-slaughter knife in a leather case with **Hilsner**. On being asked what he wanted to do with it, he answered evasively. On the evening before the crime, **Hilsner** met the witness Josepha **Vytlacil** on the *Ringplatz* [a circular plaza functioning as a city square]. To begin with he made some references to Agnes **Hruza** and then asked the witness whether she was afraid. Upon her replying in the negative, the Jew stated that he too was unafraid and at that, pulled a larger knife a little ways out from a leather case which he was carrying in the inner pocket of his coat. The witness explained that she saw the knife and the case clearly by the shining of the lantern.

This knife was delivered to him from outside. **Hilsner** himself behaved with extreme impudence and arrogance, entirely sure of himself and of the general support of World Jewry during the trial in **Kuttenberg**. The editor of the Vienna *Deutsches Volksblatt*, Hanns Arnold **Schwer**, to whom we are indebted for essentially laying down the written record of the trial by means of stenographic recording, described **Hilsner** in his time as the "prototype of a wharf punk, of those impudent Jewish scoundrels whom we in **Vienna** have also gotten to know all too well.[\(5\)](#)"

(275) One third of the audience consisted of press Jews, whose rude heckling was an attempt to repeatedly disturb the course of the proceedings, especially the testimony of witnesses which was inconvenient. In accord with time-tested Jewish tactics, the court was bombarded literally day and night with telephone and telegraphic inquiries, with letters and interpellations. The World Jewish press and World Jewish finance worked feverishly, sessions of the Landstag [regional German legislative body] were called. In order to be able to deflect the suspicion of murder from **Hilsner** and to be able to divert the attention of the World public from a ritual-murder even at the last minute, the Jewish defense devised the unscrupulous method, by the liberal use of bribery money, of declaring the bookbinder's assistant **Janda** of **Polna**, who was interned in a Prague **mental hospital**, and whose diagnosis, contained in the records over the course of [an examination of] ten days, revealed without question **serious mental illness**, -- of declaring him, on the other hand, to be normal after one night, so that in fact his arrest and following imprisonment in **Kuttenberg** occurred in order to convict him of the murder! But since even with the best will in the world, nothing could be done with this mentally ill person, **Janda**, pronounced "healthy," was immediately handed over again to the mental hospital. (From the speech of Dr. **Baxa** in the Bohemian Landstag at **Prague** of **17 May 1899**.) In these goings on, the Court Chairman, President Dr. **Jezeck** maintained his equanimity, so that these disgraceful maneuvers remained futile, at least until the pronouncement of judgement. Naturally the Jewish defense counsel **Aurednicek** pulled out all the stops in his talmudic repertoire to save his racial comrade. His ignorance, with which he sought to refute the expert opinion of both medical men, merely evoked merriment!

After the conclusion of the presentation of the evidence, after five tumultuous days at trial, which had overwhelmingly incriminated **Hilsner**, the private attorney of the **Hruza** family, the previously mentioned Dr. **Baxa**, **(276)** proved in his sensational speech[\(6\)](#), which even today still can be described as fundamental and

is instructive to read, that, supported by the expert medical opinion, the usual motives in murder cases were excluded as the **motive** in this one. The murderers had also this time, **as in an entire series of preceding cases**, counted upon [the murder] remaining undiscovered. Agnes **Hruza** became a martyr. The murderer did not want the life of the girl, did not want her insignificant possessions, did not want her honor [i.e., rape], but rather the **blood**, which was meticulously collected. "From the hall of the Kuttenberg circuit court, today it resounds beyond into all *Gaue* [The *Gau* is a political district analogous to a province.], that among human society live human beings who demand **the blood** of their fellow men." -- With that, this incorruptible attorney went to the **core** of the matter. It is the duty of the authorities and of the state [he said], it is the duty of all mankind in general, to discover who these criminals are, in order to reveal this terrible secret! **Polna** is not the end, but rather just the beginning of an investigation to bring **light onto this frightful secret, so that all of non-Jewish humanity could breath a sigh of relief!**

How very much international Jewry had feared this concluding address may follow from the fact that shortly before, the signal had been given to accompany the speech with demonstrations of applause in order to cause a clearing of the courtroom. Thanks to the discipline of the non-Jewish portion of the audience, the attempt failed. After the disarming performance of Dr. **Baxa**, the defense attorney **Aurednicek**, paid with 15,000 Fl., confined himself to weakening the acceptance of a ritual-murder by referring to **papal decrees** which described these murders as improbable!

The judgement of the Court of Justice of **16 September 1899**, which condemned **Hilsner** to death by hanging, was accepted with thunderous approval by the crowd, excitedly waiting in thousands before the circuit court at **Kuttenberg**, but not only because a **Jew** had been condemned, but rather one of those accursed "Germans" -- as, indeed, the Czech anti-Semitism of that time was involved with an extremely peculiar (277) connection with **anti-German** sentiment, since the Jews, who besides bore "German" names and made use of the German language (mostly in the form of a downright grotesque gibberish), had not been clearly recognized as being of the Jewish **race**. "The natural racial defensive instinct of the (Czech) people had not yet **arrived at full consciousness.**" (7)

In the Austrian *Reichsrat* [state council], in the session of **10 November 1899**, the Deputy Schneider explained as follows in regard to the criminal intrigues of the Jews, staged under pretense of being German: "In the name of my party and in the name of all my voters from Vienna, and of all Austrians and Germans, I protest with utmost resolve against the fact that we Germans are confused with the Jews, or that the Jews are regarded in any way as being Germans.

It is necessary that this is said clearly for once, so that the **peace** between the nationalities and the **understanding** among the nationalities might be able to take root, for as long as this **distinction** is not made between us and the Jews, the Jews will always succeed in **agitating the [various] peoples. . .**"

One ritual-murderer seemed to have been rendered harmless forever. **Hilsner** had behaved in a totally indifferent manner, he knew already that it would never come

down to his being executed!

Had Jewry, already during the preliminary investigation, and then especially in the course of the trial, as **Hilsner** became more and more incriminated of the murder, tried by every means to influence the outcome of the proceedings, at the least not to have the suspicion of a ritual-crime arise -- the implications from earlier, similarly fashioned crimes were still too strong -- so, now, denunciations of unbelievable brazenness were staged to remove the confession of ritual-murder, highly fatal for Jewry, from out of [the awareness of] the world and to declare **Hilsner** to be an honorable man. Already, during the preliminary investigation, a very dubious role had been played by the Jewish (278) examining judge **Reichenbach**. This Jew had managed to at first set the arrested **Hilsner** at liberty again, until his final securing had to occur. Witnesses who had voluntarily reported in order to set down important statements and facts in the murder case, were shouted at by him and shown the door. On the other hand, he applied himself to be provokingly obliging toward the **Polna** Jews. One of the main prosecution witnesses, the shoemaker's helper Franz **Vesely** in **Polna**, raised the serious reproach during the jury-trial in **Kuttenberg**, that his statements, recorded in the protocols, had been subsequently falsified. -- Faithful to the Jewish principle: Not the murderers, but the murdered or his/her relatives are guilty, this same **Reichenbach** could dare, even after pronouncement of the judgement, to accuse the mother of Agnes **Hruza**, sick at heart from the terrible blow of fate, as well as the sister and the brother, the mason Johann **Mauer**, of the horrible crime. The circumstance, that **Agnes**, as a consequence of the miserable economic conditions, wanted to give up her position in a sewing shop in **Polna**, and hire herself outside of town as a maid, was interpreted by the Jews as a matter of her having disputes at home which could have (!) gradually taken on the form that the family wanted to "get rid" of the girl! At the funeral of his sister, Johann **Hruza** is supposed to have "always conspicuously carried" one hand "in his pocket" (Nußbaum, page 86). This hand was "scratched" -- this untrue claim soon had to be taken back -- also, the mother had had a blue mark! This was approaching the **Masaryk** construction: the girl had not been murdered at the place where the body was discovered, but elsewhere, then had been packed in a vehicle and driven away! -- And the **fact** of the cut to the neck? This was just performed on the body **later**, "in order to charge the Jews with a ritual-crime"! (Masaryk and Bulova.)

All was in the best of order: The Jew **Reichenbach** had greedily seized upon these "discoveries." In a brutal manner he arranged a house search at the Hruza family residence, walls were scraped bare, (279) floor boards ripped up, clothing confiscated, in order to uncover traces of blood! The relatives of the murdered girl were actually arrested! After their arrest, the ritual-slaughterer of **Polna** broke into the property of the Hruzas, to produce "blood traces" later with a brush and **cow blood** (recorded witness statements!).

The wife of the mason **Hruza**, who was looking forward to her confinement [i.e., childbirth], and whose condition was powerfully affected as a result of the frightening excitement, lapsed into seizures when her husband was led away by the local *gendarmes*. In the evening she gave birth to a girl, and in the morning both mother and child were dead -- they, too, became victims of the Jewish *Feme*! The Jewish daily papers brought out the headlines: "Hilsner is innocent!" or: "A beastly

mother assassinates her own child!" -- The mother of the unfortunate **Esther Solymosi** had also been accused of the homicide of her child!

The daily papers which reported on the **Polna** trial in an **objective manner** or which had pointed out the brutal behavior of the Jew Reichenbach, were ruthlessly confiscated and sentenced to high fines, while the Jew-friendly press was permitted to publish falsehood upon falsehood unmolested, or shameless libels about even the jurors and the court. -- "The most recent events which have taken place in this affair are apt to stand Austrian justice on its head" -- that is the theme of an interpellation of some deputies to the royal and imperial Minister President Count **Clary** in the session of the Prague House of Deputies of **21 October 1899**. The representative of the prosecution, state's attorney Dr. Schneider-Swoboda, Kuttentberg, was relieved of office, in connection with the **Hilsner** trial, because of "unjudicial conduct" and as punishment pensioned off at half retirement salary. The *Reichsrat* Deputy Professor **Schlesinger** asserted on this account to the Justice Minister that consequently no Jew would any longer be permitted to be condemned by a judge. . . that Jewry stood **above** the courts and was able to depose judges who had become troublesome to it. . . that the higher court authorities had debased themselves to the point of becoming legal myrmidons serving Jewish leaders. . . (Petition to His Excellency the Lord Justice Minister (280) on **25 October 1899**). The Court Chairman in **Kuttentberg**, circuit court President Councilor Dr. **Jezek** fared likewise. A slanderous, purely tendentious announcement of some rabbis from **Brünn, Prague**, and other places sufficed at the Justice Ministry in **Vienna**, so that disciplinary proceedings on account of supposedly non-objective conduct were initiated against a proven and highly respected judge! Furthermore, he was reproached with having tolerated the presence of the "mob" (what was meant was the non-Jewish portion of the public, composed mostly of high and the highest circles!) in the courtroom! "In view of this event of the royal and imperial Ministry of Justice, contrary to law and crying out to the heavens. . . the undersigned pose the question: How can the Ministry of Justice justify these unlawful occurrences. . . ?" (Interpellation of the Deputy **Breznovsky** and comrades of **26 October 1899**.)

The Jury-Court Trial of Pisek (25 October - 14 November 1900)

The body of **Hruza** had been completely drained of blood; since at the scene of the crime itself there was no pool of blood, the blood had to have been collected, as is done with a slaughtered beast. But where did it go? Two (female) witnesses observed on the day of the murder (**29 March 1899**), how a Jew (the so-called "bent" Jew, one of the accomplices of **Hilsner** who remained unknown) was carrying a vessel wrapped in a waxed linen cloth out of the residence of the **Polna** Rabbi **Goldberger** in a state of extreme excitement. About one and a half months after the murder -- therefore the middle of May -- the post office confiscated a small package mailed by the Jewish cantor Moriz **Kurzweil** in Goltsch-Jenikau to the Rabbi **Goldberger** in **Polna**, which had been declared as a "perfume shipment." But the shipment contained a small bottle in heavily perfumed cotton padding, which was filled with small brownish-red balls that gave every appearance of being **pulverized** blood. In order to be certain, the district court at **Polna** sent the extremely suspicious contents to **Prague** for analysis; but the result

of the (281) examination was never sent! Already at that time, at the turn of the century, the medical faculty was strongly larded with Jews.

The defense counsel of the Jews, **Aurednicek**, had stated before several witnesses that the judgement against **Hilsner** would be annulled by the Cassations Court [a court which heard appeals] in **Vienna** and that a further trial against him would not occur! It should be mentioned in this connection that **Aurednicek**, accompanied by the Rabbi of **Kuttenberg**, had presented a petition to the *Kaiser* [Emperor] in **Vienna**. Jewry was so sure of itself in Old Austria, that it regarded even a sentence of death, pronounced against a racial comrade after a protracted trial, as not able to be implemented! Of what use, then, was a proposal formulated in an interpellation of **21 October 1899** by some courageous deputies, that "suitable precautions be taken that baptized and unbaptized Jews be able to practice no influence at the Cassations Court!"

Upon the "nullification complaint" of the Jewish defense counsel, the Cassations Court in **Vienna** called in a "higher expert opinion" from the Czech medical faculty in **Prague**. This -- we already know all we need to know about the university expert opinions of those years, when we recall preceding trials -- had to likewise determine that the neck wound, performed with a sharp instrument, was the fatal wound, and that suicide or murder at another location was from the start excluded, since in this respect the case was so clear that a demonstration was unnecessary. The killer was standing -- we cite this verbatim! -- "at the moment when he made the cut, behind Agnes **Hruza**; a situation in which the cut can be produced." A noose had been thrown over the victim beforehand. In this point, the faculty expert opinion concurred fully with the expert opinion of the court physicians; but the latter were able at the scene to find only totally insignificant, strictly limited traces of blood, which more resembled blood spray (Dr. **Prokeš**, according to the trial stenography), while the **Prague** professors, although they were not at all in a position to determine this subsequently, believed that the blood found **corresponded** to the presumed blood loss, and the expert opinion of the court physicians was **incorrect** (Nußbaum, page 2). For: "there is a lack of positive knowledge and critical abilities (282) only too frequently, especially in expert opinions of local medical men. . . They are often **simple** country doctors, who, **cut off** from the **progress** of medical knowledge, conduct a practice in **coarse** style and possess **not even the remotest** expertise necessary for difficult forensic cases, which indeed here **only** the specialist can lay claim to; they (the country doctors) were selected by the court because others were not obtainable. . ." (Nußbaum, page 52). We recall previous trials: "uneducated" officials, who were so coarse as to pursue tracks which indicated Jews, were as quickly replaced as "simple," "primitive," country doctors, who had discovered that a human body which had died from a horrible cut neck had been drained of blood!

The Cassations Court in **Vienna** annulled the Kuttenberg judgement of **16 September 1899** and referred the trial to the jury-court at **Pisek** after one year's time (**25 October - 14 November 1900**). Here in **Pisek**, now, "the assumption of a ritual-murder was excluded officially, consequently **the ritual-slaughter knife no longer makes any sense**". . ." All in all: The assumption that **Hilsner** could have committed a **ritual-murder** of **Agnes Hruza**, is plainly **absurd**. That the state's attorney admits, even if for the first time in **Pisek** -- before the Cassations Court no

less, by the way -- explicitly and without reservation. But what **motive** is supposed to have impelled **Hilsner** to the horrible crime?" -- Nußbaum adds ingenuously (8).

Even the **motive** of the crime seemed to have been described by the expert opinion of the faculty(9): "The motives could be various. The possibility must be taken into consideration that the murder and the handling (!) of the body. . .is the act of a person haunted by **sexual perversity**."

The girl fell victim to the "perverse-sadistic" inclinations of some sort of debauched person -- the high-school boy **Winter** in **Konitz** in the same year was also put down as the victim of perverse company! -- This "motive" was greedily grasped in the Jewish newspapers!

(283) But they had miscalculated: To be sure, the acceptance of a **ritual**-murder was dropped, since in **Pisek** the earlier expert opinion of the court doctors was totally ignored after the entry of the faculty expert opinion -- this Jewry could no doubt log as a success. But this court also heard the proof for the murder of **Marie Klima**. **Leopold Hilsner** was once again -- and indeed, because of a proven **double** murder -- condemned to death by the rope!

Before the circuit court at **Pisek**, too, on **14 November 1900**, the day of the pronouncement of judgement, a crowd which numbered in the several hundreds had gathered. The jury was greeted with cheers. When the attorneys of the private [parties] concerned, **Baxa** and **Pevny**, appeared, the crowd broke through the barrier and -- according to the contemporary description of the **Prague Bohemia** -- prepared a celebratory reception for them; they wanted to carry the advocates to their hotels upon their shoulders! Both defense counsels of **Hilsner**, **Aurednicek** and **Vodicka**, were able to be saved from violence only by a police escort. On seeing them, the crowd broke out into ear-splitting cries of *Nieder!* [Down with them!]. The same thing happened to the Germans present, as previously in **Kuttenberg**, especially to the German correspondents -- but perhaps they also knew that correspondents and Jews were, in general, identical concepts! -- In the courtyards of both barracks, the military stood in readiness, and even in the circuit court building numerous officers appeared. The calming words of Dr. **Baxa** succeeded in dispersing the crowd and restoring order after a short interval. But **Aurednicek** was avoided in future by his Czech clients and saw himself forced to remove to **Vienna** with his practice!

The mother of **Hilsner**, however, developed a new line of business for herself: with an instinct peculiar to her race, she understood the situation brought about after the sentencing of her son **Leopold**, who had succumbed to a "crime against justice," and conducted a flourishing begging-letter **business!** (This designation originates from A. **Nußbaum** himself!)

"Appeal, appeal!"

(284) If it was thanks only to the presence of mind of non-Jewish men that Jews remained unscathed, yet Jewry behaved all the more provocatively, at their head the Chief Rabbi **Güdemann** in **Vienna**. In the Austrian capital and in all great cities of the monarchy, he had circulated in hundreds of thousands of copies a

multilingual leaflet, in which he implored the gentiles "in the name of Christ and the Virgin Mary" to demand the release of the good, innocent **Hilsner**! He possessed the amazing impudence to write at the end of this effusion, word for word: "If you still wish to be Christians, think of your mother Mary, whose son was also nailed to the cross! They also want to murder Leopold **Hilsner**, a poor mother's son! Christendom, show now that you are deeds and not just words!" -- We have been able to turn up no pastoral letter which denounced this blasphemy. The church kept silent about it. The frenzy of the world press was all the more fierce. In parliaments, it came to uproar and scandalous scenes. Yet judges and attorneys had remained incorruptible and stood by their pronouncement of judgement. In this critical situation, the savior of Jewry arose: the half-Jew Thomas Garrigue **Masaryk**, former professor of the **Prague** academy and leader of the Czech People's Party, had had from the beginning a close relationship to Jewry at his disposal; during his time as a student in **Vienna** he had lodged in the Leopoldstadt, which was chiefly inhabited by Jews, and had finally become a tutor to the Jewish families of **Schlesinger** and **Stern** (A. **Rosenberg**, *Protokolle der Weisen von Zion [Protocols of the Elders of Zion]*): he moved predominantly in influential Jewish circles, to whom he especially owed a debt of gratitude. Therefore he was the man suited to take on the "case" in the perspective of Judah. Although he had neither been at the scene of the horrible crime nor gone through the revealing court hearings, he "analyzed" the **Polna** murder in a brochure in order to, as it says in the foreword, to "make up for the disgrace which the Czech press has brought upon Bohemia and Austria by its acceptance of a ritual-murder" (*Münchener Neueste Nachrichten [Munich Latest News]*, **8 November 1899**, page 2). (285) He wrote further: "I admit it openly, that the condemnation of **Hilsner** has affected me deeply. Me, I who feel a warm affinity and love for the *Übervolk* [Super-Folk] of the Jews, which continually distinguishes itself from other peoples by its **high ethics**. . . charges, witnesses, judges and doctors have fallen victim to the **suggestion of ritual-murder**. Even if **Hilsner** had committed the murder, which I will never believe, this is still **far from being a ritual-murder**, but rather an act of self-defense, the spontaneous explosion of that accumulated suffering and of that torment which have been done to the Jewish people in the cruellest manner for centuries." From this point on, he managed, as the result of his "investigations," to accuse the mother of the murdered girl, which the examining judge **Reichenbach** had already attempted to do. **Masaryk** concluded: "For **Hilsner**, innocently condemned to death, I demand an **appeal**! That this appeal will come, of that I have no doubt!"

"Appeal, appeal, so the whole Jewish band and their helpers, as in the Dreyfuß trial, now screamed in the murder trial of **Polna**, . . . A creature of the Jews, Professor **Masaryk** in **Prague**, has composed a brochure full of the most lying accounts about the ritual-murder of **Polna**, from which the Munich organ of the *Alliance Israélite*, the *Neueste Nachrichten*, has published an excerpt. While this paper buried all information up till now about the trial, it dedicates the widest space to the shameful work of Masaryk, for the Jewish lies are supposed to be brought to the people!" (10)

This denunciatory piece of agitation writing of **Masaryk** was enthusiastically grasped by the international Jewish press and published in excerpts in all large cities: in **Vienna**, **Berlin**, **Paris**, **London**, **Budapest**, and **New York**; the

subsequent confiscation of this infamous pamphlet could change nothing. The *Münchener Neueste Nachrichten*, after the *Berliner Tageblatt* [Berlin Daily] the influential organ at that time of the AIU for Germany, printed one full page from this brochure! Theodor Fritsch wrote in his *Handbuch der Judenfrage* [Handbook of the Jewish Question]: (286) "Upon all trials in the world which concern a Jew, it (the AIU) seeks to win determining influence. Like an invisible power, it was **evident everywhere**. . ."

As "supplement and reinforcement" of his brochure, in the year of the **Pisek** pronouncement of judgement **Masaryk's** book, *Die Bedeutung des Polna Verbrechens für den Ritual-Aberglauben* [The Meaning of the Polna Crime for the Ritual-Superstition] followed. It states in conclusion: "I wanted to conclude these **Polna** studies with the wish that they would contribute to the **rooting out** of the ritual-superstition. During my work it became clearer and clearer to me: the ritual-superstition is a charge against the Bohemian people. The Jews of Bohemia and of the Bohemian lands in general belong to the **elite**, not only of the Austrian [Jewry], but of Jewry in general. -- How can one impute barbaric ritual-murder to them! And if such an educated and **morally high-standing** group of Jews as these of Bohemia -- if they had a ritual-murder sect in their midst -- then how barbaric would the general condition of the culture of us Christians have to be, in which such a sect could have developed and kept itself?! The more one reflects about the ritual-superstition, the more absurd and dangerous it must appear for our people. Only an energetically conducted unbiased **appeal** of the trial can remove the cultural, religious, medical, and judicial stain of shame from **Kuttenberg**!"

"Three famous scholars of the Law, the criminal law instructors Professor Dr. Franz von **Liszt**, Confidential Justice Councilor (Berlin), Professor Dr. G. Stoß (Vienna), and the former President of the Chief District court of Vienna, His Excellency Dr. von **Krall**, expressed themselves for the necessity of the **appeal** of the trial, . . . the important attorney-at-law Dr. **Nußbaum** in Berlin and Professor G. **Masaryk** in **Prague** demonstrate in **weighty** books the untenability of the sentence, also the Czech **poet Machar** stands up for **Hilsner**. . . In the house of Deputies the well-known, conscientious *Reichsrat* Deputy Dr. Julius **Ofner** -- likewise an important expert in the law -- along with his comrades, directs an interpellation simply **radiant** in its contents and composition to the Justice Minister, on **28 January 1907**, for the reopening [of the case] according to § 362 StPO.; on **26 May 1907** the bold (287) advocate of the mother of **Hilsner**, Dr. **Elbogen**, gave an **electrifying** talk at the *Verein zur Abwehr des Antisemitismus* [literally: Union for the beating back or fending off of anti-Semitism] about this [case], on **18 March 1908**, [there was] a recent [meeting] in the Sophie Hall in front of a large public, which was invited by a **distinguished Committee** appointed by the Union 'for defense,' after an appeal to the **public conscience** written by it in **December 1907**, in the **form of a petition to His Majesty**, had been transmitted to all readers as a supplement by the *Neue Freie Presse* [New Free Press]." (11)

With this we once again see the good society of Europe presented!

These Jewish-free masonic powers, even if they had not arrived at full development for certain reasons during both trials, had achieved total success

afterward. If we are also no longer informed today about the details, so **Hilsner** was actually at first **pardoned** to serve life-long imprisonment! Here he did not have it so bad. He, the illiterate, got assigned a so-called "intelligence-cell" and was presented with kosher food. Now and then he received visits from girls. But that an authority had at all dared to condemn the Jewish vagabond and ritual-murderer **Hilsner**, deeply offended the Berlin Jew **Nußbaum**. In concluding consideration of both "cases" of **Hruza/Klima**, he wrote in **1906** as follows in his "criminal-psychological examination" on the **Polna** ritual-murder trial, which was furnished with a "foreword" by the **Franz v. Liszt** already named above because of the "scientific content of the account": "On the whole, one must account the **Hilsner** trial as the saddest aberration of the modern administration of justice. Among ritual-murder trials, among which, despite the evasive etiquette, it belongs without question, it is the most deplorable because **it alone** led to the legally valid condemnation of the accused. The administration of justice at any rate did not execute the judgement -- a clear sign that it mistrusted the verdict of the jury -- but commuted the [sentence] of the double-murderer to life-long (288) imprisonment. **Hilsner** thereby kept his life. Thus he can and must be helped. . .But it is not a matter here just of **Hilsner**. A victory of justice would remain a **shining landmark** far beyond the individual case: it would help save the administration of justice **in the future** from the same **aberrations**. And more than anything else: a horrible **error of justice** has been committed -- **to atone** for this is an inescapable **moral duty**"

Nineteen years later, after the collapse of the Danube monarchy, the "*Übervolk*" of the Jews paid its trusted man his Judas reward: **Masaryk**, as a high-degree Freemason, became President of the Czech-Slovakian republic, god fathered by the Jews and Freemasons. The time was past when the Prague students were still able to demonstrate against the scandal-writings of **Masaryk**, so that he had to break off his lectures for some time; forgotten, too, that incident about a year after the **Polna** trial, when **Masaryk** was "coarsely insulted" in a small Bohemian city where he was recognized (Nußbaum, page 6). **Masaryk** followed his "moral duty" from now on: one of the first "acts" of the newly-baked President was the **release of Hilsner** from prison. The latter was still to enjoy a decade of freedom under the pseudonym Heller, with the best of health, and supported by ample financial means. The inscription of his "tomb of **honor**" in the Jewish Central Cemetery in **Vienna** reads: "**Leopold Hilsner** (Heller), died **8 January 1928** in his 51st year. As the **innocent victim of the ritual-murder lie he languished 19 years in jail.**"

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K o n i t z 1 9 0 0

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At the end of **April 1900** -- therefore still in the year of the **Hilsner** trial -- the following public notice appeared:

"Murder in **Konitz**. Twenty thousand Marks reward is promised by the Herr Minister of the Interior to any private person who gives crucial information for the investigation of the murderer or murderers of the upper fourth-former **Ernst Winter**. The decision concerning the payment of the reward is reserved to the Herr Minister. -- Marienwerder, **27 April 1900**. The President of the government."

Since the murderers were Jews, the Herr Minister did not need to worry about the paying out of this prize!

In midsummer of the same year, one Jewish-liberal paper wrote that the Chinese disorder was very inconvenient for the anti-Semites, because the **Konitz murder story** would be pushed into the background by it and gradually would fall into "forgetfulness." At any rate, a fading away of the public discussion had to be very much opportune for Jewry.

Since the investigation process had degenerated into a public scandal, at the end of **November 1900** an "Alliance for the clearing up of the Konitz murder" was formed in Konitz, subscribed to by the Catholic and Evangelical [i.e., Lutheran] clergy and the city councilors of the region, as well as several *Landstag* and *Reichstag* deputies(1). In an appeal by this alliance, it says that it "appears ever more possible that the mysterious murder will find a solution and punishment." -- For the time being self-help was asked for: ". . .and since it is feared that for now the bureaucracy in Germany will be filled increasingly with Jewish and Jewish-legal viewpoints and ideas, thus **self-help** must be recommended. The **Konitz** murder puts anxiety for the well-being of our children first and foremost in our hearts. Are Christian children still safe from the slaughter? Where the power (292) of the state fails, help must be formed from out of the womb of the family. We also turn to the clergy, the teachers, and the father of the family."

The following advice was given in connection with this: "Parents might want to

make known to their children, at the right time for it, **the fate of the high school student Winter**. Our children will then, on their own, be careful not to make friendships with Jewish children and enter Jewish houses alone. The clergy and the teachers might want to warn the populace in the country, in particular young farmhands and milk maids. **In the environs of Konitz, cases have still occurred in the last decades, where serving girls who were in service with Jewish families suddenly vanished without a trace.** At the close of business, when entering Jewish houses is unavoidable, a man should take a companion with him. . ." "Should a murder similar to those in **Konitz** and **Xanten** happen, the Christian inhabitants of the place should immediately meet in a union for legal protection, which entirely openly works toward the prosecution of the murderers, collects money, and if possible prevents [the outcome] that '**again, nothing comes out of it** [the investigation].' The union for legal protection has both to keep in touch with the press as well as to warn the populace of the area urgently against banding together [i.e., vigilantism] and committing violence; the latter is if use only to the murderers and their accomplices."

The power of the Jew was complete: the judicial authorities fail to act, the press clearly serves Jewish interests or at least behaves with indifference -- so courageous men with a sense of responsibility got together, issued a summons, and had to ask for private financial support in order to bring about proceedings against Jewish murderers -- German men knew no other way to help themselves, other than to resort to self-help!

A member of the German *Reichstag*, the German-Social anti-Semitic Deputy **Liebermann von Sonnenberg**, arranged for a collection of authentic material by an experienced criminalist. At the beginning of the year **1901**, the result of these examinations could be presented to the public, which must have been all the more full of significance, when "the Jewish (293) confusion-committee is also recently again busily working" -- as **Liebermann von Sonnenberg** meaningfully stressed at the start. The Deputy advised arranging meetings of the people in all *Gauen*, with the theme **Konitz**, and that petitions be sent from those meetings to the Chancellor of the *Reich*, the *Reichstag*, the Prussian Minister of Justice, and the Kaiser. The conscience of the German people should not be permitted to have peace until the **Konitz** blood-murder was atoned for!

Ernst Winter

The murdered boy, the eighteen year-old high school student Ernst Winter (born on **27 September 1881** in the Church city of **Prechlau** near Konitz, west Prussia) was attending the gymnasium [= high school] at **Konitz** since **1894** and lived here as a lodger. His father was a building contractor in **Prechlau**. **Ernst Winter** was popular everywhere and of a clean, life-loving disposition and was very imposing and powerfully built. He was considered the best gymnast of the high school and also had maintained a very good record in the sciences. In the dance class Ernst **Winter** had become acquainted with the daughters of the Jews **Tuchler** and **Caspary** in **Konitz**. These appear to have had the task of holding the high schooler **Winter** in **Konitz**. Moreover, the circumstance that **Winter** did not come from the city himself made him especially suitable as a victim, since the inquiries about a

non-native student who disappeared were expected to first begin two or three days afterward, as in fact actually occurred. In any case, Winter was shadowed for a long time, according to plan, [as he went about] his daily routines. On **Sunday, 11 March 1900**, the day of the murder, **Winter** attended church in the morning. From there, he made his way to the cigar store of **Fischer**; (294) for some time he chatted with the proprietor, then he strolled along the market toward his apartment at the house of the master baker **Lange** for lunch. For about an hour he went to his room, which he shared with two other high school students; he casually mentioned to them that in the afternoon he was invited to a birthday celebration. An hour later he left the house, never to return. Witnesses saw him for the last time still in front of the house of the Jewish merchant **Caspary** -- since then he has not been seen alive again.

In the afternoon of **Monday, 12 March**, the builder **Winter** in **Prechlau** received the news that his son **Ernst** was missing since Sunday afternoon. He immediately went to **Konitz** and reported to the head mayor **Deditius** as the police chief in charge. **However, the police took no action. Therefore, the father had to himself** proceed to search for his son, vanished without a trace! With the support of the master baker Lange, even the shores of the *Mönchsee* [= Monk Lake], which bordered the city, were searched. On the afternoon of **13 March** the searchers noticed that the ice covering the city basin, in whose direct vicinity the **synagogue** stood, was conspicuously smashed in one place. A stick was poked under the ice and a large parcel tied up with brown paper was produced. After removal of the paper, an object carefully sewed in with canvas was found. The seams were undone, and into sight came the torso of a young man, without head and neck, without arms, only the upper body down to the end of the ribs, and the spine was sawed through. The father **Winter** recognized the upper body of his son by certain features. Finally the police cordoned off the area. As the first [on the scene], the court physician, the medical advisor Dr. **Müller**, state's attorney **Settegast**, and mayor **Deditius** examined the gruesome discovery. Witnesses noticed that a Jew had been closely observing the incident the whole time from the synagogue lying directly across the way, and disappeared just when attention was directed toward him.

The interest of the police became more lively from now on -- after two valuable days had passed! They even fished both of the lower parts of the upper body from out of the lake. The body parts were (295) delivered to the city hospital. On **Thursday, 15 March** -- therefore four days after the murder -- the right arm was discovered on the gate of the Evangelical churchyard. Some private individuals offered the police their good hunting dogs to search for the parts of the body which were still missing. Police chief **Deditius** declined. The gentlemen thereupon took up the search alone with their dogs. In fact, in another section of the *Mönchsee* the right thigh, from which the lower leg had been **skillfully detached** at the knee, was found in this way.

Four weeks later, on **15 April 1900**, on the first day of the Easter holiday, **at the other end** of the city in the meadow by the city woods, the still recognizable head of the high schooler, with part of the neck, was discovered by children playing.

Excitement in the city was growing -- from the known facts of the case, people

drew conclusions about the place of the crime and the perpetrators; only the authorities still noticed nothing. The populace expressed their convictions without concealment: nothing should come of it!

At the end of March, **two and a half weeks** after the crime, the Police Commissar **Wehn** appeared from Berlin, to put the **Konitz** police on the right track. He had brought along the conviction that the murderers **in no way** were to be sought **among the Jews**. He **questioned witnesses for months**, in order to be able to convict a **non-Jewish** resident of the murder. Witnesses who said anything against Jews were badly treated without exception -- one need recall only **Xanten** and **Skurz** -- were rudely spoken to, and cross-examined until **Wehn** believed that they had been caught in contradictions; with that, the "case" involved was then dismissed! The non-Jewish population of the region summarized their personal opinion about the activity of this Commissar, by saying that this official considered every non-Jew to be *a priori* extremely untrustworthy, while on the other hand he held every Jew to be a truth-loving and reasonably thinking man! Consequently, his procedures aroused enormous animosity in the populace. At their first conference, Commissar **Wehn** asked a Konitz resident who was a former policeman, (296) and who was still consulted due to his great experience in criminal investigations -- for this [incident] the witness concerned was available -- : "Herr Colleague, what do you think about this affair?" When the latter responded to this by speaking of leads which pointed to **the Jews**, Wehn declared: "You believe that the Jews could be the murderers? Then we cannot work together." The police officer was, in fact, no longer consulted!

The following course of a witness interrogation of this Commissar may be put forward as being typical: A Frau **Borchardt** wanted to make a statement before **Wehn** about a conversation she heard of the Jewish family **Meyer** of **Konitz**, which concerned the young Winter. At the end of the protocol, **Wehn** wrote in his own hand that the witness finally retracted her entire statement which she had just made. But this witness was heard again later, in the jury-court proceedings against the worker **Masloff**(2). She declared with great astonishment that it had not occurred to her at all at that time to retract her statement. Herr **Wehn**, she said, merely asked her whether she was able to tell him exactly **the day** of the overheard conversation. This she answered in the negative, but immediately wished to add "I cannot give [you] the day." But already, at the word "no," Herr **Wehn** (she said) jumped up and screamed at her: "Then if you know nothing, see to it that you leave." -- In spite of these practices, he didn't get anywhere; **Wehn** wanted to achieve **something** positive -- for the exoneration of the Konitz Jews. Thus he suddenly came around to the opinion that only homosexuals could have committed the murder. Cunningly, the Jews knew how to steer suspicion onto a young master tailor whose father, having died a year previously, had been the single open anti-Semite in **Konitz** -- reason enough to impute all sorts of shameful things to his son now. Thus wrote the Jew **Klausner** in his paper, the *Israelitische Wochenschrift* [Israelite Weekly Letter] (Nr. 27, 1900) explicitly: "In **Konitz** things are even worse for the anti-Semites. Here the suspicion is legitimate that the murder was planned in advance and was performed with the intention of putting the blame for it on the Jews. The entire behavior of the anti-Semitic spokesmen and of the (297) anti-Semitic press compels [us] to accept this. . .anti-Semitism and criminality are identical concepts, insofar as there may well be criminals who are not anti-Semites -

- but there cannot be anti-Semites who are not criminals. Up until now, the state has not yet reached the realization that it has reason to give special attention to this special criminality. Instead, it grants it seemingly inexhaustible forbearance."

But the young tailor soon dealt with his visible and invisible opponents. He was able to prove that he had made a pleasure trip out of the area with several gentlemen on the day of the murder until the nighttime. By his proposal, all these witnesses were questioned under oath by the investigating magistrate of the district court at **Konitz**, and he was left in peace from further defamation.

The burial of the murdered gymnasium student took place during the period of activity of this extremely unusual Criminal Commissar. On 22 May, the State Attorney's Office had released the body parts which had been found. On **Sunday, 27 May 1900**, an aroused crowd of people numbering many thousands accompanied the remains to the grave at the Evangelical cemetery at **Konitz**. The burial of **Winter** was described by the Jews as an "**animal show**"! (According to the *Germania*, Nr. 127, 6 June 1900.)

At around this time appeared the police Inspector **Braun**, likewise from Berlin, for the further support of the police forces. He shared with **Wehn** the view of excluding the Jews as perpetrators, but exceeded by far the ruthlessness of his Berlin colleague. For his part, Braun wrote: "I refrain as a **matter of course** from [considering] as the motive, the blood-accusation of ritual-murder, raised during the investigations by fanatics or the ignorant, which shames all of Christendom -- since such [an accusation] can originate only from malice or dark superstition." -- In line with this principle, he conducted his activities, which belong to the most wretched of Jew-friendly maneuvers. After a zealous study of the documents, Braun put together a formal bill of indictment against the **German** head master butcher and **Konitz** town councilman **Hoffmann** and his fourteen-year-old (!) daughter, and handed them over to the State Attorney's Office in **Konitz**. The (298) Chief State's Attorney **Settegast** proposed the opening of the preliminary investigation against **Hoffmann** and his arrest! The investigating judge, Dr. **Zimmerman**, opened the preliminary investigation, after the previously long-standing examining judge, Councilor **Schulze**, apparently deemed not entirely "reliable," had suddenly been sent to Danzig. Inspector **Braun** declared that he would very soon bring the master butcher **Hoffmann** and his daughter to confess the murder, and there began the shameful doings against an old established and respected citizen and councilor of **Konitz**, which evoked the greatest outrage in all of Germany.

In his defense statement(3), **Hoffmann** described in detail how the Jews and their helpers wanted to stamp him as a murderer by means of artificial agitation. The Braun indictment was also, of course, actually only an expression of that which the Jews had already contrived and been disseminating against the **Hoffmann** family long before: that **Hoffmann** had threatened Winter with killing him! The basis for this claim was the following insignificant incident: On an evening of the winter of 1899/1900, his daughter **Anna** was standing with two young people in front of the door of her father's place of business, which was located in the busiest part of the city. This did not please **Hoffmann**, and he called his daughter inside. Both young men were supposed to have been called louts by **Hoffmann** -- in any event they

immediately removed themselves -- one of them was **supposed** to have been the young **Winter**. A teacher of **Winter's**, a gymnasium professor, stated that on the evening of the **11th of March**, thus on the day of the murder, he had heard the frightful scream of a human being **from the synagogue** toward half past seven. From this **Braun** drew the following astute conclusions: Next to the synagogue was located the wagon shed of Hoffmann; in this shed, between seven and eight o'clock in the evening, Winter and the fourteen-year-old **Anna Hoffmann** had immoral relations, her father, **Hoffmann** had surprised them, drawn a large butcher knife and had cut off **Winter's** head!

(299) Now the meticulous **Hoffmann** had no reason at all to search for his daughter, since at the time in question she was to be found in the **parental** apartment!

In his defense statement, **Hoffmann** said in the crucial passage: "... my daughter was still taking a walk in the city, but was already back home again before seven o'clock, in order to prepare supper. . . We -- that is, I, my daughter, and the other family members, ate supper together toward seven-thirty. My daughter set supper before the apprentices after eight o'clock. After that we all remained at home **without interruption** and went to sleep. I might remark that I myself did not stir outside of my apartment." Although witnesses were able to confirm these statements, the **charge of homicide** was lodged by the State Attorney's Office against **Hoffmann** and the judicial preliminary investigation and **immediate arrest** were arranged.

Whatever intrigues besides went on behind the scenes to bring about the proceedings against **Hoffmann**, have never come completely to light. Only this became known, that **Braun** was continually in contact with a Jewish agent in **Konitz** by the name of **Rauch**.

In any case, the **German sector** of the populace, for their part, came to the conviction that "the non-Jews in Prussia are still regarded only as second-class citizens" (Liebermann von Sonnenberg).

The great animosity against the authorities, which finally took on riotous form, was explainable in no small part by the fact that nearly all statements made by non-Jews were looked upon as not credible, while Jewish statements were constantly viewed as flawless and as a consequence made use of!

But how did the arrest of **Hoffmann** occur?

He himself wrote about this: "On Tuesday, **29 May 1900**, both police commissars from Berlin, **Braun** and **Wehn**, after they had previously carried out a very thorough **house search** at my [home], brought me and my fourteen year-old daughter to the police office and charged us both with having committed the murder of the gymnasium student **Winter**. Both the Commissars thereby put forth the claim that I had, on **11 March**, (300) toward seven o'clock in the evening, missed my daughter, had searched for her, and came upon her in the wagon shed situated near my icehouse on the *Mönchsee* [Monk Lake], how she was in intercourse with the high school student **Winter**. Out of rage over this [I was supposed to have] throttled **Winter** and stabbed him. This **monstrous accusation**

was put before me. These officials presented this same fairy tale to my daughter and **even wanted to persuade my daughter that all had been discovered already, she should only confess it, then a more lenient punishment would be given me, her father.**"

The daughter, still a child, was supposed to be pressed into [making] an untrue accusation of her own father!

In reality, the goings-on were much more scandalous yet:

Hoffmann and his daughter were treated **like criminals!** The daughter was separated from her father in a police guard room from eight until one o'clock, held in custody under the supervision of a police officer and was twice fetched out for interrogation. But there was nothing further to be gotten out of her other than: "But my God! I know nothing of this, I can say nothing!" -- Meanwhile, **Hoffmann** was again led back into his apartment in order to be present at a new, thorough **search**. From here, he had to follow the officials to the shed, lying about 200 steps distant from their synagogue. Then **Hoffmann**, surrounded by a police team, was again transported to the police station, right through the midst of a large crowd of people, to be subjected to a cross-examination there!

In the meantime, the populace of **Konitz** had banded together at the market in front of the police office and assumed a threatening attitude. Under these circumstances, it seemed advisable to Inspector Braun to no longer keep up the arrest, and he released father and daughter.

Concerning the further course of the day, which signified a disgrace for imperial justice, **Hoffmann** wrote in his quoted letter: "On the evening of the same day, the Jews and friends of the Jews spread throughout the whole population [the rumor] that I was supposed to be arrested in the night. It was clear to me and my friends that it was desired to intentionally provoke unrest in the night thereby, (301) which they succeeded in doing. Up until then, only a few immature fellows had been calling out "Hepp, Hepp" in the streets in the darkness till ten o'clock, and now and then furtively broken a window pane. At the news of my arrest, however, several thousand adult and mostly married men assembled on their own in order to prevent the blow intended against all Christians by means of the arrest of my person. Each one of the thousands of serious men who filled the streets and squares, was aware that he, **just as well as I today**, could be **made to appear as a murderer tomorrow before Herr Braun**. They called out openly to the *gendarmes*: "The Jews slaughter our children, the Jews profane our graves, and now even more Christians are supposed to be killed!" The married men placed themselves in front of the *gendarmes* and invited them to strike out at them. Only a people which has the profoundest conviction of my innocence, and which deeply feels the monstrosity of my being made to appear as a murderer, can behave in such a way."

In these critical days, the municipal head authority found it advisable to go out of town. Under the date 5 June 1900, the report appears in the paper: "The mayor has gone on vacation." Just a full month later, on **30 June**, the examining judge concluded the preliminary investigation. The charges of **Braun** collapsed. On **19 July 1900**, the cessation of the proceedings was officially communicated to the master butcher **Hoffmann**. The grounds for the decision of cessation laid down by

the **Konitz** court should be rendered in their essential points due to their importance:

"According to the medical expert opinion of the district physician Dr. **Müller** and of the general practitioner Dr. **Bleske** of **29 June 1900**, the murder of the gymnasium student **Winter** occurred between three and four o'clock and at the latest four-thirty in the afternoon. Accordingly it appears, however, entirely out of the question that the accused was the perpetrator, because on the afternoon of **Sunday 11 March 1900**, the accused first stopped in church, and then stopped with his daughter Anna in the house of the master butcher **Ziebarth** and his wife until after six o'clock.

(302) Moreover, according to the opinion of the experts Drs. Müller and Bleske, it is fully out of the question that the perpetrator committed the crime without deliberation, rather the condition of the body, **the manner of dismemberment and manner of the dispersal of the bodily parts** indicate that **the crime was performed by more than two persons and according to a well thought-out plan**. The accused **Hoffmann** can thus also for this reason **not** come into consideration as the perpetrator . . ."

The **Hoffmann** episode in the **Winter** murder tragedy had reached its end. The **actual** victors here were also the Jews: if they did not succeed, as in the year **1884** in **Skurz**, in bringing a likewise innocent, non-Jewish butcher to the dock, they could still say: the judicial investigation due to the murder of **Winter** was not opened against any "of our people," but against a non-Jew, the authorities must think, therefore, the perpetrator or perpetrators are to be found only among non-Jews. And the actual Jewish and Jewish-slave papers and weeklies wrote in this vein -- but more than anything else, Jewry had achieved one **essential result**: suspicion had been diverted from the **actual** murderers for a sufficiently long time, to be able to thoroughly erase the traces of a blood-murder!

The Murderers

The court decision of **19 July 1900** assumed [the existence of] several murderers -- which doubtless was correct. In order to tie up and gag the young, exceptionally powerful **Winter** in such a manner, in order to be able to cut through the throat of his living body, a larger number of men was required. The murderers had to have found a suitable space with suitable facilities, which could be brightly illuminated. Instruments and a table had to be prepared in order to **dismember** the body of the victim. Moreover, packing material for the body parts had to be gotten. -- The murderers also had **accomplices** in the city of **Konitz**. This is proved by the subsequent carrying (303) of the arm to the Evangelical churchyard and of the head into the marshy field at the other side of the city.

On the **basis of eyewitness statements**, which will be yet more closely dealt with in a special section, the murder of **Winter** can be reconstructed in the following manner: On the days of the **14th, 15th, 20th and 21st of April 1900**, the Jews had their Easter festival, for which non-Jewish blood was needed. This time **Konitz** was selected to furnish the slaughtered sacrifice and to provide the location for the ritual- slaughter. The house and the **cellar** of the Jewish butcher **Adolf Levy**,

outfitted for the taking apart of animal carcasses and with its double entrances from two streets, was determined as suitable location for this! As can be proved, collections of money "for taking care of expenses" were organized among the Jews resident in **Konitz**. . .

The **murderers** arrived in **Konitz** from every direction. One Jew came from out of Russia across **Strasburg** (West Prussia). The itinerary of several other Russian-Polish Jews was no longer able to be determined. In addition, a number of Jewish **ritual-slaughterers** or **religious officials** arrived from **various** parts of West Prussia and Posen. The Russian-Polish Jews were likewise **ritual-slaughterers** or **religious officials**. In particular, one man was conspicuous, who limped and had smallpox scars on his face⁽⁴⁾. According to the honor accorded to him by other Jews, he seemed to be a "light of Israel." Already from Saturday evening on, some of the murderers arrived inconspicuously through both of the entrances in the Levy house and lay in wait for the appearance of the victim. Three young non-Jews did not walk into the trap; only the harmless and unsuspecting **Winter**, who already was long since enmeshed, entered the **Levy** premises on Sunday at about six in the evening and was overpowered! He was kept in a gagged condition up until the **ritual** slaughtering, carried out at a somewhat later time, and at which **all** the murderers appeared when darkness fell. With a knife the *schächter* cut through the neck and the neck vessels directly to the trunk. After the blood had run completely out of the body, the corpse was properly dismembered.

(304) At the same time, something was going on in the **synagogue**. At night, from the **11th** to the **12th of March**, a light was burning there between 11 and 12 o'clock and a tangle of voices was heard. -- The same thing had been noticed in Tisza-Eszlár! -- The murderers themselves, in the course of the night and of the following day, again departed from **Konitz** in all directions with their booty, the **blood of Winter**.

The conformity of Winter's murder with the ritual-murder of the boy **Cybull** in **Skurz** which occurred in the year **1884** is striking: at both murders the disarticulation of the thighs was performed with the greatest skill, and the opening of the abdominal cavity was also carried out with the most exact concordance, and in particular in both cases with one cut which passed along the right side of the navel; also, the absence of individual parts of the body is characteristic -- these conformities, extending to individual details, allow the presumption that **both victims** were dismembered by **one and the same person**, who possessed great expertise and experience in the proper dismemberment of the human body!

At the request of the prosecutor's office, the Berlin physicians Drs. **Mittenzweig** and **Störmer** undertook in **Konitz** the **post-autopsy examination** of Winter's body parts; both doctors totally agreed with the **Konitz** physicians, but expanded upon their expert opinion in the most essential point: that the body parts were **completely empty of blood!** The Berlin physicians determined:

1. that the killing of Winter took place by means of **cutting into the neck and cutting through the large vessels of the neck**,
2. that Winter met his death through **external bleeding** from the incised neck vessels,

3. that the cutting up of the body was effected by means of knife and saw **by an expert hand** and

4. that the **complete exsanguination** of the parts of the body was already done when the parts were wrapped up and sunk in the lake.

From these findings, the physicians further assumed that the death of Winter had been brought about in such a manner that he initially was brought to the point of suffocation in the first phase by means of the **claspingshutup of the nose and mouth**, and that, in the second phase, (305)his life was taken by the **neck cut and removal of blood**.

In plain words, the gist of the experts' report read: **Ernst Winter was expertly ritually slaughtered!**

The Witnesses

The plan for the slaughter of a young man in the city of **Konitz** and especially in the house of the Jewish ritual-slaughterer **Levy** was doubtless prepared months in advance according to definite directives. Besides Winter, three young people (5) had been selected and already enmeshed -- but they instinctively sensed danger and escaped slaughter. These were:

1. the farmer H. In January, the Jewish merchant C. said to the unmarried farmer H., a young man in the prime of health, after first inquiring as to whether H. truly was in complete health: "You have good blood, you are good for it. . ."; after H. asked what that was supposed to mean, C. replied: "**The blood is costly this year, it's costing us a half million Marks**"(6);

2. the merchant S. in Zempelburg; Moritz **Levy** visited the young merchant S., from whom the Levys had purchased a bicycle, conspicuously often in the weeks before the murder. At every opportunity, the Jew asked whether S. also was in the best of health, forced himself in close proximity to him for the alleged purpose of comparing the size of their bodies, and urgently requested him several times to come to **Konitz**, in order to get the money for the bicycle. -- Downright creepy seemed

3. the case of the worker **Laskowski** of Frankenhagen; Eight days before the murder of Winter, Moritz **Levy** had purchased a cow from the farmer **Grabowicz** in Frankenhagen and thereupon demanded especially forcefully, that a young and strapping farmhand, **Tuchinski**, should deliver the cow in **Konitz** on the **Sunday, 11 March**. On (306) the forenoon of the day of the murder, the **11th of March**, when Winter still had not been lured into the trap, both young Levys drove to farmer **Grabowicz** and heard that not **Tuchinski**, but rather the worker **Laskowski** was given the task of getting the cow to **Konitz**. The Levys then made the utmost effort to bring about a modification of this arrangement, which was, however, no longer possible. Moritz **Levy** instructed the worker to tie the animal preferably **in the inn** and then pick up his fee for driving [the cow]. But he was supposed to come **through the rear courtyard door**. Since **Laskowski** was not familiar with the location, he entered the Levy property through the front door by mistake, and thus escaped the fate which a few hours later was intended for the

gymnasium student **Winter**. The worker **Laskowski** declared in his statement before the court: ". . . I had a great feeling of anxiety at the time, it seemed so **eerie** to me, the entire bearing of **Levy** imbued me with a **horror**, as if they wished to do me evil. In the room (behind the store) I heard old man Levy murmuring in a conversation with the rest of them. I heard the words: 'Is the matter arranged? . . . tie the legs. . . Monk Lake!' When I heard these words, a mortal terror came over me. I was now asked whether I was married. I said yes, I have five children. I then heard, still in the room there, the words: 'Catch hold soon. . . wouldn't like to take long. . .'" -- That he got to the street again alive, **Laskowski** owed only to the circumstance that a customer suddenly came in and so the Jews were kept from their attack!

In **October 1899**, the raft master **Steincke** from **Prechlau**, the birthplace of Winter, had a memorable conversation there with the Jewish ritual-slaughterer **Eisenstädt**. He was buying meat at this butcher's place and came to speak of the Winter family. When he offered the opinion that the gymnasium student **Winter** was a nice fellow, Eisenstädt said: "Yes, he's good for slaughtering!" **Steincke**, laughing, replied to this: "Now, he's too young for that, he has hardly any meat!" to which this **Eisenstädt** responded: "That doesn't matter, for he's got **blood** to give!" In (307) itself, one could regard this expression merely as a bad joke; an entirely different aspect is put on it, however, if one considers that **Winter** was in fact ritually slaughtered some months later, and that **Eisenstädt**, on the day of the slaughter, the **11th of March 1900**, himself appeared in **Konitz** and returned to **Prechlau** just on the Monday. He was bringing along a little box with very nasty-smelling contents, a box which disappeared immediately when strangers began to take notice of it!

On the basis of sworn statements by witnesses, it was further determined that, besides **Eisenstädt** of **Prechlau**, the following foreign ritual-slaughterers participated in the murder of **Winter**:

1. the brother of the **Prechlau Eisenstädt**, the **Schlochau Eisenstädt**, left the Catholic hospital (Borromäus-Stift) at **Konitz** on the evening of **11 March**, and remained away the entire night, from the **11th to the 12th of March**, as could be proved on the basis of the entries in the institution's books! Some days later, he demanded a certification from the sisters of the institution that he had spent the night in question **in the hospital** (sworn statement of the sisters of the order who were involved);
2. the *schächter* [ritual-slaughterer] **Hamburger** from **Schlochau** arrived in **Konitz** at noon of **11 March**, returned to **Schlochau** at **8:40 P.M.** in the evening on train 212, took a wagon there, drove back to **Konitz** again, and at his return on **12 March** had loaded a box, which he dragged into the forest in the vicinity of the Schlochau Lake. After some time, he came back without this box and climbed into his wagon [which moved off] in the direction of Schlochau;
3. the *schächter* **Haller** of **Tuchel** arrived in **Konitz** with the noon train from Tuchel on **11 March**;
4. the *schächter* from **Czersk** likewise arrived in Konitz on **11 March**;

5. the *schächter* from R. (The place name was not written out!). This man had a full beard, but returned without the beard, and with a large bruise on his face;

A few days before the 11th of March, five foreign **Jews** alighted (308) in **Konitz** from the noon train. They were received at the train station with conspicuous respect by the synagogue servant **Nosseck**, and driven to the Jewish **Lewinski** in **Konitz**. Furthermore, on the **10th** and the **11th of March** respectively, more than ten **foreign Jews**, probably **Jewish religious officials**, were noticed in front of and in the doorway of a Jewish inhabitant in **Konitz!**

The station assistant from **Konitz** said later, likewise under oath, that **not ever before** had **so many Jews** come into the place as on the day of the murder!

On **Monday, the 12th of March**, witnesses noticed how the Konitz Rabbi **Kellermann** and the **Konitz schächter**, who a short time later **fled to America**, both with top hats on their heads, were inspecting a piece of meat (liver?) in the Rabbi's room, made incisions in it with a knife, and were making microscopic examinations of it. It must have been a type of **religious act**, because otherwise the *schächter* would hardly have kept the top hat on his head in the chamber of his 'superior' -- for the custom, to have the head covered in a ritual space or at a ritual activity, is expressly Jewish" (Schwartz-Bostunisch, *Die Fraumauerei* [Freemasonry], p. 137).

A woman tailor, K., revealed under oath that on Sunday evening, **17 March**, she became an unnoticed witness of a conversation between Rabbi **Kellermann** and another, probably foreign, Jew who was unknown to her. She clearly heard the following sentences: "Have you kept something in mind?" -- "That **so many devils** are crawling around here?" -- "That nothing gets out [about the murder]!"

In addition, the conversations of other Jews were heard, which allowed the conclusion to be made [that there was] **far-reaching complicity and knowledge [of the crime]!**

As already mentioned, the right arm of the murder victim was discovered on **15 March** at the Evangelical churchyard, and the head on **15 April** in the meadow at the city woods. Now the Jewish merchant **Israelski** was seen: as, on the morning of **15 March**, toward six fifteen, he was walking to the said churchyard with a sack in which there was a longish object after the manner of [a loaf of] bread, (309) and as he returned, around six forty-five, with the empty sack rolled up. -- On Good Friday, the **13th of April**, the same Jew was seen, as he was walking in the direction of the city woods with a sack in which a round object -- like a head of cabbage, perhaps -- was lying, and as, after some time [had passed], he returned with dirty boots and the empty sack under his arm.

Israelski was charged due to the latter occurrence, but was acquitted by the five judges of the criminal court, among whom the **Jewish** district judge **Bohm** was to be found! -- The wife of **Israelski** said to the bailiff: "**The Russian Jews are gone** and my husband is now supposed to be the scapegoat!"

But the chief witness, the worker **Masloff**, found himself located at the hour of the crime at the murder-cellar, and was able to observe the actions of the murderers

outside of the cellar from his own vantage point. His incriminating statements given on 8 June 1900 before the examining judge at the district court in **Konitz**, Dr. **Zimmermann**, should be reproduced exactly. **Masloff** stated the following to the record: "On **Sunday**, the **11th of March**, toward ten o'clock in the evening, I was walking home alone from the residence of my brother-in-law **Berg**. In Danzig Street, I lost the stopper of my snuff glass. I stooped down, it was right in front of a cellar window (of the Levy premises); I heard several voices in the cellar but was able to understand nothing, or even see into the cellar, because it was totally dark and the window appeared to me to be covered. I went to the next window of the same house, this was uncovered. A weak glow of light penetrated through this. The conversation was being carried on in the cellar; I thought perhaps to be able hear more from the street in the rear and went there. I turned into the Mauerstraße at **Hoffmann's**(7) and eavesdropped at the individual gate wings. There, where I was hearing voices behind the gate wing, I knelt down on the ground and listened. I heard the voices of many people, and in between (310) also a **gasping** sound. In any case, it was a **gurgling** sound. After approximately five minutes a door was opened in the interior of the courtyard, and out of the door opening a man stepped into the yard. I clearly recognized this man as that person whom I later got to know as the old **Levy**. **Levy** remained standing in the yard with his head stretched forward, in a listening posture. When **Levy** had been standing there for about five minutes, two other men came through the door. While old **Levy** and both of the others were standing there in the yard, there was still further speaking from other people behind them. Also, I now was still hearing the **gurgling noise**. . ."

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Masloff waited perhaps an hour and a half; after some time this suspicious noise stopped, but the tangle of voices, which had to have originated from **many persons**, persisted. "Suddenly the wings of the gates were opened, and three people emerged, **two were carrying a bundle**, one walked immediately behind them; one of bundle-carriers could have been **Pince-nez Levy** (nickname of the son of **Moritz Levy**). The people were pulling along the bundle with much effort. . . They walked along the edge of the street and turned off there toward Monk Lake, where the path went toward the basin and where later the body parts were found. . ."

Masloff stayed for a short while yet at the yard: ". . . while I was at the yard, a jumble of voices penetrated from out of the cellar, and I heard a sound as if [something] in the cellar was being scrubbed." -- **Masloff** then left.

On the evening of the same day, toward eleven o'clock, several persons perceived a peculiar odor, as if from incinerated rags, from the synagogue.

At the same time, these witnesses saw a light **moving** in the **synagogue**. When a witness informed Commissar **Wehn**, the latter said: "There you see again **the silly prejudice, the silly fairy tale. . .**"

The Jewish merchant Samuel **Rosenthal** from **Kamin**, a little town in the direct vicinity of Konitz, said shortly after the murder of **Winter**, in the presence of **non-Jewish** witnesses: "I'm going to Konitz, then I'll tell [the names of] all who were there at **the slaughtering of Winter**." (311) -- On the following day, **Rosenthal** allegedly committed **suicide**. . .

In **Polzin** (Pomerania) lived a relative of the **Konitz Levys**. As was proved, he was present in **Konitz** with them on **11 March**. On his return, he brought along a **little flask of blood**. He was not arrested!

In **Prechlau**, on **11 June 1900**, the father of the victim received a letter whose handwriting pointed to a "leading" **Konitz Jew** -- but this Jew, too, was not bothered [by the authorities]!

The letter, whose **photocopy** is still preserved, has the following text (after removal of numerous mistakes in spelling):

"To Herr **Winter** in **Prechlau**.

Since the proceedings against H. (Hoffmann is meant!) have begun, we ask that you remain silent, we assure you that nothing will come of the murder. This affair has already cost us 200,000 Marks. If you, reckoned from today onward, stay silent about your suspicions against us, **which we had to deal with that way**, you will receive 50,000 Marks. If you will stay silent, you must immediately have the words 'Be silent, Winter' in the 'Geselligen'-*Graudenz* [i.e., the personals column of a local paper] and the 50,000 Marks will be sent to you within a month, and from **different** locations and in **various** amounts, so that it does not attract attention. **Should you be reasonable, finally, it is to your advantage.** -- If you run to **Konitz** again with this letter, we will learn of it. . . (illegible!). . . and you won't get a penny. **We Jews did it, but we had to do it, let that be a consolation to you!"**

On the basis of these prominently demonstrated facts, which represent only a **fraction** of the events mostly already investigated in the court documents, the father of the murdered boy made application at the State Attorney's office at **Konitz** in **November 1900** to initiate **criminal proceedings** against the Jewish *schächter* **Levy** and his son Moritz for **aiding and abetting at the murder of his son**.

(312) The Law Court

The procedure of the examining judge, Dr. **Zimmermann**, against the master butcher **Hoffmann**, has already been treated in detail; as we recall, at the end of May the proceedings against **Hoffmann** as the presumptive perpetrator reached a critical point, in that the formal preliminary investigation was opened against this victim of Jewish diversionary tactics! But after the proceedings had had to be stayed, the investigation was carried on under the designation "Winter murder case." Since all tracks clearly pointed, **totally** independently from one another, at the house of the Jewish *schächter* Adolf **Levy**, the judicial investigation, with every [attempt for the] sparing of Jewry, had to finally concern itself with the **Levy** family. To the greatest shock of town and country, the examining judge, Dr. **Zimmermann**, adopted a course which ran directly counter to public sentiment. Thus -- to set out **only a few** especially characteristic examples of these corrupt "investigative" proceedings -- several witnesses were arrested in the most ruthless manner, and indeed, witnesses who had affirmed under oath facts strongly incriminating the **Levy** family.

a) The **Speisiger** trial

This fate befell first of all the seventeen year-old preparatory student **Speisiger**. After he had been interrogated five times in total -- of which three times were under oath -- he was arrested under scandalous accompanying circumstances on the grounds of alleged perjury. The final interrogation, before the district judge Zimmermann, lasted from ten in the morning until ten o'clock in the evening, with

a two-hour recess during which **Speisiger** was locked in the court building! In the course of this entire day he received no nourishment and was finally arrested at night by the order of Dr. **Zimmermann**! On **6 October** -- Speisiger had meanwhile sat in custody for a full quarter year -- the Speisiger trial was heard before the criminal court of the **Konitz** district court; **Speisiger** was fully exonerated in the course of the trial! Moritz **Levy**, questioned as a "witness," was arrested while still in the courtroom, for intentional perjury! (313) -- At the least, he had succeeded in damaging a young innocent person in the worst way, who was soon supposed to take on a public office. Moreover, this victim was not financially compensated in any way!

b) The Masloff trial.

The extremely important observations of the worker **Masloff** should have sufficed by themselves alone for the arrest of the **Levys**. Consequently, **Masloff** had to be silenced, since [attempts at] bribery had had no success!

Zimmermann now tried to wear down the prosecution witnesses by his own methods, in hours-long, continuously repeated interrogations. Even here the witness was arrested, again because of perjury! In order to intimidate further witnesses who had willingly placed themselves at the disposal [of the court], every effort was made. The family members of the main prosecution witnesses were likewise arrested! The chief state's attorney, **Settegast**, filed charges of perjury against:

1. the worker **Masloff**, **2.** Frau **Masloff**, **3.** the sister of Frau **Masloff** and **4.** the mother-in-law of Masloff.

The jury court proceedings against these four non-Jewish accused took place from **26 October till 9 November 1900** before the **Konitz** jury court. The attempt was made by the defense to bring forward a portion of the evidentiary material which gave indication of the Jewish culpability at the murder of Winter, and with surprising success; for both the jurors as well as the audience became convinced that the murder only could have been committed **by Jews for ritual purposes, and indeed, only in the cellar of the *schächter*, Levy!**

The court sessions, one summoned during the day and one at night, amounted to this, that the observations stated by **Masloff** were quite possible -- the decision given by the jurors was obscured and **falsified** by the Jewish press, so that the defense counsel of the **Masloff** family saw themselves forced to bring to the attention of the general public, in a **message** sent to the *Konitzer Tageblatt*, (314) the depositions of the **Masloff** couple, which were true according to the deliberation by the jury. (8)

After the outcome of this jury court proceeding, too -- the women were immediately released, **Masloff** himself later -- there could be no doubt that, if the authorities had pursued the **actual** murderers and their accomplices with the same zeal which they had employed against prosecution witnesses, they [the real murderers] would have had to have come promptly to sentence. But these manipulations had reached the point that a genuine panic broke out among non-Jewish witnesses -- indeed, everyone had to fear that, after the foregoing events, at

the very least perjury proceedings would be contrived against him -- if not worse still, as in the **Hoffmann** case!

The examining judge **Zimmerman** emerged as a veritable bogey man; in hours-long sessions, witnesses whom he got into his grasp were questioned until they were totally exhausted and intimidated, became tangled into supposed contradictions and stood on the verge of prison!

Next to the Chief State's Attorney **Settegast** was the Attorney General **Lautsch** of the West Prussian highland district of Marienwerder as the representative of the prosecution authorities. For him, as well, the valid theorem was: non-Jews are suspect, Jews, on the contrary, are credible and honorable witnesses! In the **Masloff** trial, he did his part at a decisive point [of the trial] of designating **the entire Levy family** as worthy of belief, although not three weeks previously, at the occasion of the **Speisiger** trial, a member of this bunch, **Moritz Levy**, the so-called "**Pince-nez Levy**", had been taken into custody from the courtroom due to intentional perjury! And the appearance of this representative of "German" justice profoundly aroused the non-Jewish segment of the population! And the result of these judicial efforts?

It did not succeed in saddling a non-Jew with the bestial crime, although the infamous tactics of the entire Jewish-inspired proceedings aimed at doing so -- but also, a preliminary investigation against **no Jew** whatsoever for the murder of **Winter** was opened, (315) and that was the decisive thing, the actual triumph of Jewish influence and lobbying! It makes one's face redden still today, that "German" judges, who came from the folk and who had been trained at German schools of higher education for service to these very folk, had, devoid of any healthy sentiment and understanding, succumbed to the Jewish spirit: **Xanten, Skurz, Polna, and Konitz** signify **historic** as well as **judicial** facts, which cannot be contested!

One might be able to let these scandalous trials be buried, if we, as members of a once crippled and bled-out generation, did not realize that these events helped prepare the moral collapse which took place barely two decades later!

Why did nothing come of [the events of] **Konitz**, either? -- We can formulate the answer in one sentence: **because at that time nothing was supposed to come of it!**

Besides the Criminal Commissars mentioned, in the course of those memorable months a series of higher -- very much higher -- officials and very learned and secret gentlemen surfaced in **Konitz**, to "discuss" the case in long, very long conferences, which took place behind locked and guarded doors! What was being said privately among the essentially illiterate and less secret, honest Konitz citizens, was that the gentlemen: Ministerial Director **Lucas**, Privy Supreme Justice Councillor **Przewlocka**, Privy Councillor **Maubach**, -- naturally, all from Berlin -- , the Senate President **Hasenstein** (see!) and the Attorney General **Wulff** from Marienwerder (West Prussia), tacitly joined in the opinion of the gentlemen: **Deditius, Wehn, Braun, Zimmermann, and Settegast** -- to wit, that only the completely "uneducated folk" could accept the "medieval fairy-tale" of blood-murder as their opinion, while legal people were freeing themselves of this

prejudice, which, again, means that they had rejected in advance a Jewish perpetration [of the murder]!

That desired stage had been thereby approached, which a Jewish organ dressed in the following words: "By every appearance, the investigation in the matter of the **Konitz** murder affair is coming (316) to a conclusion. According to every probability, a **criminal case** (!) will result as the outcome, which claims a certain interest merely by the method of the murderer and the speculations and debates attached to his person. . .," therefore a criminal case, which merely claimed "a certain interest," was to remain of this blood-murder to the end!

Deditius

It's necessary in this connection to bring closer attention to the person and behavior of the Mayor of **Konitz**, in order to uncover his unwholesome influence, also, on the course of the proceedings. **Deditius**, earlier Mayor of the Silesian city of **Strehlen**, had made himself unbearable there by his all too openly displayed Jewish-friendly attitude, and he preferred to favor [with his presence] the West Prussian city of **Konitz**, as its head. The fate of the investigation lay to a great -- if not decisive -- extent, in the hands of this man, who, in his capacity as head of the city, also functioned simultaneously as **Chief of Police**, for the initiative of the discovery of crime was incumbent upon the **local** police authorities, who were authorized to act independently.

How did **Deditius** conduct himself now? -- In all of **Konitz**, everyone was of the opinion that, if this man had immediately initiated measures in a truly expeditious manner, the crime would have been **promptly cleared up!** Practical suggestions and assistance were ignored or gruffly rejected. The city of **Konitz** -- as can be seen from the city plan -- could be thoroughly cordoned off, according to its quite simple and clearly arranged architecture, with the smallest conceivable detachment of troops and without the calling in of outside military help. For this purpose the fire department, the veterans' association, the rifle club, and the local citizens offered their help: **Deditius refused it!**

The next step, the **house searches**, were -- as far as **Jewish** property was concerned -- conducted sloppily and superficially! After it was unavoidable that the (317) **Levy** premises, the den of murderers, be inspected, the Jewess **Levy**, who allegedly was not feeling well, was allowed to remain lying peacefully in bed, although this circumstance had to have been highly suspicious, indeed this Jewess was able to conceal extremely incriminating evidence! At house searches arranged later, naturally even less was discovered, for one can characterize the first, cursory "visits" as plain warning signals! As we recall, some **Konitz** gentlemen offered their good hunting dogs to assist the searches, especially for finding the body parts of the murder victim: **Deditius declined** with the suggestion that the gentlemen could go in the houses themselves and search with their dogs, if they absolutely wanted to do that! -- one was supposed to believe that the decisions about domestic law were still currently the mayor's!

But the same **Deditius** personally beat with a whip young people who had given unequivocal public expression to their opinion on the occasion of **Hoffmann's**

arrest, in the police building, after they had first been rendered defenseless! The same **Deditius**, without being rebuked, entered extremely subjective comments into the protocol records in his own hand instead of leaving this judgement to the **judicial** authorities!

For rounding out this portrait the case of a **witness interrogation** should still be briefly touched upon, which can be described as typical. -- A respected and honorable **Konitz** citizen made **very important observations** on the day of the murder and on the day after, which related to the presence of **Polish Jews, ritual-slaughterers**, and **rabbis** in the city of **Konitz**, as a **collusion** of several **Konitz Jews**. He was relating his observations at a table of his friends, and a listener reported what he'd heard to the court. The citizen concerned was summoned as a witness. In the between-time of only a few days, the secret Jewish intelligence service, which pursued every witness with the greatest attention and so then attempted to deal with him accordingly, had learned of this. The Jews threatened him with economic ruin; various orders which the witness had received from Jews were cancelled with innuendos which were not to be misunderstood, everything was tried in order to bring injury to the man. At the police bureau, he was (318) questioned by **Deditius** and the notorious Commissar **Wehn** jointly; the Mayor sought to make clear to him -- this time in an adroitly jovial manner, that his observations could have been based upon mere **delusions**, without the witness even being heard to the end [of his statement]! This cosy treatment of the matter did not soothe the conscience of this **Konitz** citizen, and he spoke on. But now **Wehn** brought out the heavy artillery, without hesitation declared the witness to be biased, his statements to be contradictory, and by no means credible! The witness hardly noted what was written down and merely went home with the conviction that statements against the Jews would **not** find the expected appreciation from the authorities and moreover, would be **very dangerous**. . .

The good will of some duty-conscious **Konitz** officials, who also once wanted to subject Jewry to a closer inspection, was markedly dampened after these bad experiences, and finally waned entirely. However, some brave German men, like the anti-Semitic Reichstag Deputy **Liebermann von Sonnenberg**, mentioned in the beginning, still remained, who possessed the courage to bring up the **Konitz** blood-murder, even in the Reichstag (which should not be forgotten about him (9)) -- though without result -- and that (to be sure) still small segment of the press which had not lost its sober reasoning and its German qualities.

An extremely noteworthy article appeared there in *Germania* of **6 June 1900** (Nr. 127), which came into print and consequently a universal Jewish howling (*Berliner Tageblatt*) ensued. Its text should be given, with omission of the inessential passages. (319) -- The *Germania* wrote: "Soon a quarter-year will have elapsed since the trunk of the murdered Winter was discovered in the *Mönchsee* [Monk Lake], and the murderer has still not been found, and it has the **well-justified appearance**, as if he won't be found, too. The present highly unusual circumstances give us reason to subject the story of the murder to a closer examination. **The fear and the worry for the life of our children** presses the pen

into our hands. We well know that the state cannot stop murders, but we also know that it has the duty **to seek out and to punish murderers** and to thereby preventively protect the life of its subjects, also the life of Christian children. After the present outcome in **Skurz** and **Xanten** and after the result presumably expected today in Konitz, can we still have confidence that murders of Christian children will be punished and atoned for? From the very start, the investigation has taken an extremely remarkable course; After everything which has been known about it up till now and which has been reported in the press under the explicit adducing of the facts of the case which today remain uncontested, the proceedings of the investigation show a **remarkable disinclination** toward [taking] energetic steps, as soon as these steps lead to the Jews." -- And further: "Conspicuous, **the treatment of all persons** who have made statements which incriminated the Jews; conspicuous, the **denunciations** or attempted **damage** to all who unselfishly sought to contribute to the solution [of the crime] at official summons; conspicuous the **kind treatment of the gravely incriminated Jews**; (320) **conspicuous the obligingness toward foreign emissaries, who, in the interest of the accused Jews** are seeking to give **another twist to the case**. Now the case has taken the turn that the universally respected Christian butcher **Hoffman** is charged with the murder by the assumption of absurd motives. **Conspicuous** are the even more energetic proceedings against **Hoffmann**, and **conspicuous** the thoroughness of the house search carried out at his [place], **conspicuous** the energy and perseverance with which **Hoffmann** and his daughter were interrogated. **Were the incriminated Jews and Jewish daughters also taken hold of in that way?**" "The riots which occurred are, first and foremost, to be laid to the account of the Jews -- the **Schlochau** Jews called Winter's burial an "animal show" --, in the second place, to be laid to the account of the police. Now an effort was made in **Konitz** to uncover an anti-Semitic agitation. If the latter, which of course is not illegal, is present, then Jews and the police are its promoters, who are unable **to recognize the fruits of their activity**, and wish to push off responsibility for it onto others. We have tried here to openly and clearly show the situation; the result of the entire case is, up to now, unfortunately, objectively **an undermining in the people of the consciousness of Law and the security of the Law, just as of the belief in the impartiality of Justice!** Let them not allow themselves to hope that the case can die away, that the people of Konitz will be satisfied with a settlement on the order of **Skurz**. Murder must be atoned for. And if the government of the State puts any value in gaining the trust of the populace again, then it's necessary that it is taken out of the hands of the persons entrusted up till now with the investigation, **all of them together**, above all the **Berlin Commissars**. . ."

The *Deutsche Volksblatt* appearing in Munich described, in an article of 17 June 1900, "The great Death in Konitz," the situation in Konitz in detail and the burial of the victim, and then said in conclusion: "In **Konitz** a battalion of soldiers has entered which will put to rest the 'damned hick town' with rifle butts and bayonets. Let peace prevail! The peace of the cemetery! -- Who, now, is the great Dead One in Konitz? Is it Winter? (321) No, not he. The other one, a much greater one, whom they have buried there: **It is the faith of the people in Right and Law.**"

The *Liberté*, the leading paper of the French-speaking part of Switzerland, wrote at the beginning of January 1901: "The infamous murder of **Konitz** is still not atoned for. If it remains without atonement, so will the belief of the German people in the

Hebraic blood-ritual be strengthened in the same measure as **the trust in justice** is diminished. . ."

And Theodor **Fritsch** made this judgement in 1911 in the *Hammer* (10): "The murder has remained unsolved up until the present day. . .The events at the trial were of **such an unusual kind, that one must say: the authorities have plainly made desperate efforts**, in order **not** to find the guilty parties."

In **September 1901** the proceedings against the **Levys** were stayed; in **June 1902** the complaint of the father of **Winter** was finally rejected by the *Oberlandesgericht* [upper regional court] of Marienwerder "**and thereby also the blood accusation against the Jews**" (*Jüdisches Lexicon III [Jewish Lexicon III]*), and in **October 1903**, in conclusion, **Moritz Levy**, arrested in the **Speisiger** trial on account of intentional perjury and sentenced in **1901** to four years incarceration, was "pardoned"! The Jewish dictionary (*III*, 842/843) finally notes: "The **truth** about the murdering of Winter has, despite a reward of 20,000 Marks offered by the state attorney's office, remained unsolved. As a result of the arousal of **the anti-Semitic mood in Konitz** in connection with this murder case, many Jews abandoned the city." -- That is correct, for up till the year **1903**, not fewer than 130 Jews emigrated from Konitz. . .

But a **Jewess** had better knowledge of the fate of **Winter** (322) than those "in charge of" the "**Konitz case**": Under the headline "Ritual murder solved after 38 years," the Dresden *Freiheitskampf [Freedom Struggle]* reported in its Nr. 349 issue of 1938: "Dirschau, 18 December 1938. -- The murder of the high school student Ernst **Winter in Konitz**, which aroused enormous excitement and set loose a wave of outrage in Germany and in the entire world around the turn of the century due to the mysterious circumstances which accompanied the crime, has now, after 38 years, been surprisingly cleared up. At the clearing out of the ground level of a house which was in Jewish possession since 1900, the letter of an accessory to the crime was discovered, from which it emerges without a doubt that Ernst **Winter** fell victim to a Jewish ritual-murder." -- The Jew **Hartwig** had bought this property in **Konitz** around the turn of the century. The letter, which was found by a fortunate accident when the ground floor of the house was being cleared out, reads: " Ernst **Winter** has been **sacrificed in Konitz**, and woe unto Israel, three times woe, if it does not abandon the **blood-sacrifice**. We will remain pariahs as long as it remains. It is indeed murder!. . .A **Jewess and accessory, but an unhappy one**. M 1900."

In **1884, Skurz, 1891, Xanten, 1898 and 1899: Polna, 1900, Konitz** -- five ritual-murders on German soil, five thriving human lives, among them two children, made to bleed to death under the hands of Jewish ritual-slaughterers, five ritual-murders remained **unrequited**, for one cannot, of course, feel that even the comfortable imprisonment of a **Hilsner** was an atonement. But what remained unatoned for, **that could, in the end, be taken as permitted and was allowed to be repeated!**

Or is it supposed to be only an accident that, after the Jewish 'successes' in **Skurz** and **Xanten**, three ritual-murders occurred within three years?

We have reached the conviction that all these blood-murders took place according

to **entirely definite instructions from a secret Jewish headquarters, at the highest level!** From **Polna** the threads run across **Prague** to **Vienna**, from **Konitz**, as a result of its particular location, directly toward **Poland** -- to the **ghetto** of this infernal pestilence! It cannot be subject to any doubt at all, that the limping and smallpox-scarred Jewish monster of the **Polna (323)** trial is one and the same person with the limping, ape-like Jew, who was conspicuous in **Konitz** as much because of his especial ugliness as because of the deference of honor shown to him. This Jew, whom the tailor Josef **Strnad** from **Polna** described very graphically in his recorded witness statement(11): ". . .at once I noticed a strange Jew was approaching us on the street, and when I was able to recognize his face, I stepped toward **Cink** and said: 'he has a face like an ape'. . . This Jew had a longer, light-colored coat, black hat and dark pants. In stature he was rather tall, his face had a dark expression, his black full beard was of middle length, he dragged his right foot behind him. . ." is a high Jewish religious official who was the **contact man!** Had the authorities in **Polna** or **Konitz** quickly seized their opportunity, then this reptile, who made certain of the proper performance of, and provided support for, respectively, the ritual slaughtering of the victim, could have been arrested on the spot and delivered up to closer examination, and they would have been able to find the key to the mystery!

But of course we have gotten to know the **system** of public regulations -- for here, too, it's a matter of a system, of a plan inspired even down to its details! Let us think only of **Skurz** and **Konitz**: At the scene of the crime appears, after much precious time has gone by, a police official from **Berlin**, who takes away the steps of the investigation from the **local** authorities. The constitutional authorities, as state's attorney, court, and regional police, have a further function, to be sure: but actually, the whole center of gravity of the investigation shifts and arrives at the hands of the Berlin Commissars. **Skurz** had its **Höft** and **Konitz** its **Wehn** and **Braun**. Regarded objectively and factually, the activity of these gentlemen, particularly in the all-important time after the discovery of the body parts was **first** made, represents a **protective wall**, behind which the Jewish murderers and their assistants found time and the possibility of concealing the tracks of their culpability! And **Polna** as well! On his own initiative, the chief of the guards Josef **Klenovec** arrested the murderer **Hilsner** -- (324) but the Jew **Reichenbach**, set **Hilsner**, his racial comrade, at liberty once again. . .

In **Skurz** and **Konitz** German butchers were accused of the horrific crime and placed in custody under unbelievable circumstances. In **Skurz**, the butcher **Behrendt**, who was not well off financially, sat in investigative custody innocent for a full year and was economically ruined thereby, the butcher **Hoffmann**, together with his daughter, was subjected to a shameful interrogation and was supposed to be at least injured socially -- but the opposite happened! The **Jew**, on the other hand, as member of the ruling caste and protected by it, remained **untouchable**.

In old Rome, the philosopher **Seneca** lamented: "The customs of this most vile people have already become so strong, that they have spread themselves in all nations; **the conquered have impressed their laws upon the conquerors**"(12)

The same thing was repeated in the 20th century after Christ: **the Aryan man had**

become a sacrificial animal!

Yet hopeful beginnings of a reaction were already manifesting themselves. We recall the bold speech of the attorney Dr. **Baxa** in the **Polna** trial, which for the first time sought out the motives of the terrible crime. Even before the judicial investigative proceedings, the populace spontaneously boycotted Jewish businesses. But **Konitz** had a decisive effect, for the arousal of the people had reached its zenith. It is not to be understood as a **warning**, when the then Jewish-edited *Dresdener Neuesten Nachrichten* [*Dresden Most Up-to-date News*] on 13 November 1900 wrote: ". . . the presence of the military, however, held in check the **tendency** (!) to riot; on the other hand, in place of the noisy excitement (!) a quiet but for all that not less intensive frustration has entered the picture; **it is still fermenting with utter forcefulness** in the country, as all who know West Prussian attitudes confirm." But the Reichstag Deputy **Liebermann von Sonnenberg** became the advocate for the German cause. In December 1900, he wrote: "The conscience of the German people is not permitted to find peace!" (325) On 7 February 1901, he broached the subject of the **Konitz** blood-murder in the Reichstag(13). The "*Vereinigung zur Aufklärung des Konitzer Mordes*" (14) [Union for the Solution of the Konitz Murder] was created in **Konitz** by German city councillors, pastors, Landtag and Reichstag deputies, and the first practical measure, the "Self-help for the protection of our children," was propagated strictly within the bounds of the law. Occasionally there were stirrings in the German press, too: The articles of the *Germania* and of the *Deutsches Volksblatt* were already cited.

In the year **1902**, the gang of Jews fell upon the *Staatsbürgerzeitung* [*Citizen Times*]; its publisher **Bruhn** and the editor **Böttger** were sentenced to imprisonment due to "offensive articles" which appeared in connection with the "Winter murder case" -- but both nonetheless entered the Reichstag in 1903 and worked against Jewish interests.

Willi Buch, in his notes which have already been cited above, gives the following vivid picture out of the times around the turn of the century: "The ritual-murder of **Konitz** had caused fierce reactions. . . The anti-Semitic movement had become a genuine **people's movement**, with all its merits and weaknesses. The Jewish Question was the subject of conversations and kept emotions stirred up. There was no meeting which wasn't filled up, even to the last seat. . . Things were very lively, for the most part, due to the almost never absent opponents. . ." And in another passage: "It is very much typical that there was no reform movement since around 1900, which didn't have some sort of relationship to **anti-Semitism**." --It was the time when Edouard **Drumont's** *Verjudetes Frankreich* [*Judaized France*] appeared in the 142nd edition, after the attempt was made in vain to remove the author in a duel, and Henri **Desportes** published his *Geheimnis des Blutes bei den Juden aller Zeiten* [*Mystery of the Blood of the Jews in all Times*] in Paris! (326)

There were always incidents which were suited for shaking the feeling of an absolute certainty of the Jewish control: Judah became more cautious on German soil -- which did not mean, however, that it renounced the further carrying out of the slaughtering of human beings! For, that among the disproportionately large number of inhabitants designated as "missing" every year, victims of such a crime

also could be found, is not out of the question for anyone who has recognized this Jewish fanaticism as **historic fact**[\(15\)](#) .

Thus the *Hammer* of Theodor Fritsch reported, under the headlines: "Puzzling Murders and Disappearances of Persons" over and over again about the cases whose solution and further pursuit never was undertaken. From the notes of the *Hammer*, we shall select only those which at least allow the strong **suspicion of a ritual crime** to arise.

1910 On December 29, Helene **Brix**, who was in service with the Jewish riding equipment proprietor **Salomons** in Nassenheide near Stettin, vanished without a trace on the day before the final day of her service there. **On 22 January 1913**, therefore only after more than three years, her mutilated corpse was discovered in the bog at the Neuendorfer Lake. Head and arms of the body were missing; the father of the girl, who recognized the body as that of his daughter after the examination, [\(327\)](#) asserted that the underclothes were missing, although the parents still knew with certainty that their daughter had been wearing them. Subsequently, the circumstance was recalled that on the day after the disappearance of his daughter, the father **Brix** wanted to arrange a search with a police dog, but was prevented since **Salomons** assured him that a telegram had arrived according to which **Helene** was in **Altdamm**. This statement, whose verification demanded much precious time, subsequently proved to be untrue. **Salomons** sold his business soon after this event and went to ground in Berlin[\(16\)](#).

1911 The farmer's daughter **Olga Hagel** from **Radolin** was a servant of the Jewish factory owner **Hirse Korn** in **Schönlanke**. At the beginning of **September** of this year, she visited her parents and complained in bitter words about the behavior of the Jew toward her. She asked her mother to have her taken away again from this position. Her mother thought it proper that her daughter at least hold out until the end of the year; with this answer, the girl returned -- a few days later she "vanished" without her parents being informed! **On 8 September** the Jew finally brought himself to inform the police; on **12 September** the body of the servant girl was pulled by an owner out of the Breitensteiner Lake, lying 18 kilometers distant. Her skirts were rolled over her head, on the **left** temple a finger-long wound gaped. The **forensic** autopsy took place only on the seventh day after the discovery of the body. **The body contained not one drop of blood**, the medical expert opinion found in the negative for suicide. Nevertheless, the state attorney's office of Schneidemühl presumed -- despite the finger-long wound -- despite the skirts rolled up and despite the **body being empty of blood** -- suicide and did not pursue the "matter" further.

1912 On the first day of Pentecost, early, at three-thirty in [\(328\)](#) **Posen** in front of the door of the house at 3/4 Schulstraße, the body of the sixteen-year-old merchant's apprentice **Stanislaus Musial** was discovered. The skull was smashed. The **left** temple had been drilled through by several knife piercings, both wrists were cut through on the inner side, and one hand was almost completely severed. **The body was empty of blood** and washed off with extreme care. Also, the clothes showed only insignificant traces of blood. It was further determined that the murdered youth had been slaughtered in an unclothed condition, then carelessly dressed and set down in the place of discovery. **Musial** had had a position with the

ready-made clothing Jew Max **Hirsch** in **Posen**. The Posen Jewish paper, the *Posener Neuesten Nachrichten* filed the following scandalous report about his disappearance: That the young apprentice had received over 500 Marks from his master on the day before Pentecost, in order to make a payment. That **Musial** had presumably (!) had a good time with the money and had then fallen into the hands of a prostitute and had been slaughtered with the help of a pimp! -- Only a Jewish hack could actually spatter out that sort of garbage! The inquiries immediately initiated showed that the murdered youth had not received a penny from his superior, the Jew **Hirsch**, but on the contrary merely got handed a letter with the instructions to bring it to **Wilda**, a suburb of Posen. After our experiences to this point, we are hardly allowed to go wrong with the assumption that the victim was sent into a prepared trap in the observance of his task! In fact, in connection with this, the Jewish couple **Szafranski** was gravely accused and taken into investigative custody. The prosecution soon released the couple again, however, since "the investigation has yielded nothing incriminating."

The non-Jewish populace, after decades-long experiences, had their own opinions about this, in that they proceeded to the most effective means of struggle, the boycott of Jewish businesses. This latent anti-Semitism had, in the (329) course of two generations, continually received new impetus due to a **whole chain** of extremely suspicious murder cases which remained unsolved, so that the Jewish segment of the population in the province of **Posen** gradually diminished from the year **1835** until approximately **1912** from 54 to 15 per thousand(17) .

1913 On **January 27**, in Preußisch-Holland, a stranger lured the five-year-old boy Walter **Schikowski** to so-called Lindenberg; toward six o'clock in the evening an accountant in **Weeskenhof** on the Crossener road found the unconscious child, nearly frozen from the cold, in the gutter with serious wounds, and brought him immediately to the doctor. Having regained consciousness, the little boy told that a strange man had first uncovered his upper body, then, when he got set to defend himself, he was thrown to the ground and stabbed with a knife. From then on, the child knew nothing more. His neck and lower body showed several wounds from cuts. All signs indicated that blood had been removed from the victim. The investigations of the authorities petered out.

1913 On **31 March** (!), at the fair at **Lobsens** (Wirnitz district), an approximately 45-year-old Jewish dealer lured a six-year-old girl, **Agnes Kador**, to himself and vanished with her. On **22 April** the **body, emptied of blood, with the neck cut through**, was found in the meadows near **Lobsens**. The populace which was present, in the state of greatest excitement, spoke openly of a new blood-murder. On the day of the kidnapping, numerous foreign, mostly Polish-speaking Jews had been noticed in the near vicinity of the place. The newspapers were cautious in their suggestions, any traces for the presumption of a crime were lacking. . . They explained that there could be no question of a blood-murder, since no serious wounds had been found on the body (in spite of the cut neck!). The authorities took no steps to clear up the incident. The first public announcement of the state attorney's office of (330) Schneidemühl concerning the disappearance of the child first ensued **fourteen days** after the incident(18). A "letter to the editor" relating to the **Lobsens** case (*Hammer*, Nr. 264, page 335) told that at the beginning of the eighties, on the *Stubbenwiese* at Ascherbude on the *Ostbahn*, between Filehne and

Schoenlanke, the shepherd girl of the forester Bohne was found **lying on her belly with her neck cut through and completely emptied of blood**. Then, a poacher was wrongly accused of the terrible crime.

In the first half of the year **1913**, the Hanover newspapers alone brought up perhaps a dozen ominous reports of the disappearance without a trace of youths and children; with that, these "cases" were done with: "One hears and reads no more of it. . .It seems to be a matter here, too, of events about which the public **needs to know as little as possible**. One asks oneself: Where is the state attorney's office? One almost never hears of the punishment for such bloody acts or of further solutions of the occurrences. **Is there not something rotten in the State?"**[\(19\)](#)

In the first half of **April (!) 1913** the servant Luise Schmidt of Hanover, the boy Waßmann of Elze (Hildesheim) and the worker Julius Schiefelbein of Niederfinow disappeared. The body of the latter was recovered in the Finow Canal at Eberswalde. The medical examination determined that there were not less than fifteen knife cuts. The affair became all the more mysterious when four masked men made an attempt to steal the body of Schiefelbein, in order, perhaps, to remove the traces of the crime. Also in this case nothing became known about the further results of the investigation!

Furthermore, on the first day of the Pentecost holiday **1913** in Berlin, the **dismembered** body of the twelve-and-a-half-year-old boy **Klähn** was discovered. The servant Josef **Ritter**, who had been in service with the Jew **Guttmann**, had made himself suspected of the crime. It was striking that also this crime, like that **(331)** which happened to the apprentice **Musial**, occurred in the night of the first day of the Pentecost holiday!

In the morning of **14 July 1913**, in **Ludwigshafen**, on the ground located behind the hospital, a sack with the dismembered corpse of a girl was discovered. The head was separated from the trunk, the legs from the body; the body itself was totally cut up, so that heart, lungs and liver were visible. The parts of the body had been skillfully cut apart, so that it had the appearance as if an operating surgeon had been at work. The victim had to have been dismembered in a closed space. Traces of blood were totally absent. The murder victim was later identified as the twelve-year-old Elma **Kelchner** from **Ludwigshafen**.

These few cases allow us to recognize sufficiently that up until the most recent times sinister powers were at work, which could make bold to still demand, as before, a blood-toll from non-Jewish humanity without they themselves ever having been called to account. Jewry had so far "emancipated" itself, that it placed itself outside of valid law by virtue of its own secret laws and in this officially recognized exceptional position understood how to evade the workings of universal law; consciousness of law and State were thereby certainly afflicted in their vital nerves!

But once all accompanying circumstances were so positioned that the Jewish murder pestilence absolutely had to be understood in order to avoid people taking steps for self-help, then all those machinations repeated themselves in concentrated form, as we have gotten to know them in the preceding ritual-murder trials.

On Russian soil a drama unrolled for the last time before the outbreak of the World War, which, as a bloody, fateful sign still in the final hour, had been able to open the eyes of the statesmen responsible for its people to a enormous threatening peril; they wanted to or were allowed to see nothing -- and thereby delivered themselves up even to the Jewish ritual-slaughterers!

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Andrei Yustschinsky

On **20 March (!) 1911** the body of a boy was found on the border of the urban area of **Kiev** in a clay pit. It was found in a half-sitting position, the hands were tied together upon the back with a cord. The body was dressed merely with a shirt, underpants, and a single stocking. Behind the head, in a depression in the earthen wall, which according to the record of the then Kiev attorney and high school teacher Gregor **Schwartz-Bostunitsch** was inscribed with mystical signs, were found five rolled-together school exercise books which bore the name "property of the student of the fore-class, Andrei **Yustschinsky**, Sophia School"; because of this, the identification was made very shortly. It turned out to be the thirteen-year-old son of the middle-class woman Alexandra **Prichodko** of **Kiev**.

The *Kievskaya Mysl* (*Kiev Thought*) gave the following report at the time about the discovery of the body: "When the body of the unfortunate boy was carried out of the pit, the crowd shuddered, and sobbing could be heard. The aspect of the slain victim was terrible. His face was dark blue and covered with blood, and a several windings of a strong cord, which cut into the skin, were wrapped around the arms. There were three wounds on the head, which all came from some kind of piercing tool. The same wounds were also on the face and on both sides of the neck. When the boy's shirt was lifted up, the chest, back, and abdomen showed the same piercing wounds. There were two stab wounds in the region of the heart, three on the body and several on the sides. The entire body showed approximately twenty wounds. All of the wounds were apparently inflicted upon the naked body, since the shirt showed no tears. **The exposure of these wounds excited the greatest outrage among the crowd.**"

The forensic medical **autopsy** found 47 piercing and cutting (336) wounds; the wounds on the head, **left temple** (1) and neck had produced the fatal exsanguination; the loss of blood had been so considerable that the body was **close to being empty of blood**.

The physicians rendering their expert opinions, the University professor, lecturer

for forensic Medicine, **Obolonski** and the prosecutor at the same professorship, **Tufanov**, reached the following conclusions:

1. All of the wounds found on the body of **Yustschinsky** were produced **while he was alive**. Of these wounds, those on the head and neck were inflicted during **full cardiac activity**, while all other wounds were inflicted while cardiac activity was considerably reduced.
2. Likewise, the hands of the boy were bound and the mouth kept closed while he was living.
3. While these wounds were being inflicted upon him, he was in a vertical (that is, standing) position, with somewhat of an inclination toward the left.
4. A stabbing or piercing object served as the instrument which made the wounds. A portion of the wounds were executed by means of an instrument in the form of an awl or of a stiletto of flat, rectangular shape with an edge of two sides sharpened like a chisel. All other wounds could also have been produced by the same instrument. The first piercing wounds were inflicted upon the boy in the head and neck, and the final ones were inflicted in the heart. With one of the heart-stabs, the blade penetrated the body up to the grip, which left behind an impression on the skin.
5. There had to have been **several** persons who participated in this crime.
6. The type of the instrument and the multiplicity of the wounds suggest that one of the goals of the murderers was to cause **as much agonizing pain to Yustschinsky** as possible.(337)
7. There was not more than 1/3 of the entire amount of blood which remained in the body itself; **the greatest portion of the blood** escaped through the veins of the brain, the arteries at the left temple, and the neck veins.
8. The **absence** of traces of blood in the ditch where the body was discovered, its situation at the place of discovery, and other circumstances suggest that **Yustschinsky** was slain **at another location** and only afterwards dragged into the pit in a condition of *rigor mortis* and leaned up against its wall, and that therefore the place of discovery is **not** the scene of the crime. -- (We are reminded of **Xanten, Skurz, Konitz**, etc.)

Based upon these determinations, another expert, the psychiatrist Professor **Sikorski**, distinguished three peculiarities which preceded the murder: **the gradual withdrawal of blood, the causing of special torments**, and last of all the murder by a stab to the heart. The latter followed after the victim had served [his purpose] for the first two goals (**withdrawal of blood, as an object for torturing**) and when the nearness of death was recognized by the murderers. -- By the circumstance that all wounds were **cold-bloodedly** produced by a sure and calm hand, by a hand which was accustomed to the slaughtering of animals, Professor **Sikorski** saw in the technique of this murder an indication that

the possibility of such an exact, emotionless and unhurried work was secured for the murderers in corresponding manner, and he came to the conclusion that the slaying of Yustschinsky represented an act which was carefully prepared and which was carried out according to plan under cautious supervision!

The murder excited the public attention of all of Russia -- all the more, when similar events were known from the past, which showed a striking conformity with the existing case.

On **13 May 1911**, the Russian Duma was forced to occupy itself with an interpellation which concerned this murder of a boy and which contained the question as to whether the existence of a 'sect' which employed human blood was known to the government, and what it (338) was considering doing to suppress this 'sect.' The interpellations had enclosed a detailed **autopsy report** in the matter of the murder of the boy **Emelyanov** which occurred in **1893**, from which it clearly emerged that this victim had been murdered according to every rule of **ritual-slaughter**. -- The reply of the Duma has not become known. At the last Russian trial concerning the attempted murder of the boy **Vinzens Grudsinskoi**, which had been committed on the night of **2 March (!) 1900**, the Ministry of Justice had ordained that **questions of ritual-murder** were not to be raised! The people, in any case, were convinced that this most recent murder was also **a link in the chain of crimes** which were all carried out according to a **definite system** and for a particular purpose.

The Murderers



Immediately after announcement of the crime, the Jewish press displayed an extremely suspicious activity; the Kiev Jewish paper *Kievskaya Mysl* never grew tired of continually labeling for the court new, naturally **non-Jewish** persons as the indubitable murderers. In fact, they managed, merely on the basis of information from a press-Jew, to accuse the **mother** of the murdered boy of the gruesome crime and to put her under lock and key -- she was not allowed to take part even in the burial of her child! We are reminded by this of the entirely similar kind of events in **Polna!** -- After some time the tormented mother was again set free,

since not the slightest suspicion for her guilt had resulted. Then again, suspicion was directed upon the step-father, who was supposed to have committed the murder in order to free himself from his obligation to support [the child], and then, finally, upon other relatives of the murdered boy. This all happened at the instigation of the press-Jew **Borchevsky**, who had a compliant instrument in the corrupted police chief **Mischtschuk**. As then later emerged from the speech of the prosecutor, "**Mischtschuk had been ordered to believe**, and he did believe; he believed that the mother (339) inflicted 47 stab wounds on her child and got rid of him in a sack(2). . .

The inquiries were not made there, -- which would have been necessary -- at the place where the corpse had been discovered, but on the contrary, at a distance of a mile away from it! **Mischtschuk** was publicly accused of corruption -- he stepped

down! As official of the investigation "a new power" appeared "from outside" -- the method is sufficiently familiar [to us]! -- the Commissar **Kunzevitch**; he preferred to stay in the Grand hotel of **Kiev** and to place his name merely among **press reports**. He too was bought! Then the "secret policeman" **Krazovski** entered the picture, "an able person, who not only was capable of exposing the crime, but also certainly did actually expose it, **yet found advantage for himself in keeping to himself his knowledge of the decisive pieces [of evidence]**"(3). . . With that, judgement is expressed concerning these kind of 'investigations,' which merely pursued the goal, in alliance with the Jewish press, of drawing away from the tracks of the **actual** murderers, of gaining time and hopelessly confusing the entire affair, so that even non-Jewish newspapers finally produced completely distorted reports.

But they had not reckoned with the **youth of Kiev**, "who, stirred within by the crime, held it to be his duty to help with the solution of the case. I am proud to name **Golubov**. He distinguished himself from the other parties by the fact that he **really honorably, unselfishly** dedicated himself to the mission, and had to put up with the mockery and the laughter, indeed, the **danger to his life** from the Jews. [\(4\)](#)"

The student **Golubov**, named in the speech of the prosecutor, acquired great merit in throwing light upon the crime by taking on the investigation of the case on his own initiative, and had discovered important facts. As a result, however, he exposed himself to the concentrated attacks of Jewish rats as an unintended recognition of his activity, an (340) activity which, to be sure, did not move along in the paths of the professional officials of the investigation prescribed by Jewry.

On the edge of the city of **Kiev** was located the brickyard of the Jew **Zaitsev**, with the clay quarry belonging to it. A Jewish hospital, whose dining hall had been converted into a 'prayer room' by getting around legal restrictions, was later erected on the property in **1910**. Frequently rabbis were observed there, the whole place -- as the "religious center" of the Jews of Kiev -- was enveloped with a mystery, according to the words of the prosecutor. The Jew **Mendel Beilis** had been appointed as "guard and attendant." The inhabitants of the territory around the brickyard could be counted on the fingers; only two non-Jews lived at some distance from the kiln; in its vicinity lived a circle of seven Jewish families.

Although the property could have been cordoned off and searched very easily without a large police team immediately after the discovery of the body in the clay pit, nothing of the sort happened. It was striking that on the day of the murder, the **12th of March**, no work was performed in the brickyard. The property there was deserted. Work was taken up again just afterwards. The inner walls of a shed of the brickyard were suddenly given a new coat of whitewash. . .

The people knew for a long time where the murderers were to be found -- in spite of the tactics of confusion of the Jewish press. Quite striking, if not to say incriminating, was the behavior of the **baptized** Jew **Breitmann**, the publisher of the Jewish paper *Poslyednich novostyey*, which sought to divert the ever thickening suspicion from the brickyard, to gypsies who were travelling nearby. In his nervous activity, one mistake slipped by him: he accused the gypsies of the **blood-**

superstition! The populace had a sharp ear and asked ironically -- according to the words of the prosecutor -- "How can you believe in the use of blood by the Jews, while a **former** Jew points at the gypsies, among whom a blood-superstition is supposed to exist? Let one note: no Russian is pointing at them, but a baptized Jew!"

In **July 1911** four months after the crime, the investigation official **Krasovski** now also casually got into the brickyard (341) of **Zaitsev**, spoke with the manager and held some sort of superficial search, only to appease public opinion or to warn the Jews. He also visited **Mendel Beilis**, at whose place he found nothing at all suspicious, however.

Now the **local gendarmerie** -- just as in the **Polna** case -- acted on their own initiative. On **22 July**, (older calendar) [Note: The use of the Julian calendar persisted in some European countries for some time after the Gregorian calendar had been generally accepted and in use by most of the rest of the continent.] **Beilis** was arrested. Russian sources wrote the following: "The excitement of the populace of **Kiev** due to the mysterious slaying of the boy **Yustschinsky** is growing ever greater in extent, all the more, when it turned out that the judicial authorities had to release the relatives of the murdered boy from investigative custody again, who had been accused of being the actual murderers by several Jews, because not the slightest suspicion of guilt could be brought against them. On the contrary, they proceeded to the arrest of the Jew **Beilis**. . . The Jew **Beilis** received, **shortly before the discovery of the murder, the visit of numerous Austrian**(5) Jews. The points of suspicion against the Jews are so extraordinarily weighty, and the entire Christian press of Kiev and Petersburg, as of other large cities, urges that in this case complete clarity be procured, so that finally it can be absolutely determined whether there are really sects among the Jews which commit acts of murder from religious reasons. . ." **Krasovski**, who had for a long time complete and exact information about everything, now feared losing his criminalist laurels -- possibly he only wanted to extort larger sums from his Jewish wire-pullers -- and unexpectedly gave the explanation that the murder of the boy had occurred neither at the place where the body was found, nor in the presence of his accused mother, but that the boy probably had been dragged away onto the broken clay by the attendant **Mendel Beilis!** Actually, the Jews concluded a financial arrangement with **Krasovski**, the typically corrupt Tsar's official, after the arrest of **Beilis**. . ."They had not believed it possible that matters would be taken so far against them! I do not deny, the legal position of the Jews is a difficult one, their destiny (342) is to a certain extent a tragic one, **yet we are all under the influence of Jewish ideas, of Jewish money, of the Jewish press.** The press, **ostensibly** Russian, became the **booty of the Jews**. Any sort of steps [taken] against the Jews evokes the invectives: 'reactionary,' 'enemy of progress' ! The Jews are judicially without rights, but **in reality they have all of Russia in their hands. The promise has come into its fulfillment.** We all feel that we are under the yoke of all-powerful Jewry. We may be called enemies of progress and obstructionists, but we cannot close our eyes to the corpse of **Yustschinsky!** The Jews accuse us of inciting the people against them; but that they themselves want to keep the peace! They know **that Beilis is guilty**, and because of that they seek to confuse the case, to put it on a false track."(6) -- At **Beilis's**, notes were found which, among others, listed a **Faivel Schneerson**. Therewith surfaces behind the accused the fearful

shape of the 'Zaddik': ("Saint") of the Hassidim, who is to be seen as *spiritus rector* [guiding spirit] also of this blood-murder! Schneerson out of Lubovitschy, "at whose name the accused **Beilis** constantly becomes uneasy and wipes the sweat from his brow, while his defense counsel also immediately display an increased activity" (7), comes from an old Hassidic family in Russia, from which come several *schächter* [ritual-slaughterers] and murderers; the 'Zaddik' is the "*Übermensch* [super-man] of Hassidism, who occupies almost the same position as Jesus Christ in Christianity," is "sanctified from his mother's womb," i.e., the **secret of the ritual-slaughter** is passed down from father to son(8). "He crawls out of his mother's womb as completed 'Zaddik'" (**Bogrow**).

(343) According to the information of Theodor Fritsch, a Salomon **Schneerson** was condemned to death in **1797** due to a blood-murder proven in all details, brought in chains to Petersburg, but here freed thanks to his influential tribal comrade **Petretz**. A grandson of Salomon **Schneerson**, **Mendel Schneerson**, was involved in a blood-murder trial in **1852** in **Saratov**. In **December 1852**, the boy **Chestobitov**, and in **January 1853** likewise a youth, **Masslov**, both from the poorest classes of Russia, had been kidnapped in the government capital city of **Saratov**. Their bodies, with countless wounds, were later washed up on the banks of the Volga; both showed **signs of circumcision**. After proceedings had been tried, the trial had to be postponed for years, just in **1860** -- therefore after eight years (respectively, seven years), of four strongly incriminated Jews, among them **Mendel Schneerson**, three were supposed to be sent into exile to Siberia, from which their allegedly poor condition of health was spared, however. According to information in the Jewish Lexicon, the *Alliance Israélite Universelle* intervened with the Russian envoy in **Paris** in favor of the "unjustly condemned Jews"(9). The chief accused left prison already in **1867** at the instigation of the all too well known **Crémieux**, the specialist for that kind of trial, since merely "superstitious motives" were accepted! A son of this **Mendel**, **Shalom-Bähr**, was held to be a Hassidic 'prophet' to whom the Jews made pilgrimages, his brother **Bunya** filled the office of ritual-slaughterer. His nephew, finally, was that **Faivel** who, as was proven, stayed with **Mendel Beilis**, then mysteriously disappeared, but immediately surfaced again when the danger seemed eliminated for himself personally -- in order to present himself as a witness! "One (344) is allowed to assume that he knew more of the murder than all of those who escaped with their lives know in totality. **But it is pure irony** to question the man **as a witness** in this trial, instead of placing charges against him. His statements will most certainly not betray anything," wrote Theodor Fritsch in **1913** in the *Hammer*(10).

". . . Like all those witnesses who escaped with their lives" -- what does this mean?

We prod our memory, so poor in such matters, and find that in the Trent trial in the year **1475**, poison played a large role, and then, for example, in the great **Hilsner** trial in Kutteneberg in Bohemia (**1899**) a witness (Marie Pernice), who had given very essential evidence under oath to the protocol, perished a short time later under the most tortured symptoms of having been poisoned and thus had been rendered 'harmless' forever!

In **Kiev** these things were repeated, only with the difference that international Jewish criminality went to work still more thoroughly.

Next, a tribal comrade was gathered to his patriarchs -- a not entirely rare phenomenon (Moses Abu-el-Afieh, Damascus; Samuel Rosenthal from Kamin), how interesting and rewarding a task it would be for a criminalist to collect all those cases for once, in which Jews who were held to be not completely 'reliable,' were 'liquidated' by other Jews for reasons of caution! -- The old Jew **Tartakovski**, living as a sub-tenant with other Jews in the vicinity of the brickyard, is supposed to have loved **Andrusha** very much -- possibly (certain later statements indicate this) he warned the child, when the *schächter* Schneerson was staying with **Mendel Beilis**, which **Tartakovski** believed must be a sign of impending disaster; in any case, directly after the death of **Andrusha**, this Jew began to make confused speeches and very soon was found strangled!

The **Cheberyakov** family belonged to the few non-Jews who lived in the vicinity of this miserable property: the (345) husband, by trade a telegraph official, industrious, of unblemished reputation, as husband a pitiful figure -- his wife all the more resolute and dubious -- who also maintained close relations with the Jews. She invited her Jewish friends to small household entertainments, at which her husband was made drunk for the enjoyment of those present -- so much for this family Idyll! In any case, in their press, the Jews called this remarkable woman a "Lady MacBeth" but treated her otherwise very considerately, in conspicuous contrast to the other non-Jewish witnesses. One got the impression as if they were not entirely certain whether it might not finally occur to Mrs. **Cheberyakov** to say what she knew.

This woman was the mother of three children, a young boy (Zhenya) and two girls (Valya and Ludmilla); early on the day of the murder, these three were awakened in the absence of their mother by **Andrusha**; they should go play with him in the clay pit. Having arrived there, they were approached from behind by the attendant **Mendel Beilis**. He seized the small **Zhenya**, who was able to tear himself loose, however, and **Andrusha**. Meanwhile, two more Jews, among them the young **Beilis**, were added to the group -- they had been stalking the children according to a plan! The little **Valya** still saw how **Andrusha** was dragged to the brickyard. This happened on the day of the murder, the **20th of March**. These statements of the children leaked out, although press and commissars had made an effort to take no notice of this! The student **Golubov** had then questioned the children once again and recorded their statements. On **22 July** (old calendar) **Beilis** was finally arrested together with Mrs. **Cheberkov**; her children were from that time on for the most part entrusted to the care of strange people. After one week the little ones fell critically ill with **symptoms of poisoning**, after the "secret commissar" **Krasovski** had "visited" them and brought them "pies"! Two children, **Zhenya** and **Valya**, died in quick succession, while **Ludmilla** slowly recovered only after many weeks - - according to reports by the press, the children died of "dysentery"!

Now the mother could be set free again -- the most important witnesses had been eliminated, the surviving child, (346) not able to be questioned for a long time, was besides under the influence of the dubious subject **Krasovski**.

The mother, for the sake of caution, was next "ordered" at once to **Kharkov**, in fact this Jewish-owned creature went there -- to where the Jewish 'General Staff' had

cautiously retreated(11) -- she was royally received by a "distinguished" society -- naturally **exclusively** Jewish -- in the chief hotel of the city; one can thoroughly imagine that they expressed their "profound sympathy" to the mother, only to become more clear then: The Jew **Margolin**, the later defense counsel of **Mendel Beilis** -- he had omitted for reasons of caution to properly register himself in **Kharkov** -- introduced himself (according to the prosecutor) to **Cheberyakova** as "Member of the *Reichsrat*" [Council of the *Reich*] and offered her the round sum of 40,000 Rubles, so that she might voluntarily **accept the guilt herself for the murder of Andrusha**. In front of the court, **Margolin** later in no way denied this monstrous proposal, but cynically explained that "every job must be paid for"!

From the speech of the prosecutor, we wish to excerpt the following passage for a closer illumination: ". . . There in **Kharkov**, in the salon of the great hotel, the clinking of gold sounded, and under the sound of silver coins, the entire investigation was running. This company [of people] which the journalists of a Jewish paper have trained, who write so clairvoyantly about this trial, this society wanted that **Cheberyakova**, after [drinking] champagne, should sign a **blank** piece of paper which would then have contained her confession as murderess. **Cheberyakova** turned down the proposal, despite having been assured of a defense by the best advocates and a safe-conduct into foreign lands. And thus this version, too -- how many is it now? -- has collapsed. . . "(12)

Cheberyakova therefore returned to **Kiev** and immediately had to watch her step, although, as mentioned, she was treated with a certain respect. Characteristically, (347) she broke off from her earlier Jewish dealings, she seemed at last cured by the terrible events! Shortly after the death of both of **Cheberyakova's** children, a stop was put to the plans of investigation official **Mischtschuk**, who had conducted the trial five months long in entirely the wrong direction. After his dismissal, he joined -- this may be taken as the conclusive assessment of his person -- that circle of press-Jews who had made a well-planned and expert investigation impossible from the beginning onwards. **Mischtschuk** now declared publicly that there could no longer be ritual-murder in the 20th century(!). He appeared before the court with new 'research,' from which the perfect innocence of the Jews was supposed to follow; nonetheless, it soon emerged that the former Commissar wished to lead the court astray with the most crude distortions. It succeeded in making short work of him and his accomplices in **Kharkov**. But only **Mischtschuk** himself was put in prison; with him, one exponent of Jewry had left the stage!

The Beilis 'Trial' and the 'Intelligentsia of Europe'

At the beginning of **1912**, charges were finally filed against **Beilis**. According to the *Nordlivländischen Zeitung* [*North Livonian Times*], in the documents charging Beilis it reads: "**Beilis** is accused, according to arrangement with other **still not** discovered persons, **with forethought, on the basis of religious superstition for ritual purposes**, of having seized the boy **Yustschinsky**, who was playing with other children, and of having dragged him into a factory building. Here his accomplices bound **Yustschinsky's** hands and stuffed his mouth and killed him by 47 stab wounds in the head, neck, and body. These woundings caused **long and severe suffering** and brought about **a complete exsanguination**."

In this critical situation, the **Kiev** press-Jews indicated three non-Jews who were supposed to have committed the murder, of which all details were given with exactitude. Witnesses were also found who were prepared, after a substantial fee, to swear to anything. But this diversionary maneuver was (348) so stupidly contrived that these new Jewish machinations were soon seen through.

The proceedings against **Beilis** were not set for **29 May 1912**. But once again Jewry stepped in with a new, the seventh announcement, by which suspicion was supposed to be directed toward a crime brotherhood. But with this, such considerable "irregularities" were found on the side of even the new investigation official, that he likewise had to be dismissed from the service and the trial placed in other hands. These intrigues had at least the result that the proceedings against **Mendel Beilis** were again postponed for about **a full year!**

These maneuvers literally cost Jewry massive sums. Naturally, the German intelligentsia was also mobilized -- when had it not been misused! -- On **23 March 1912** there appeared a "Declaration" in the notorious *Berliner Tageblatt* [*Berlin Daily*] -- in the parlance of the people called "*Jerusalemmer Straßenblatt*" [*Jerusalem Street Sheet*], signed by perhaps 200 personalities completely unfit to render an expert opinion on the question of ritual-murder, in which a sharply-worded position was taken "against an **insane belief**, which attributes to the Jews the use of human blood for ritual purposes." At the beginning, it sounds at first almost completely rational: "Whether this Jew (Mendel Beilis) is the murderer, concerning that we cannot judge. It would be illegitimate to anticipate a legal proceeding still pending, and besides that, one pending in a foreign state." In taking up the murder of Andrei **Yustschinsky**, however, it continues on then with the well-known tirade: "The agitation of the streets (13) has greedily snatched at this event and brazenly claimed that the boy Yustschinsky was slaughtered by Jews, in order to tap off his blood and to use this blood for ritual purposes, in accordance with an allegedly Jewish religious law. This **madness**, carried unscrupulously to the people, has again and again called forth terrible consequences from the Middle Ages right down to the most recent times. It has seduced **the uneducated mass of the people** [into committing] gruesome massacres of the Jews, and **crowds, led astray** by this madness, have (349) befouled themselves **with the innocent blood** of their fellow-man. And yet never has the mere shadow of a proof for the justification **of this insane belief** been produced. The most respected **Christians** knowledgeable about Jewish scripture have shown **absolutely**, that at no time were the Jews ever incited to the murder of their fellow-man by their religion.

We hold it to be the duty of everyone who has the **moral progress** of Man close to his heart, to raise his voice against such **pathetic craziness**. We conclude with a cry of warning to the most respected Russian (?) scholars, writers, and artists, in the awareness that such a warning knows no boundary posts. It must be a matter for the heart of the entire world of **culture**."

This article could just as well have had a **Paul Nathan** or a "famous writer" of the same race, as clerical authors -- but it was signed by, besides a half-hundred **Christian** theologians of all ranks, privy councillors, etc., among others by Prince **Heinrich** of Schönaich-Carolath, Count **Posadovsky**, the Reichstag President

Kaempff, the Chief Reichstag Vice-President **Paasche**, who stated at a military council in the Reichstag: "Things would go to the devil if Jews could not be officers" -- moreover, he had a **Jewish** daughter-in-law -- , the second Vice-President **Dove**, numerous members of the Reichstag, among them we note the leader of the National Liberals, **Bassermann**, married to a **Jewess**, and the "Royal Teacher and City School Councillor of Munich," Georg **Kerschensteiner**. Many University professors came to help; thus we also find **Werner Sombart**, "Professor at the Commercial College of Berlin," who besides saw to it that his letter appeared in the same year (1912): *The Future of the Jews*, in which he first takes on the causes of the **hostile-to-Jews** mood of this year in Russia and reaches the remarkable determination that the mental and economic life of Germany is already Jewish-permeated to a considerable degree. Although **Sombart** now even admits, in further developing his theme, that the **differences of blood between Jews and Aryans are too great**, he (350) nevertheless saw "in the Jewish people, if we regard it as a whole, one of **the most valuable types** which humankind has ever produced" . . . "Which would have to give rise to powerful gaps in the human world, if the Jewish type should disappear. . . We never want to lose the deep, sad Jewish eyes (p. 57)." -- Without Jews, collapse of the economy of the people! "We owe **gratitude** to Providence, for the not so sparse proportion of Jewish elements. . . Especially since there, where we are most purely German, is the **Oriental part** which with the Jews intrudes into our gray Northland world, **a true restorative. For we might perish, in the end, from pure blondness. Regarded from the purely bodily aspect: what colorfulness the dark Oriental type brings into our Northern environment! How should we want do without the race of Judith and of Miriam**" (p. 72 - *oy veh*, Herr Professor!). "Also in the **spiritual** realm we might run the danger of suffocating from our blondness, if we did not feel between us the hot Oriental souls of **our fellow-citizens**." -- When **Sombart** now determines, that without a doubt there exists a racial distinction between Aryans and Jews, and that on the other hand the "Jewish people represents one of the most valuable types," then the only logical conclusion which remains is that the Aryan part is the less valuable. Actually, **Sombart** designates (p. 82) the non-Jewish of two competitors (for professorships) as the stupider: "Since the Jews, on the average, are so much more clever and industrious than we are." -- At the time of **Sombart** the "cleverer" third of the teaching body of Breslau University already consisted of -- **Jews!** This result, then, also means that "living together with the Jews is **rich in blessings** for all"!

These are merely some informative samples from one letter of one of the leading German national economists, which he -- probably by no means by accident, let appear still, **during the events in Kiev**, and by no means as a **parody** but rather, as **Sombart** himself emphasized, wished to have understood as **an apologia**, with which he intended to step out of the reserve which he had imposed upon himself in his book: *Die Juden und das Wirtschaftsleben* (1911) [*The Jews and Economic Life*].

(351)The "living together rife with blessings for all segments [of the populace]" was experienced in the following decades not by the representatives of **this** intellectual direction, but by the **non-Jewish** corpus of the people in probably the most horrible way, in their own bodies(14).

The **Christian** Theology Professor and Privy Church Councillor Dr. D. **Rudolf Kittel** in Leipzig, Rosenthalgasse 13, likewise one of the subscribers, in his letter originating in **these years**, *Judenfeindschaft oder Gotteslästerung* [*Hostility to the Jews or Blasphemy*] (Leipzig, 1914), in which he took a position as exponent of Judaism with extreme severity against Theodor **Fritsch**, expressed, like **Sombart**, his "gratitude for that which we owe Israel." -- "This gratitude will be powerful enough in any friend of the **truth**, to protect him from this danger (i.e., of 'throwing a stone upon Israel')." In his concluding remarks, **Kittel** blubbers on that "for their part, the German Jews are also happily prepared to offer that upon the altar of the Fatherland, which Germany demands from each of its citizens, and that the German Jews have rallied to the flag in great numbers. . ." -- So it seemed in the head of that German intelligentsia, who believed that they had to jump into the breach even for the "Russian Jews"!

It was signed by -- to mention only a few more names -- furthermore, the actor Albert **Bassermann**, Richard **Dehmel**, Rudolf **Eucken**, Jena, writer Herbert **Eulenberg**, Berlin, Gerhart **Hauptmann**, Agnetendorf, **Thomas Mann**, Munich, Hermann **Sudermann**, Berlin -- he had formerly been tutor in Jewish families and journalistic colleague of the "estimable General of the Jewish Colonial Troops," **Rickert**, (see Sudermann's *Bilderbuch meiner Jugend* [*Picture Book of My Youth*], 1922), Ludwig **Thoma**, Munich, authoress Clara **Viebig**, and last but not least -- the "Christian" *Talmud* translator and senior master at a girls' school, Professor Dr. August **Wünsche** of Dresden, who on the occasion of the Tisza-Eszlár ritual-murder trial of **1882** (352) had once already given testimony(15) against the "**blood-accusation** of the Jews," just as the Privy Councillor Friedrich **Delitzsche**, University professor, Berlin, whose father **Franz Delitzsche** (1890) had likewise rendered an 'expert opinion' against the blood-accusation!(16)

The stereotypical phrases contained in this "Declaration" of a Jewish loaf-about, like "Medieval madness," "leading astray," "craziness," "insane belief," "moral progress," "persecution of the Jews," "innocent Jewish blood," "most respected scholars," "Christian scholars," "cultural world," and so forth, have become wearisome for us -- nevertheless, their longevity seems to be boundless, for the same old chestnuts, only a little up-dated, still adorn today, in well-paid reanimation, the part of the world controlled by Jews -- and that is not inconsiderable!

"Christians knowledgeable about the Jewish scriptures. . ." -- this is naturally first and foremost meant to suggest August **Wünsche** and both **Delitzches**; but we already have gotten to know, among the 'experts' in Tisza-Eszlár, still one other 'authority,' the Berlin University Professor Dr. Hermann **Strack**! This man now added a "scientific expert opinion" concerning the ritual-murder question to that declaration published in the *Berlin Tageblatt*, and then also sent to the Russian authorities. -- In **1893**, already **Strack**, who conducted a "Jewish mission" as a specialty and from upon this sloping platform had already sunk to the level of masterly advocate of Judaism, although **allegedly** Gentile himself, had published a brochure: *Die Juden, dürfen sie Verbrecher von Religions wegen genannt werden?* [*The Jews, are they to be called criminals because of religion?*]; this letter is an exposition -- collected with highly suspicious zeal -- of those kinds of petitions with which **Strack** had showered the courts with the goal of making the blood-

accusations raised against the Jews impossible in the future by means of judicial decision, **on account of insult to the Jewish religious community** -- which did not succeed, however! In **1900**, the treatise *Das Blut im Glauben und Aberglauben der Menschheit*[\(17\)](#) [*Blood in the Faith and Superstition of Humanity*] followed, in a reworking of a letter in defense of his beloved Judaism which had appeared in **1891**.[\(17\)](#)

(353) The composition of the title already betrays the direction in which the case is to be steered. "When the horrible human butcherings of **Skurz, Xanten, Polna and Konitz** cried ever louder to Heaven, and no one whose eyes were open was able any longer to doubt where the guilty were to be sought, there **Strack** wrote a book **to order**, which was supposed to prove to the world the innocence of the Jews in respect to **all** blood-murders."[\(18\)](#)

"Toward the completion of this work," (among others) the Jews **Hirschfeld, Preuß, Moritz Stern** -- the 'revisor' of the Trent trial documents! -- and the Rabbi **Hoffmann**, gave their suggestions so that the book, to which we shall have to return once more in a special chapter, could then finally be found suitable by the "Herr Professor Th. G. **Masaryk** in Prag" to be translated into Czechoslovakian for getting the ritual-murderer **Hilsner** released! But the craziest thing **Strack** himself did, when, for the convincing conclusion of his work, he paraded a list several pages long of "pious" Jews as chief witnesses of Jewish innocence, in addition to numerous Jewish "scholars," -- among whose fine society Paul **Nathan** and the "missionary" **Pieritz** were to be found. [\(19\)](#)

Small wonder, that such a commissioned Christian Theology professor was then able to act in times to follow as "expert witness" of the "Central Union of German Citizens of the Jewish Faith" in numerous criminal trials against brave German men, who had attempted to expose the teachings of the *Talmud* and thereby suggest to the German people the inference to be drawn from these monstrosities, as to the **true** character of the people belonging to it [i.e., the religion of the *Talmud*]. Small wonder, also, that **Strack** then received his allotted place in the "Hall of Honor" of the Jewish *Philo-Lexikon* (*Handbuch des jüdischen Wissens* [*Handbook of Jewish Knowledge*]), still in the year 1935 (!), as the "scientific defender of Judaism"!

The court in **Kiev** was also supposed to be forced by Jewry to accept Professor Strack as "expert witness," without an application for this having been made at all by the Russian authorities! **(354)** The *Hammer* wrote this prophetic sentence in response to these machinations[\(20\)](#): "Yet should the Russian court allow itself to be **coerced** into accepting these expert witnesses, it will be **very ill-advised!**"

In the summer of **1912**, the Jewish intrigues in Russia had reached an unbearable pitch, so that the Minister of Justice saw himself forced to take sharp measures in order to put an end to the cunning subversions which were staged for the benefit of the accused.

Thus, for example, a vast quantity of Jewish pamphlets of inflammatory content, composed in Ghetto argot, were circulated in the country, in order to inform the **uneducated people, the rabble, the agitation of the streets**, that Jewish "fellow-citizens" were innocent and **holy**, while the enemies of progress, who dared to

"slander" **those saviors** so basely, were to be exterminated as quickly as possible from the earth, after which the "Kingdom of God" would appear! -- Six years later, in **1918**, and in repetition in our day, the German people were also promised the "Golden Age," if it should resolve to destroy its "enemies of progress". . .

The *Gouverneur* of **Kiev** summoned to him some editors of "progressive" papers and urgently suggested to them that they refrain from their attempts at provocation. The authorities [he said] would not allow themselves to be diverted by anything. The Prosecutor **Chaplinsky** was ordered to **Petersburg** to make a detailed report to the Minister of Justice.

Since these interviews had remained unsuccessful, the Russian government saw itself forced, on account of incendiary articles in the following days, to arrest several "editors" and to confiscate 24 newspapers and four brochures. Two papers had to stop publication. Finally, 34 (!) Jewish papers were sentenced to pay a total of 10,250 Rubles in fines for falsifications, slanders and lies![\(21\)](#)

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In Fall of **1913**, thus after a **two-year** span of investigation, the proceedings against **Beilis** were supposed to be opened. On 1 October 1913, [\(22\)](#) Theodor [\(355\)](#) Fritsch addressed himself to this point: "In **Kiev** there sits a man, in investigative custody **for two years** due to suspicion of having murdered a twelve-year-old boy. There would be nothing special about this, since murders happen in all times and in all countries. But this time there has to be something special going on, because the entire cultural world has been stirred into an uproar over the fate of this man. . . what could have awakened so much sympathy for this ordinary human being? And how were **the wise men** in Germany, England, and America -- without a closer knowledge of the situation -- able to judge whether the man was guilty or not? . . . So there has to be a special circumstance having to do with **Beilis** and his crime of murder, and in fact: **Beilis** is no ordinary mortal, for he belongs to the '**Chosen People**'. And his crime of murder is also of a special type; there's no question of either a robbery- or of a lust- murder. Therefore, because a Jew was accused of a serious crime, for that reason **the Jewry of the entire world exerts itself in order to bring criminal justice to a standstill.** " -- What had happened in the **Kiev** of the 20th century was merely what the Jew **Maier Balaban**[\(23\)](#) described quite frankly as already existing as the rule for relations in **Lublin** of the 16th century: ". . . When that sort (i.e., ritual-murder) of trial was held in the tribunal, the families of the accused, the seniors of the Jewish community, all came to **Lublin** to assist their nearest and dearest. The seniors of the **Lublin** community were first of all bombarded, . . . in order to procure for (the accused) at least the smaller comforts. [\(356\)](#) Patronages for the *Schöffen* [type of lay judges, somewhat like American justices of the peace], for the executioners, for the wardens, **had to be gotten. They ran from judge to judge**, they sought Jews at the market **who were acquainted with the judges**, had business relationships with them, were their lease-holders or **creditors (!)**, and an effort was made, through their mediation, to convince the judges **of the innocence of the accused.**" -- But the bribery money was raised by ruthless "contributions"!

The final attempt of Jewry to have **Beilis** declared ill and to get him out of investigative custody, misfired because the physicians had determined that **Beilis**

was enjoying the best of health!

The Main Trial

The trial was now finally set, for **8 October 1913**.

Jewry thereupon undertook a new "offensive," to hinder jurisdiction. In the *Allgemeine Zeitung des Judentums*, [*General Times of Jewry*]([24](#)) the Rabbi **Ziegler** in Karlsbad issued the following "flaming appeal": "On the day of the opening of the **Beilis** trial in **Kiev**, protest meetings should be held by the most respected Jews and Christians in all cities and all communities of the world, to lodge a protest against the affront which was done to Jewry, to the truth, and to justice with this trial. Jews of all states, of all nations, get ready to protest! Let no city, let no town be absent! Gather your best [people] around me, ask noble, truth-loving Christians, theologians (!) as well as laity, to stand beside you; this concerns the honor of that religion which **Jesus, too, loved with every fiber of his heart (!)**. **The entire cultural world** is united to wash the shame of the **Beilis** trial from itself!" -- Who does not recall the "appeal" of the chief Rabbi **Güdemann** in **Vienna** on the occasion of the **Hilsner** trial in Kuttendorf in **1899**, which likewise beseeched the non-Jews "in the names of Christ and the Virgin Mary," to help an "honest, innocent" little Jew; an appeal which was framed in total similarity in its content, and equally scornful. ([357](#))

Judah always knew how to begin -- some representatives of the "mobilized cultural world" we have already introduced by their signatures [i.e., those mentioned on p. 353]!

In response, the President of the **Kiev** Court of Justice, Senator **Meißner**, stated to a correspondent that the Prosecutor, **Fischer**, would emphatically **seek to prove the facts of the case, that ritual motives were the basis for the murder which was perpetrated upon the boy Yustschinsky**.

Rabbi **Ziegler** knew where things were going, he became noticeably nervous: "Given that the State's Attorney makes the claim that Jews require the blood of Christians only against a dark, hidden sect of Jews -- must not the State do all that it can to discover this sect, in order to root it out, branch and trunk? Not a third [of the Jewish population] remains in Russia. It [the State] either declares, with the condemnation of the accused, that the Jewish religion requires Christian blood, -- then it must proceed with every power against the adherents of this religion -- or the Russian government desires to take measures against only some secret sect or other of the Jews -- then it must seek to find the latter, to seize [its members]. In both cases the Jews of Russia are standing **on the verge of a catastrophe without peer**. . . We declare ourselves to be in unreserved solidarity in this matter with our Russian brothers in the faith."([25](#))

But the President of the *Reich* Union of German Jews had become stupid from the loud protests, and had the carelessness to state at a meeting: "As a consequence of this accusation, not only **Beilis**, but **all of the world's Jewry sits in the dock. If Beilis is guilty, then we are all guilty**."([26](#)) Out of fear of ensuing difficulties,

perhaps, numerous Russian Jews let themselves be **baptized**. The Lutheran pastor **Pir** in **Helsingfors** conducted a land office business, by making out a baptismal certificate for anyone for a fee. The Russian government saw itself forced to warn the police officials (358) against admission of these "*Geschwindigkeitschristen*" ["speeded-up Christians"] -- as the *Hammer* (27) named them -- into forbidden areas!

Not fewer than 219 witnesses were available during the 20 days of the trial. **Baldgrov** had the presidency of the court, while Prosecutor **Fischer** acted for the State. Unfortunately, detailed reports like those that exist for other ritual-murder trials, are missing; Jewry, for obvious reasons, had hindered an informative, objective coverage. Among the 44 representatives of the press who were admitted, only a few non-Jews were to be found, according to statements of one of the few Jew-free papers, the Petersburg *Zemschina*! Not only the entire press outside of Russia, but with few exceptions, even the majority of Russian papers had been 'served' by Jewish correspondents. -- In **Kiev** there was only a single paper whose publishers weren't Jews!

The *Hammer*, as the single German paper, was able to publish fragments from reliable Russian sources at the end of the year 1913; the outbreak of the World War prevented a detailed account of the trial from the protocols and stenographic records, and after the war Judah 'liquidated' documents and witnesses which had become dangerous for it. The Jewish terror during the trial in **Kiev** is supposed to have overshadowed everything prior to it -- even the events in **Nyiregyháza** in Hungary! Thus, witness testimony which was unfavorable to the Jews was simply made unintelligible by means of continuous noise from the galleries; it appeared that the court President did not work up the courage to have these young Jews thrown out. When one of the chief witnesses, the student **Golubov**, wanted to communicate to the court the statements made to him by the little **Zhenya Cheberyakov**, who later succumbed to the murderous attack by poison, at first a hushed silence prevailed in the hall; but when the expositions of **Golubov** took an incriminating shape, they were soon drowned out by the galleries of the **correspondents** by means of riotous noise, moving around, the overturning of seats, the dumping out of coins, knocking with canes, and so forth, so that (359) the the presiding judge finally decided to send up bailiffs, to make continuation of the trial possible!

As we recall, **Golubov** had been made to look like a true scoundrel in the Jewish press, while a non-Jewish voice (*Novoya Vremya*) described his appearance before the court in the following manner: "A hushed silence descended upon the courtroom when the witness **Golubov** appeared on the witness stand in his white student smock, a tall, gaunt figure with a youthfully fresh and peaceful, almost child-like facial expression, a youngster whom the leftist (read: Jewish!) press had described as an agitator, almost as a footpad [archaic term for a mugger], whereas he presented a thoroughly sympathetic appearance. **Golubov** delivered his testimony with great unbiased calmness and clarity. . ."

The high point of these 20 days of testimony, however, was shaped by the questioning of the little ten-year-old **Ludmilla Cheberyakov**, whose younger sister had succumbed to the murder attack of the Jewish *Feme* [The *Feme* court

was a type of unofficial, secret tribunal held in Westphalia during the 14th and 15th centuries, and the analogy is a fitting one, although rabbinical courts -- particularly the Hassidic variety -- were and are potentially far more sinister.]. She was the single witness who was able to tell about something [she had] observed about the disappearance of her companion at play, **Andrusha**. Her testimony shall be reproduced here *verbatim*:

"Tell me, my child" -- so inquired the presiding judge **Baldgrov** -- "what you know of the case!" And the girl related in the hushed courtroom: "Mama went out up to the market. We were sleeping, **Zhenya** was sleeping, I was sleeping, and **Valya** was sleeping. Then we heard someone call from the street: '**Zhenya, Zhenya!**' It was **Andrusha**, he was calling **Zhenya**, [telling him that] he should go with him. **Zhenya** wanted to go and said I was supposed to look after the room, but I said [that] **Valya** would cry. Then we all got dressed, locked the room, and went playing on the **broken clay**. There were still other children there. Then **Mendel Beilis** came running up behind us; we ran away from [him]. **Mendel** caught **Zhenya** and **Andrusha**; **Zhenya** tore and tore, and tore himself loose, but **Andrusha** didn't; **Mendel** and one other **Jew** held him by the hands. Also, the young **Mendel** was there. **Valya** was scared and didn't run with us, but toward the other side; she saw how they were dragging **Andrusha** to the kiln. I didn't see that, I saw how they were dragging him off; that they were dragging him to the kiln, **Valya** told me that."

(360)The Prosecutor: "Do you remember how **Andrusha** was found?" -- "I remember." Prosecutor: "Why didn't you tell right away, what you are saying now?" -- "I was at my grandma's, and later on they didn't ask me." Prosecutor: "How did you get into the quarry?" -- "There was a hole in the fence." -- Prosecutor: "Were you chased away from there sometimes?" -- "They chased us away because we did damage; sometimes we ran through the bricks." Prosecutor: "Was **Andrusha** always along?" -- "May God keep him, **but this time** he did come along." Prosecutor: "And where was your father?" -- "He had to work." Prosecutor: "Were you [children] in the habit of sometimes going to **Beilis**?" -- "We went with **Zhenya** after milk. There were Jews there who were praying, or were doing some such thing -- I don't know." The defense counsel for **Beilis, Grusenberg**, asked: "When Mama returned, did you tell her what had happened?" -- "Yes, I told her." -- **Karabatschevski** asked: "Did somebody give you a pie?" -- "Yes!" -- "And did you become sick from it?" -- "We all became sick." -- "When did **Valya** die?" -- "One week after my brother."

Ludmilla screwed her face up, tears were in her eyes. The presiding judge: "Why are you crying?" -- "**I'm scared**," replied the girl!

The representative of the civil plaintiff: "Who brought you the pies?" -- "**Vygranov** and **Krasovski**." -- "Do you know them both?" -- "I know them." -- "Who threatened you?" -- **Poleschtschuk**.⁽²⁸⁾ -- "And what did **Krasnovski** say?" -- "He said that I was supposed to say only **two or three words!**" -- "Turn around and say whether you don't see **Poleschtschuk**?" -- "Yes, **Poleschtschuk** is here!" -- "Point him out to me!" -- The girl walks up to **Poleschtschuk**, points at him, he gazes at her threateningly, and she begins to cry. "Why are you crying?" asks the presiding judge, "no one will do anything to harm you here!" The girl cannot calm

down and replies: "I'm afraid, I'm scared. . . They threatened, (361) if we would testify, then the same thing would happen to us as with Yustschinsky. . ."

According to the testimony of this child, **Andrusha** had not been involved in the tours of the children through the property of the brick works up till then. Now, how did the -- according to the inquiries of the court -- painfully conscientious, almost shy boy, who was at one time supposed to become a clergyman, come to play hookey from his classes at the Sophie School and tramp about on that fatal **20th of March, 1911?**

According to the exposition of the State's Attorney, **Fischer**, a few days before his death, the youngster had received a **shotgun** as a gift from the Jew **Arendar**, who lived in the vicinity of the **Chebryakov** family, and who had taken in the Jew **Tartakovski**, who died suddenly under mysterious circumstances; beaming with happiness, he had shown it to his siblings -- all that was missing was the gunpowder, and that was the cleverly laid snare! A day before his death, **Andrusha** told his mother that "good people" would buy him the gunpowder, on the next day, he forgot about going to school because of it, in order to go to these "good people".

. .

A Jew with fox-red hair, who has remained unidentified, had observed every step of the boy in his final hours; after the murder, he vanished without a trace; the page in the list of houses where he would have had to be entered, was torn out! Just as **numerous foreign Jews**, who -- according to the inquiries of the State's Attorney -- had stopped **on the day before** the crime at the estate of **Zaitsev**, were "as if blown away" again. The shed which had conspicuously been suddenly whitewashed, was burned down three days **before** its appointed judicial inspection! **Fischer** remarked at this: "**This fire is one of the many Jewish advantages** we are up against in this trial; **it is of help to them. . .**"

The expert Dr. **Sikorski** once again threw light upon the murder from all sides and came to the conclusion that religious insanity was as work here. He stated that the murder of **Yustschinsky** was distinguished by numerous **characteristic** signs, that it appears as a striking crime of **definite** type and evokes by its (362) accompanying circumstances **a terrifying impression**. [That] its interpretation is not based upon prejudice or fantasy, it is a matter of a genuine event of the 20th century. [He stated that] murders, tied in with the drawing off of blood, have been committed by fanatics, but persons who are healthy and **act with deliberation**. [That] such murders occur everywhere **where Jews and Christians live together, yet Jewish children are never victims** of such murders; sometimes, the victims are **circumcised** beforehand, as the **Zaratov** trial has shown. **The suspicion is confirmed by the Jews themselves**, who immediately take in hand **defensive** measures at the discovery [of such a crime]. -- Repeatedly, stormy scenes resulted during the questioning of this expert, who participated in the judicial proceedings in spite of a serious heart condition; he was persistently interrupted by the attorneys of the Jewish party in a shameless manner, and his giving of evidence made more difficult in every way. Thus, the defender of the Jews **Zarudny** thought it necessary to **take away his notes and pages** from the expert witness, so that **Sikorski** was obliged to give oral testimony! "How much filth this man was pelted with. . . Other scholars whom we have heard, have been **more cautious**; one of

them, an attorney (!) of surgery, **compromised himself for the Jews**. For this man, the puncture [wounds] were inflicted upon **Yustschinsky** -- according to his opinion -- 'only as a jest,' and [the rest of the testimony] of this expert could be filled in according to his views: they [the wounds] have provided endless amusement for him. This expert. . .differed from all other expert witnesses on a **total of 25** points. Not only I, but all of Russian society, knows what to think of this man." (29)

Against the psychiatrist Professor **Sikorski** were also arrayed the Professors of the **religious** academy in **Kiev** and **Petersburg**, **Hlogelev** and **Troizki** (baptized Jews?), who, on the basis of **Bible and Talmud** denied categorically the possibility of the use of human, and in particular Christian blood, by the Jews! -- We thereby brush up against, once again, the 'Intelligentsia' of Europe: "Almost no day goes by, without some sort or other of 'highly significant (363) statement' not only of diplomats, men of science, etc., but also from **bishops** (even from the 'reformed,' for example Dr. **Desidor Baltazzar**), cardinals, nuncios, the generals of [monastic] orders, and the like. . . (30) In the overcrowded Russian churches, however, "entire populations [i.e., of towns and villages, etc.] prayed in common for the repayment of the murderers; a profound stirring went through the Russian folk-soul." (31)

But Jewish megalomania had taken on unbearable proportions! The Russian paper *Druglavny orel* copied the following excerpts from Jewish papers: "The fate of the Russian people -- its future -- not merely in Russia, but in the entire world -- now finds itself in the hands of twelve **unenlightened** Russian peasants. These have challenged the **great Jewish people**. With a feeling of disgust, gnashing our teeth with pain and humiliation, we take off the glove which has been stained **with our sacred blood** (32)."

Gradually, the line was crossed into blunt threats: "The Russian government has resolved to deliver up **the Jewish people in Kiev** to a general slaughter. Upon the outcome of this **titanic** struggle depends the **fate** -- you believe, of the Jewish people -- oh, no! -- the **Jewish people is unconquerable -- the fate of the Russian State** is at stake: **To be or not to be? That is the question for it**. The victory of the Russian government is **the beginning of its end. There is no way out for it. Take note of it!** . . ."

Or: "In **Kiev**, we will show before the eyes of the entire world, that the Jews cannot be trifled with." -- "If Jewry, up until now, **has for tactical reasons concealed the fact that it has held the leadership of the Russian Revolution**, so now, after the staging of the **Kiev trial**, an end must come to that. **Let the outcome of this trial be what it will, for the Russian government there is no (364) salvation. So Jewry has decided, and thus will it happen.** . . ."

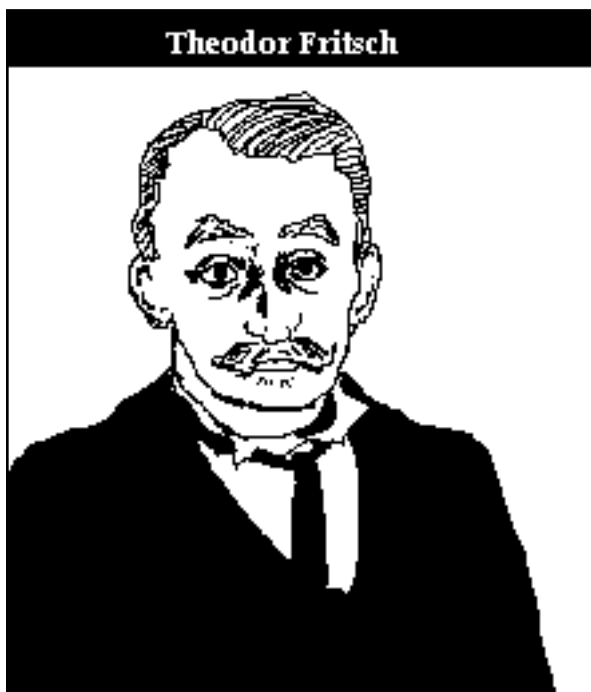
And thus will it happen: Five years later, the **Romanovs** met their end in the **Ipatyev** House at Ekaterinburg by the hands of their **Jewish executioners** -- their ashes were scattered to the winds! [Not *literally* true of *all* the remains; forensic anthropologists identified the skulls of several members of the Romanov family, some seventy years after their slaughter by the Jews. But these remains were obscurely buried under rubble and might well have been lost to posterity, had it not been for a combination of pure chance and the persistence of those who cherished

the memories of the Romanov family as symbolic of the Old Russia which Jewish Bolshevism had murdered along with the Tsar and his family.] The Elders of Zion had already decided upon this -- according to the excerpted press citations -- in **1913**, in the year of the **Beilis trial!**

Another Jewish paper called upon the Jews of all nations to boycott the Russian state bonds on all the stock exchanges, to depress the currency, in order to intimidate in this way the Russian government!(33) In Berlin, the Jew **Oppenheim**, by profession a college teacher in the capital city of the *Reich*, raged that **Mendelssohn** must stop all credit for Russia. . .It's unnecessary to go into the role of the **Rothschilds** again! It would still be, at best, a curious circumstance, to relate that the London **Rothschild** (Lionel Walter, a 'Lord') turned to the then State Secretary of the Pope, Merry del Val, with the "very humble request for merciful protection for my persecuted comrade in the faith, for the defense of the truth and justice." In his humble petition, he enclosed a certified copy of the papal brief of Innocent IV which dealt with protection of the Jews!(34) It is known by far too few that the "Miracle Monk," **Rasputin**, this demonic instrument in **Jewish** hands, also took a **direct** influence upon the course and outcome of this trial. According to the words of his **Jewish** "secretary," Aron **Simanovitch**, **Rasputin** declared categorically to the Justice Minister **Cheglovitov**: "You will surely lose the trial. Nothing will come of it!" -- Even before the trial, **Rasputin** had prophesied the acquittal of the Jew, but **Cheglovitov** was "dismissed"!(35)

(365) The Beilis trial is supposed to have cost the Jews 17 million Rubles. "Some kind of invisible power directs these machinations, an invisible hand **disperses money** to cover up the murder. . ." (36) -- But to the dubious **Vyera Cheberyakova** in **Kharkov**, 40,000 Rubles were "offered" for her signing a blank sheet of paper. The Rubles rolled -- "the golden bullets had shot the truth":

Beilis was acquitted!



Theodor **Fritsch** commented upon this news in the December issue (1913) of the *Hammer* as follows: "After all the peculiarities which distinguished this amazing trial, nothing other than this was to be expected. This time, also, much has occurred which was able to contribute to the finding of **not** guilty, just as in the trials of **Skurz, Xanten, Konitz!** Throughout five months the investigation was led in a false direction **in accordance with a plan**; two examining judges, one after the other, proved to have been **bribed**, had to be relieved of their office and charged. When the

third finally took up the sure trail and proceeded to the arrest of **Beilis**, **remarkable**

things happened: two chief witnesses against **Beilis** (both the children of **Cheberyakova**) died a sudden (366) death, and when the examining judge was on the verge of inspecting a shed in the brick yard of **Zaitsev**, in which according to all probability the murder of the boy took place, this shed suddenly burned down. . . In the trial it has been shown that several witnesses, **intimidated by threats**, did not dare to directly testify; with others, **the ringing of gold** demonstrably played its role.

Thus a mysterious power **has so strangely** led by the nose the Russian court of justice, whose honest intentions are otherwise by no means to be doubted, **that one hole remained for the caught fox through which he could slip away**. Should **the consequences of a sentence of condemnation really have been feared?**"

They were feared! The State's Attorney, who, in contrast to his foreign colleagues, had not appeared for Jewry, had quite clearly recognized its machinations in this giant trial -- how else is this passage from his address to the jury to be explained: "You should **not** allow yourselves **to fear** [anything that could happen] with the condemnation of **Beilis**, may the image of the martyr **Andrusha Yustschinsky** step before your inner eyes; **Beilis** may be a saint for **others**, for us he is not. The Russian people will extinguish his name from its memory, his name will not be allowed to beshadow that of **Andrei Yustschinsky**; for the latter is the name of a **martyr**. . . We do not fear the consequences of the matter in which we have ventured ourselves, **however difficult and serious they might be**. . ."

In his **analysis of the motives** of the crime, State's Attorney Fischer arrived at the conviction, similar to that of the Czech attorney Dr. **Baxa** (37) in the **Hilsner** trial at Kuttentberg, that Jewry had imposed once again a blood toll upon non-Jewish humanity -- the Jews have not forgotten it! Fischer explained: ". . . People call the **Beilis** case an outrageous case; we have experienced days of revolution, in which officials (367) were killed, bombs were thrown at the representatives of power, the people were shot at. . .but even out of this bloody past the murder of **Andrusha Yustschinsky** stands out by its **terrifying character!** On a bright day they slay an innocent boy, who never did anyone harm, whom everyone loved; they murder him under **unbelievable tortures**, they loot **his blood**. . .But this atrocity becomes a world event, because judgement is supposed to be passed on a [certain] **Beilis**, **because we possessed the impertinence to put a Jew on the dock!** If only we had been trying a case concerning Russians, . . .then we would have seen at the defense table **neither the cream of the legal profession**, nor famous scholars as expert witnesses. . .**Who had need of his blood?** You have heard the definitive remarks of the expert witnesses, that the crime could **not** have been committed by madmen or psychopaths. . .what interest had they in the murder? Who are the murderers? **One of them** sits in the dock. . .With what [crime] is the accused charged? It is determined that **two thirds of the boy's blood was removed**, that he was **tortured**. . .Are there sects which use blood? There is **an entire series of trials** which indicate this: One of these trials has taken place in Austria in the case of **Polna**. . .**These trials extend back through all times**. . .In all cases, the Jews have made the greatest efforts to shelter their fanatics. . .**They are unusual human beings, these Jews**. . .**The Bible** speaks of bloody sacrifices. . .From the *Talmud*, one could infer **what one wishes**. We have the *Zohar*. The **Hassidim** appear on the scene, at their head the famous (read: notorious!) **Schneerson**. . .It is a single

current of religious superstition. **The use of the blood of Christians** by the Jews is **beyond any question. Jewry feels the burden of the blood secret**, but does not dare lay it aside. . ." -- "We will remain pariahs, as long as it remains," a Jewess had written in **1900**, who was complicit in the blood-murder of **Konitz**. . .

Beilis had been acquitted on [the strength of] Jewish-international pressure -- not, however, by the Russian people! "Believe us, (368) o child, the Russian Mother Earth will open itself and spit from out its depths the miserable wretch who has shed your innocent blood. '**Twelve unenlightened peasants'** -- **may this conscience of the Russian people stand as surety for you.**" (38) The files concerning the "**Beilis** case" had thereby concluded. The outbreak of the World War prevented their systematic revision, and after the collapse of Russia they were likewise disposed of like those in Paris which concerned the "Damascus case" after the take-over of the Ministry of Justice by the "attorney" **Crémieux-Smeerkopp** in 1870!

Epilogue

Beilis was "compensated" in princely fashion. The "Israelite Committee" in New York had arranged a collection of about 400,000 Gold Marks, in order to be able to offer their "innocent, persecuted" racial comrade a large farm as a present upon his arrival in the Land of Freedom, after a large number of Jews had already emigrated to America already, **during the trial** -- in a similar manner, of course, the ritual-slaughterer and "martyr" **Buschhoff** in Xanten had also been "compensated."

Nevertheless, **Beilis** seemed to have developed no inclination toward agriculture. According to a report in the *Hammer* of **May 1914** (39), **Beilis** surfaced suddenly in the land of his patriarchs. In **Alexandria** he was received like a king at his disembarkation, especially for this purpose a "reception committee" had been formed, at whose head stood a certain **Isaac Piccioto**. -- This name also seems known to us: Two Jews of the same name had, if we rightly recall, played a role in the ritual-murder trial of **Damascus** in **1840** -- just as it is a striking phenomenon in general, that at Jewish blood-murder trials names surface over and over again which have been previously mentioned for the same reason (Schneerson!). Orient and Occident reached out their hands to each other once again: the circle was closed! In Palestine **Beilis** was able to await in peace the coming ruin (369) of the State over which the death sentence had already been pronounced by Jewry, in order to return there, if needed, as an expert in the slaughtering of human beings. . .

The men who had exerted themselves for Right and Justice fared otherwise, however. The shocking scenes and abuses to which, for example, the student **Golubov** and the psychiatrist **Sikorski** had been exposed through Jewish sub humanity, still continued on after the conclusion of the trial.

So [it was for] Professor **Kossorotov**; he had belonged to the scientific experts in **Kiev**, after the sudden demise -- which remained unsolved -- murder by poison was spoken of here, too -- of the University Professor **Obolonski**. He had presented his opinion before the court to the best of his knowledge, in full scientific agreement with the other experts, which did not at all please the Jews! A terrible campaign

ensued against him in the following period, which continued to his lecture hall in Petersburg University, without his having been protected from these Jewish impertinences by his authority. There were tumultuous scenes in his college. He even wrote about it in the *Novoye vremya*: "If I had been told earlier about student nonsense, I would not have believed it; but on 23 October (1913), I had to change my opinion. I saw human beings who behaved **like beasts**, made ear-splitting noise, and were not receptive to a single rational word. I had to believe in that which had formerly seemed incompatible with the concept of [what] a student [is]. . ." [\(40\)](#)

Unfortunately, it isn't clear from the report, whether **Kossorotov** had clearly recognized the **racial** membership of his audience who were "behaving like beasts"!

The **Beilis** trial also lapsed into oblivion; but in the same measure as the memory of non-Jewish humanity failed, Jewish memory retained its liveliness!

In **1917**, armed with enormous financial resources, **Trotsky** was ordered to Russia, in order to create a *terra deserta*, a desert, out of this land. In a [\(370\)](#) bloodshed which was unprecedented in history up until then, next to which even the bloody slaughters of the Old Testament pale, he fulfilled his instructions to the fullest satisfaction of his secret Jewish task-masters. "The Jewish people is unconquerable -- at stake is the fate of the Russian State," thus was World Jewry able to cry out already, in **1913**, in the certainty of its imminent victory!

After the collapse of Russia, there began a genuine round-up against, first and foremost, those persons who somehow or other stood suspected of harboring anti-Jewish tendencies; it is now very instructive to discover that nearly all accusers, witnesses and expert witnesses, who during the **Beilis** trial in **Kiev** had spoken out **against** Jewry, fell as victims to the Jewish-Bolshevist Terror. Thus, in **1919**, the Professor of Psychiatry, J. **Sikorski**, was shot under martial law in **Kiev**, together with a series of nationally-minded professors, while one of his chief opponents in the **Kiev** trial, **Bechtere**v, who appeared at the request of the defense in the trial with a **denial** of the possibility of ritual-murder, received a leading scientific administrative post, thanks to Jewish protection. [\(41\)](#) Naturally, the **Kiev** judges also bled to death under their Jewish executioners; but even the Russian Justice Minister **Chegl**ovitov, who remained completely indifferent during the trial, whose single "crime" had consisted of having finally, after a period of a year (in the middle of 1912), taken the trial -- which was threatening to become disastrously entangled in Jewish snares, away from the authority of corrupt local officials and getting it underway. . . even he went the same way [as the judges, etc]. . .

"The murder of the boy **Yustschinsky** provided the occasion for the Minister **Chegl**ovitov and other enemies of the Jews, to initiate the famous ritual-murder trial against **Beilis**. But this trial did not have the expected result, its ramifications were, rather, **very unpleasant for its originators**," confirmed a knowing Jew. . . [\(42\)](#)

[\(371\)](#)"Thus has Jewry decided, and thus had it happened!" But in one of the *Hammer* issues of **1913** (Nr. 275) there are also these prophetic words: ". . .Once

again the Jewish party has triumphed; but -- some more such victories, and it will lose without hope of recovery!"

The final monstrous victory of Jewry was the Jewish-Bolshevist massacre and the sacrifice of racially flawless, and for that reason consciously or unconsciously anti-Jewish classes of the people in numerous nations of the Old World. **It was the last victory. Aryan humanity attained consciousness.** It won its way to the conviction that it has a **common enemy: the Jews**

Recognizing the enemy, however, means: taking up the struggle. A new world order is in the process of arising, after unspeakably difficult birth pangs, an order in which the Jew has nothing more to seek and -- **to murder!**

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Summary

Page 1

(p.375)

The newest *Talmud* research will have to also concern itself with ritual-murder. A study group cannot help but begin with ethnology, in order to put the research on the broadest possible basis. **F. W. Ghillany**⁽¹⁾, who was silenced by death, already blazed the trail a hundred years ago. If our own **historical** investigations could be extended in this direction -- of the Talmudists and ethnologists -- this would be their greatest reward.

However, one should not be allowed to forget that for centuries, Jewry itself has taken care to work to "clear things up." Already, in printings of the *Talmud* of the 15th century, various printers had "left white, empty spots in many passages, in order to avoid as much as possible the chance of attack by non-Jews."⁽²⁾ Thus the Amsterdam edition of the *Talmud* appears as "revised" in **1644**, and the editions following in the next two centuries have also been still more thoroughly "checked." In **Damascus**, the former Rabbi Moses **Abu-el-Afieh**, having converted to Islam, spoke about this on the occasion of the ritual-murder trial in **1840** and said that in the editions of the *Talmud* which were intended for Europe, "empty places" were left in the books. At the inquiry of the Court's Chairman, as to what purpose these empty places served, Moses gave the diplomatic response: "In order to fill these up with the names of those (non-Jewish) peoples, and everything that concerns them."⁽³⁾

It is extremely informative to discover in this connection that already, in the Trent ritual-murder trial of the year **1475**, a colleague of this Rabbi, **Samuel**, stated that the Italian Jews had nothing "**of this**" in their books; but probably writings "about it" would be found ⁽³⁷⁶⁾with the Jews **beyond the Ocean**⁽⁴⁾! Rohling correctly assumes that these "writings beyond the ocean" were the old, still "uncastrated" copies of the *Talmud* which still existed in the Orient!

In the course of time the "castrated" *Talmud* arose, of which Rohling speaks in his writings to the court at Cleves on the occasion of the ritual-murder of **Xanten**. The omitted passages were immediately handed on orally with utmost care or collected in the **private** notes of the rabbis. "Jewry earlier **omitted** passages hostile to Christ

or to Christians out of (justified) fear of severe unpleasantness, or substituted harmless- sounding ones, but they **orally** filled in the omissions (clearly indicated in part by sentence gaps in the printing); or they likewise **orally** replaced the falsifications in the text with the proper versions again, collected in **special writings** -- but they **never** held those alterations to be correct, while **Christians** have constructed entire doctrinal structures upon the Jewish additions to the text and similar falsifications in the New Testament. Jewry **knew and knows** that those textual alterations are **false** and **doesn't give a thought to believing in them. . .**" [\(5\)](#)

The Jew **Horodezky**, by the estimation of **Bischoff** "a meritorious Jewish scholar," and thus a man who had to know, wrote in his book which appeared in Bern in **1920**, *Religiöse (!) Strömungen im Judentum [Religious Currents in Judaism]* [\(6\)](#): "Besides the written literature, they (Hassidic Jews) keep a **handed-down oral teaching, into which they do not allow a stranger access. This is passed from the father to the eldest son and has been kept so secret up to the very present, that nothing of it has penetrated into the public [awareness]**" **Horodezky** himself uses the designation "secret teaching" for this oral tradition! In another passage of his book, **Horodezky** cites the statement of the Rabbi Abraham **(377) Abu-laffia (1240)**: "The traditional teachings are for the fools," said this Rabbi, "the **secret** teachings are for the clever ones. . ." Furthermore, the former Rabbi **Neophyte** (Noe Weinjung) speaks in the year **1803** of a **secret blood-ritual**, knowledge of which is permitted to be passed only from the father to his son.

In the *Kurzgefaßten Religions- und Sittenlehre für die israelitische Jugend [Abridged Religious and Moral Teachings for Israelite Youth]*, revised by Dr. G. **Wolf** (8th improved edition, Vienna, 1892, Alfred Hölder, "royal and imperial court printing house"), the following portentous sentence is found (p. 15, §6): "Aside from the commandments and laws which the Holy Scripture contains, religion prescribes for us still [other] **commandments**, which have been passed down **from tradition.**"

On page 83 of the *Israelitische Glaubens- und Pflichtenlehre, Leitfaden beim Religionsunterricht der israelitischen Jugend [Israelite Teachings of the Faith and Duty, Manual for Religious Instruction of Israelite Youth]* of Leopold **Bräuer** (5th edition, 1876 -- both books of instruction were registered by the authorities as safe!), it says: "Judaism recognizes, apart from the written law, an **oral** transmission, still originating from Moses, or **tradition**, which explains the written law and states the **further** conditions for these practices. . .All lawful regulations and prescriptions issuing from the Sanhedrin (High Council) were propagated until toward the end of the second century after the beginning of the common chronology [i.e., A.D. or C.E. = Common Era] by practice and **oral tradition** in the schools, from generation to generation. **The writing down of the same was even forbidden, as contrary to law.**"

How very much has Jewry always feared a serious non-Jewish scientific occupation with its literature of Law (*Talmud*, *Schulchan aruch*, etc.), is shown especially graphically by the case of the German scholar **Eisenmenger**. This Orientalist, who died in **1704** as a University professor in Heidelberg, had studied Judaism and its literature most thoroughly in Amsterdam -- according to the

information of Theodor **Fritsch**(7) he had gone to the Rabbis under the pretext of desiring to convert to Judaism, "since [he said] his studies in the Jewish writings had so much (378) attracted him," asked for instruction in the Jewish religious books, and was actually instructed for several years in the key writings of the Hebrew texts. In **1700**, **Eisenmenger** published -- or rather attempted to publish -- what he had written down of his nearly twenty years of studies conducted with such immense industry, in the two volumes of his *Endecktes Judentum* [*Judaism Discovered*]. But hardly had it become known that such a work was being published, when the Notary of the Jewish community at Frankfurt-am-Main, **Simon**, reported on **22 May 1700**, on behalf of the Jewish President of the Community, to the regional Rabbi of Vienna and Chief Imperial Court Factor (!) Simson **Wertheimer** about this event: "As is being said, a book is supposed to be printed in High German, by the name of *Endecktes Judentum*, in which without a doubt many slanders (!) to Judaism were allowed into print. Now it is known how easily we Jews can fall into quarrelling, because we Jews have **so many enemies** at any time. In particular, because the book is supposed to be printed in High German, it's to be feared that great disaster could come out of this. Whether it would be useful that the gentleman in **Vienna** wanted to present this suitably **to reliable friends**, in order **to prevent** this evil. . ."

The first edition of the year **1700**, of 2050 copies, which Eisenmenger had printed **at his own expense** by Joh. Philipp Andrea in Frankfurt a. M., was actually confiscated already on **21 July 1700** by the *Kaiser* at the behest of the Frankfurt Jews and deposited in the Frankfurt poorhouse, after the author had rejected a Jewish offer of 10,000 Taler **for stopping the printing [of the book]**. For a payment of 12,000 Ducats, the Jews received the "right" of confiscating the "dangerous" book even in private homes, should they find it there! However, after Eisenmenger had died a "a sudden death" in total impoverishment during the trial proceedings with the imperial authorities, King Friedrich I of Prussia let the book be printed anew at his expense in **1711** in Königsberg, where the *Kaiser* had nothing to say about it; afterwards, this new edition which had come into existence thanks to the generosity of a Prussian king, disappeared but for a few copies, in the well-known mysterious fashion, attained the status of a rarity, and then fell to oblivion(8) -- we recall (379) that these events always repeat themselves when Jewry feels itself struck in its innermost being by publications!

If we nonetheless do not wish to go into the researches of Eisenmenger at this juncture, this is to spare ourselves the objection of basing our work on possibly outdated material!

Here we wish only to emphasize: Jewish laws, viewed from a racial- and religious-psychological perspective, are a truly infernal manifestation of the Jewish spirit, preaching only hatred and ruin toward non-Jews. Regarded from this vantage point, a further expression of the racial soul, which till now was taken much too little note of, conceals the most valuable information: it is the **festivals**, for in these all the characteristic emotions are made manifest. Indeed, what tones of feeling our German festivals and celebrations hold! An immeasurably rich folk-soul holds sway here, where it believes itself to be most undisturbed and and most private, in its own beauty, simplicity and purity for uncounted generations.

In scarcely imaginable, eternally unbridgeable contrast to this are the **Jewish** festivals and celebrations: these, too, know only one thing: hatred to the point of extermination, the hatred of the racially and thus spiritually depraved toward all of an elevated or refined character.

In the mythology of all people with a culture, the sun enjoys divine reverence; but it is extremely distinctive that the Jews themselves regard themselves as expressly "**moon people**." The University Professor S. **Passarge**, Hamburg, writes as follows in his highly interesting introduction to the *Buch vom Kahal* [*Book of the Kahal*] [\(9\)](#) in relation to the lunar nature of the ghetto Jew: "Just as the moon constantly turns toward men only **one side** and conceals the other from his gaze, just so many people and organizations have a front side turned to the outer world . . .but the back, on the other hand, corresponds to the **true** nature of the entity concerned. Such 'moon natures' make the greatest effort **(380)** to hide their reverse side. On this point they are extremely sensitive and feel themselves threatened in their existence by its **revelation**. That is easily understandable, for **criminals and members of secret societies** possess the 'moon nature.' -- "The deeds of the Jews and their morals are not known to the world. People believe they know them, because they've seen their beards. But they have seen nothing other than these beards. Besides, they are still now, as in the Middle Ages, **a wandering mystery**" wrote Heinrich Heine!

In **Xanten** the "honest citizen" **Buschhoff** took delight in bowling with his bowling cronies on the evening after the blood-murder. -- The Jewish girls **Caspary** and **Tuchler** in **Konitz** displayed themselves as "good citizen" dance-lesson daughters, who had the instruction to hold onto the ritual-slaughter victim **Winter**. -- "Good people" sent a shotgun to the little **Andrei** in **Kiev**, but forgot to give him the powder with it, so that they could lure him that way on a determined day. -- "Distinguished" Jews of **Damascus** were numbered among the "circle of friends" of Father **Thomas** for decades, the same Jews then butchered him in a back room. .

Twelve "moons" determine the Jewish year: "You have made the moon, to divide the year according to it" (*Psalms* 104, 19), and the Jewish festival calendar is also based upon the course of the moon: "according to the moon man reckons his festivals; it is a light that wanes and waxes again" (*Sirach* 43, 6 etc.).

The festival of the New Moon was still celebrated every month by the Jews of **Eisenmenger's** times (around **1700**); on the occasion of the ritual-murder of Tisza-Eszlár in the year **1882** among other topics being talked about was the fact that the Jews of the remote Theiß village were observed at nocturnal, periodically repeated processions!

On the day before the Day of Atonement (the middle of September), the highest Jewish holiday, according to the testimony of the Jew **Berliner** the symbolic hen sacrifice (*Kapporah*) is still performed in a home ceremony during modern times: According to the sex of the [family] member, a rooster or a hen is taken in hand and swung three times around the head [of the person performing the rite], while three times the words are repeated: "Let this be a substitute for me. . .let it go **(381)** to its death, and may I enter into a long life of good fortune." This ritual custom has

the name *Kapporah* (10). In the *Haggah* (appendix) to the *Schulchan aruch* (11) (*Orach Chaiyim* § 605) Moses **Isserles**, whose prescriptions still possess normative authority today, according to **Bischoff**, says the following: "Today the custom is in use in all nations. No one is allowed to change it, for it has become firmly incorporated. One takes a rooster for every male and a hen for every female person. For a pregnant woman, one takes a hen and a rooster. . ." After being subjected to the *Kapporah* swing-around three times, the animal is ritually slaughtered following satanic tortures. "It is customary to throw the entrails upon the roof, so that the birds eat them" (Sheftelowitz, p. 34, etc.). -- "One throws the entrails upon the roofs or in the yard, from where the birds are able to bear them away" (Moses Isserles). The **ritual-slaughtering** forms the core purpose of the ceremony, and therefore the pouring out of the **blood of the victim!**

According to the testimony of the Syrian Jewess Ben-Noud, in the Jewish families of her native country the *Kapporah*-hen was tormented with the wings nailed down and in a thousand ways before the ritual-slaughter by long needles, nails, and the like, under horrid curses. Ben-Noud says further: "If they (382) could crucify a non-Jew instead of a rooster, their joy would be all the greater. . .the most timid Jews display **the wildest fanaticism** on this occasion." (12)

Antonius **Margaritha**, the son of the Chief Rabbi Margoles of **Regensburg**, in his book *Der gantz Jüdisch glaub* [*The Complete Jewish Faith*], published in **1530**, says of this (p. 35), that in the opinion "of old Hassidim," a still more effective sacrifice is made possible if an ape is taken for such a sacrifice, "for the same is most like a human being"; the most effective victim, however -- is the non-Jew himself.

We know that by Jewish notions, **every** non-Jew -- thus not only every Christian -- is the equivalent of cattle, for according to strict rabbinical concept only the Jew is to be defined as a human being: "The Israelites are more pleasing to God than the angels." -- "The seed of a non-Jew is like that of cattle." -- "Whoever dines with an Uncircumcised man does as if he were eating with a **dog**; just as the dog is uncircumcised, so also the Foreskinned One (non-Jew)." -- The non-Jews, whose souls come from the unclean spirit, are called **swine**." -- "One is not permitted to send meat to a non-Jew, rather it is better that it be thrown in front of dogs, because the dog is better than the non-Jew. . ." -- "A strange woman that is not a daughter of Israel, is a piece of cow." Yesaya **Hurwitz** writes in his work, *Die zwei Gesetzestafeln* [*The Two Tablets of the Law*] (Wilmersdorf, **1686**, page 250b, cited by E. Bischoff): "Although the non-Jews have the same corporeal structure as the Jews, they resemble them only **like an ape does a human being**. . ."

The *Purim* and the *Pessach* festivals were already considered at the beginning [of this book]. The *Purim* festival, which memorializes the treacherous slaughter of countless Persians committed in the kingdom of the degenerate King Xerxes (485/465 B.C., biblical name Ahasverus), who had succumbed to total Jewish influence, falls about **14 February** (14 *Adar*). On this day the *Book of Esther* is read, which we know, of course, was presented in a glorious edition to the Chief Jew **Crémieux**, who had set free the murderers of (383) Father **Thomas**, ritually slaughtered on this *Purim* festival in **Damascus!**

The curses of the *Purim* festival stretch out in monotonous repetition to the start of the Jewish Easter (*Pessach*) [Passover] "festival" on 15 *Nisan* (about 28 March), which lasts a full eight days and signifies the downright satanic heightening of Jewish hatred in commemoration of the affliction of Egypt. -- **Neophyte**, former Rabbi, in his work which appeared under the title: *Il sangue cristiano nei riti ebraici delle moderna Sinagoga* [*Christian Blood in Hebrew Rites of Modern Synagogues*] in **1883** at **Prato**, said: "The Jews are most satisfied when they are able to kill **children**, for children are virginal and innocent. . .they **ritually slaughter** them in the days of Passover. . ." Actually, the overwhelming majority of victims, as we have been able to determine, are children!

Hatred unto death -- it is that hatred, according to the Jewish idea, as it has been trumpeted forth to the Jews down from Sinai against all non-Jews, it is the "quietly smoldering hatred imbibed with mother's milk, which is taught and nourished in the ghetto and the synagogues" (Neophyte-Weinjung, cited by Athanasius Fern, page 17) and has been precipitated out not only as an essential component of perhaps a minority within Judaism!

"The mass of modern Jewry in its hatred against the non-Jews today is just as blind and ruthless as were the *Old Testament* Hebrews, striding with dry feet across the Red Sea; the Orthodox Jew of the 19th century is even **today still** the same, filled with fanatic bigotry, a weird being soaked in hatred of everything non-Jewish, just as was the *Talmud*-Jew of the Middle Ages who was burned to ashes at the stake . . ." [\(13\)](#)

But all the hate-songs of the Jewish festivals belong, in the final analysis, to that "great Jewish hatred" which Cheskel **Zwi-Klötzel** adorned in the following classic words in the *Janus*[\(14\)](#): ". . . Just as we Jews know of any non-Jew, that he somewhere in a corner of his heart is an anti-Semite and **must be** [\(384\)](#) one, so is every Jew, in the deepest foundation of his being, a hater of every non-Jew. I well prevent myself from saying 'anti-Christian,' or something similar, for perhaps our hatred is **mildest** toward Christianity, because in the Christianity **of today** we need not see a foe[\(15\)](#).

Whoever among us is not spiritually and intellectually castrated, whoever isn't too impotent to hate, he shares this hatred! Let it be gladly admitted that it goes against the grain of many a man, but that is only a proof for the vital potency of this hatred! I am not authorized to speak in the name of Judaism; perhaps I have never exchanged a word with Jews over just these things; but this custody [of words] is of purely legalistic form, in reality there is nothing as alive in me as the conviction of this, that if there is anything at all **which unifies all Jews of the World, it is this great sublime hatred**. I believe I must do without tracing out any sort of scientific basis, perhaps of an historical or psychological nature. I **feel this hatred, this hatred** against something impersonal, intangible, as a portion of my nature that has ripened in me, for whose growth and for whose development I must call a **natural law** responsible. And for that reason it seems shameless to be ashamed of this hatred, **as a part of nature**, and base and mean, to hide it. . .

No one can question the **fact** that a strong Jewry is a **danger for everything that is non-Jewish**. All attempts of certain Jewish circles to prove the contrary must be

(385) described as cowardly as they are comical. And as doubly deceitful as cowardly and comical!

The reproach was made to the Jews of the Middle Ages, that they drew all gold to themselves and did not give it back out again. Of course one could help oneself easily -- with violence. The Jews **of the present** are doing exactly the same thing with **spiritual gold**, we shall see whether it is possible for Germany to take it away from them. **Whether we have the power or not, that is the single question** which interests us, and for that reason we must strive to be and to remain a power. . .

Jewry can only be overcome spiritually! Become strong in non-Jewry, stronger than we are in Jewry, and you shall remain the victor!"

Now one must beware of positing hatred as the sole foundation of ritual-murder. We are thoroughly aware that it may require the research labor of entire generations to find an unambiguous, satisfying solution. To a much stronger degree than till now, for example, Jewish philosophy must be taken into account; Johann von **Leers** has performed the service of having made the research of ritual-murder aware of this path, in that he points to the work of the Jew Oskar **Goldberg**(16). Yet before we accept these attempts at interpretation, which perhaps will assist in guiding [us to] the solution of the whole problem, it is necessary once again to summarize, step by step, the results attained up to now under definite perspectives.

As has emerged from the collected historical evidence, the Jewish blood-laws find their application first and foremost during the *Purim* and *Pessach* revenge-festivals, without our wishing to say thereby that they were not applied at other times of the year!

It is striking that in the places at which the blood-toll was imposed, (386) a large number of foreign Jews surfaces before the blood-murder, as if these had received secret instructions to be present at the performance of the ritual-slaughter as representatives of other Jewish communities.

At the ritual-crime of **Lincoln** of the year **1255**, a ramified **murder-organization** is already recognizable; the strands extend to London -- a generation later all the Jews of England had to be arrested due to other crimes! In more recent days these connections allow themselves to be more acutely recognized. On the evening before the Jewish "Atonement" holiday of **1875**, numerous foreign Jews, among them a ritual-slaughterer, had arrived in **Zboró** (Hungary) in order to seize the already decided-upon victim; in **1877**, on the occasion of the double ritual-murder of **Szalacs** (Hungary), according to the statement of a coachman not fewer than 40 Jews from abroad arrived, and in **Tisza-Eszlár**, whose Jewish population already consisted of perhaps a seventh of the total, the crowd of foreign Jews was nevertheless conspicuous when Esther **Solymosi** had disappeared. Likewise, in **1895** in Hungary, a girl, the small **Juliska**, was ritually-slaughtered; on this day (**6 September**) three wagon loads of Jews, among them a *schächter*, arrived! On the evening after the vanishment of the boy **Cybull** in **Skurz**, on **21 January 1884**, numerous foreign Jews assembled in the presence of the manager, where then the whole night through a striking level of goings-on prevailed. In **Polna** the murder gang found a hiding place with the Rabbi and in the Jewish school -- already there was reference to the role of the "limping" Jew! **Konitz** was teeming with Jews

when Ernst **Winter** was ritually-slaughtered. Six foreign *schächter* had arrived, but in front of the house of a Jewish resident, ten foreign Jews, probably cult officials, were noticed, and the station assistant of **Konitz** later stated under oath that there had never been so many Jews to arrive in the place, as around the time of the murder of **Winter**. -- A conversation of the Rabbi **Kellermann** had been overheard: ". . .that so many devils are crawling around here?" -- ". . .that of course nothing will get out. . ." At the time of the fair of **Lobsen**, on **31 March (!) 1913**, when the small **Kador** disappeared, a large number of mostly Polish-speaking Jews had turned up in the near vicinity, and in (387) **Kiev**, the remote property of the **Zaitsev** brickyard, which was occupied only by a few families, offered a simply ideal place of concealment.

In almost all cases, the victim is surveiled and selected in accordance with a plan. In **Tisza-Eszlár** they thought to have especially free rein when the "lot" was tossed upon the child of a widow living in the most penurious conditions. In **Corfu** the foster child of the Jew Chaim **Sarda**, the little Maria **Desylla**, had never been entered into the Register, and if her kidnapping had not been noticed, she could have been eliminated without attracting much attention. In the same year in **Xanten**, a stunningly beautiful boy, Johann **Hegmann**, fell into the net -- he was lured into a Jewish store! In **Polna** the vagabond **Hilsner** chased after both his victims for a long time in pursuit of the instructions of his taskmasters in **Prague** or **Vienna**; Agnes **Hruza**, moreover, was visited and "given the once over" in her living quarters in **Wieschnitz** shortly before her death by unknown Jews. Ernst **Winter** was surveiled by his Jewish dance class acquaintances in **Konitz**; this victim therefore also seemed particularly suitable, since the parents lived outside the area and could not immediately order inquiries made. Young people working as servants, who no longer were able to live with their parents were in especial danger -- we recall the victims about whom Géza v. **Ónody** and Theodor **Fritsch** reported! The "lot" finally fell to the little Andrusha in **Kiev**, who in order to procure the still missing powder for the gun presented to him by Jews, ran into the clutches of his slaughterers.

The ritual-slaughter act, performed according to an exactly defined rite, is supposed to occur -- as the act of sacrifice -- **before the eyes of all Jews "invited" to it**, according to **Rohling(17)**; thus, according to the testimony of the young **Scharf**, during the ritual-slaughtering of Esther **Solymosi**, the **Tisza-Eszlár** synagogue was nearly filled up with foreign Jews, when the girl was led to sacrifice by the beggar-Jew **Wollner** ("and when she refused, he seized her by the (388) hand and led her out of our apartment")! In **Konitz** the worker **Masloff** heard the din of voices of numerous people and in between a gurgling sound at the murder-cellar of the **Levy** property during the slaughtering of the gymnasium student; in the building of the Jewish **Zaitsev** brickyard in **Kiev**, numerous Jews were already living there already days before the blood-murder, among them the representative of the *schächter*-dynasty and *Zaddik* ("holy man") **Faivel Schneerson**, "at the naming of whom the accused **Beilis** wiped the sweat from his brow." The slaughter was in all probability carried out in the shed, which then later suddenly went up in flames during the machinery of investigation, which was put into suspiciously slow operation. Father **Thomas** and his servant bled to death within view of the heads-of-family who had come together in **Damascus** for the celebration of the *Purim* festival. -- there were **seven**, but the number **seven** has a

"holy" character for the Jews! At the horrific, in its details scarcely to be described torture and slaughter of the three-year-old **Ivanov** in **Welish (1883)**, a half-hundred Polish Jews were present. At the house of the Head Rabbi **Copinus** in **Lincoln**, the executioners of the eight-year-old victim formed a "Justice Court" in **1255** and gloated over the inhuman tortures. The small Andreas **Oxner**, "Anderl von Rinn," was likewise layed upon a sacrifice-stone and bled to death in the presence of the Jews who stood around him. In **1529** at **Bösing**, the Jews were "invited" to be present at the ritual-slaughter of a nine-year-old child -- "and then each one of the Jews stabbed the little child for a while". . .in **1540** Jewish dealers stood around the boy Michael **Pisenharter** from **Sappenfeld** who had been bound to a pillar and flayed. In **1598** a four-year-old child was ritually slaughtered in a **Podolia** village, at which the "leading" Jews of the region were present. . .During the horrible "sacrifice" of little **Simon of Trent** in the house of the Rabbi **Samuel**, according to the Jew **Angelus** ("Angel") "all the Jews stood around the child, who was stretched out upon a board placed above a small container."

The society of the sacrificers is supposed to consist only of **reliable** people, who see **something sacred** in the act (389) and -- can keep their mouths shut! For this reason, women, youths, and children are not supposed to be drawn into the actual act of slaughter. In the year **1452** the adolescent son of a Jewish physician had been present at the slaughter of a two-year-old child and had even enjoyed some of the fruits which had been dipped in the blood of the victim: "and for him it was as if his intestines wanted to be heaved out of him. . ." Throughout the years this picture of horror pursued him, until he made a complete confession and converted to Christianity (18). In Easter time of **1540** a Jewish child reported about the torture of little **Michael**: "This dog howled for three days long. . ." The five-year-old son of the Jew **Abraham** blabbed out to a shocked court about the death of Andreas **Takáls**. The offspring of the temple servant **Scharf** in **Tisza-Eszlár** threw the Jewish stage- direction into confusion! Through the keyhole of the synagogue, Moritz **Scharf** had seen and was so stunned by the sight, that he broke down and before the examining judge **Bary**, gave to the protocol a comprehensive report, and a **Konitz** Jewess wrote that letter in which, in contrast to her racial comrades, she maintained that this indeed was murder!

"And your death shall be with a blocking of your mouth **like a beast, that dies** and has not voice or speech." Gruesome tortures precede the actual slaughtering. In the **Trent** ritual-murder trial of **1475**, the Rabbi **Samuel** testified that it is necessary that the victim **give up the ghost while being tortured**; otherwise the blood is no good! (*Est necesse, quod ille puer moriatur in tormentis; aliter ille sanguis non est bonus.*) [It is necessary that that boy should expire in torment; else that blood is not good.] In this case the victim, "*ille puer*," the boy **Simon**, was stabbed with needles and portions of his flesh were ripped away with tongs while he was fully conscious, at which [events] they spoke and sang in Hebrew: "So may all the enemies of Israel be destroyed. . ."

We do not wish to let those images of the horror arise again: the stabbed and cut up body of the victim resembled, for the most part, (390) a single wound -- "and the entire body so badly abused, that itself it seemed to be **one entire wound**. . ." : On the body of the seven-year-old **Simon Kierelis**, tortured to death in **Vilna** in **1592**, over 170 wounds were counted -- aside from the many piercing wounds which

Jewish executioners had inflicted upon him under the nails of his fingers and toes; the corpse of a five-year-old boy, discovered in **1826** on a highway near **Warsaw**, showed over 100 wounds as signs of the withdrawal of blood. . .

The victims have often been **sexually abused**, such as Ludwig van **Bruck**, in **1429**; **Szydlov** in **1597**; Andreas **Takáls** in **1791**; even this is to be understood as a symbolic act.

Then the *schächter* gets to work; in his capacity as designated Jewish **cult official**, he reads out a prayer of praise, part of it before and part of it following his "holy act," in which he promises sacred silence and vows to God to that he will perform [\(19\)](#) the same act -- daily, if he can.

In most cases, as for example in **Damascus (1840)**, the act of slaughter occurs approximately at sundown; it is the time for which (*Exodus* 12: 6) the slaughtering of the "Paschal lambs" is prescribed. . .

In **Kiev** Faivel **Schneerson** surfaced, and in **Polna** **Hilsner** himself performed the slaughter in both ritual-murders after the ritual-slaughter knife had been delivered to him from outside the area; the so-called "crooked" Jew, that Galician monster who then surfaced again a year later in **Konitz**, would probably not have been one of the lower cult officials, such as a precentor (cantor), *schächter* (*schochet*) [ritual-slaughterer; the second term, *schochet*, is Hebrew], or circumciser (*mohel*), but rather, to judge by the fearful anxiety with which [making] further statements about his person was avoided, and the deference shown to him, a very highly-placed "personality" who had been sent for the **supervision of the ritual** and who possibly was in contact with those Hassidic "holy men" to which group the **Schneersons** also belonged. -- The witness Marie **Pernicek**, who had given her evidence concerning these Jews to the protocol, [\(391\)](#) was poisoned [\(20\)](#). In **Damascus**, the Rabbi Moses Abu-el-Afieh had been present at both ritual killings, and the **Károlyer** Rabbi was consulted for the nocturnal ritual-slaughter of Andreas Takáls in **1791**. The Jews retreating through the Inn Valley in **1462** had brought along a rabbi, and the ritual slaying of Simon of **Trent** in **1475** and of **Hugh of Lincoln** in **1255** were performed in the houses of rabbis. Even these few examples suffice to show that at all times the **ritual** act of slaughter was and is most carefully supervised.

Often, the *schächter* of the surrounding area arrive at the place of slaughter together; in **Konitz**, for example, it was proven that not fewer than six outside ritual-slaughterers appeared at the time of the blood-murder of **Winter**; in the case of **Damascus**, where apparently a *schächter* was not immediately reachable, the Jewish barber was sent for! In **Tisza-Eszlár**, an eyewitness, the young **Scharf**, likewise discovered several *schächter* had appeared from the surrounding area.

A man who, in his native **Hungary**, had come to know this murder pestilence in all its manifestations, the Knight Georg von **Marcziányi**, wrote the following about the Jewish ritual-slaughterers: "Despite all of the enlightenment and all the humanitarianism-pap of the 19th century, which has become a very effective slogan for a millennium of superstition and fanatic religious hatred, so that it has darkened the progressive spirit of the times with its kosher prejudice, like spider

webs obscure with their network of threads the window nooks of seedy apartments, the Jewish ritual-slaughterer has remained a ritual-slaughterer: a traditional creature from out of gray antiquity, with long *peyes* [earlocks, which Orthodox and particularly Hassidic Jews believe to be prescribed by Mosaic Law], grease-dripping kaftans, and full of the most bigoted superstition." [\(21\)](#)

The circular cut of ritual-slaughter carves the tissues of the neck down to the cervical vertebrae and simultaneously the large neck vessels which lead to the brain, exactly in the same way that the Jewish ritual-slaughterers of cattle still to this day slaughter the (392) unstunned beast. The non-Jew, too, is of course merely an animal, which receives its ritual consecration only through the fact that it is offered to Yahweh as a pleasing sacrifice! "In order to execute the act of ritual-slaughter," says the Jewish medical officer **Dammann** in his *Gutachten über das jüdische Schlachtverfahren* [*Expert Opinion Concerning the Jewish Procedure of Ritual-Slaughter*] (Hanover, 1886), "the *schächter* stretches the skin of the neck with his left hand and quickly makes a cut somewhat below the larynx, through the tissues of the neck with the razor-sharp knife held in his right hand -- so deeply, that he penetrates to the vertebral bones. By the same (cut), the skin, the windpipe, the esophagus (gullet), the veins and arteries, as well as the nerve trunks which accompany these large vessels, are completely severed. In the beginning, the blood streams out massively from the opened vessels, then gradually more sparsely. . ." Dr. **Steiner**, as an example, who as the chief doctor saw the body of little Hegmann in Xanten on the evening of **29 June 1891**, was convinced "that was a very sharp, large instrument with which the crime must have been done," since all parts of the neck down to the cervical vertebrae had been cut through.

In the **Polna** ritual-murder trial of **1899**, according to the existing protocols, the court physician Dr. **Prokes** in Kuttentberg determined that the ritual-slaughter cut could have been performed only by an expert hand and only with a long, sturdy, and very sharp instrument which left behind completely smooth wound edges and thrust down to the cervical spine. The second forensic expert witness, Dr. **Michalek**, reached the same conclusion.

This method of killing makes possible a **complete running out** of the blood from all blood vessels, since the heart still continues to keep the blood moving even after the neck is cut: the blood is, so to speak, pumped out of the body through the opened arteries until death by exsanguination intervenes. While the autopsy of those who died [as victims] in the usual types of murder cases yield the finding that the blood in the blood vessels is still present aside from that which ran out directly through the fatal wounds, the bodies and/or body parts of the victims who bled to death under the ritual-slaughter knife show themselves to be **absolutely empty of blood!** As we have seen, this evidence, confirmed by plentiful, strictly objective medical expert opinions in many centuries, stands unshakably firm (393) and can in no way be impaired or reduced in its significance: to the murderers, what matters is gaining the blood of their victims, without, insofar as it is possible, leaving any behind. The blood flowing out is caught as carefully as possible; thus, at the scene of the slaughter of Agnes **Hruza** in the Brezina Woods at **Polna**, only the most insignificant traces of blood -- spatters -- were to be discovered, according to official findings. The traces of blood in the barn at **Xanten** proved to be merely traces of secondary blood from the child's body having been dragged there. The

blood of Esther **Solymosi**, according to the testimony of the young **Scharf**, flowed at first into an earthenware plate (more probably a bowl), which then was emptied into a saucepan; the blood of Father **Thomas** was caught in a large bowl "without there having been a drop lost" (protocol statement of the barber **Soliman**). The blood of the servant, **Ibrahim Amara**, was poured into a large white bottle from out of a copper bowl by means of a tin funnel (testimony of Murad-el-Fattal). The blood of the small **Simon** of Trent filled "one and a half pots" (*unam scutellam cum dimidio*). In the year **1235**, on Christmas Day, Jews of **Fulda** collected the blood of the five (!) children of a miller in prepared pouches; in **1267** the ritual-slaughter victim, a little girl, was layed upon linen which had been folded over several times and, according to the same collection of documents, her blood was caught up by the bedding (Aronius). In **1452** the blood of a two-year-old child killed at **Savona** flowed into **ritual** containers, like the blood of the ritually-slaughtered "Anderl of Rinn" in **1462**. The blood of the nine-year-old **Maißlinger**, tortured to death in **Bösing** on Ascension Day of **1529**, was sucked out from the body by means of quills and small "*Röhrle*" [tubes] and collected into bottles. Likewise collected in bottles was the blood of the three-and-a-half-year-old Russian nobleman's son, who had bled to death on Good Friday **1753** in the vicinity of **Kiev** under [the knife of] his *schächter*. . . The Jewess **Ben-Noud** found a large brass vase in the house of relatives, "which the Arabs call a *laghen*," totally filled with blood after she had noticed a short time before the bodies of two ritually-killed boys hanging on the roof! -- And these few examples can be multiplied.

According to **Lytutostansky**, (*Die Juden in Rußland [The Jews in Russia]*), the Polish Jews also employed so-called rolling barrels in order to obtain the blood of their (394) victims. This will always have been the case when no *Schächter* was available. The victims, mostly children, were tied up and then rolled back and forth for a long time in barrels which were densely outfitted with nails, knives, and other sharp objects, until the completely cut and pierced body had given all its blood. This procedure was also generally known in the Orient and was never required!

For Germany, we can detect one case where Jews employed this procedure: it was the **Breslau** child-murder of the year **1453**([22](#)).

It has to be striking that the Jewish murderers, who otherwise acted so shrewdly, did not, in one single case in all these centuries, get rid of or hide the bodies of their ritually-slaughtered victims so that there were no remains, be it by burying or burning, so as to erase the traces of the crime, but on the contrary, disregarding any precautionary measures, they did not trouble themselves further, and indeed, actually put them on public display! At most, they sunk the bodies in swamps, canals, lakes, or in the sea. Thus a stabbed and cut child's body was discovered in **1244** at the cemetery of St. Benedict in **London**, and in **1247** the cut-to-pieces body, empty of blood, of the two-year-old **Meilla** was thrown into the city ditch of **Valréas**. The abused body of the schoolboy **Conrad** was found in a Thuringia vineyard in **1303**; in **1503**, D. Johann **Eck** saw near Freiburg the child's body which had been discovered "in the woods"; a peasant woman found the little **Maißlinger** among thorn hedges in **1529**, and in **1590** and **1592** ritually-slaughtered children's bodies were come upon, lying in the open, in the small town of **Szydlow** and in **Vilna**; in **1744**, a father found his abused and ritually-slaughtered child lying on a tree trunk in the **Kaltener** forest at **Eppan** (Tyrol). In

1826 a boy's body, drained of blood and disfigured, was lying on a highway near **Warsaw**. The corpses of the Hungarian **Szabó** children were squeezed into the box of a fire engine in **1877**. The mutilated body of Franziska **Mnich** (**1881**) had been hurled into a forest ravine! Thrown into wells (395) were, for example, the bodies of the victims in **Lincoln** (in **1255**), **Überlingen** (Baden, **1332**), **Damascus** (in **1890**), **Kaschau** (**1891**). The bodies of Father **Thomas** and of his servant were dismembered and tossed into a sewage canal of the Jewish Quarter; the young Hungarian woman **Sipos** was pulled out of the Türr-Canal in **1879**; the dismembered corpse of the boy **Cybulla** in **Skurz** was found under a bridge outside of the village, after the *schächter* **Josephson** had been observed there in the gray of morning with a heavy sack on his back; the body of the little Johann **Hegmann** was layed upon the hay of a barn in **Xanten** so challengingly, that anyone who walked through the barn door absolutely had to come across it! In **Corfu** the mutilated body of **Maria Desylla** was set down in a hallway. The corpse of Marie **Klima**, discovered in the Brezina Woods, and of Agnes **Hruza**, were covered only superficially with brushwood, in the direct vicinity of a heavily used path. The torso of the gymnasium student **Winter** was sunk in a city rinse basin; other body parts were found scattered all across the entire area of the city! The mutilated corpse of Helene **Brix** disappeared into the Neuendorfer Lake in **1910** near **Stettin**, and in **1911** the empty-of-blood body of Olga **Hagel** was pulled from the Breitensteiner Lake (West Prussia); in **1912** someone stumbled upon the blood-emptied body of the merchant's apprentice Stanislaus **Musial** in front of a house in **Posen** in the early morning hours of the first day of the Pentecost holidays; the dismembered and blood-empty corpse of the twelve-year-old Elma **Kelchner** was stuffed in a sack and set down upon open land in **Ludwigshafen**, and in **1911** the cut-up and blood-drained body of the little **Andrusha** had been displayed, so to say, publicly in a clay pit in **Kiev**: "The body was not hidden, but on the contrary, to a certain degree **publicly displayed**, as if they wanted to say: here, see, we have the power! We will prove it to you! Who dares to come up against us? We are all-powerful. . ." (23)

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S u m m a r y

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(p.395)

In his day, a **Masaryk** believed that the circumstance that the body of Agnes **Hruza**, for example, was only superficially concealed, (396) had to be interpreted as **proof** of Jewish innocence. In the year **1900** he wrote as a representative of the European Intelligentsia as follows about this: "And finally, it must be once again and urgently emphasized: the body of Agnes **Hruza** was not in the least concealed, on the contrary, it was **downright obtrusively**, so to speak, **put on display**. Secret ritual-murderers could never have dealt with their victim in this way; I repeat, the place where the body was discovered was clearly so selected with the intention that the murder could be ascribed to perpetrators from **Polna**. The covering of the body with four flimsy spruce branches originated quite obviously more from the need of **a certain piety**, than the aim of hiding the body . . .(24) But Theodor **Fritsch** correctly assumed in this connection that here, too, ritual-symbolic motives were at work. Actually, in the year **1598** -- which could not have been known to **Fritsch** -- in a Polish ritual-murder trial on the occasion of the blood-murder of **Woznik** in the Podolia province, to which a four-year-old child of a peasant from **Smirzanów** fell victim, a Rabbi explained at his interrogation that Jews are **not** allowed in **any instance** to bury one of the *goyim*, because they would thereby pollute themselves by this act and burden themselves with a **deadly sin**(25).

The final and most important question, which concerns the **use of the blood**, has often been answered in a totally distorted and superficial manner. According to our findings up to this point, **to begin with**, a symbolic act of sacrifice will also have to be the basis for the ritual use of the blood.

In **1247**(26) the Jews in the little city of **Valréas**, which belongs to what is now the Department of **Vaucluse**, took the blood from a two-year-old girl-child with horrific accompanying mutilations, after they had nailed her to a cross, on **26 March**, which was the **Tuesday of Easter week**. Thanks to an energetic capture, some of the Jews of this province could be convicted. The Jew **Burcellas**, when asked what they wanted to do with the blood, confessed (397) "that in olden times the High Priest had sprinkled the blood of a bull upon the altar"; the Jew **Lucius** added to this, that, if a child had been obtained, they would want to make from the

blood a sacrifice, so to speak (*quasi sacrificium*), and that they would be **obligated to send some of the blood to other Jews**, and that the child actually was supposed to have been crucified on Good Friday, but they had not been able to keep it hidden that long and because of this they killed it during the night on Wednesday. The words that appear in the interrogation protocol, *quasi sacrificium*, **Lucius** explained by the additional statement that the Jews were not able to produce a real sacrifice, because they no longer had a temple. According to **Lucius**, the symbolic sacrifice of a non-Jew = cattle, enters the picture, whose blood is "sent on" to others, i.e., to Jews not living in the region, so as to allow these to participate directly, so to speak, in the sacrifice! "For, though Yahweh took our temple away from us, he nevertheless has left us a **substitute** for it, **which enlightens the soul still more, namely the shedding of the blood of the goyim onto a dry stone before the face of Yahweh.**" (27) Thomas **Cantipratanus** (named from the cloister Cantimpré at Cambrai, died around **1263**), living around the same time, answered the question of why the Jews have to shed Christian blood each year, as follows (28): "It is, you see, quite certain, that they **cast lots** each year in **every province**, as to **which community or city is supposed to furnish the other communities with Christian blood.** . ." It is obvious, that H. L. **Strack** had himself a very delicate task in devaluating this and further historical evidence to the favor of the Jews.

At the **Trent** ritual-murder trial of **1475**, a Jew living in **Feltre**, who later converted to Christianity (Johannes **Christianus de Feltro**), swore that his father, in days gone by, had been a *schächter* in a city in Germany and had told him that 40 years ago the Jews of **Landshut**, where his father had then been living, murdered a Christian boy with the aim of getting possession of his blood. On the first day of Easter (**398**), before the evening meal, his father regularly mixed some drops of blood in a glass of wine and, with gruesome curses, sprinkled the table with it. He knew this from his own experience [he said] but this occurred always in the greatest secrecy.

Athanasius **Fern** (29) describes this ceremony as follows: "The *Paterfamilias* pours some drops of the fresh, or a substance of powdered, blood into a glass, dips the finger of his left hand in and besprinkles ('blesses') everything that is on the table with it: 'therefore, we ask Yahweh, that he might send the ten plagues to all enemies of the Jewish faith.' At this, they dine, and the father of the family intones at the end of the meal: 'Therefore (like the child, whose blood the bread and wine contain) may all *goyim* go down to destruction!'" *Purim* and Easter wine are especially valuable when they contain the blood of non-Jews: Thus, as these are consumed, Yahweh might consume, exterminate, "devour" all that is non-Jewish! "You shall devour all the peoples, whom the Lord your God gives unto you, and let not thine eye look upon them with mercy" (*Deuteronomy* 7: 16). . ."For we shall devour them like bread" (*Numbers* 14: 9).

The **Trent** ritual-murderers were -- as is known -- questioned **separately**. Israel, the son of the Rabbi **Samuel**, in whose house the synagogue was located, confessed as chief witness that various Jews had complained that this time they were not able to bake any Easter bread (sacrificial meal), since none of them had blood from non-Jews in stock. In answer to the question as to for what the blood was necessary, **Israel** replied: "that their faith teaches them that they would smell

bad if they did not include Christian blood in the Easter bread." This "bad smell" is, in this case -- and, to be sure, only in this case -- to be taken figuratively, since, according to Israel, "the Rabbis want to express by this, that the Jew who does not use Christian blood **offends against the Law**". . . To the question, what meaning inheres in the enjoyment of this blood, and why the Jews eat it in Easter bread, **Israel** relied: "that this symbolizes a commemoration of that blood, of which Yahweh spoke to Moses, when he commanded him, during the time when the Jews were in the captivity of Pharaoh, to sprinkle the thresholds of their houses with blood. . ."

(399) The judges also wished to know how much blood was taken from the victim. **Israel** answered: "One and a half pots full." The blood tapped from the boy **Simon** was supposed to be distributed among the co-religionists **in other lands**.

The remaining accused confirmed and/or supplemented this exposition. The Jew **Angelus** knew that non-Jewish blood also was employed for staunching the bleeding at circumcision. The Master **Joseph**, [he said] who lives in **Riva** and has circumcised his sons, has constantly been supplied with **non-Jewish** blood. But once he did not have any, so as a "**substitute**" a dark red, liquid tree resin, which has the name "dragon blood" (*sanguis draconis*) was used. H.L. **Strack** also heard a rumor of the use of this "dragon blood," which he determined on further inquiry to be resin from a kind of palm tree native to Farther India, and, with relief, grasped at the existence of this (note well!) **substitute** remedy in his "expert opinion" given for the release of the ritual-murderers at the ritual-murder trial of Tisza-Eszlár, in which he writes: "Also, ignorance of the dragon blood used for the healing of the wound of circumcision, has given rise to the formation of the **erroneous opinion** that the Jews need Christian blood." (30) In such a way were "expert opinions" rendered, although Strack was very well acquainted with the Trent evidence!

The old **Samuel**, the proprietor of the murder-house, determines the age of a ritual-slaughter victim as follows: ". . .it is better if the child to be slaughtered is not more than seven years old. . . a girl-child is only suitable for sacrifice if she is a virgin . . ." The forensic medical autopsy of Agnes Hruza had yielded the fact that the victim had remained unmolested. . .

Asked about the time of slaughter, **Samuel** explained: "The victim can be killed **at any time**, but it is more pleasing to God (Yahweh!) if this occurs **shortly before Easter**. [He said that] he did not learn this from the Scriptures, but **heard it** from Master David **Springer**, who had taught at Bamberg and Nuremberg. . ." Here the Rabbi **Samuel** produced an additional (400) proof for our above-mentioned exposition that the compromising ritual-slaughter prescriptions are passed down **orally**.

The eldest male of the Jewish community, **Moses**, an eighty-year-old gray-beard, who had lived in Germany earlier and had come to **Trent** from there, told that, among the Jews, he who uses the most Christian blood also enjoys the most esteem (*ille judeus magis laudatur, qui plus utitur de sanguine pueri christiani*). Asked for his further expositions and to go into details about the use of the blood, about which he would know all, **Moses** answered still more clearly than the Rabbi

Samuel: "Concerning these things, no written laws exist, but the rabbis and the scholars teach us, and this teaching is transmitted by means of tradition, from generation to generation"

In **1494** at **Tyrnau** in Hungary, several Jews arrested due to a ritual-crime were questioned by the then Palatine and Lord of the highest court, Stefan v. **Zápolya**. An old Rabbi, on being questioned as to what, then, had actually been the cause of the murdering of an innocent child, gave as a fourth reason the explanation that, according to an old, **secret** commandment of the religion, the Jewish community was admonished to slaughter a non-Jew every year, by a sort of **casting of lots**, in order to procure his blood(31)!

The proceedings against the Jewish ritual-murderers in **Damascus**, under the chairmanship of the French Consul, take place 365 years after the **Trent** trial, and here likewise, the evidence given to the protocol is totally congruent in content with that given over a third of a millennium before at **Trent** -- there is not a more conclusive historical proof for the effectiveness of Jewish ritual-slaughter instructions and their ritual expositions having lasted for centuries.

Paul Nathan, in his book about **Tisza-Eszlár**, is not at a loss for an "explanation," even in the face of this evidentiary material; he brazenly and cheekily claims that the statements of their unfortunate co-religionists in **Trent** "tortured out" of them at the time, were "suggested" to the "accused" Jews in **Damascus** by the (401) "devilish" methods of the French Consul -- but the Jewish hack leaves it up to his European Intelligentsia to explain, how, of all people, a Consul sitting in **Damascus** could have knowledge of the then still-missing court documents, composed in the judicial Latin of the Middle Ages! The Jewish barber **Solimán**, answered the question of the French Consul **Ratti-Menton**, what was done with the blood of the murdered Father: "It was needed for the festival of the unleavened bread." The Pasha put the same question to **Isaak Harari**; this man replied after various evasions: "We have slain him in order to get his blood, and indeed, out of **reasons of religion**, for we had need of the blood for the fulfillment of a **religious duty** . . . We put it in the unleavened bread!" -- **Aaron Harari** confirmed this! The Rabbi **Moses Abu-el-Afieh** stated to the protocol: "The blood is for the unleavened bread; on the day, where they are baked, the Great Rabbi (in this case Jacob **Antabli**) stays standing in front of the baking oven. The Pious Ones (=Jews) send him meal out of which he makes bread, which he himself kneads and works in the blood. . . Then he sends the bread to the Pious Ones. . ." These breads were then sent on to **Baghdad**! Rabbi **Moses** further reported: "They were all at the slaughtering and were joyful, since it was a matter of performing a **religious act**. . . It is a **secret** of the Great Rabbi, which ones are entrusted with the how and what **of using the blood**."

The same statements were then given to the protocol also about the obtaining and use of the blood of the murdered servant, Ibrahim **Amara**.

But one member of the panel, the Greek merchant **Chebeli**, was not yet satisfied with the explanations of this Rabbi, he had discovered an obvious contradiction and put the following additional question: "You say that human blood serves for the celebration of the festival of the unleavened bread, yet it is known that

according to the Jewish religion, blood is regarded as being "unclean," so that even if it were the blood of an animal, the Jews are not permitted to use such. There's also a contradiction in the property "unclean," which is imputed to the blood, and to the (402) use of the blood in the unleavened bread (matzos) -- give us the explanation!"

The Rabbi **Moses** replied: "The *Talmud* says that two kinds of blood are pleasing to Yahweh: **the blood of Easter and that of circumcision. . . This is the secret of the Great Rabbis**, who are knowledgeable about the ways and means **of using the blood . . .**" The Head Rabbi **Antabli**, asked about his opinion in connection with this, confirmed these statements in full scope.

In the trial of **Valréas** (in 1247), the fact came out for the first time that the Jews are **obligated to send on** human sacrificial blood. **Strack**, in this case, too, would have been immediately ready with the "exonerating" retort that certainly no ritual, but rather, at most, a "folk-medicinal" significance, not to be taken seriously, would fit this [evidence]! Typically, **Strack** keeps silent about what came out in the **Trent** trial concerning these matters, and diverts attention to the "document excerpts" of the Jew Moritz **Stern**, his colleague.

In Trent, the Jew **Israel**, the son of **Samuel**, told that shortly before the Jewish Easter festival, several Jews had met in the synagogue located in his father's house and had complained over the fact that this time no Easter bread could be made, since no one had any supply of Christian blood (*quia nemo habebat de sanguine pueri christiani*). The examining judges "smelled a rat" and did not let loose of it, and after a time inquired further with the precise question: "What did the Trent Jews do earlier, when they had need of Christian blood?" **Israel**, driven into a corner, answered: "Approximately four years ago, he had seen a glass in his father's hand, which contained **desiccated blood**. This his father had obtained, according to his own statement, from a Jew who had come from Germany."

Now the Rabbi **Samuel**, to whom these statements were read out, resigned himself to [making the] confession that perhaps four years ago he had bought "for a costly sum" a bottle, about a hand's breadth long, from a Jew of the name of **Bär** (Ursus), who had come from Saxony, (403) and who had had a **certificate of verification** with him by which it was certified that **Bär** was conducting his business (!) legally, and that the goods that he was carrying with him were genuine. In this certificate of verification (*litteras legalitalis*) it was written in Hebrew that what he had with him was proper! It was signed by "Moses de Saxonia, Head Rabbi of the Jews." **Bär** carried the blood, present in pulverized condition, in an interior, tin-plated vessel sealed with white wax. In the layer of wax the Hebrew words were incised: "Moses, Head Rabbi of the Jews." **Samuel**, as he added to it, then set his name under it: "Samuel of Trent," to make known that he, for his part, joined the attested record concerning the reliability of the dealer. One other Jew, **Engel** (Angelus), confessed in **Trent** that he had bought the dry blood of a non-Jewish boy in the size of a bean more than four years ago, for four Lire of good coins from a certain **Isaak** from the Netherlands, out of the bishopric of **Cologne**; **Isaak** had carried with him the container of blood wrapped in a cloth, the blood itself had been clotted and **in the form of a dust**. **Isaak** then moved father on, from Trent to **Venice**.

Before he came to **Trent**, **Engel** himself had lived with his Uncle **Lazzari** (Lazarus) for seven years in **Castel Gaverdi** in the region of **Brescia**. The latter was in correspondence with the Jew **Rizardo of Brixen** concerning blood; **Rizardo** had reported that he was selling blood and offered it.

The Jew **Tobias**, described in the **Trent** documents as a surgeon or physician (*artis chirurgiae peritus*) -- he also occasionally "transacted" usury business -- admitted after initial denials that years before, he had already bought **dried** blood, perhaps as much as a nut, from a Jewish merchant **Abraham** for a Rheinisch Gulden. **Samuel** had certified the genuineness of the blood for him. **Abraham** carried the clotted blood in small pieces in a red container, presumably he had moved on to **Feltro** or **Bassano**. Finally, **Tobias** testified concerning a mysterious "distinguished" Jew from the island of **Crete**, who about six or seven years ago had stopped in **Venice** (404), around the same time that the *Kaiser* Friedrich III, followed by a great swarm of Jews, had arrived at **Venice**; these Jews had attached themselves to the imperial progress, in order to be able to procure for themselves untaxed wares which then, stowed away on the imperial wagons, had been smuggled across the border(32). All these Jews were also supplied with blood, with which a "powerful" Jew, who constantly went about with "a large quantity of Christian blood," had furnished them. For the rest, the man dealt in sugar, and was called "Sugar-Jew" on account of this. This Jew from Crete had worn a black robe, which, in the Greek fashion, reached down to his feet; the universally well-known Jew **Hossar** of **Cologne** with residence in **Venice** in particular had had much traffic with this Sugar-Jew.

Along the same lines was the testimony given -- completely independently and under conditions of having been separated [from the others] -- by the old **Moses**. When the judge asked the eighty-year-old Jew where, then, he always obtained the necessary blood, he answered that for the last ten years he had not needed to make any effort for it; he was no longer the father of the family. Earlier, he had lived for 30 years straight in **Speyer**. There he always got blood from an **Alsace** Jew, Isaak **Rotpoch**; but 50 years ago he had lived in **Mainz**, where he bought the required blood from the **Cologne** Jew **Sveschint** and had consumed it in the manner already mentioned (matzos, Easter wine). When he was asked how, then, in all the various places [in which he had lived] he was able to know that he really was getting "genuine," therefore non-Jewish blood, **Moses** also answered that **the certificates of verification** of the head Rabbis had **confirmed** it.

The **Trent** documents therefore unveil, besides the details of a crime committed with unimaginable cruelty, further monstrous facts:

1. There existed -- and naturally still exists! -- a "lawful" Jewish "trade" in non-Jewish blood,
organized to the last detail, just as there has been for ages a Jewish slave trade
and drug trade. (405)
2. There are **dealers in blood**, equipped with rabbinical certificates of verification
and who have been expressly commissioned for that purpose.

In the **Trent** trial, not fewer than seven Jewish blood dealers appeared [in the record]: **Bär** (probably from Saxony), **Isaak** (from the region of **Cologne**), **Rizardo** (Brixen), **Abraham**, **Rotpoch** (Alsace), **Sveschint** (Cologne), and that frightful Jew from **Crete**, who can be described frankly as a wholesale dealer in blood.

Beyond this, we can fix the **route** of this blood trade on the basis of the trial reports.

In that 15th century, **Venice** was blossoming into a commercial city of the very first rank as trade center between Orient and Occident ; in the judgement of **Petrarch**, it was arising as the "*emporium orbis*" (world city of commerce), which the contemporary voice of **Fabri** lauded as "the most wonderful and most remarkable in the entire world" and a Jakob **Burkhardt** praised as "the jewel box of the world in its day," and a fabulous wealth was emerging, of industrious, bold traders and seafarers, who stood in striking contrast to the debt economy of the slothful *doges* -- good use of the latter circumstance was made by those vultures who are to be found everywhere where there is already a whiff of decay despite a high economic bloom: the Jews.

In no sense is it coincidental that just exactly the Venetian region of that time was a true Dorado of Jewish blood-murder -- in the year **1480** alone -- therefore, as soon as five years after an example had been made in **Trent** -- in this area not fewer than three (!) children were tortured most cruelly and ritually-slaughtered([33](#))

(**Portobuffole**, **Motta**, **Treviso**). In spite of uprisings by the people, financial-political reasons moved the Venetian government repeatedly to allow the Jewry as such, consisting in great part of immigrating Oriental elements, to remain unmolested, so that the Jews could live in the completely justified belief that they might take risks, indeed, the *Doge* **Pietro Mocenigo** even **during** the Trent investigative proceedings had made out a sort of certificate of innocence for "his" Jews, (406)

while he attempted to interfere in the course of the proper hearing by means of declaring in a decree the **Trent** blood-murder to be a malicious rumor, took the Jews under his protection, and arranged that they should live unhindered in his land. This Jewish-protective decree, however, later had to be rescinded.

In these areas -- in the trial documents, aside from **Trent**, the names of **Brescia**, **Feltro**, **Bessano** occur -- there was not only trade with the treasures of the Orient and the products of European, and, in particular southern German industry; among comrades of the faith there existed in strict secrecy the blood trade as an internal Jewish affair, which took the same route as the rest of the goods: the ancient trade route across **Trent**, through the Etsch Valley. By the testimony of the Jewish physician **Tobias**, a whole swarm of Jews, who had smuggled their equally precious and mysterious property among the other wares, had once followed an imperial progress: the blood of non-Jews was transported in this manner by non-Jews themselves, and in addition, duty-free yet!

"In this 15th century, Man stood at the eve of the Renaissance, he invented printing, he discovered America; the arts and the sciences took an unsuspected upswing. Yet Europe was teeming with all sorts like Enselin (Lazarus), Rizard,

Samuel, Moses, Isaak of Cologne, the Bear from Saxony, who their whole life long bought, sold, and used Christian blood. . ." (H. Desportes, p. 328).

The trade of **Venice** with the shores of the Near East made use of for its bases the ideal island bridges provided by Nature: **Corfu** -- **Zante** -- **Crete** -- **Rhodes** -- **Cyprus**. Upon all these islands, in a proportion which was increasing from century to century, Oriental Jews were encysted who, in constant contact with their racial comrades sitting on the crossroads of Asia Minor, Syria and Egypt, had brought the booming trade -- at least as middlemen -- into dependency upon Jewish parasites and were able to pocket fabulous profits.

But from these times, the non-Jewish population on these islands never again was to know peace; its blood -- in the literal sense -- (407) is sucked out of it. In **Crete** sat the frightful shape of a blood dealer, dressed "in the Greek fashion," who also surfaced in **Trent**, supplied the Jews present there with blood and then vanished again. . .

Many centuries later, however, bloody riots broke out on **Corfu**, **Zante**, and **Rhodes**, because the population had become convinced as a result of the **periodic disappearance of children** in countless cases, that the Jewish murderer is still at work(34)! The ritual-murders of **Damascus (1840)** and **Corfu (1891)**, which, of course, only became known from among the others by accident, while numberless others remained in eternal oblivion, threw a bright light upon these circumstances.

In the Orient, where human life in itself is already of little value, the trade in the blood of slaughtered non-Jews appears to be just another line of business; especially the harbor cities like **Alexandria**, **Beirut**, **Smyrna**, **Constantinople**, with the Quarters of Balata, Galata and Pera show blood-murders in great number, as we were able to determine, but even these can be only a miniscule fraction of those [ritual] crimes actually committed. "A very highly-placed man said to me, that of the Oriental diplomats, not one doubted that in the **East**, where these cases of murders of Christians **are very easily concealed** because there is no public opinion there, **they are much more frequent than we think. . .**"(35)

One year before the trial of **Damascus**, in **1839**, at the customs office of **Damascus**, in a box intended for the Jew Aaron **Stambuli** -- thus the blood-murderer and blood dealer of Damascus -- a bottle with blood was discovered and confiscated; this was not given back, despite an offer of 10,000 Piasters from the protesting Jews. At his interrogation, the Jew in his consternation gave the confused statement that it was a custom with them to preserve(36) the blood of their great men(408). Concerning the further prosecution of the affair nothing more was known, according to Achille **Laurent**, the most that was known was that the head of Customs of Damascus died a sudden death!

This clumsy kind of dispatching [of blood] has not been allowed to prevail as general practice, in view of the shrewdness of its originators. The refined and always secure lodging of the blood was done just by introducing it into the mixture using minimal-sized doses of it.

The former Rabbi Noe **Weinjung**, born about **1765** in **Kitchenev** as the son of a

Hassidic Rabbi, and, after his baptism under the name of Neophyte, living in the **Cernika** monastery in **Bucharest**(37), reports about his blood-practice in his confessions which were published first in the Romanian language in **1803**, then, due to their importance, in Greek in **1834**, and then in Italian in **1883**, that one other cunning method of preservation and shipment consisted in keeping cotton or linen burned to ashes and soaked in the blood sealed in bottles in the treasury and secret drawers of the synagogue and constantly at the disposal of the rabbis, who took from it according to need or sent from it to the Jews of those lands which were under especially sharp police control or which nursed special mistrust or even hostility against the Jews due to bad experiences: the blood of the tortured victim was now able without peril to travel under a pharmaceutical label. . .

That a blood trade has existed on German soil until the most recent times, can be inferred from the events in **Xanten, Polna, and Konitz**. The foreign Jew, who appeared with a black leather bag around the time of the murder of little Jean in Xanten (**29 June 1891**) and just as suddenly vanished again, might have had the same function as that "crooked Jew" who on the day of the murder of the **Hruza** girl (409)(**29 March 1899**) was hurrying out of the apartment of the **Polna** Rabbi clutching a container of approximately six liters capacity packed in waxed canvas. Already in **1529**, after the ritual-crime of **Tyrnau**, the blood was first hidden in the synagogue -- "on that account there was great rejoicing" -- before it was handed over to various Jewish middlemen for further distribution.

But even **blood-dealing** and **blood-dealers** are finally merely components of a **System** for which **all of Jewry** itself alone is to be made answerable before history: the extermination, conducted intentionally and consciously, of all that is non-Jewish.

That an important role of **blood-doctrine** and **blood-practice** belongs to the **local center** in this struggle for destruction, the **synagogue**, "the very own daughter of the Pharisaic school" (**Rohling**), does not need to be further proven after the expositions up to now.

The "President of the Court of Appeals of the Free City of Frankfurt and Envoy of the four Free Cities of Germany at the Bundestag, Dr. of Theology and Jurisprudence, J. F. **Meyer**, the learned and founding trustee," believed himself able to dismiss these things with the following witty remark: "But as concerns the alleged blood-thirst, this would have been able to be amply satisfied for many centuries now without killing, in any bath or barber's room; but not even one Jew has been found to **buy blood** there. No one has ever seen a Jew **sampling** blood."(38)

In **1693**, a woman at a cattle market offered for sale to some Jewish cattle dealers a bowl of blood, "because she knew that the Jews like to have blood from Christian children. . ." The Jews, however, were craftier than this efficient business woman, they indignantly raised an alarm, called the city patrol and had the woman taken away. Before the magistrate, she confessed that she had been trading out of poverty in order to get a few Groschen; "it truly is human blood, but not of (410) a child, but from a couple of soldiers who opened a vein for the sake of their health and were supposed to let the blood be carried away by flowing water. . ."Now because

such was found to be the case after inquiry, the woman was released again with sharp warnings to abstain from such dealings in the future. . ."(39)

No, learned and founding trustee and Doctor of Jurisprudence and Theology, Jews buying liters of blood never have actually been seen to this day -- we could, of course, repeatedly pluck these peculiar blossoms in the imaginary world of those scholars!

But **Moses Abu-el-Afieh** spoke in **Damascus** of two kinds of blood that are pleasing to Yahweh, of which one is **the blood of ritual-slaughter**.

We know with what stamina the Jews and their comrades, in order to defang the charges which involve their use of blood, call upon the *minutiae* of directives of the *Talmud* and other Jewish codices, around which interpretations as nit-picking as they are obscure are wound like tendrils, and which are supposed to keep the children of Israel from contact with blood -- insofar as it is not a matter of **sacrificial blood**; Jewry has, in fact, ever felt an inner horror of this "unconsecrated" blood. Among one another, they wish to remain so clean of blood, that they do not even consume **animal** blood, and loathe even the blood which comes from the most minor wounds (e.g. blood from their gums on bread!). And yet -- here their moon-nature reveals itself -- they are the only people who conduct blood-politics, in the symbolic as well as the **physical** sense.

There is no contradiction in the fact that, for example, in the *Old Testament* the consumption of animal blood is forbidden by religious law under threat of "divine" punishment, which, as such, is grasped at by theologians over and over again for the "refutation" of the blood-accusation -- while the consumption of human blood is found to be forbidden **nowhere**, to say nothing of the rabbinical blood-doctrine. The Jews have the firm and subtle belief that social intercourse with other peoples, even the mere (411) gaze of an *Akum* (40), **materially** pollutes their blood! Their sharp and ruthless rabbinical intelligence found an equally subtle means millennia ago, by which they believed to be able to purify themselves and which was, for later centuries, transmitted **orally** for the sake of caution. Olden Asiatic physicians already were familiar with that natural law which says that like is to be healed by like [i.e., sympathetic magic]. In the mechanical world, one knows that like poles repel each other. This general law, adopted into Medicine, is followed exactly in homeopathic practice by use of small, refined, counter-doses: when one feels infected by a sickness, one partakes of the same substance thought to be causing the sickness, and indeed, a dose in a specific and **absolute purity** and in minute amounts. The most modern Medicine proves satisfactorily the profound law of Nature, that like is healed by like, and indeed what is more striking, the **smaller** the dose is, the better the **results**.

In the most refined dosing, non-Jewish blood, for example, enters into the Easter baking of the Jews, the matzos. Regarding the meal [i.e., in the sense of the grain from which bread is baked] of sacrifice, the Rabbi **Samuel of Trent** stated in **1475** that the Jewish father of the family would mingle some portion of the blood from a **non-Jewish** child into the dough at the preparation of the matzos; the size of a lentil seed would suffice! The Head Rabbi of **Damascus** personally baked the Easter breads intermingled with the non-Jewish sacrificial blood and sent them for

"purification" in all direction to his co-religionists.

But this blood is especially **effective**, according to Jewish teaching, if it has been obtained under circumstances of unimaginably sadistic tortures and sufferings for the non-Jewish victim! "The matzos are prepared as they must be," said **Samuel** at their distribution in **Trent**, and those present understood **what** was meant by that. .

Lazarus **Goldschmidt** cites a passage of the *Talmud* tract of the *Schabbath*, where an "emperor" asks the Rabbi Joshua ben Chananya why the Jewish Sabbath meal has such a pleasant aroma. The Rabbi answers: "Because we (412) have a spice by the name of **Sabbath** that we put in!" The "emperor" also wants to have some of it, but the Rabbi says: "It is **only proper for them who observe the Sabbath**. Since you do not do this, it would do you no good." What kind of **special** spice is this, this "spice named Sabbath," which "**is of use to**" **only the Jews**??

Under the date 19 January 1882, in the *Archives Israélites*, there is offered *vin cascher* ("kosher wine") with the express certificate of the Head Rabbi -- we are reminded of the "certificates" of the Trent blood-dealers!; on 2 March, again, "kosher wine" (*vin cascher*) for the Easter feast. On 16 March 1882 we read, printed in a list of other notices: "Spices for Jewish Easter use: Madame Haas **guarantees** unleavened bread (matzos)." To deceive the reader unfamiliar with these matters, the word kosher is written in various ways: coscer, causcher, cascher, cascer, kascser, koscer, etc.

The *Almanach zum Gebrauch der Israeliten* [*Almanac for the Use of the Israelites*] (appeared at the time from Blum, Paris, 11, rue des Posiers) is filled with similar notices. Several pastry bakers supply the "customary Easter bread for the *Pessach* feast," but another says that he alone has the **authority** to offer **everything** that is **necessary** for the celebration of *Pessach* -- And in the Orient, of course, there was and is the notorious *mossa guésira* (blood-matzos) next to the "customary" *mossa*! These concordances are amazing(41).

Why do these things bear the certificates of the **rabbis**, and why not the "certificate of quality" of the corresponding experts, thus the bakers and vintners, if, according to Jewish opinion, this is supposed to be such a harmless matter?

The Jews of our day, therefore, in confidence of the ignorance of non-Jewish humanity, sell in open public, their ritual *Pessach* and *Purim* breads and wines, furnished with the **blood-certifications of their rabbis**, exactly as they were accustomed to do in the Middle Ages!

We now understand **Heine** better, when he said of his (413) racial comrades: ". . .in all other ways they now still are as they were in the Middle Ages, a wandering **mystery**. . ."

On **30 March 1882** the same *Archives Israélites* warned the "faithful" that the "religious" *Pessach* prescriptions were of extreme importance and one ought not to neglect even one of them. The preparation of the matzos "demands scrupulous care," the women should go off during their work. "The scrupulous care, which is required here, the omission of not even one *Pessach* prescription, the removal of

the women -- compare with the documents of the **Trent** trial -- **makes one ponder**. . .The rabbinical blood-doctrine has existed as a **secret** teaching, the **Trent** trial bears witness to this; it probably exists **still even today**. . ." (42) That woman of the common people, who called out to her ward, **Werner**, who had taken on work in a Jewish house around the time of Easter in **1287**: "Beware of the Jews, for Good Friday is approaching," and six centuries later the mother of the **Xanten** boy, who called out at the news of the death of her child, with a mother's unerring instinct: "It was the Jews!," are more valuable witnesses than all the learned "expert opinions" put together. "Volkes Stimme -- Gottes Stimme" ["The voice of the people -- the voice of God"] -- may say more than all those "Christian" theologians and their baptized and unbaptized Jewish relatives.

Blood is a special sap. It also has the effect, as Nature teaches at every turn, of establishing antipathy, hostility. Every hunter can tell countless examples from his own experience to illustrate that blood, which has flowed as a result of murder-lust or the lust for pleasure, prevents the friendly "scenting" of creature to creature. The blood that we take from creatures, **separates** us from them; the milk they give to us, forms a bond with them. A cow which gives milk to a child and a Jew, who ritually slaughters it, are images which have stamped themselves in the blood of every people throughout the generations, as an inextinguishable instinct; a child runs to an old cow to caress it -- while he runs away crying from an old Jew. On the Lower Rhine, the girls say "when a Jew is in the village, (414) I do not go through the corn alone," and there were wealthy and independent peasants who, when one of these black-garbed beasts, one of the "fellow-citizens of the Mosaic faith" came through their village, became uneasy, like their cattle in the well-locked stall when a predator was lurking about. It is the eternal and natural "fear of the Jews" which the Galileans knew long ago.

That thousand-year-old Jewish hatred, that "great hatred," is not stoked and nourished anew by theoretical instruction alone, but, to a much more effective degree, still by -- **blood**.

But the final meaning of the blood sacrifice, its final **interpretation**, can perhaps best be given by only a **Jew** himself. A philosophical work appeared about sixteen years ago, entitled *Die Wirklichkeit der Hebräer. Einleitung in das System des Pentateuch* [*The Reality of the Hebrews: Introduction into the System of the Pentateuch*], by the Jew Oskar **Goldberg**. This extremely rare book was made available only to leading Jews and was anxiously protected. "If one works his way through this not simply written book, it falls open to him as if unveiled before his eyes," was the assessment of this book by Joh. v. **Leers**(43). Now Goldberg, one of those "Wise Men of Israel," expresses clearly that the purpose of the Jewish service of sacrifice is through **blood**, in which the **biological** power of life is contained, to keep Yahweh lastingly **present**. The purpose of the ritual is to hold the people together continually in **struggle against the other Elohim** (gods!), while at the same time suppressing the elements within the people which stem from the essence of the other *Elohim* (that is, the non-Jews!). "The commandments of purity . . .are derived for him (Goldberg) from this basic thought." (v. Leers).

By the judgement of v. **Leers**, the justification for **ritual-slaughter**, as of **ritual-murder**, can be derived from the arguments which **Goldberg** gives. . .

The presence of Yahweh, therefore, is conjured by black magic "in order to turn these powers against the other peoples in the wars of Yahweh. . ."

Jew **Goldberg** permits us -- to speak in the words of his colleague **Güdemann** (44) -- (415) a look into those "halls of the Jewish literature, to which, **for those standing outside them, it is almost more difficult to gain access than many a princely court. . .**"

Separation from all other peoples, state-within-a-state, fodder and corruption of the alien blood and final reunification among themselves, that is the unextinguishable impulse and thought of the Jew, not to be rinsed away by baptismal water. Hostility between their own blood and that of the rest of the world! "And I shall put enmity between your seed and their seed. . ."

The blood of the non-Jew rises up against the fanatic blood-politics of the Jews. Germany has been intended by History to have the leading role in this mammoth struggle: morality struggles against immorality, heroism against criminality, light against darkness, and blood against blood!

The Jewish Question is not otherwise to be solved. Destiny seems to desire that each people which struggles with the Jews, ventures its best blood against Jewish blood, and, if it must, unto death.

Thus has it been for millennia -- so it is again today, only with the distinction that a *Führer* and rescuer has arisen: "In that I am resisting the Jew, I am struggling for the work of the Lord" (Adolf Hitler).

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Appendix 1.

(p. 419)

Translation of the Address Given before the Vice-King of Egypt (1)

May it please Your Highness, etc. After we in Europe heard of the accusations issued in **Damascus** against some Jews who belonged to Your Highness's subjects, and of the tortures and sufferings done to them in order to extract confessions, and because we know that our religion not only does not sanction the crime of which they are accused, but rather even teaches us most expressly to be horrified at the use of blood, we have been sent by our co-religionists in Europe to ask Your Highness for Justice. . .

We come here with the most sure conviction that Your Highness, of such great fame in Europe due to your bravery in the Field, your wisdom in the Council, and your tolerance toward all good subjects without distinction, will grant our request with your accustomed kindness. We come without hatred, without passion, merely with the upright desire of bringing the truth to light. Therefore our request goes out to Your Highness, to impart to us the authority to go to **Damascus**, and there to initiate such inquiries which will be able to lead to the obtaining of sufficient evidence in respect to those accusations which have brought the entire Jewish population of that city into suffering unheard of till now, and so that the results of such investigation may be officially confirmed by the *Gouverneur* of **Damascus** and presented to Your Highness. That moreover, Your Highness might facilitate for us the means for obtaining this information, as well as grant safe conduct for those persons who belong to our mission, and provide full security for all parties who have credentials; the permission **to speak with and question the prisoners as often as necessary**, and that the authority and permission of Your Highness will be enforced by means of a special Firman [an edict or decree], sent to the *Gouverneur* of **Damascus** and officially entered into the local archives and publicly read out in the streets there. May we add that the eyes of all of Europe are directed upon Your Highness, and that the granting of our request will gratify the entire **civilized** world. It is well known (420) that the prince who has attained such a great reputation, treasures justice even more highly. It is an homage to your genius, to your love of truth, your love of justice, which has caused this **deputation of all the Israelites of the Earth** to appeal to Your Highness with confidence, in the consciousness that this appeal can not have been made in vain.

Alexandria, 4 August 1840.

Moses **Monetfiore**

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Appendix 2.

(p. 420)

Herr Crémieux in Vienna⁽²⁾

Vienna (Beginning of December 1840).

Herr **Crémieux** has departed for **Paris**, heaped with tributes, and especially, naturally, with evidence of the participation of the local Israelite population. Prince **Metternich**, as has also been the case with several high statesmen, has received with honor the defender of injured and abused humanity, which always finds protection and the warmest sympathy in the **humanitarianism** of our principles of government, of whatever region or religion it may be. The community of Jews has arranged a banquet for him, in gratitude for the protection of its brothers in **Beirut**, and not many have been seen of equal magnificence. This took place in the Hotel of the Roman Emperor, comprised over 80 place settings, and the arrangement was designed by the women, who nevertheless declined to appear there themselves.

Before the beginning of the meal, an address of thanks of the community, which expressed the sentiments of the rescued human dignity of their co-religionists, written on parchment and read aloud by the local teacher of religion, Dr. **Manheimer**, was delivered to him. This was enclosed in a golden case and so abundantly set with diamonds that its value is reckoned at 14,000 Florins. The address reads:

"The community of Israelites of **Vienna**, enspirited by the most moving sympathy for the sacred interests and rights of their people and faith, permeated by the innermost and deep respect and admiration for the noble men of word and deed, who have ventured themselves for these interests and rights and have proven themselves in the holy, glorious struggle, grasps with eagerness the opportunity which is offered to it here, to bear witness to its most (421) profound reverence and admiration for you, most highly respected sir, you, who have put yourself in the advance rank and have wrested the laurel of victory in this the struggle. If we admire all the more the gifts of words and the power of speech which God has lent you in fullness, the more complete and compelling its success and influence is, and God's Rule of Mercy is recognized in that He, in a time when intellect and talent have been elevated to a prevailing power, has let men arise in our ranks who are

full of the divine spirit and know how to speak in truth and clarity with frankness and victorious power; if we, in a word, admire the talent which is the foundation of your reputation, and made you the equal as an orator and advocate to the most celebrated men of your class, so we revere and honor still more the noble attitude, the sacred zeal for the Right, which has guided you so fortunately thus far in the fulfillment and practice of your godly profession and in the application of these inestimable gifts of the spirit. You have been the representative of Right, when and where it was imperilled. You have bestowed your protection upon the powerful man, when good fortune abandoned him, and chivalrously taken on the mantle of fallen greatness. You have entered the lists for your co-religionists, when men wished to cast doubt upon their oaths and vows and thus throw suspicion upon the faith of Israel, and you have unburdened them of shame, annihilated the last trace of disgrace which still attached to them, in the nation where all barriers had been opened to them, yet prejudice was yet unconquered, where property and law, office and dignity had been granted and conceded to the Jew, yet doubt and suspicion of his lawfulness and loyalty had not been able to be eliminated and overcome. You have saved their honor and shown that religion began with Abraham and his tribe, which first raised its hand up to Almighty God, who has created Heaven and Earth, who fills the world and placed firmly upon it the pillars of the law, of justice and morality. You have now crowned these noble efforts, revered Sir, and everlastingly entered your name in the annals of the history of our people, which is as old as the history of the world, by chivalrously and fraternally entering the lists for the unfortunate victims in the battle against tyranny and religious frenzy, whose frightful fate was filling not only all the tribes of Israel, but also all the men of nobility and good will in the entire world with horror and terror. You left hearth and home, as the prophets of ancient times once did, traveled across the sea into that old land of Egypt, where plagues rage and war and discord threaten life, you have spoken before the powerful for your people and their faith, and you spoke as Moses once did to Pharaoh: 'Let go the sons of my people, who are in chains, that they may serve me!' You have broken the chains from the hands of those in bondage, you have rescued the imprisoned from out of their captivity -- as the prophet (422) described it, a godly calling. You have returned those who were outcast to free and unbound life, you have held back the sword in its descent, which was hovering but a hair's breadth above their heads, and those whom you could not save, who departed the world under torture, and who have found their declaration of innocence and vindication in a higher world and before a more elevated seat of judgement than Man can establish. . . have God's blessing over you! You have fulfilled a divine commandment, which is the most sacred thing in Israel; You have fulfilled the commandment of Love. . . If the name **Damascus**, which is to be found listed on the first and most ancient pages of our history, has again in most recent days attained a gloomy fame and leaves behind memories which for us are as unforgettable as they are painful, so, along with it, the names of the noble fighters, who have brought an end to the struggle and have wrested the chains from those in bondage and brought the tormented to freedom, will be as immortal and unforgettable. The self-reliance we have won again, and the joyful consciousness that wherever Israel is in need and distress, and its name shamed and its faith ostracized, God awakens for it its heroes and fighters from out of its own midst -- that consoles us for the painful experience which we have recently had, and which we had never expected in our century. With these sentiments we greet you as one of the champions in the holy struggle. And if our voices do not reach so far that

they might also reach your noble comrade-in-arms, the high-hearted Sir Moses **Montefiore**, toward whom we have the same admiration, may this confession [of faith, admiration, etc.], which is the first that you have received on German soil, be a testimonial for you of the esteem and recognition which your efforts and exertions have found among your German co-religionists. We say to you, in the words of the Scriptures: Stride forth vigorously and courageously upon the trodden path -- it shall be your glory and your honor!"

At this juncture, Herr **Crémieux**, moved by this expression of gratitude, arose and gave an improvised speech in the French language, which, due to the beautiful themes which are the basis of its contents and the recognition which the speaker expresses for **humane principles**, deserves to be more universally known:

"Gentlemen, I am greatly moved, you understand this and will not wonder if words fail me to express my thoughts. I was unable to hold back my tears at the sight of this precious empathy of my co-religionists, of the immeasurable reward of such a simple, such a natural action. I am an attorney and saw to saving the unfortunate; I am a Jew and saw to fighting religious persecution; I am a human being and saw to crushing [the use of] barbaric torture; was I allowed to hesitate without committing a crime? I did my duty and such a reward! The Israelites surround me (423) on my journey as in an endless triumphal procession. In **Corfu** I was received with acclamations and by wishes for good fortune; in **Trieste** I was surrounded by the sweetest, most touching sympathy; in **Venice** the heartiest festivals were duplicated for my sake; here, at last, my heart is succumbing to the feelings with which you have intoxicated it. I have, you tell me, carried on the sacred matter of the **emancipation of the Jews** before the law courts and the press; but indeed, I was defending my own hearth, and the principle of the freedom of worship, the great, noble principle which ties Heaven to the Earth, in that it permits each human being to offer to God the homage of his love according to his own belief. I took up my pen when the slanderers spread their poison against the Jewish religion, I called upon all the sympathies of noble persons to assist me; but I felt the strength of the Good, the Right and energy of soul; would not my silence have been an unworthy cowardice? I have defied the personal danger with which fanatical hatred and a murderous atmosphere wanted to threaten me. Having stood upright, I did not think of this danger; I would have answered him who would have wanted to frighten me: Death is everywhere, but fortunate is he who seeks a great death! Our mission has been crowned with success; the chains have fallen; the prisons have opened [their doors] to the tortured, their families have been restored to those who were in flight. But our cause was such a righteous one, and our right was so great! I have also founded **schools** in the Orient for the poor children who have been abandoned until now. But with this, I have only the merit of having understood your thoughts and have said to myself: it is good, that the Jews of the West unite with the Jews of the East through the bond of a sacred protection, whose consequences could be immeasurable for the cause of **civilization** and progress in the lands of fanaticism and ignorance.

What do they, who persecute us with their bitter hatred, want with their foolish prejudices? Why do they reawaken, in this century of philosophy and **enlightenment**, those wretched slanders of the Middle Ages and the ridiculous superstitions of crude times? Do not they, who, in so many countries, still stand

outside the law of the peoples among whom they live, possess all the virtues of free men, when they demonstrate such explicit, such moving, such unanimous gratitude toward those who demand for them the same common rights and social freedom? And is not the sympathy for the maliciously persecuted brothers, which was suddenly awakened, as if **by an electric shock** at every point on Earth, a great virtue? Does not this Jewish population, whose heart is so full of the fine feelings of love of relatives, deserve to live among other men and to have equal standing with them? What virtue do we lack. . .the love of country?

(424) We French Israelites, we citizens of a free country, which has given us a fatherland, our enthusiasm is intensified in that feeling which founds a people and makes it great, and you, gentlemen, who only can dimly know that [feeling of] country, since country is the **equality** of rights and duties, are you not all prepared to shed your purest blood for the happiness of the ground upon which you see the light? Ach, **you shall attain it**, gentlemen, one day you shall obtain this precious fatherland, this life-within-life! And those, who will be able to call you their fellow-citizens, will see whether your hearts are not at one with their hearts. Indeed, Jews of Austria, you will get the fatherland, for in that memorable affair of **Damascus**, Austria has shown that it knows no distinction of faith, when **humanity** speaks. Austria was first to extend a helping hand to the oppressed. Ach, its power did not reach so far as to be able to restore to life those whom torture had murdered, but it stepped between the executioner and those victims whose death had been decided; it noble-mindedly protested against the bloody proceedings. With joy I -- I, a **Frenchman** - call out in this capital city of the Austrian Imperial State: Honor to Austria! Honor to you, Prince **Metternich**, whose active as well as generous power covered like a shield those who were languishing beyond the sea; Honor to you -- you, who demonstrated a sublime spirit and an exalted philosophy in this **final** struggle of prejudice against reason, and unfolded the banner of humanity before the eyes of the world, without consideration for politics, which always is so foreign to justice! The General Consul **Laurin**, who found in his own heart an abhorrence for injustice and first brought the light of his clear reason and the dedication of his noble heart into this bloody drama, has also shown himself to be worthy of you. . . Honor also to **Merlato**, who struggled even to the final day at the scene of the horrible executions(3), and did not fear to unveil all secrets of this work of darkness, and with tireless zeal opened himself to the ideas of the General Consul. Let his name be for us a revered name!

Gentlemen, the **Press**, too, has forcefully supported us, the German, the French, the English Press; it dealt the most powerful blows to religious intolerance. **The Press has its torches**: the light terrifies fanaticism and persecution. . .the martyrs of Damascus will be our last martyrs. The West is making incursions into the East with its **civilization**, not merely in matters of political questions, but also in social issues, as a guarantee of the future of the peoples. Thank you, gentlemen, a thousand thanks for (425) this precious pledge of your esteem, your friendship! I shall keep it as a precious treasure, as a legacy for my beloved son. . ."

The cheering of those present was boundless, and with great enthusiasm toasts were offered to the *Kaiser* and the whole Imperial House, to the **Prince State Chancellor**, to the **Consuls** of the Great Powers, etc., who rendered assistance in this affair of justice and humanity, and the celebration was inscribed

inextinguishably in the emotions of the Israelites by its many significant features.

Fürth, 4 December 1840(4).

At the arrival of Herr **Crémieux** on 2 December in **Nuremberg**, a deputation of the local Israelites left to show him honor and to invite him to a celebratory meal. The representatives of the local congregation solemnly received him. At the banquet the Rabbi, Dr. **Löwi**, gave an address of thanks, which he delivered to him, together with the book of *Esther*, in a beautiful manuscript in an antique case. . .

Frankfurt a. M.

Manifold evidence of respect and reverence for the celebrated **advocate of innocence and advancer of civilization** was also produced at this local setting. . . On 7 December Herr. C. **Kann** assembled a close circle of friends and admirers of the celebrated man at a dinner at the end of which Herr **Crémieux visited the lodge of the Frankfurt Eagle (5)** and attended till late at night the hurriedly arranged supper. The Society of the Frankfurt Eagle delivered to him 1000 florins as a voluntary contribution for the **Crémieux School** in **Cahira**. . . Herr **Crémieux** also honored our *Bürgerschule* [a school roughly equivalent to grades 5 - 10] and *Realschule* [upper grade elementary school] with his presence and attended some classes. Finally, a fine banquet should be mentioned, which the **Society of the Rising Dawn** arranged to (426) celebrate the noble fighter and at which about 100 guests were present. In the gloriously decorated hall **memorial tablets** were displayed, which detailed the main events of his dynamic life. . . With genuine friendliness, many accompanied the celebrated man to his quarters, in front of which a brilliant **serenade** by the members of the Society of the Frankfurt Eagle was prepared in his honor.

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Appendix 3.

(p. 426)

**Protocol II of 22 May 1882, 1:15 A.M. in Nagyfalu.
Interrogation by the Examining Magistrate Bary.**

"Did you know the daughter, **Esther**, of Frau Johann **Solymosi**? If so, what did she look like?"

"I knew **Esther Solymosi** by sight, but I only knew that she was the daughter of Mrs. **Solymosi**. The other daughter, **Sophie**, I knew well. The younger sister I only knew by sight, she looked almost like the older sister, only she was smaller."

"How was **Esther** dressed at the time and did she have something in her hand when she came in?"

"She had a worn-out white scarf on her head, a red scarf at her neck and she was wearing a light-colored jacket and a blue skirt. She had an old yellow scarf in her hand; my father asked her where she had been and what she was carrying in the scarf, and she said that she had been in the **Kohlmayer** arcade where Frau Andreas **Huri**, whom she was working for, had sent her to get paint."

"Did your parents know **Esther**?"

"They knew her, because they spoke to her then by name, and I also knew that she was called **Esther**; until then I only knew that she was the daughter of Mrs. **Solymosi** and was **Sophie**'s sister and that she was working for Mrs. **Huri**."

"What happened with **Esther** on the Saturday on which she came into your father's apartment?"

"At my father's request she took the candlesticks from the table and put them on the chest, after she got up on a chair."

"Who was in the room at the time?"

"My father, my mother, my little *Geschwister* [= siblings, which would be an unlikely term for English speakers to use to indicate their own collective brother/s and/or sister/s, but it is a very common noun in German] **Samu** and **Rósz**i and I."

"What happened with **Esther** next?"

"After she had put the five candlesticks on top of the chest, a Jewish beggar came in, who had already come to us the day before (427) with two women beggars and a two- to three-year-old boy, and they were all staying with us till Sunday. What the beggar's name was I don't know, I only know that he came from **Lök** and was tall, had a black beard and was tan: he said to **Esther** that she should go with him into the synagogue and when she refused, **he grabbed her by the hand** and led her

out of our apartment."

"Did you and your parents follow the beggar?"

"My parents stayed in the room, but I went after the beggar and saw how he went into the synagogue with **Esther**. After a while I heard screaming in the synagogue, I heard three or four cries for help, just like if someone had called out: 'Help, people!' Then I ran to the synagogue door but this was locked; now I looked through the keyhole, and since the key wasn't in the hole, I saw that **Esther** was lying on the floor in her slip while her clothes were on the table. **The foreign ritual-slaughterers** from **Téglás** and **Tarczal** and the beggar were holding the girl pressed to the floor and our **present ritual-slaughterer Salomon Schwarz** was cutting her in the neck with a knife that was somewhat longer and **much broader** than a regular table knife (6). He made a cut in her neck, and then the two foreign *schächter* and the beggar lifted the girl up, but Salomon **Schwarz** held two bloody bowls, one after the other, under her head, in them the blood was flowing, which they poured into a large pan. Then they dressed the girl again. While they were dressing the girl, four other Jews came out of the inner part of the synagogue: **Samuel Lustig, Abraham Braun, Lazar Weißstein, and Adolf Junger** and stood around the body of the girl. Now I went back to the room and told my parents what I'd seen. They had just sat down at the table and begun eating; when I started to tell them about it, my mother said to me that I should be quiet."

"Did you still go back then into the synagogue?"

"No, I ate with my parents at noon, until after about an hour, when the Jewish beggar came out of the synagogue and said to me that I should lock the door. I went out and saw how the *schächter* from **Téglás** and **Tarczal** and Salomon **Schwarz** were leaving. I found the key in the window of the hall, and without looking into the inner part of the synagogue, I came back out and locked the outer door. In the hall I didn't see the body of **Esther** any longer, nor did I see any traces of blood any more."

"Where then did you carry the key?"

"Into the room and hung it on a nail."

"How long did the key hang there?"

"Until five in the afternoon, then I opened the door again; at first, (428) the three *schächter* and the former *schächter* Emanuel **Taub**, Hermann **Rodenberg**, and Jacob **Süßmann** came. Later, several more came, whose names I can no longer recall."

"Where was the body of **Esther** hidden?"

"That, I don't know"

"Why didn't you tell all this at your first interrogation?"

"I was afraid that my father would kick me out of the house then."

"What made you make a confession yesterday, when you came to Nagyfalú with the Security Commissar and another gentleman? Did anyone threaten you or force you to do this?"

"No one threatened me, no one forced me, and I spoke the truth out of my own free will, and just as I've now told it."

Read, certified, and signed.

Moritz Scharf **Joseph Bary**, Examining Magistrate

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Appendix 4.

(p. 428)

From the Speech of the Deputy Rickert in the Prussian House of Deputies on 9 February 1892⁽⁷⁾

Gentlemen, it is my intention to direct the attention of the honorable House and of the Minister of Justice to an affair which for months has aroused a portion of the populace to a high degree. I mean the Buschhoff case, the Xanten boy-murder.

On 29 June, at six o'clock in the evening, the five-year-old boy Hegmann was murdered in the byre [cowshed] of the town councilor Küppers; the body of the small boy was found in a condition, so it was said, which created the suspicion that someone who was familiar with the business of ritual-slaughtering had to have committed this murder, since the cut, as they said, had been made skillfully and professionally. The boy was empty of blood. A lively excitement immediately arose in the town of Xanten, which probably has between 3000 and 4000 inhabitants, and one part of the populace pointed at one man whom it held to be guilty -- at the Jewish *schächter* Buschhoff, living in the vicinity of that byre.

Gentlemen, since those days the Jewish members of this community have had to endure a difficult time; every means was brought to bear to agitate against them. They were even ready to characterize this murder as a ritual-murder, and if I have been informed correctly, (429) the same things have also been said to arouse the populace in Xanten that had been used earlier in Corfu.

The anti-Semitic press has now not only cast suspicion in a despicable manner upon the State's Attorney and the examining judge, but also upon the Minister of Justice and the Minister of the Interior. I do not believe that any purpose is served by going into detail on this, at least for the time being. Should the matter perhaps be taken up by the other side, then I am prepared to offer a list of these things which have outraged me. For example, congenial relations between the defense attorney of the main defendant and the examining judge have been alleged to be the reason that the case is being handled slowly and carelessly. These are unprecedented insinuations against these men, who have surely acted only in the fulfillment of the duties of their office.

To show you how far this matter has gone, I want to produce for you two documents. After the release of Buschhoff, they were demanding that he be rearrested. In what sense these people want to see the law practiced in Prussia emerges from the following passage of the *Neue Deutsche Zeitung* [*New German Times*]. There is the focal point of anti-Semitism and also the focal point of these insinuations. In this periodical we find the following sentence, among others:

'But if he (Buschhoff) is guilty -- why do they release him? Are there, perhaps, relationships behind this which are even darker than the murder of an innocent child? What does it matter, whether Buschhoff and family sit in investigative custody for four or five weeks longer yet, if afterwards the releasing, guilt-denying verdict is conceded to them by the jury, while they remain afflicted with suspicion for the rest of their lives?'

What do you think, gentlemen? -- That's called the administration of justice! Of course, when that is read abroad, that a newspaper dares to say such things -- what are they to think of our administration of justice?". . . Rickert complains that even the *Kaiser* is "disturbed." "Gentlemen, I believe that the brazenness with which they have drawn the highest of all persons into this pending investigation without any grounds whatsoever, deserves the same. These gentlemen are becoming bolder day by day -- not to use another expression!

Now in conclusion, gentlemen, one more main point, that is, the question of ritual-murder! This **silly fairy-tale** of ritual-murder, which reaches back into the times of the **dark Middle Ages, when the Enlightenment** was not yet so far [developed], and even farther back, this question is being revived here in this manner by the most distinguished organ of the conservative party! Has this organ (*Kreuzzeitung*), then, no sensitivity for the fact that this foolish fairy-tale no longer suits the present day?

(430) Not only did Bishop **Kopp** in the year 1882 (Tisza-Eszlár!) declare ritual-murder to be an outrageous untruth, there were also prominent popes, the supreme shepherds of the Catholic Church, who also entered the lists against it in writing and in speech in earlier centuries when the enlightenment of the people had not advanced so far and men were not as armored against such tales as they are today. I have here before me that memorable letter from Cardinal **Ganganelli**, who in the year 1759, when the Polish Jews were accused of ritual-murder (laughter from the Right) -- I do not know what is so funny about this to the gentlemen -- when the Polish Jews were accused, explicitly protested against it and with the weapons of his scholarship, which encompassed broad areas, proved that it was merely a **fairy-tale**, which must be rejected. . ."

Rickert then complained about an article in the *Kreuzzeitung*: "No, gentlemen, such weapons are not suitable in the 19th century, whose end we are approaching; these are not the weapons of **Christian charity** or of **tolerance**; nor are they the weapons of the constitution or of the law. The Jews in our State are not guests, as the *Kreuzzeitung* says, but on the contrary, **fellow citizens with equal rights**, and woe unto him who lays a hand upon these rights in a flagrant manner!" (Vigorous "bravo!" from the **left**.)

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Appendix 5.

(p. 430)

Letter of Rohling to the Court at Cleves.

To the Royal Criminal Court
at Cleves.
Your Honor!

The well-known Straßburg Professor, Dr. **Nöldeke**, along with the inclusion of my person before your forum, has rendered an expert opinion concerning ritual-murder by the Jews.

Conscience and honor force me to protest against this expert opinion. Professor Nöldeke terms it frivolous, when over and over again it is repeated that Jews require the use of Christian blood. He claims to be able to say "with tolerable certainty" that nothing about this is contained in the *Talmud*; also, according to his opinion, nothing in the *Sefer halkutim* and in the *Zohar* suggests it. **Delitzsch**, according to Herr **Nöldeke**, is supposed to have most definitely disproved the blood-accusation and my old friend **Bickell** to have declared it to be a hoax.

I find it strange that Professor **Nöldeke** charges those who think differently with frivolity, while he himself (431) lays claim to only a "tolerable" certainty for himself. As for **Delitzsche**, he, like **Nöldeke** himself was refuted by the work by Victor concerning the **Rohling**/Bloch trial, which appeared in two editions published by Fritsch in Leipzig in 1887, without a defense following from those involved. As for Professor **Bickell**, he **never** stated that the blood-accusation was a hoax, but on the contrary, he agreed with me that **history fully justifies these accusations**, because it reports numerous murders which were forensically established.

Eisenmenger also points to these facts, although rabbinical textual evidence and documentary proofs were not available to him. Concerning some texts of this type Professor **Bickell** was also of another opinion from my own, although he later withdrew an earlier statement about the impossibility of my idea, and Professor Nöldeke would have been able to know all of this from Victor's work, which was publicly available since 1887.

If the facts of history are not to be denied, it is well understood that despite the **expurgation of certain rabbinical works**, indeed there are texts still existing here and there, which hint at the subject, and contain allusions which, in spite of every **editorial precaution**, speak very plainly in the light of historical events. But as superfluous as texts of that sort are in the face of the historical records, and therefore, if one desires, can be left to the academic exercises of the philologists, I for my part find what others always say, **that the Talmud even in expurgated editions suggests the phenomenon**, while the *Sefer halkutim* and *Zohar* speak more definably, as is explained in my work *Polemik und Menschenopfer des Rabbinismus* [*Polemics and Human Sacrifice of the Rabbinate*] (Paderborn, pub. Schröder, 1883). This explanation is still completely convincing to me today, and if I do not respond to private publications of the newspapers and brochures, like Strack's *Blutberglaube* [*Blood-Superstition*], this is because **the secular authority**, to which I am subject, desires **the end** of the Jewish controversy.

But after my **sacred conviction** was stigmatized before the Court as a frivolity, I held it to be my duty to make known to you this, which stands before you: in the face of death and of my eternal Judge, I cannot speak otherwise and must state:

that the blood-accusation is the truth!

With great respect

signed, Canon Doctor of Theology and Philosophy, A. Rohling, Professor of Hebrew Antiquities at the Royal and Imperial German University in Prague.

Prague, 10 July 1892.

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Appendix 6.

(p. 432)

From the Speech of the Czech Attorney Dr. Baxa before the Jury Court in Kuttenberg(8).

Dr. Baxa first explained that the compensation for costs for the poor mother of the murdered girl was unimportant. But the mother had a right to demand that she learn why her daughter was murdered, why she had been killed in this frightful manner!

"Let us go at once through all the motives which could come into consideration here; she had no enemy, she was devout and kind and honest. A murder for revenge, therefore, is not a possibility. The medical findings showed that the girl was untouched and remained so. A lust-murder therefore did not occur. A robbery-murder, perhaps? The murdered girl owned nothing, and what she did possess was found with her. What, then, was the motive for this frightful act? So the mother asks herself over and over again anew, why did her daughter, on a well-travelled way, on a bright clear day, have to die such a terrible death?

Now, gentlemen of the jury! The perpetrators, **as in a whole series of cases which have preceded it**, counted upon succeeding in not being discovered this time, too. But the Bible has ever said, that at the commission of the crime of murder, the blood of the victim cried unto Heaven. (Great commotion [in the courtroom].) But here, indeed, the blood was unable to cry unto Heaven, for **the blood had disappeared!** But the body speaks to Heaven in a terribly **mysterious** language, yet we **understood** this language and we finally succeeded in lifting the darkness that was supposed to be spread over it.

We were in a position to find the body **in time**, and from all this we could tell the mother **how** her daughter was killed. (Great commotion.) You know, gentlemen of the jury, how the doctors testified yesterday. You have heard how the unfortunate girl was strangled, how she was rendered unconscious with blows from a stone, and how the fatal cut was inflicted. That, gentlemen, says everything. If it was only a matter, for the murderers, of killing the girl, they need only, of course, have tightened the rope a moment longer. And consider how many pieces of evidence of [their] guilt they would thereby **not** have supplied. They would have shed **no** blood, they would have been finished all the sooner. But it was not the **life** of this

girl that they wanted, but something (433) **different**. Let us think about the last hour of this unfortunate victim.

We think of how the rope was thrown around her neck, how three men suddenly bent over her, how they struck her on the head, ripped off the clothes from her body with terrible force, how she, perhaps, in the beginning, believing that this was an assault upon her honor [i.e., virginity], suddenly had to see how the knife shone, that terrible instrument in the hand of one of the men, how they prepared everything for the horrible **ritual-slaughtering**, how they inclined her head to the side, how she sees now, for the first time, what they intend to do with her, how the whole terrible truth of that for which she has been selected becomes clear to her -- and, gentlemen of the jury, you will agree with me, that this girl is a martyr. Gentlemen! We have never seen such a case. Yesterday you listened to the **expert opinion of the physicians**. Is there still need of proof that the murderers did not want the life of this girl, but rather wanted her **blood** alone? (Powerful excitement.) That is no longer debatable! From out of the courtroom of the Kuttentberg circuit court today, yonder into all *Gaue*, it is shouted that among human society live men who demand the **blood** of their fellow men! We shrink from this. We defend ourselves against these horrible thoughts, our emotions struggle against it, against this frightful secret, guarded for centuries.

But here the **fact** exists! The actual, irrefutable fact, and against what has been established here, no man on earth is able to prevail.

Now a second question forces itself on us. **For what** is the blood needed? And there, gentlemen, I say to you now: It is the responsibility of all Christian humanity to unwrap this secret. It is the duty, the highest duty of the authorities, that they elucidate why there are people among us who use the **blood of of their neighbors** for sinister purposes. We have the right to protect ourselves, indeed, we must defend ourselves against these people who require our blood. This terrible secret should finally be aired, it should finally be made clear **who these** people are, whether it is only a religious sect, or whether it is a **race**, we must defend ourselves and demand that the State proceed against them. We warn the world that it is seeking to preserve this secret still longer.

Look at the accused **and** the society in which he lives. Why does **Hilsner** lie so stubbornly, why is he supported **by his entire society**? **Hilsner** knows very well that, if he confesses, the whole secret would come out, for it would all come out, whether it was one *schächter* or another who made this cut [in the victims's throat].

Therefore, why should we not help in discovering those who are complicit in this! I say (434) to you, that the present proceedings are not the end of the **Polna** murder affair. It is only **the beginning** of a new investigation, we are far from the end of it. We will seek, seek inexorably to find out who the other perpetrators were, we will find them, and then the whole Christian world will heave a sigh of relief, **as if freed from a monstrous nightmare.**"

Dr. **Baxa** then stated all the circumstances which made the guilt of **Hilsner** beyond doubt, and said that the manner of the execution of the murder, the limitless brazenness with which it was performed, amounts to the conclusion that the perpetrators had to have gone to work with genuinely fanatic boldness, as if they

believed that their crime would not come to light for all eternity. Dr. Baxa stated in conclusion that his conviction concerning the guilt of the accused stood rock-firm.

"In the name of justice and integrity, you must vote in the affirmative and you can vote with full conviction, and we will have taken a further great step forward along the road which we are resolved to follow. . ."

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Appendix 7.

(p. 434)

An Alliance for Solving the Konitz Murder

has formed in the city of **Konitz**. On **11 March 1900** the gymnasium student Ernst **Winter**, in the bloom of young manhood, was tortured to death by crazed murderers' hands in **Konitz**, and the horrible crime still awaits earthly punishment.

The public jury court proceedings held at **Konitz** in the days from **26 October** until **10 November** against the **Masloff** family on account of perjury has thrown a bright spotlight upon the dark affair, in that this trial went far beyond the parameters of a simple perjury trial and took on the shape of a sort of investigative procedure into the Winter murder case. It still seems possible that the mysterious murder will find solution and punishment.

This possibility is thanks to the selfless and tireless activity of some few men who, without sufficient financial means, but with the mustering of all their powers, have followed the tracks of the murder. But the enormous difficulties and obstacles which opposed every step toward the discovery of the murderer, could not be overcome by the zeal and energy of individuals.

(435) The whole of the German people, without distinction of party, has a pressing interest in seeing the **strange darkness** illuminated, which enshrouds this gruesome murder. The father of the murdered boy, the builder **Winter** in **Prechlau**, does not command the financial means to pursue on his own the existing tracks so far as to succeed in bringing about justice in capturing the murderer.

In the city of **Konitz**, within whose walls the murder was committed, an alliance has been formed from the ranks of respected citizens in the town and country, which has set itself the goal of contributing with all its powers to the solution of the murder and pursuing every lead regardless. This alliance addresses itself to all Germans of every party. Everyone should contribute according to his ability to the collection of a sufficient fund, which should be used, under the responsibility of the undersigned, for a **proper pursuit** of the leads of the murder.

We ask the newspapers of all political persuasions to promote our undertaking by

repeated printing of this appeal, and we ask every German citizen to contribute his mite for this good cause.

Konitz, 24 November 1900.

Bönig, Catholic pastor
Hammer, Evangelical pastor
Gebauer, City Councilman and Member of the West Prussian Provincial Landtag
Heise, City Councilman
Klotz, City Councilman
Schultze, City Councilman
Schar, City Councilman
Stockebrand, City Councilman

Hilgendorff, Landtag Deputy and Reichstag Deputy
v. Parpatt, Member of the West Prussian Provincial Landtag
Osiander, Landtag Deputy
v. Gordon-Laskowitz, Member of the Prussian *Herrenhaus* [titled]
v. Nitykowski-Grellen, as above
Frh. v. Eckardstein, *Rittergutsbesitzer* [Baron]

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Appendix 8.

(p. 435)

From the Speech of the Deputy Liebermann von Sonnenberg in the 43rd Session of the German Reichstag of 7 February 1901.

President Count v. **Ballestrem** cedes the floor to the Reichstag Deputy
Liebermann von Sonnenberg:

". . . In the **Konitz** case, we are not dealing with just the purely human sentiment of justice, which desires that there be an atonement for every crime, but with a matter of **very far-ranging (436) significance**. . . I wish to state with pure objectivity that large circles among our people, to which **very educated** people in comfortable circumstances belong **in great numbers**, have actually come to the point of view: **nothing should come of this!**

It's believed even in the country **that the fear of the Jews** even for us is already so great that **even the state authorities** are not permitted to undertake anything against Jewry. . . The desire to bring the German government as well into a **relationship of dependency**, surely is present. Indeed, one need only observe the storm which is presently raised against the Prussian Minister of Justice, because he opposed the plainly mad claims of the Jews and has denied that the fact of the examination having been passed ought to force the Minister to appoint **any Jew desired** as judge or to appoint him as a Notary. In the entire Jewish-Liberal press, the Minister is now harried and abused; he is blasted from every direction.

Jewry is also at work here according to an **old proven method**. Herr **Rickert (9)** need only look up the passages about the Jews in Rome, in Mommsen's Roman history, how they behaved if some governor in the provinces had irritated them, **perhaps had been incorruptible**. When such a man arrived in Rome after having been relieved of his post, then the alarm was sounded, the rabble stirred up against him, and every means tried to injure him and to make a new office impossible for him. I do not know how the Jewish campaign of agitation against the Herr Minister of Justice will end; perhaps there is also someone at hand **as a replacement for him, who is not yet positioned properly** (very good!).

The riots of the summer of the previous year (in Konitz) were instigated by **Jewish**

agents provocateurs and agitators, or provoked by extreme Jewish impudence toward the populace (quite correct!). The case of the Jew **Zander**, for example, who threw a stone through the pane of his **own** window on the street, demonstrates this for Konitz. Gentlemen, the populace must be protected against such provocations!

But the Jews slip into the role of **persecuted innocents** at such riots, they scream about violence and they know how to make their screaming heard **in very high places**. Then troops -- which perhaps earlier had mostly been in place for the **cordoning off of the city** -- immediately march in on orders from **the highest level**, and then the saying comes true, that: 'in the presence of weapons the laws are silent,' even without a declaration of a state of siege and martial law. The entire population is overcome with consternation; the **witnesses no longer dare (437) to testify openly** and hold back their most important evidence. Thus they believe that they have finally laid to rest the story of the murder. . . In my view, however, the **Konitz** affair is not permitted to be the cause of a single party, the anti-Semitic party, but rather it must become the cause **of all decent people in the entire German Fatherland**. The **Konitz** Alliance for the solution of the murder of gymnasium student **Winter (10)** consists of people who, by virtue of their social position and by the entire conduct of their lives, can keep away any suspicion of their joining together merely out of virulent desires [for excitement, for Jew-baiting, etc.].

Gentlemen, the German people remained at peace when the wholly similar murder in **Skurz** found no punishment. The Criminal Commissar **Hoef**t, who has been the exemplar for the present inquiries of the Berlin Criminal Commissar in **Konitz**, had **freed** the Jew who was first accused and taken into custody and brought a **Christian** master butcher -- **everything is repeated!** -- before the jury court. The man had to be completely exonerated. And then the case was settled as far as the authorities were concerned. The anti-Semitic movement was not yet strong enough in Germany to interest the German people in the case, as is now the case, thank God. The blood-murder in **Skurz** has remained **unsolved and unrequited** to the present day. Neither has anyone heard that further investigations have taken place. When ten years later a similar blood-murder in **Xanten** excited the world, an exceedingly **cunning means** was employed to misdirect the case. A notorious individual, who had insinuated himself into the anti-Semitic party, went to **Xanten** on behalf of an anti-Semitic newspaper and wrote an untruthful brochure which was printed in good faith and earned the editors responsible harsh prison sentences. Thus it happened that the anti-Semitic press was unable to persist in its involvement, and this murder, too, remained **unpunished**.

Buschhoff, the *schächter* accused of the crime, was acquitted by the jury court in Cleves, not, perhaps, because they were convinced of his innocence, but rather -- as is not at all very well known -- because a subsidiary question regarding the charge of **complicity** had not been put, and the jurors considered the evidence insufficient to pronounce him guilty as the perpetrator.

But the **Konitz** blood-crime, the third such similar crime in Prussia within a period of six years, will not share the fate of **Skurz** and **Xanten**. The trials that are still underway, the trial of the Jew Moritz **Levy** for perjury, which in a few days (438)

will play itself out in **Konitz**, the trial against the *Staatsbürgerzeitung*, in which 114 witnesses are heard, will see to it that the arousal of the people over the murder of the gymnasium student **Winter** does not come to rest. . .yet I have taken the precaution of never stopping in **Konitz** for 24 hours at a time. It is **teeming with Jewish spies**, and I did not want to involve myself without necessity in gossip, the defending against which would have made work for me and have cost me time. Thus, not the 'anti-Semitic General Staff, but rather a **Jewish Confusion-sowing and Cover-up Committee** was established in Konitz after the murder and is still at work there. All the disinformation which has gone out by means of the Jewish newspapers, which consists of pure inventions and which is dispersed into the world, originates with this Confusion- sowing and Cover-up Committee.

The most shameless thing of all, however, is attained in the recent insinuations against highly respected Christian men in **Konitz**, the District School Inspector **Rohde**, and the teacher **Weichel**, whom the Berlin newspapers describe as the **murderers**, based upon the simple fact that house searches were recently carried out also at their residences. Both gentlemen live on a street, you see, where every house and apartment was being searched; clearly no exceptions could be made. Without there having been anything more to it than this simple fact, the Berlin papers reported not long ago that the teacher, Weichel, had already confessed to the murder. This was reported by telegraph from **Konitz**. This horrible insinuation then circulated through a large section of the Press! Likewise, accusations were disseminated in the most shameless manner by the Berlin and other Jewish papers, against the District School Inspector, **Rhode**. I would think then, that the authorities, the Ministry of Culture and Education and also the War Ministry -- since Herr **Rhode** is Captain d. L [*des Landstags* -- of the provincial parliament] and both gentlemen are on the Board of Directors of the *Kriegerverein* [Veteran's Association] -- that the supervising ministries should protect their officials and file *ex officio* charges against all the newspapers in question, so that the severely insulted men do not have to bear useless costs and trouble because of this. Many another important matter may yet result from this trial as well.

Out of sympathy for this House, I will omit today, at such a late hour, unrolling a list of the instances of disinformation which have been broadcast to the world from Konitz in the Jewish interest. I have a **thick** manuscript about this lying at my place. . .I will immediately respond to all **disinformation speeches** which have been made here concerning the **Konitz** case. All of the German people and probably the *Reichstag* as well would be in agreement with me in this, that in **Konitz the leads** ought finally to be **pursued** for once, (439) which up till now have not been pursued, after all other leads have been shown to be erroneous. . .It can only be a matter of complete indifference to us (?), to what purpose the blood of the victims in **Skurz, Xanten, and Konitz** was destined [to be put]. But the evidence cannot be denied, that the bodies or their parts in all three cases were discovered to be **completely empty of blood**, and in all three cases sound human reason can simply find no other motive for murder than that of **obtaining the blood**. I have also asked the Director of the slaughterhouse of **Konitz**, Herr Veterinarian **Wendt**, for his opinion. He gave me the following information: he has been directing the slaughterhouse for ten years, each year an average of 10,000 animals are killed there, some butchered, some ritually-slaughtered, therefore he has been able to observe the effects on 100,000 animals of butchering and of ritual-

slaughtering, and he was able to assure me **that he had never seen such a blood-drained piece of flesh as the body parts of Winter**. . .(commotion). Quite amazingly, **directly after the murder, five ritual-slaughterers left the area**, first the Cantor, **Hamburger** from Schlochau and then the *schächter* **Heymann from Konitz**, of which the one is supposed to have made a million-dollar fortune in America, and the other have gone to Russian Poland. The Jewish ritual-slaughterer Fuchs, who comes from **Russia**, has gone back to **Russia**. . .The fact that **Russian Jews** were in **Konitz**, has been judicially established. . .

The Herr Deputy **Stadthagen**[\(11\)](#) has described the populace of West Prussia as being at an extraordinarily culturally low level. So that it is not much to be wondered at that such people would believe in ritual-murder. . .But the country populace of West Prussia stands tower-high in education above a category of people who come into consideration again, at the **Konitz** murder. I mean the **Jewish** population, which is streaming in to us from out of Russian Poland, out of Galicia, Romania, etc., and because of our legislation, **unfortunately nothing can be done to prevent it.**" [\(12\)](#)

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Appendix 9.

Table of Ritual-Murders Established in this Investigation [\(13\)](#)

(p. 443)

Time	Place	Victim/s
419 Jewish Easter	Innestar	boy
1144 Easter	Norwich	twelve-year-old William
1160 Easter	Gloucester	boy
1171 Easter	Blois	boy
1179 Easter	Pontoise	boy
1181 Easter	London	Robert (child)
1192 Easter	Braisne	"a Christian"
1220 Easter	Weißenburg (Alsace)	Heinrich (child)
1225	Munich	small child
1235 Christmas	Fulda	five (5) sons of a miller

1235 December	Erfurt	child
1244	London	boy
1247 Easter	Valréas (Vaucluse)	two-year-old girl
1250 August	Aragon	seven-year-old boy
1250	Orsona	child
1255 Sts. Peter and Paul Day	Lincoln	Hugh (eight-year-old boy)
1267 Easter	Pforzheim	seven-year-old girl, Margaretha
1279 Easter	London	boy
1279 September <i>Yom Kippur</i>	Northampton	boy
1283 Easter	Mainz	child
1285	Munich	boy
1287 Easter	Oberwesel am Rhein	fourteen-year-old boy, Werner
(444) 1288 Easter	Bern	Rudolf (child)
1288 Easter	Troyes (Champ.)	child
1292	Kolmar	nine-year-old boy
1292	Konstanz	child
1293	Krems	child
1302	Renchen (Baden)	child
1303 Easter	Weißensee (Thüringia) [Thuringia]	Conrad (child)

1303 Easter	Prague	"Christian person"
1305 Easter	Prague	boy
1321	Annecy	young man
1329 Easter	County of Savoy: Geneva, Rumilly, Annecy	several children
1331	Überlingen (Baden)	Frey (child)
1346	Munich	small child
1346 Easter	Cologne	"Hänschen" (child)
1347 Easter	Messina	child
1349 March	Zürich	four-year-old boy
1380	Hagenbach (Schwabia)	child
1401 Easter	Diesenhof (Württemberg)	four-year-old child
1407 Easter	Cracow	boy
1413 Easter	Thüringen	child
1420 Easter	Tongern (Limburg)	child
1429 Easter/Pentecost	Ravensburg (Württemberg)	Ludwig van Bruck (student)
1442 or 1443	Lienz (Tyrol)	Ursula Pöck (four-year-old)
1452	Savona	two-year-old-child
1453	Breslau	child
1454 Easter	Castile	boy
1462 July	Rinn (Innsbruck)	Andreas Oxner (three-year-old) "Anderl von Rinn"

1468 Easter	Sepulveda (Spain)	small girl
1475 Easter	Trent	Simon Gerber (two-year-old)
1480 Easter	Portobuffole (Venetian)	Sebastian Novello (seven-year-old)
1480 Easter	Motta (Venetian)	child
1480 Easter	Treviso	Lorenzo (child)
1485	Vicenza	boy
1486	Regensburg	six (6) children
1490 Easter	Guardia (Toledo)	child
1494 Easter	Tyrnau (Hungary)	child
1503	Waldkirch bei Freiburg im Breisgau	child
1524	Tyrnau (Hungary)	a "Christian"
(445) 1529 Ascension Day	Bösing	Maißlinger (nin-year-old boy)
1540 Easter	Sappendorf (Oberpfalz)	Michael Piesenharter (four-and-a-half-year-old boy)
1547 Easter	Rawa (Poland)	boy
1569 Easter	Vitov (Poland)	two-year-old boy
1574 Easter	Punia (Lithuania)	seven-year-old girl
1590 Easter	Szydlov (Poland)	boy
1592 Easter	Vilna	Simon Kierelis (seven-year-old)
1595 Easter	Gostyn (Poland)	several children

1597 Easter	Szydlov (Poland)	child
1598 Easter	Woznik (Podolia)	Albert Pietrzyenin (four-year-old)
1650 Easter	Kaaden (Bohemia)	Matthias Tillich (boy)
1665 May	Vienna	woman
1744 August	Montiggl (Tyrol)	Franz Locherer (eight-year-old)
1747 March	Zaslav (Russia)	unknown man
1753 Easter	at Kiev	three-and-a-half-year-old boy
1764	Orkuta (Hungary)	child
1791 February <i>Purim</i>	Pér (Siebenbürgen)	Andreas Takáls (thirteen-year-old)
1791	Hollenschau (Moravia)	child
1791	Woplawicz (Lublin)	child
1791	Pera (Constantimople)	young Greek
1803 Easter	Buchhof (Nuremberg)	two-year-old-child
1805	Welish (Vitebsk)	Trofim Nikitin (twelve-year-old-child)
1810 Easter	Aleppo	woman
1812	Corfu	two children
1817	Welish (Vitebsk)	two boys, one woman
1817	Vilna	girl
1819	Welish (Vitebsk)	two girls
1823 Easter	Welish (Vitebsk)	Ivanov (three-and-a-half-year-old)

1824	Beirut	Fatchallah-Sayegh (translator)
1824	Corfu	child
1826	Warsaw	five-year-old boy
1827	Vilna	Ossyp Perowicz (child)
1827 Easter	Warsaw	child
1827 Easter	Antioch	two boys
1829	Hamath (Asia Minor)	young Turkish woman
1831	St. Petersburg	girl
1834	Tripoli	old man
1840 February (<i>Purim</i>)	Damascus	Father Thomas; Ibrahim Amara
(446) 1840 Easter	Triande (Rhodes)	twelve-year-old boy (ritual-murder greatest probability)
1843	Rhodes and Corfu	several children
1852 December	Saratov (Russia)	Schestobitov (boy)
1853 January	Saratov (Russia)	Maßlov (boy)
1875 September (<i>Yom Kippur</i>)	Zboró (Hungary)	ritual-murder attack upon a sixteen-year-old girl, with death ensuing afterward
1877 June	Szalacs (Hungary)	Therese Szabó (six-year-old); Emerich Szabó (nin-year-old)
1878 before Jewish festival	Steinamanger (Hungary)	girl
1879	Tállya (Hungary)	child

1879 October	Piros (Hungary)	Lidi Sipos (fifteen-year-old)
1880	Alexandria	child
1880	Komorn (Hungary)	child
1880 before Jewish festival	Steinamanger (Hungary)	girl
1881 Easter	Alexandria	Evangelio Fornarachi (boy)
1881	Kaschau (Hungary)	Kocsis (girl)
1881 before Jewish festival	Steinamanger (Hungary)	girl
1881	Lutscha (Galicia)	Franziska Mnich
1882 Easter	Tisza-Eszlár (Hungary)	Esther Solymosi (fourteen-year-old)
1882	Balata (Constantinople)	child
1883	Galata (Constantinople)	child
1884 January	Skurz (West Prussia)	Onophrius Cybulla (fourteen-year-old)
1885 Easter	Mit-Kamar (Egypt)	young Copt
1890 Easter	Damascus	Henry Abdelnour (boy)
1891 Easter	Corfu	Maria Dessyla (eight-year-old)
1891 June St. Peter and Paul Day	Xanten	Johann Hegmann
1891 June	Mustapha Pasha	Grieche Stephanos (eight-year-old girl)
1892 Easter	Port Said	Helene Vasilios (four-year-old)

1894	Kolin (Bohemia)	girl
1895 September (<i>Yom Kippur</i> festival)	Kis-Sallo (Hungary)	Juliska Balars (five-year-old)
1898 July	Polna (Bohemia)	Maria Klima (twenty-three-year old)
1899 Easter	Polna (Bohemia)	Agnes Hruza (nineteen-year-old)
1900 Easter	Konitz (West Prussia)	Ernst Winter (eighteen-year-old)
(447) 1910 December	Nassenheide (Stettin)	Helenne Brix (strong suspicion of ritual-murder)
1911 March	Kiev	Andrei Yustinschy (thirteen-year-old)
1911 September (<i>Yom Kippur</i>)	Schönlanke	Olga Hagel
1912 Pentecost	Posen	Stanislaus Musial (sixteen-year-old)
1913 Eastern	Lobsens (Wirnitz)	Agnes Kador (six-year-old)
1913 July	Ludwigshafen	Elma Kelchner (twelve-year-old) (strong suspicion of ritual-murder)

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Appendix 10.

Bibliography⁽¹⁴⁾

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[Translator's note: No attempt has been made here, as has been done in the text proper, to translate the German or other non-English titles of the works listed here. As this section will be of primary interest to scholars and researchers, and it is assumed that they will have competency in the main European languages, priority has been given here to the exact reproduction of the bibliography as given in the original German edition of this work. --R.B.]

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I have also kept the German convention of creating separate categories for words beginning with the letter/s **S**, **Sch**, and **St**.]

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Gallery I: Andreas of Rinn



The ritual-murder case of Andreas of Rinn, despite the fact that it took place over 500 years ago, is one of the most well-known and best-documented cases of this kind. The caption reads: *The leave-taking of the mother from her child in the early morning of 12 July. In her hand she carries a sickle as a tool for work. The godfather gives his sacred promise to attentively watch over the child.* In this and in the following

Der Abschied der Mutter von ihrem Kind am frühen Morgen des 12. Juli. Sie trägt eine Sichel als Arbeits-



Der Abschied der Mutter von ihrem Kind am frühen Morgen des 12. Juli. Sie trägt eine Sichel als Arbeitswerkzeug in ihrer Hand. Der Taufpate verspricht hoch und heilig, auf das Kind gut achtzugeben.

images, the narrative of the events surrounding the death of Andreas -- more familiarly

known by the affectionate diminutive of his name, *Anderl* -- is illustrated. There have been dozens of historically well-known major cases like this one in Europe, and their victims have been memorialized by sculpture, paintings, drawings, and churches. But in today's Europe, in which Zionist influence has reached a zenith, there has been a relentless campaign to expurgate such monuments -- and to kill the cultural memory of every nation. This is a necessary step in the program to create the New World Order, a tyranny whose egalitarian Dystopia and "global economy" necessitates the destruction of European/Aryan/White culture and genetic identity in general: i.e., the genocide of Whites.



The caption reads: *Johann Mayr, the farmer from the Weiselhof, deals in the inn with the Jewish merchants for the sale of the child, whose godfather and guardian he is.*

Johann Mayr, der Bauer vom Weiselhof, verhandelt im Gasthaus mit den jüdischen Kaufleuten über den Verkauf des Kindes, dessen Taufpate und Vormund er ist.



The caption reads: *The martyrdom of the innocent child Andreas on the Jew-stone.*

Das Martyrium des unschuldigen Kindes Andreas auf dem Judenstein.



The caption reads: *The body of the child Andreas lies in state on the Jew-stone.*

Der Leichnam des Kindes Andreas liegt auf dem Marterstein aufgebahrt.



The caption reads: *The burial of the holy martyr child in the cemetery of the church of Rinn.*

Das Begräbnis des heiligen Märtyrerkindes im Friedhof der Kirche von Rinn.



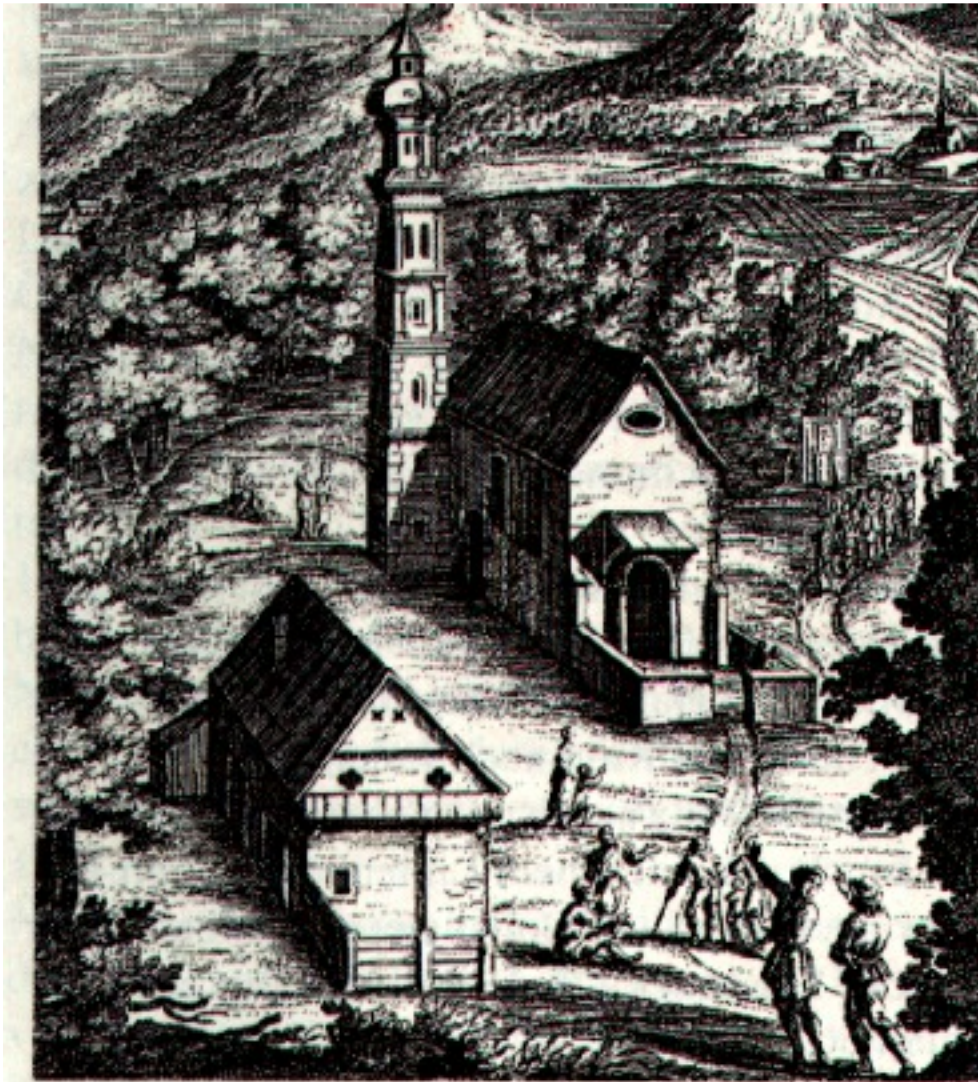
The caption reads: *The first solemn procession of relics to the Jew-stone on the Feast of the Trinity in 1475.*

Die erste feierliche Reliquienprozession zum Juden-stein am Dreifaltigkeitsfest 1475.



The caption reads: *Emperor Maximilian I venerates the holy child at the location of his martyrdom and resolves to build a church.*

Kaiser Maximilian I. verehrt das heilige Kind am Ort seines Martyriums und beschliesst den Bau einer Kirche.



The caption reads: *In the year 1670 the church was erected over the Jew-stone. In the background can be seen the village of Rinn; a band of pilgrims, praying, is approaching the church, in front of which those afflicted with suffering and in need of succor have gathered. In the foreground is an inn that was built for the pilgrims at the same time as the church.*

Im Jahre 1670 wurde die Kirche über dem Judenstein errichtet. Im Hintergrund sieht man das Dorf Rinn, eine Schar Wallfahrer zieht betend zur Kirche, vor der Hilfsbedürftige und mit Leiden Behaftete versammelt sind. Im Vordergrund ein Gasthaus, das damals zugleich mit der Kirche für die Pilger errichtet worden ist.

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Gallery II: Andreas of Rinn [cont'd]



Der Weisshof oder Anderhof im Weiler "Obere Hochstraße",
erbaut um das Jahr 1430. Die ursprüngliche Bausubstanz des
Hofes ist im Bild zu sehen. Die ursprüngliche Bausubstanz des Hofes
Gedenkstein beim ehemaligen Grab des Märtyrerkindes
Andreas am Friedhof von Rinn (nördlich der Kirche). Der

Gedenkstein beim ehemaligen Grab des Märtyrerkindes Andreas am Friedhof von Rinn (nördlich der Kirche). Der genaue Platz des Grabes befindet sich dort, wo heute die in späterer Zeit an die Kirche angebaute Sakristei steht (im Bild rechts). Die hl. Reliquien des seligen Märtyrerkindes ruhten dreizehn Jahre (von 1462 bis 1475) im Friedhof von Rinn.

The caption reads: *Memorial stone at the former grave of the martyr-child Andreas at the cemetery of Rinn (north of the church). The exact location of the grave is where the sacristy stands today, which was built onto the church at a later time (to the right of the picture). The sacred relics of the blessed martyr rested for thirteen years (1462-1475) in the cemetery of Rinn.*



Die Pfarrkirche von Ampaß, zu der viele Jahrhunderte das Dorf Rinn gehörte. Ampaß ist eine der ältesten Pfarren im

Die Pfarrkirche von Ampaß, zu der viele Jahrhunderte das Dorf Rinn gehörte. Ampaß ist eine der ältesten Pfarreien des Inntales, am Fuß des Kirchhügels führte die alte Römerstraße vorbei. Das Foto wurde von der Nähe des Pfarrhauses aus gemacht. Das Dorf Ampaß liegt rechts unten im Tal. Der linke Turm ist freistehend. Er trägt die große Glocke und birgt die Mariahilf-Kapelle.

The caption reads: *The parish church of Ampaß, to which the village of Rinn belonged for many centuries. Ampaß is one of the oldest parishes of the Inn Valley; the old Roman road leads past the foot of the church hill. The photograph was taken from the vicinity of the parish house. The village of Ampaß lies at right, below, in the valley. The left tower is free-standing and contains the great bell and has the Mariahilfe chapel inside.*



Deshalb fällt er gar nicht die Birke. Und als er versuchte, den Stamm nach Hause zu ziehen, stürzte er nieder und verlor sich in der Nacht der Acta Sanctorum, daß

Der Weiselhof oder Anderlhof im Weiler "Obere Hochstraße", erbaut um das Jahr 1430. Die ursprüngliche Bausubstanz des Hauses ist noch weitgehend erhalten. In diesem Haus wohnten die Mutter mit ihrem Kind Andreas nach dem plötzlichen Tod des Vaters. Die Stube, in der das Kind verkauft wurde, befindet sich rechts von der Eingangstüre. Der Hof ist heute noch bewohnt und bewirtschaftet.

The caption reads : *The Weiselhof, or Anderlhof, in the Weiler "Upper High Street," built about 1430. The original building material of the house is still well-preserved. In this house lived the mother with her child Andreas after the sudden death of the father. The room in which the child was sold is to the right of the entrance door. Today, the Hof is still inhabited and functional.*

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Gallery III: Polna, Konitz, Kiev



Murder in Polna



Murder of Ernst Winter in Konitz



Death photo of Andrei Yustshinsky in Kiev

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Jewish Ritual-Murder: Gallery IV



Statue of Anderl of Rinn.

Semitically-friendly Tombstone . . .

HIER RUHT
DAS UNSCHULDIGE KIND
ANDERL

WELCHES NACH DER ÜBERLIEFERUNG
IM JAHRE 1462 VON UNBEKANNTEN
ERMORDET WURDE. LEIDER WURDE
SEIN TOD JAHRHUNDERTLANG ALS
RITUALMORD DURCHREISENDEN JUDEN
UNTERSTELLT. DIESE DAMALS HÄUFIGE
UND VÖLLIG UNBEWIESENE BESCHUL-
DIGUNG HAT DAZU GEFÜHRT, DASS DAS
ANDERL IRRTÜMLICH ALS MÄRTYRER
DES GLAUBENS ANGESEHEN WURDE.

DAS KIND ANDERL RUHT HIER ZWAR NICHT ALS
MÄRTYRER DER KIRCHE ABER ALS MAHNENDE
ERINNERUNG AN DIE VIELEN KINDER DIE BIS
ZUM HEUTIGEN TAG OPFER DER GEWALT UND
DER MISSACHTUNG DES LEBENS WURDEN. MIT
IHNEN ALLEN IST DAS ANDERL VON RINN
EINGEZOGEN IN GOTTES EWIGE FREUDE.



Historical events have been processed by the Proposphere's special alignment machine, to correct for the strong immunological reactions which always occur when Gentile host populations resist infection. There's little doubt that Andreas of Rinn died at the hands of Jews, whatever their motivation. But the text of the new inscription makes the now obligatory genuflection to Holocaustianity:

*HERE RESTS
THE INNOCENT CHILD
ANDERL*

*WHO, ACCORDING TO TRADITION
WAS MURDERED IN THE YEAR 1462. SADLY,
FOR CENTURIES HIS DEATH WAS
BLAMED ON JEWS WHO WERE TRAVELING THROUGH.
THIS FREQUENT BUT TOTALLY UPROVEN CHARGE
LED TO ANDERL'S ERRONEOUSLY BEING CONSIDERED A MARTYR
OF THE FAITH.
THE CHILD ANDERL RESTS HERE, NOT AS A MARTYR OF THE CHURCH,
BUT AS AN ADMONITORY REMINDER OF THE MANY CHILDREN WHO
TO THE PRESENT DAY HAVE BECOME VICTIMS OF VIOLENCE AND ABUSE.
ANDERL OF RINN, ALONG WITH ALL OF THEM, HAS BEEN TAKEN
INTO GOD'S ETERNAL JOY.*

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Jewish Ritual-Murder: a Historical Investigation
Der jüdische Ritualmord: Eine historische Untersuchung von Hellmut Schramm, Ph. D.

Jewish Ritual-Murder: Gallery V



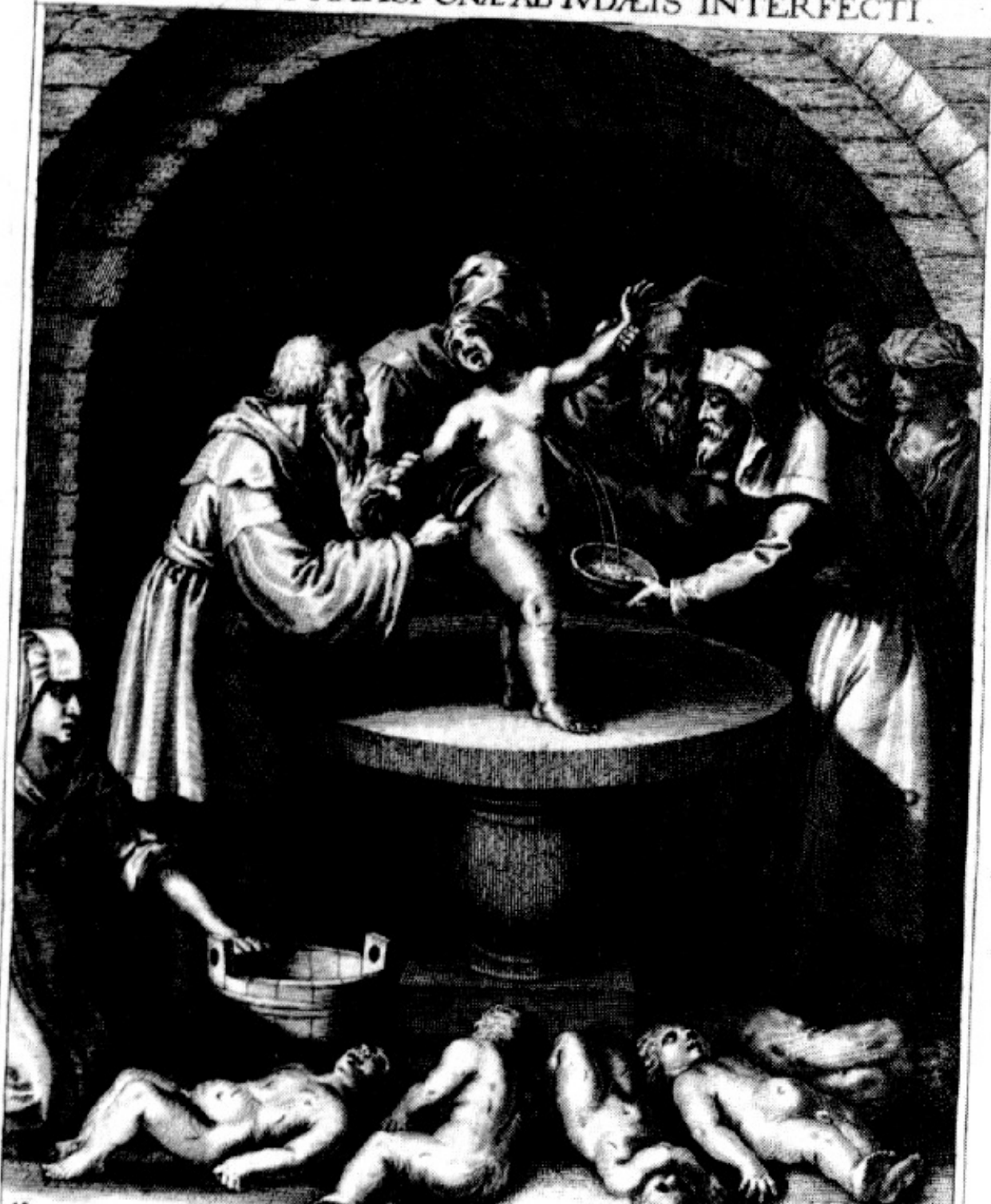


Plaque illustrating ritual-murder of Simon of Trent.

DE PVERIS RATISPONENS.

175

SEX PVERI RATISPONE AB IVDÆIS INTERFECTI.





*En iterum nostras profundit sanguine curias
Vergna, et exhaustâ turget hirudo cute.
Quis tandem vobis tam diri criminis auctor?
Sanguinis aut nostri tam grauis unde fitis?*

*Primane primani soboles infanda parentis
Tam saruum docuit cede patrare nefas?
An qui Bethlemios rex est grassatus in agnos?
Non poterant atavos hi docuisse suos?*

Bavaria Sancta

The title at the top of the illustration reads: "Six boys of Ratisbon, killed by the Jews."

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Jewish Ritual-Murder: Gallery VI



Sacrifice by Caravaggio

Abraham about to sacrifice Isaac.

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Jewish Ritual-Murder: a Historical Investigation
Der jüdische Ritualmord: Eine historische Untersuchung von Hellmut Schramm, Ph. D.

Jewish Ritual-Murder: Illustrations

HELMUTSCHRAMM

Der jüdische Ritualmord

Eine historische Untersuchung



1944

THEODOR FRITSCH VERLAG

BERLIN

Title page to the 1944 edition of Hellmut Schramm's *Der jüdische Ritualmord: Eine historisches Untersuchung*. Notice that the publisher is Theodor Fritsch, a veteran in the struggle against Jewish supremacism.



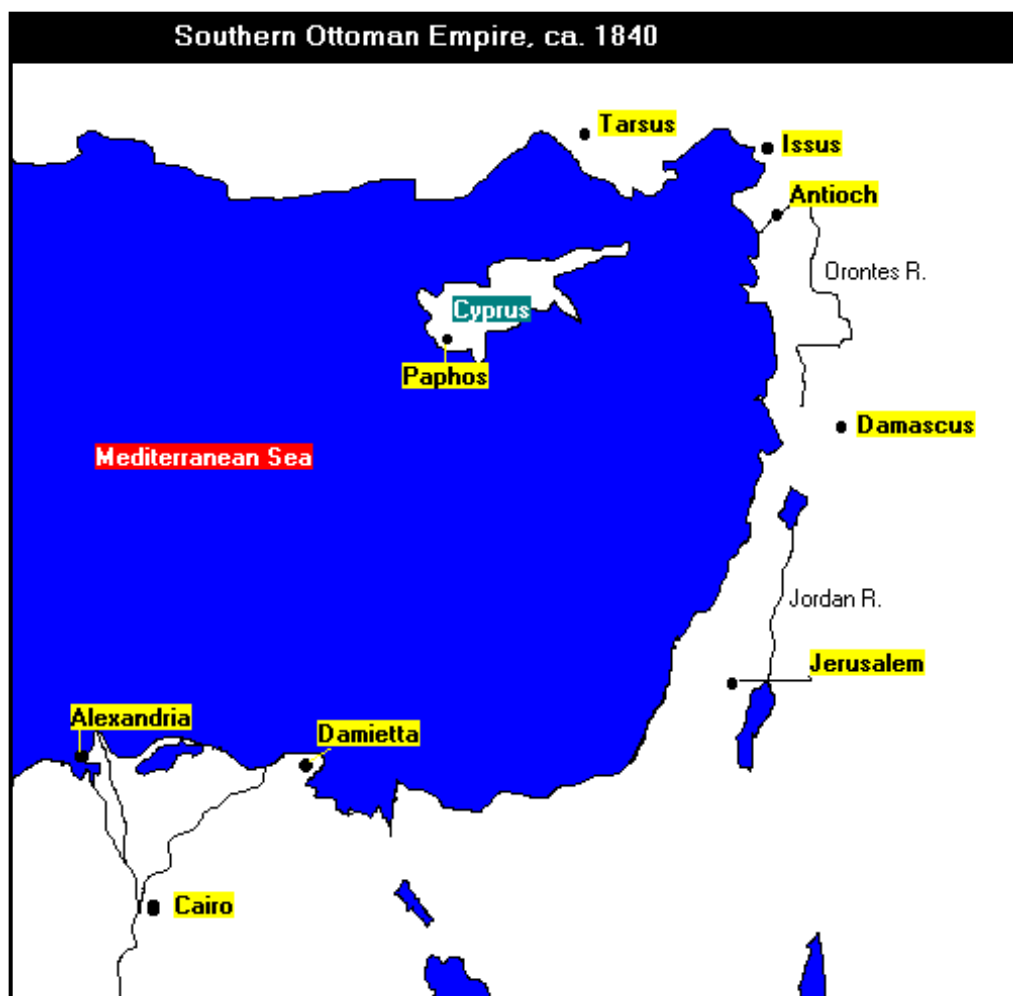
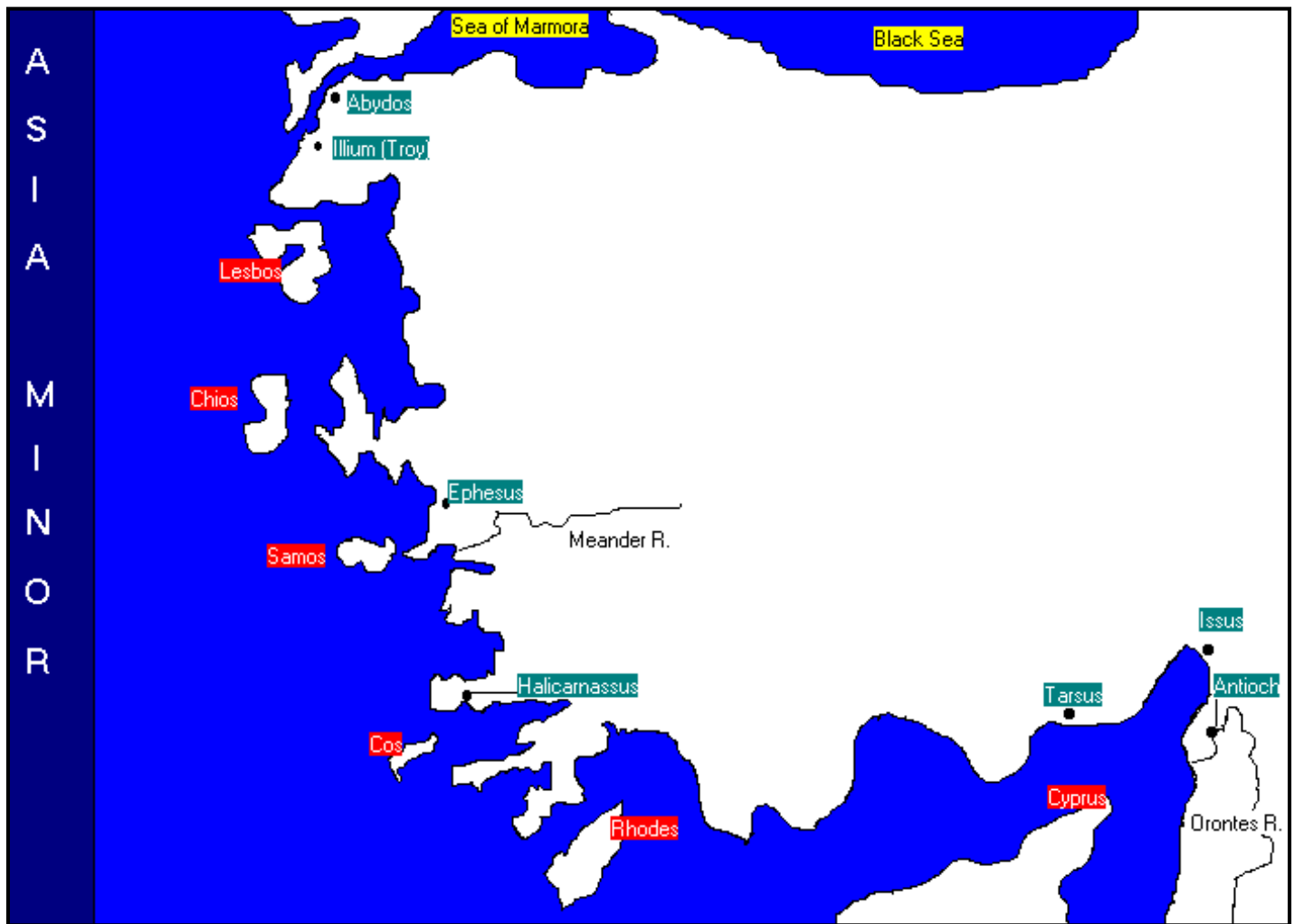
Jew of Colchester . . .the more things change, the more they become the same. . .

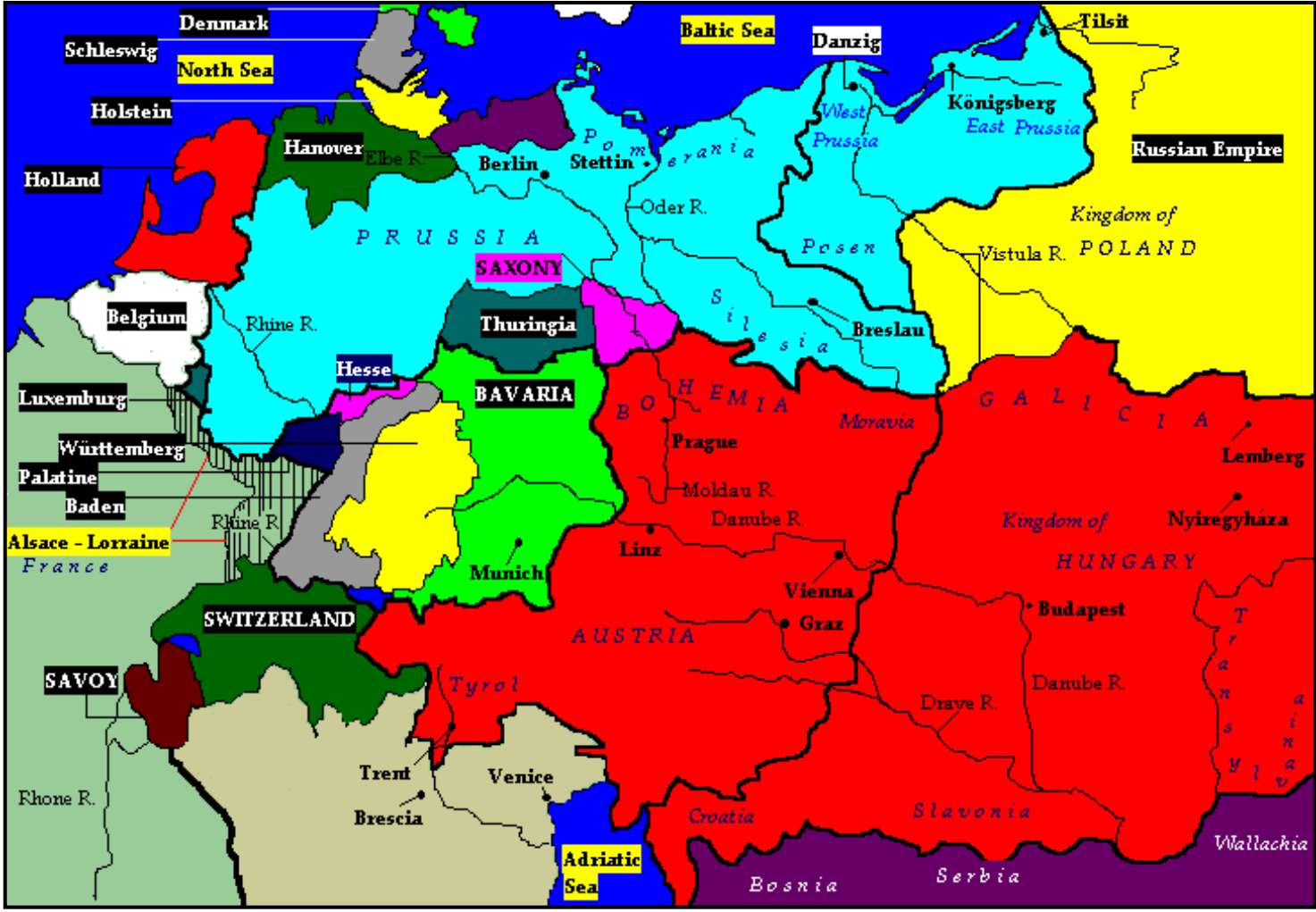
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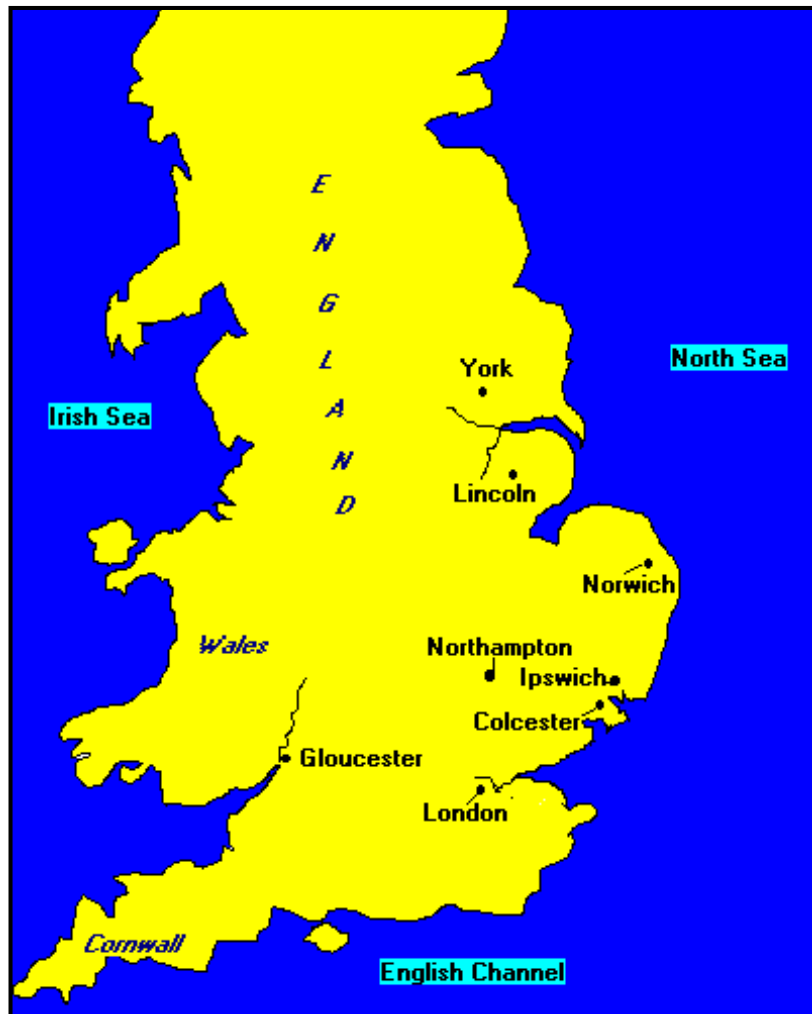
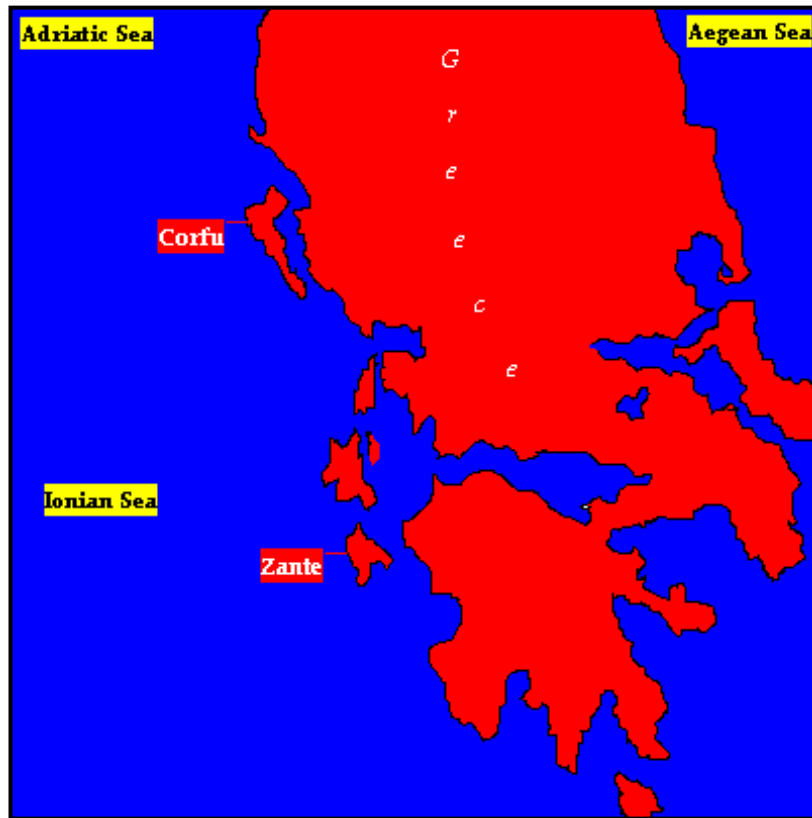
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Central Europe in the late 19th/early 20th century.



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JEWISH RITUAL MURDER

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My Irrelevant Defence being
Meditations Inside Gaol and Out on

An account of the trial of Jews for ritual
murder in Europe over the last 1000 years

by ARNOLD LEESE

Dedicated Without permission to
Mr. OLIVER LOCKER-LAMPSON, M.P.,
and Hon. Mr. JUSTICE GREAVES-LORD.

1938, LONDON:
The I.F.L. Printing & Publishing Co.,
30, Craven Street, W.C.2.



Picture Postcard widely circulated in Poland showing ritual murder of Agnes Hruza, age 19. Jew named Hilsner was found guilty of this crime. (Date 1899, Story in Chapter 10).

"Soul had they none, nor lineage;
"Nor wit, nor headmen,
"Nor crafts, nor letters,
"Nor e'en a glimpse of God."

-- British Edda.

"Ye are of your father the devil
and the lusts of your father ye will do.
He was a murderer
from the beginning...."

-- St. John, viii, 44.

"In order to destroy the prestige of heroism for political crime, we shall send it for trial in the category of thieving, murder, and every abominable and filthy crime. Public opinion will then confuse in its conception this category of crime with the disgrace attaching to every other and will brand it with the same contempt."

Protocol 19 of the
Protocols of the Elders of Zion.

"If I am killing a rat with a stick and have him in a corner, I am not indignant if he tries to bite me and squeals and gibbers with rage. My job is, not to get angry, but to keep cool, to attend to my footwork and to keep on hitting him where it will do the most good."

-- A. S. Leese, speaking at Reception, 17th Feb., 1937, on his return from prison.

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JEWISH RITUAL MURDER

Books online

My Irrelevant Defence being
Meditations Inside Gaol and Out on

JEWISH RITUAL MURDER

by ARNOLD LEESE

INTRODUCTION

ON 15th July, 1936, Mr. Oliver Locker-Lampson, M.P., a childhood friend of the Rothschild family, asked in the House of Commons whether the Attorney-General proposed to institute legal proceedings against the authors or publishers of *The Fascist*, the issue of that paper for July containing allegations against the Jews of the practice of ritual murder. The Attorney-General replied that the matter was under a consideration.

As an ultimate result of this "consideration," I was sentenced to six months' imprisonment among criminals on 21st September, 1936, the Judge in the case being a 31st Degree Mason of the Scottish Rite. But it is important to note that the conviction was

obtained, not on the ritual murder issue alone, which was not relied upon by the Prosecution for the purpose of silencing me, but on the whole contents of the July Fascist, and particularly on words used by me with reference to the disposal of the Jews.

Under the law of libel, the truth of my statements with reference to Ritual Murder could not be used as an argument in my defence; it was deemed sufficient under the law that the statements had been written, and that they "rendered His Majesty's subjects of Jewish faith liable to suspicion, affront and boycott" and so amounted to a Public Mischief.

I came to Court very fully prepared, if the truth of my statements was challenged, to justify the statements I had made in *The Fascist*, and was even ready to demand that "Rex," the prosecutor, should produce from the Public Records Office certain Close and Patent Rolls of the State wherein Jewish Ritual Murder is recorded as an established fact in this country! But I was forbidden by the Judge to use this line of defence; it did not matter who else had charged the Jews with ritual murder, or how often, or what historic facts proved it, or how many convictions there had been under proper juridical authority; thus, when I asked Inspector Kitchener, the only witness who appeared against me, "When you brought this case, were you under the impression that Ritual Murder was a thing of the past?" and he replied "Yes," the Judge intervened with the remark "The truth of a libel is no defense, I must point out again."

Again, the Attorney-General, who was acting as Prosecuting Counsel, interrupted another question of mine to the same witness, by the remark: "In my submission, it is correctly laid down that the

defendant is in no case allowed to prove the trash of a seditious libel as a justification for having published it." The Judge then said, "That is the law as I understand it." He made it clear to me that to proceed further in such a line of defence would be contempt of court, as the "truth" of the "libel" was "irrelevant" to the issue of the trial! Such may be the law, but it is not justice!

The last thing the Judaeo-Masonic Hidden Hand wanted was the truth about Ritual Murder!

Since I came out of prison on 6th February, 1937, I have, until recently, been too busy to write on the subject of Ritual Murder; but finding that there are, even among anti-Jewish workers, people who, never having investigated the matter for themselves, still imagine that Jewish Ritual Murder not only has not existed and does not exist, but is a fiction invented by crazy anti-Jewish fanatics, and as such, exploited by me, in my campaign against the Jews, it becomes necessary for me to take steps to defend my own reputation as a man of good faith by compiling and publishing this book.

What the court procedure prevented me from doing in my own defence, I do now in these pages, and I have no anxiety concerning the conclusions at which my readers will arrive on the matter.

The subject of Ritual Murder has always been one that the Jewish Money Power, which controls this country as well as most others, has taken all possible steps to suppress. The reason is that Ritual Murder was the dynamite which finally blew the Jew out of England in 1290, out of Spain in 1492, and out of Germany in our time. The Jews know it; and I know it too!

But there is no British law, and no 11th Commandment, which makes Ritual Murder by Jews a forbidden topic in this country. Sir Richard Burton's book about it was published shortly after his death near the end of the last century; Strack's book, defending the Jews against the accusation, was translated and published in England in 1909; whilst the Jew, C. Roth, published his Ritual Murder Libel and the Jew in 1935. In France, as in Germany, there is free speech on the subject.

I challenge and defy the Judaeo-Masonic Power, which rules this country, by publishing the present work in 1938, not only in my own defence, but in the public interest to break the attack on Free Speech that is rapidly developing wherever any criticism of the past or present conduct of Jews is concerned an attack which relies for its success upon the ridiculous charge that a breach of the peace is likely if the truth about them is spoken! I do so in order that the Jews shall not escape simply through the power of Money and Masonry from bearing the burden of a charge which, in my opinion, has been proved against some of them through the ages. My object is, and always has been, in spite of what my Masonic Judge had to say about it, to alter "a matter of State established," namely the status of Jews in this country on an equality with Britons, a condition which is imperilling our civilization, and to enlighten the public on their true nature as beings possessing instincts utterly incompatible with our own, so that they may be removed, legally and peacefully, to a National Home in which they will be required to live together. In this aim, I keep troth with the greatest of English kings, Edward I, who expelled the Jews from these shores in 1290.

The maintenance of Free Speech demands that Jewish Ritual Murder shall be a subject for open discussion, like Suttee and Thuggee and the sacrifices of Aztec Mexico, all of which were ritual murders which, like the Jewish variety, would be practised to-day if the Aryan had not interfered to prevent them. If the world thinks that I have not, in this book, proved my case, let it laugh ! I can bear it ! But can the Jews? The Jewish Chronicle (25th September, 1936) complained after my trial was over that there had been no opportunity for the Jews to refute the charge of Ritual Murder. Well, they have one now!

ARNOLD LEESE.

1st March, 1938.

In compiling this work I have received the most valuable assistance from certain members of the Imperial Fascist League, who require no thanks for that help. I should like to acknowledge the guidance I have received in private letters from Sir. G., of Bristol, and from the work, *Le Crime Rituel chez les Juifs*, by Mr. A. Monniot; also from the articles contained in Mr. A. Arcand's now defunct paper.

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CHAPTER I

HUMAN SACRIFICE A SEMITIC TRADITION.

IT is incontestable that the ancient "Semites" manifested a peculiar leaning towards the practice of bloody sacrifices to their gods.

Typical is the Jewish story of Abraham offering to slay with a knife his first-born, Isaac, as an offering to Yahweh who had commanded him so to do. More typical still is the Semitic idea that his god would require such a murder to be done.

In Excavations at Gezer, R. A. S. Macalister tells us that the bodies of sacrificed young children were

found in all semitic strata; this work describes the remains of these victims of which pictures are given.

Isaiah charges the Jews with "enflaming themselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks" (lvii, 5). There are many other Old Testament references to the practice of sacrificing children to Moloch.

Says the Rev. J. Kitto in the Cyclopaedia of Biblical Literature 1895, "their altars smoked with human blood from the time of Abraham to the fall of the Kingdoms of Judah and Israel."

G. A. Dorsey writes in Civilization (Hamish Hamilton): "Historically their temple at Jerusalem, like a Hindu or Aztec temple, was a shambles--one sacrifice after another."

The Jewish Encyclopedia (1904, Vol. VIII, p. 653) says: "The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom human sacrifices were offered to Yhwh as King or Counsellor of the Nation and that the Prophets disapproved of it"

Jesus Himself speaking to the Pharisees (St. John, viii, 44) charges them with being hereditary murderers, which term can have no other meaning than ritual murderers. "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning." This is in the Book on which "witnesses" are sworn when they give evidence against "anti-semites" who expose the murder of Christian children by Jews!

"Rabbinism was but an unfolding of

Pharisaism, the full and swelling stream of corrupt doctrines, views and practices, of which the rivulets run up to the days of Christ and stretch back to those of Ezra until they are lost in the fountain-head, the Religious Philosophy of a debased Zoroastrianism." (Rev. J. Kitto, Cyclopaedia of Biblical Literature.)

The trail of the tradition, then, is complete and leads to Rabbinism.

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CHAPTER II

THE RACIAL URGE

SOME people say that it is the Talmud that made the Jew what he is. I take another view. I say that it is the Jew that made the Talmud.

I believe that the urge for human sacrifice comes not through religion but through race; the idea is, I think, an original one, and came to me from observation on one race in particular, that known as the Armenoid or Hither Asiatic race, which I consider has a decided instinct towards sadism.

It is, I believe, the strong Armenoid or Hither Asiatic strain which exists in the Jewish Nation upon which we have to lay the responsibility for many unpleasant Jewish traits and practices, among them Ritual

Murder.

The Jews are a nation without a home, not a race; they are a mixture of races, and the racial constituent which is most frequently to be found among them is the Armenoid, or, as it is sometimes called, Hither Asiatic. The other races which have contributed most to the Jewish types, whether Ashkenazim or Sephardim, are the Mongoloid, Negroid, Oriental and (White) Alpine.

The Armenoid race seems to have concentrated in Asia Minor, where it predominates not only in Jews, but in Armenians, and affects the blood of many "Turks," "Syrians," "Georgians" and even Kurds. From this Asiatic centre, a veritable plague of Armenoid blood has spread in every direction.

Northward, in the early centuries A.D., it advanced through the Khazar Empire which flourished about 730 A.D., the ruler becoming a converted Jew and forcing his people to do the same. Southward, the race spread over the territories of Arabia, Egypt, the Sahara and Southern Algeria. Westward, it has poisoned the populations of the Balkan States and Greece, Crete, Southern Italy, Sicily and Spain. Eastward, it has penetrated into Afghanistan and the Punjab.

Through the Jewish nation, as everyone knows, it has contaminated almost every country in the world.

The Armenoid Race has the following physical characters: Height and build, medium; head short from back to front, with large and fleshy nose turned down towards the tip. The lips are rather prominent. The hair is black and curly, the skin is of the swarthy colour, and the eyes are black or brown. It is a marked

feature of this race that the skull goes straight up at the back; in other words, the Armenoid has "no back to his head." There is also a tendency for the eyebrows to "meet" over the nose. The chin is usually poorly developed.

In temperaments the Armenoid is the reverse of candid. He excels in low cunning, as his expression often denotes. He is good at business because of his flair for detailed meanness, and his knowledge of the lowest aspects of human nature. He is not usually endowed with much courage, but deliberate cruelty is only too often manifested in his nature. The spirit of revenge, and the nursing of hatred against anyone who opposes him, is very marked in people of the Armenoid type.

Every nation which contains a considerable proportion of people of Armenoid Race soon establishes for itself a reputation for cruelty, treachery, dishonesty and delight in power for the sake of power. That is why such nations never flourish for long in their own territory. They are not allowed to by their neighbours.

I hold that it is not primarily the Jewish Religion which makes the Jewish Nation hated all the world over; it is the strong dose of Armenoid racial blood in their veins. The Afghan is just as cruel, an Armenoid Muslim; the Abyssinian just as treacherous, an Armenoid Christian; Armenian just as mean, another Armenoid Christian.

A characteristic of the religions which appeal to Armenoid people (Jews, Mahomedans and Yezedis) is that the initiation ceremonial usually involves some sort of mutilation, such as circumcision. The religious laws governing the slaughter of animals for food are

framed and practised without consideration for the unnecessary pain inflicted on the animals by the methods prescribed.

The ancient Assyrians were Armenoids by race, and were notorious for their wanton cruelty.

Wherever the Hither Asiatic or Armenoid Race predominates, there is organised cruelty to prisoners of war; in Afghanistan, the women come out after a battle to search for the enemy wounded on whom they practise horrible mutilations; in Southern Algeria, there is a similar practice against French wounded, whilst recent operations in Abyssinia prove that there is a craving for the same sort of thing. The Turks of Armenoid race seem to revel in cold-blooded cruelty, whilst the Bolshevik Jews of Russia, Hungary, Spain and elsewhere have established the twentieth century as being as barbarous as the twelfth . . . simply because of the racial instincts possessed by imported Armenoids.

According to the Jewish Encyclopedia, 1903, Vol. IV. p. 99, when performing the operation of circumcision on children, the mohel (operator) "takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

Surely this "religious rite" stamps the Armenoid as something basically different from ourselves?

All is Race; there is no other truth.

The Aryan mind grasps with difficulty the idea that any human race can have an instinct towards sadistic

sacrifice, for the Aryan has himself no such instinct. The Englishman does not realise that the Jew, the Afghan, and the Armenian are differently constituted from himself, and it is his own good-nature which has largely been responsible for the Judaisation of mind which he himself has acquired by allowing Jews to control him for so long.

I am convinced that it is to the Race rather than to the Talmud or the Kabbala that we must look before we can understand the urge for Ritual Murder and the love of torture which crops up in individuals in all countries into which the Hither Asiatic or Armenoid Race has penetrated.

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CHAPTER III

HUMAN SACRIFICE & THE JEWISH RELIGION

I AM not a student of the Talmud. I have no intention of becoming one. For the same reason, I shall not become a student of Occultism or of Drainage Systems. I smell the bad smells and remain aloof.

Nevertheless, because the advocates of Jewry use a certain line of argument in denying that there has ever been any such thing as Ritual Murder of Christians by Jews, I am obliged to quote a few unimpeachable authorities on the subject.

This "argument" is that the Jewish religious law not

only-does not sanction the practice of Ritual Murder, but forbids the consumption of blood altogether. It is an argument that has been used throughout the ages, and is used now, and has even been the foundation for the verdict "Not Guilty," in cases where Jews have been on trial for ritual murder!

It was the argument used by the Sultan of Turkey when, for money bribes, he issued a firman (1840) saying that the Ritual Murder Accusations against Jews were calumnies. (Described in later chapters in more detail).

But it is known that there have always been two methods of instruction among the Jews: one Exoteric, which openly taught the Laws of Moses and the Rabbinical traditions; the other Esoteric, or mysteries confided only to certain persons bound to secrecy. This latter, the Esoteric teaching, is associated with Occultism and what is known as Black Magic, and the Mystical Cabbala is its source, for certain rites and ceremonies blood is necessary; and secret rites exist which are known only to the few.

Even if the written Jewish Laws do not sanction the practice it does not prove that Jews have not done Murder in accordance with some Occult Ritual. Let a Jew speak for us here: --

Bernard Lazare, a Jew who was stated (Jewish Encyclopaedia 1904, Vol. VII, p. 650) to be "without any religious convictions," wrote what he himself described as "an impartial study of the history and sociology of the Jews," calling his book L-Antisemitisme; in the 1934 edition of this, Vol. II, p. 215, he writes, after mentioning the accusations against the Jews of Ritual Murder.

"To this general belief are added the suspicions, often justified, against the Jews addicted to magical practices. Actually, in the Middle Ages, the Jew was considered by the people as the magician par excellence; one finds many formula of exorcism in the Talmud, and the Talmudic and Cabbalistic demonology is very complicated. Now one knows the position that blood always occupies in the operations of sorcery. In Chaldean magic it had a very great importance.... Now, it is very probable, even certain, that Jewish magicians must have sacrificed children; hence the origin of the legend of ritual sacrifice."

It is well known, as will be shown in Chapter VI, that Occult Rituals exist in which all sorts of abominable practices are carried out, and that they arise from the Jewish Cabbala.

How ridiculous then is the "argument" that because the Mosaic Laws and the Talmud do not demand Ritual Murder, and even forbid the use of blood, Isaac Abrahams cannot be guilty of any sort of Ritual Murder!

Take an analogous case. The Eighth Commandment forbids stealing. Have you ever heard that fact brought up in the defence of a Christian on trial for that crime? Can you imagine prisoner's counsel arguing that John Smith could not have stolen a purse from William Brown because the Christian religion forbids such a thing? More, can you imagine counsel getting away with such an argument? But that is what the Jews have often succeeded in doing.

So stupid is this hysterical shriek, "Our Laws do not permit it," that I, as a scientific investigator, would be willing to concede it as a fact, without further

investigation of the Jewish laws, that Ritual Murder is contrary to these laws. I would concede it because the point is of no importance whatever to my case against the Jew. If the point were established what difference does it make to the verdict of the Trent affair, the Damascus affair, or to the scores of cases I am going to bring before you in later chapters?

Another point. Is it likely that we should find clear sanction for such a crime as Ritual Murder in the Jewish Laws? Why, if such a thing were to be found, I venture to say that not a Jew would be left alive, so great would be the popular indignation against the Jewish nation. We should treat them exactly as Sir W. H. Sleeman treated the Thugs, the ritual murderers of India, when he stamped them out of existence as hereditary criminals in the last century.

Dr. Erich Bischoff, the chief German authority on Jewish law and religion, claims to have laid his finger on a passage authorising Ritual Murder in the Thikunne Zohar (Edition Berdiwetsch), a book of cabbalistic theosophy. The passage runs:

"Furthermore, there is a commandment pertaining to the killing of strangers, who are like beasts. This killing has to be done in the lawful method. Those who do not ascribe themselves to the Jewish religious law must be offered up as sacrifices to the High God."

Dr. Bischoff may be right. I venture no opinion.

Nevertheless, the Jewish Laws do tell us something; without any direct sanctioning of Ritual Murder, they show us without any possibility of doubt, that the Jew is normally at war spiritually with the rest of mankind, and upon this argument I base my statement that

Jewish Laws show ample foundation for the scientific investigator to take the view that there is nothing improbable in the reality of Jewish Ritual Murder I am not going to take the same line as other anti-Jewish investigators have done about this matter; I am not going to quote any Mosaic Laws nor any Talmudic tenets. I am simply going to quote the great explorer and orientalist, Sir Richard Burton, a Briton who made it his business to Study the Talmud closely and recorded his conclusions on the relations it revealed as existing between Jew and Gentile. I quote now from his *The Jew, the Gypsy and El Islam*, edited by W. H. Wilkins, and published by Messrs. Hutchinson in 1898. Page 73.

"The most important and pregnant tenet of modern Jewish belief is that the Ger, or stranger, in fact all those who do not belong to their religion, are brute beasts, having no more rights than the fauna of the field."

I have long known this to be the Key of International Politics; and it shows that what would be Murder to an Aryan is only Slaughter to a Talmudic Jew.

Page 81. "The Talmud declares that there are two kinds of blood pleasing to the Lord, viz: (1) that of the Paschal holocaust; (2) that of circumcision." (The Paschal holocaust is the Easter sacrifice.)

I suppose every nation has the God it deserves and admires. What sort of a people is this whose God Ends the blood obtained from mutilations of human genital organs as "pleasing"?

Sir Richard Burton comments:

Page 115. "Obviously such cruel and vindictive teaching as that recounted in the previous chapter must bear fruit in crime and atrocities."

The Jewish *Schulchan Aruch*, which codified the teachings of the Talmud, goes much further in sanctioning shameful practices against the Gentile; I do not quote it because my object is not to excite retaliation, but to mark down the Jews as having been responsible, either collectively or individually, for ritual murders. I want the Gentile to take steps to remove the Jews from our midst by expulsion to a National Home of their own, and by legal means.

There is good reason to think that it is the "Chassidim" sect to which most recent Jewish Ritual Murders can be traced; the Chassidim is sometimes considered to be a modern sect which arose in Poland only in the 18th century; but the Jewish Encyclopaedia (1905), Vol. IX, p. 661, says that the Pharisees were originally identical with the Chassidim; the Chassidim are fanatical to a degree, and soaked in mysticism.

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CHAPTER IV

MOTIVE & NATURE OF JEWISH RITUAL MURDER

THE motive of Ritual Murder of Christians by Jews is almost certainly hate. It is in fact the same motive that Disraeli admitted to be the cause of revolutionary activities against Gentile governments; to use his words (from *Life of Lord George Bentinck*, 1852):

"The people of God co-operate with atheists -- the most skilful accumulators of property ally themselves with Communists; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe -- and all this because they wish to destroy that ungrateful Christendom which owes to them even its

name, and whose tyranny they can no longer endure."

Hatred of Christianity is a tradition among the Jews: just as hate of England is a sort of perverted religion among an inferior class of Irishmen. It must be remembered that the Hymn of Hate which was debited to the Germans during the war was actually written by the Jew Lissauer.

One of the principal Jewish feast-days is that of Purim. This feast is an orgy of hate against Haman, the story of whom is found in the Book of Esther of the Old Testament. The story, which is probably a myth, is that Xerxes, King of Persia, became enamoured of a Jewess, Esther, and made her Queen in place of his rightful wife. Haman, the King's sister, complained to him of the conduct of the Jews who, he said did not keep the laws, and obtained from the King an order to slay them. Esther pleaded with the King and prevailed upon him to summon Haman to a banquet. There, Queen Esther further prevailed upon the King to spare the Jews and hang Haman on a gallows prepared for the execution of her guardian. Instead of the Jews being destroyed, their enemies were slaughtered, including Haman's ten sons, who were hanged.

This feast is often celebrated by an exhibition of gluttony, intoxication, and curses on the memory of Haman; and even to this day in London, the Jewish bakers make cakes in the shape of human ears which are eaten by the Jews on this day, and are called "Haman's Ears," revealing once again the inherent hate and barbarism of the Jew in our midst.

The two principal feast-days associated with Ritual Murder have been (1) Purim, and (2) Passover, the

latter at Easter and the former about one month before it. When a Ritual Murder occurred at Purim, it was usually that of an adult Christian who was murdered for his blood; it is said that the blood was dried and the powder mixed into triangular cakes for eating; it is possible that the dried blood of a Purim murder might sometimes be used for the following Passover.

When a Ritual Murder was done at Passover, it was usually that of a child under seven years old, as perfect a specimen as possible, who was not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding in the side in imitation of the murder of Christ. The blood taken from the child was mixed either in the powdered state or otherwise into the Passover bread.

Another festival at which it is thought that Ritual Murder has sometimes been indulged in is Chanukah, which occurs in December, commemorating the recovery of Jerusalem under the Maccabees in B.C. 165.

Examples of Purim murders are those of Damascus, Rhodes, Xanten Polna, Gladbeck and Paderborn.

Although hate is the principal motive, superstitious traditions are also involved, one being the association of blood-sacrifices with the idea of atonement; some Jews have confessed that Jewry cannot be saved or return to Zion unless every year the blood of a Christian is obtained for the purpose of ritual consumption.

Political murders, such as the Jewish murder of the Tsar and his family and of other Russians, have

sometimes been accompanied by features suggestive of ritual, but I do not wish to complicate this book by guessing at the meaning of signs left symbolically by the murderers.

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CHAPTER V

A RELIC OF THE DAYS OF WITCHCRAFT AND BLACK MAGIC

ON 6th May, 1912, *The Times* published a letter, signed by many men of authority, protesting against what they called the revival of "the hideous charge of Ritual Murder" which was being brought against a Jew at Kiev. "The Blood Accusation," they said, "is a relic of the days of Witchcraft and Black Magic."

Unfortunately for the signatories of this letter, who numbered among them the Archbishops of

Canterbury, York and Armagh, the Cardinal Archbishop of Westminster, Bishops galore, Dukes, Earls, Justices, Masters of Colleges and Editors, of that period, the Blood Accusation has nothing medieval about it at all; it was more rife in the 19th century than it was in medieval times!

Unfortunately also, Black Magic is in the same category. It is not medieval either; there never was a wider cult of Black Magic than there is in the year of Our Lord 1938!

How extraordinary it is that influential men can be induced to sign such a statement as I have quoted! And how strange it is that, where Jewish interests are at stake, these same influential Christian men will see nothing improper in attempting to prejudice the course of the criminal trial of the Jew Beiliss at Kiev, a course which they would never pursue in any other cause!

Let us confound the signatories of *The Times* letter out of the mouths of Jews themselves. The Jewish Encyclopedia, 1903, Vol. III, pp. 266-7, gives a list of Accusations of Ritual Murder made against the Jews through the centuries; 122 cases are listed in chronological order, and no less than 39 of them were made in the 19th century! There were far more than double the number of Blood Accusations made in the 19th century than in any previous century, according to this authoritative Jewish list.

Let us examine the list of Ritual Murder Accusations made by a converted Jew, Cesare Algranati, in 1913, and published in *Cahiers Romains*; here are listed 101 accusations, of which 28 were made in the 19th century and only 73 for all the eight preceding

centuries! Even the Jew Roth gives the argument away, for he says (p. 16 of his *Ritual Murder Libel and the Jew*, 1935), "The nineteenth century proved little less credulous than those which preceded it."

"Anti-semitic" authors' lists of Blood Accusations agree in this respect with the lists made by Jews; *Der Sturmer*, the paper of Julius Streicher, in a special Ritual Murder issue published in 1934, shows that in the 19th century 32 charges of ritual murder were made, which is ten more than in any other century in European history recorded by it.

The fact that the charges increase in number as the age becomes more and more enlightened is particularly significant, because the Jewish Money Power and its silencing activities are more developed than ever before and might have been expected to reduce the number of charges.

Sufficient has now been said to expose the absurdity of any attempt to consign the Blood Accusation to any medieval limbo.

It lives today; I may say with the great Sir Richard Burton (*The Jew, the Gypsy and El Islam*, 1898, P. 129): "At any rate, sufficient has been advanced in these pages to open the eyes of the student and the ethnographer; it will stand on record until Elijah."

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CHAPTER VI

COULDN'T HAPPEN NOW?

THIS argument, "It couldn't happen now," seems quite good enough for a lot of people when it is applied to the matter of Jewish Ritual Murder. It is, perhaps, comforting to the democratic mind to think that "Progress" ensures that such an evil practice, even if it occurred in unenlightened days, could not have survived to-day.

I wish I could see any comfort in this argument, but I don't. There are no facts to support it.

That the Aryan peoples have progressed I do not deny; but I do not think there is any evidence to show any like progress among some of the other races.

Compare the following two happenings, noting the dates:

A.D. 117. From the account of Dio (Cassius in 78th Book of his history Chapter 32:

"Then the Jews in Cyrene (on the modern Tripoli coast of North Africa) choosing as their leader one Andreas, slew the Romans and Greeks, and devoured their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts and others were compelled to fight in single combat, so that in all 220,000 were killed. In Egypt they did many similar things, also its Cyprus, led by one of them named Artemion; and there another 40,000 were slain."

A.D. 1936. From Daily Mail, 17th September (describing the horrors of the Red Revolution in Spain):

"Baena (Cordoba Province): Ninety-one assassinations, mostly by shooting, hatchet blows, or strangling. Others were burned alive. Two nuns who had been dragged from the convent of the Mother of God, had their religious medals with the figure of the Virgin, nailed into the sockets of their eyes.

"La Campana (Seville): Reds, led by a woman, Concepcion Velarde Caraballo, who either killed or was responsible for killing 11 persons in prison. The prisoners were fired on until they fell, covered with petrol, and set on fire. Some were still writhing in the flames when the city was entered.

"Lore del Rio (Seville): 138 assassinated. They were

dragged to the cemetery, lined up, and shot in the legs, being buried alive as they fell in a trench. When the town was entered hands could still be seen writhing above the ground."

I cannot see much difference in outlook between the Jewish devils responsible for both these massacres, even though there are 15 centuries between them!

In view of that, why boggle at the idea of Jewish Ritual Murder still surviving?

Why make such a fuss when Jews are charged with the practice of Ritual Murder? Other Asiatics are known to have practised it until 1850, and, if left to themselves, would doubtless have maintained the custom.

In India, from 10,000 to 50,000 murders were perpetrated every year by a religious body known as the Thugs. They were mostly people of Mahomedan extraction, but a number of Hindus were also involved. They used to worship Kali, the Hindu goddess of destruction. Their custom was to club together, generally as travellers, when they would slowly gain the confidence of some innocent person, and at a given signal, would strangle him in a prescribed manner, which they regarded as a religious duty; then they would rob him if he had anything to be robbed of, and bury the body with such skill as to leave no trace. The Thugs actually received the protection of some of the native princes and chiefs who were thoroughly frightened of their power as a secret religious sect. How this reminds us of the attitude of the influential men in this country who adopt the same view of Masonry and Jewry!

Then the British Government decided the thing must stop. After many years of investigation, Sir W. H. Sleeman stamped out the Thug sect, and no Thuggee murders are on record since 1850. He found that Thuggee was hereditary among male members of a family, and he achieved his object by confining in segregation for life all male members of Thug families.

Now my point is that Thuggee happened; and happened in the 19th century until the British put an end to it under Sleeman. It was a long time before the British administration learned of the existence of Thuggee, so carefully was it concealed; another analogy with Jewish Ritual Murder!

"It couldn't happen now." Why not?

And on 13th September, 1937, a telegram was sent to *The Times* from Delhi reporting the sacrifice of a 17-year-old youth to propitiate the rain-god, in Sirmoor State. The youth was led through the village of Gunpur by a crowd of people headed by a priest and the village headman, and beheaded on a special altar to the accompaniment of devotional songs. The head was found by the police at the foot of the deity in the village temple.

As Aryan rule over India relaxes, Thuggee and other human sacrifices will re-appear.

"It couldn't happen now." Why not, again?

Here is an extract from *Magick* by the "Master Therion", published in 1929 by the Lecram Press, 26 Rue d'Hautpool, Paris, pp. 94-5:

". . . it was the theory of the ancient magicians that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. The animal should therefore be killed within the Circle, or Triangle, as the case may be, so that its energy cannot escape.... For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence is the most satisfactory and suitable

A footnote on p. 95 says "(4) It appears from the Magical Records of Frater Perdurabo that he made this particular sacrifice on an average about 150 times every year between 1912 e.v. and 1928 e.v."

This footnote refers to the last sentence in the paragraph quoted above.

"It couldn't happen now." Why not, in the Devil's name?

Sir Richard Burton show us that the disappearance of children at Passover was talked of in Rome and in the other towns of Italy throughout the early part of the 19th century when efficient policing was unknown, as also throughout the century at Smyrna and other places in the Levant and in Turkey.

It couldn't happen now? But the Jewish method of cattle slaughter happens now and is specially exempted from the objects of the Slaughter of Animals Act, 1933, which Act orders that all cattle for Gentile food must be stunned with a mechanically-operated instrument before the throat is cut. The

Jewish method is cutting the throat from ear to ear without any previous stunning. It has been condemned by a Government Commission held in 1904 as failing in rapidity, freedom from unnecessary pain and instantaneous loss of sensibility. Yet it "happens now" and is protected in this our England, by an English Law, and remains unattacked by the Royal Society for the Prevention of Cruelty to Animals.

Why couldn't it happen now?

To this day, we learn from Jewish sources (B'nai B'rith Messenger, California, 3rd April, 1936) that the Samaritans, an unorthodox Jewish sect who keep Passover by solar computation, indulge in bloody sacrifices of animals on that feast-day; an account is given of a visit to the scene of sacrifice on Mount Gerizim in the 20th century, and these words are used:

"I have heard the wild, primitive scream of triumph as the knife is withdrawn from the neck of the lamb of sacrifice."

Here is a paragraph from a periodical which shall be unnamed, of 1936, showing that the urge to the "Mysteries" is not dead:

"The sophisticated Pharisee of the 20th century unceasingly gives thanks that he has outgrown the fables and rituals of the Ancients. The worldly-wise man loves the evident and is exasperated by that which is not evident. Plutocrat and proletarian alike regard themselves as victimised by that person whose words or actions they do not understand. We love the obvious because it flatters us, and hate the mysterious because it damns our intelligence with faint praise. Riddles are irksome. The modern cry is for facts. Yet,

with facts for his fetish, the modernist is more foolish than his forebears. Decrying superstition, he is most superstitious; rejecting fancies, he is the fanciful product of a fictitious age. The modern world is bored with its own importance; life itself has become a botheration. Suffering from chronic ennui, how can a world ever become interested in anything but itself? Smothered in their self-complacency, these all-sufficient ones ask for facts. But what facts are there that fools can understand? How can the helpless superficial grasp the hopelessly profound, for are not realities reserved for the wise?"

Alongside this clotted nonsense was a picture of a ritual murder, with the victim crucified, below it, a portrait of the author, an obvious Jew.

I take it that- "it would happen now" if this Jew had his way!

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CHAPTER VII

JEWISH RITUAL MURDER IN ENGLAND BEFORE THE EXPULSION OF 1290

THE first known case happened in 1144; after that, cases cropped up from time to time until the Jews were expelled from the realm by Edward I. The most famous of these cases was that of Little St. Hugh of Lincoln in 1255. I record these cases in chronological order; and I do not deny the possibility of some of them in which details are lacking, being "trumped-up" ones, where death may have been due to causes other than ritual murder and the Jews blamed for it; but the

case of St. Hugh, particularly, was juridically decided, and the Close and Patent Rolls of the Realm record definitely cases at London, Winchester and Oxford. There seems no reason to doubt that many cases of ritual murder have been unsuspected and even undiscovered.

1144- Norwich. A twelve-year-old boy was crucified and his side pierced at the Jewish Passover. His body was found in a sack hidden in a tree. A converted Jew, called Theobald of Cambridge, confessed that the Jews took blood every year from a Christian child because they thought that only by so doing could they ever obtain their freedom and return to Palestine, and that it was their custom to draw lots to decide whence the blood was to be supplied; Theobald said that last year the lot fell to Narbonne but in this year to Norwich. The boy was locally beatified and has ever since been known as St. William. The Sheriff, probably bribed, refused to bring the Jews to trial.

In J. C. Cox's *Norfolk Churches*, Vol. II, p. 47, as also in the Victoria Country History of Norfolk, 1906, Vol. II, is an illustration of an old painted rood-screen depicting the Ritual Murder of St. William, the screen itself is in Loddon Church, Norfolk, unless the Power of Jewish Money has had it removed. No one denies this case as a historical event, but the Jews of course say it was not a Ritual Murder. The Jew, C. Roth, in his *The Ritual Murder Libel and the Jew* (1935) says: "Modern enquirers, after careful examination of the facts, have concluded that the child probably lost consciousness in consequence of a cataleptic fit, and was buried prematurely by his relatives." How these modern enquiries arrived at a conclusion like that after all these years, Mr. Roth does not say; nor is it a compliment to the Church to suggest that its ministers

would allow the boy's death to be celebrated as a martyrdom of a saint without having satisfied themselves that wounds on the body confirmed the crucifixion and the piercing of the side. And why the relatives should bury the boy in a sack and then dig it up and hang it in a tree would puzzle even a Jew to explain.

John Foxe's *Arts and Monuments of the Church* records this ritual murder, as did the Bollandists and other historians. The Prior, William Turbe, who afterwards became Bishop of Norwich, was the leading light in insisting that the crime was one of Jewish Ritual Murder; in the *Dictionary of National Biography* (edited by a Jew!) it is made clear that his career, quite apart from this Ritual Murder case, is that of a man of great strength of character and moral courage.

1160- Gloucester. The body of a child named Harold was found in the river with the usual wounds of crucifixion. Sometimes wrongly dated 1168. Recorded in *Monumenta Germaniae Historica*, Vol. VI (Erfurt Annals); *Polychronicon*, R. Higdon; *Chronicles*, R. Grafton, p. 46.

1181- Bury St. Edmunds. A child called Robert was sacrificed at Passover. The child was buried in the church and its presence there was supposed to cause 'miracles.' Authority: Rohrbacher, from the *Chronicle of Gervase of Canterbury*.

1192- Winchester. A boy crucified. Mentioned in Jewish Encyclopedia as being a false charge. Details lacking.

1232- Winchester. Boy crucified. Details lacking.

Mentioned in Hyamson's *History of the Jews in England*; also in *Annals of Winchester*; and conclusively in the Close Roll 16, Henry III, membrane 8, 26.6. 1232.

1235- Norwich. In this case, the Jews stole a child and hid him with a view to crucifying him. Haydn's *Dictionary of Dates* of date 1847, says of this case, "They (the Jews) circumcise and attempt to crucify a child at Norwich; the offenders are condemned in a fine of 20,000 marks." Further authority Huillard Breolles *Grande Chronique*, III, 86. Also Close Roll, 19 Henry III, m 23.

1244- London. A child's body found unburied in the cemetery of St. Benedict, with ritual cuts. Buried with great pomp in St. Paul's. Authority: *Social England*, Vol. I, p. 407, edited by H. D. Traill.

1255- Lincoln. A boy called Hugh was kidnapped by the Jews and crucified and tortured in hatred of Jesus Christ. The boy's mother found the body in a well on the premises of a Jew called Joppin or Copinus. This Jew, promised by the judge his life if he confessed, did so, and 91 Jews were arrested; eventually 18 were hanged for the crime. King Henry III himself personally ordered the juridical investigation of the case five weeks after the discovery of the body, and refused to allow mercy to be shown to the Jew Copinus, who was executed.

Hugh was locally beatified, and his tomb may still be seen in Lincoln Cathedral, but the Jewish Money Power has evidently been at work, for between 1910 and 1930, a notice was fixed above the shrine as follows:

"The body of Hugh was given burial in the Cathedral and treated as that of a martyr. When the Minster was repaved, the skeleton of a small child was found beneath the present tombstone. There are many incidents in the story which tend to throw doubt upon it, and the existence of similar stories in England and elsewhere points to their origin in the fanatical hatred of the Jews of the Middle Ages and the common superstition, now wholly discredited, that ritual murder was a factor of Jewish Paschal Rites. Attempts were made as early as the 13th century by the Church to protect the Jews against the hatred of the populace and against this particular accusation."

At a recent visit to Lincoln of the Jewish Historical Society, in 1934, the Mayor, Mr. G. Deer, said to them: "That he (St. Hugh) was done to death by Jews for ritual purposes cannot be other than a libel based upon the prejudices and ignorance of an unenlightened age." The Chancellor on the same occasion said: "It was quite obviously one of the very many cases of slander spread about the Jews from time to time. No doubt, the child died or fell down the well."

These people, Jews and Gentiles, bring no evidence whatever for their statements; it couldn't have happened, they say. Why not?

Was Henry III, weak in character as we know him to have been, ever charged with being an immoral man? Did the judges not examine the body, which was only four weeks dead? Is Haydn's *Dictionary of Dates* (1847 edition) medieval and superstitious when it said of this case "They (the Jews) crucify a

child at Lincoln, for which 18 are hanged''? There are no 'ifs' and 'buts' here! Or does Copinus's confession not tally with that of Theobald, quoted above in the first Norwich case? Copinus said, "For the death of this child, nearly all the Jews in England had come together and every town had sent deputies to assist in the sacrifice."

No one questions the historical facts in this case; but Jews and Judaised Gentiles unite in denying the fact of Ritual Murder.

Strack, in his *The Jew and Human Sacrifice*, written in defence of the Jews against the Blood Accusation, omits all mention of this famous case, which is the subject of the Prioress's Tale (Canterbury Tales) of Chaucer and is referred to in Marlowe's *Jew of Malta*. Hyamson's *History of the Jews in England* devotes the whole of Chapter IX to "Little St. Hugh of Lincoln," showing the importance of the Ritual Murder issue in the Jewish mind today.

The following Close Rolls of the Realm refer to the case of St. Hugh: Henry III, 39, m. 2,7.10 1255; 39, m. 2,14.10.1255; 40, m. 20, 24.ii.. 1255; 40,m.13,13.3.1256; 42, m. 6; 19.6.1258. And the Patent Rolls, Henry III, 40,m.20,26.11.1255; 40,m.19,9.12.1255; 40,27.3.1256; and 40,m.5, 20.8.1256.

1257. London. A child sacrificed. Authority: Cluverius. *Epitome Historia*, p. 541. Details lacking.

1276. London. Boy crucified. Authority: The Close Roll of the Realm, 4, Edward I, membrane 14, 3.3.1276.

1279. Northampton. A child crucified. Haydn's *Dictionary of Dates*, 1847, says of this case: "They (the Jews) crucify a child at Northampton for which 50 are drawn at horses' tails and hanged." Further authorities: Reiley, *Memorials of London*, p. 15; H. Desportes, *Le Mystere du Sang*.

1290. Oxford. The Patent Roll 18 Edward I, mem. 21, 21st June, 1290, contains an order for the gaol delivery of a Jew, Isaac de Pulet, detained for the murder of a Christian boy at Oxford.

Only one month after this, King Edward issued his decree expelling the Jews from the Kingdom. There is, then, every reason to believe that it was the Oxford murder which proved the last straw in toleration.

The reader will see (p. 20) that it was a similar ritual case which was one of the main stimulants to the King and Queen of Spain to expel professing Jews from that country in 1492.

The Jews, in attempting to escape responsibility for these deaths by Ritual Murder, do not hesitate to impugn the probity of two of the Kings of England, against whose moral character no one else has dared to cast a slur. Here are some examples. From the *Jewish Chronicle Supplement*, April, 1936, p. 8 (speaking of the Lincoln case in the reign of Henry III):

"Henceforth and especially under the zealously Christian Edward I, the Crown and its officers became almost a worse peril to the Jews than mobs intent on loot and led on by fanatic priests and knightly spendthrifts who had borrowed Jewish

money. When 18th century writers of history began to examine the old records in a new sceptical temper, some may be found venturing on such unkind surmises as that the alleged crucifixions of Christian children only seemed to happen when kings were short of money." The foul accusation against men of upright character is repeated by the Jew Hyamson (*History of the Jews in England*, 1928 edition, p. 21), writes: "it has also been pointed out that the Blood Accusation was as a rule made at a time at which the Royal Treasury needed replenishing."

To deny that the cases of St. William of Norwich and St. Hugh of Lincoln were Jewish Ritual Murders is to accuse certain English Kings, certain English Clergy, and certain English administrators, known to be men of good morals, of murdering and torturing Jews to get their money, after accusing them of horrible crimes. In the case of St. Hugh, the sentence was juridical; in the case of St. William, the mob took the matter into their own hands because the Sheriff would take no action himself.

Whom do you believe the Jews or the English?

"It is difficult to refuse all credit to stories so circumstantial and so frequent." So says *Social England* concerning Ritual Murders in England Vol. I, p. 407, 1893, edited by H. D. Traill.

A significant fact is that Haydn's *Dictionary of Dates*, at least up to 1847, quoted the Ritual Murders in Norman and Plantagenet England as undisputed facts. In later editions in the sixties, all mention of them is extirpated! We may take it that

the Jewish Money Power began to dictate to the Press in England somewhere in the fifties of the last century.

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CHAPTER VIII

WELL AUTHENTICATED CASES IN EARLY AND MEDIIEVAL TIMES 1171 TO 1510

IN this, and subsequent chapters, I place descriptions of cases in chronological order, in which there seems to me to be no reason whatever to dispute the historical accuracy of the facts given.

In this Chapter, I record such cases between 1171 and 1510 inclusive; and I would point out to the reader the great importance of the murder of St. Simon of Trent in 1475 and of the Toledo case in 1490; in fact, should the reader be one of those who approach the subject as unbelievers, I recommend that he should read about these two cases first, and the others after.

The following abbreviations are used in this Chapter among the references to authorities:

Magd. Cent. for *Magdeburg Centuries*, a Protestant History of the Christian Church compiled at Magdeburg, sixteenth century.

Chron. Hirsaug. for *Chronicon Hirsaugiense*, a history produced by Abbot J. Trithemius, 1514.

Cosm. Munst. for *Sebastian Munster's Cosmographia Universalis*, 1544.

Spec. Viva. for *Vincent of Beauvais's Speculum Historiale*, of 13th century.

1171 Blois, France. At Passover, a Christian child was crucified, his body drained of blood and thrown into the river. A number of Jews were executed. Authority: *Monumenta Germania Historica*, VI, 520; Magd Cent., 12, C. 14 and 13, C. 14.

1179. Pontoise. The authorities for this case are the Bollandists (*Acta*, Vol. III, March, 591); Magd. Cent.,

23, c. 14; Spec. Vinc, 129, C. 25; and Cosm. Munst., 23, C. 14. A boy named Richard was tortured, crucified and bled white. Philip Augustus's chaplains and historians, Rigord and Guillaume l'Armoricain, attested this case. The body of the boy was taken to the Church of the Holy Innocents in Paris and he was canonised as St. Richard.

Under date 1080, Haydn's *Dictionary of Dates*, 1847, p. 282, says: "Thinking to invoke the divine mercy, at a solemnisation of the Passover, they (the Jews) sacrifice a youth, the son of a rich tradesman at Paris, for which all the criminals are executed and all Jews banished France."

1192. Braisne. Philip Augustus attended to this case personally, and had the criminals burnt. It was a case of the crucifixion of a Christian sold to the Jews by Agnes, Countess of Dreux, who considered him guilty of homicide and theft. Authority: *Histoire des Ducs et Comtes de Champagne*, IV, 1st part, p. 72, Paris, 1865) by A. de Jubainville; Sped. Vinc., 129, c. 25; Gaguin. L. 6, De Francis; Magd. Cenf., 12, C. 14, col. 1670.

1235. Fulda, Hesse-Nassau. Five children murdered; Jews confessed under torture, but said the blood was wanted for healing purposes. Frederick II exonerated the Jews from suspicion, but the Crusaders had already dealt with a number by putting them to death. Frederick II called together a number of converted Jews, who denied the existence of Jewish ritual murder. But Frederick's bias is evident in his own words when, in publishing his decision, he gives his objects in calling these people together, "although our conscience regarded the innocence of the aforesaid Jews adequately proved on the ground of several

writings." Had Frederick II lived today, he would have relied little upon religious literature in deciding whether Jewish Ritual Murder exists or not.

Authority: Chron. Hirsaug., and Magd. Cent., 13, C. 24.

1247. Valreas, France. Just before Easter, a two-year-old girl's body was found in the town moat with wounds on forehead, hands and feet. Jews confessed under torture that they wanted the blood of the child, but did not say that it was for ceremonial purposes. Pope Innocent IV said that three of the Jews were executed without confessing, but the Jewish Encyclopedia, 1903, Vol. III, p. 261, says they confessed.

1250. Saragossa. A boy crucified, afterwards canonised as St. Dominiculus. Pius VII, 24th Nov., 1805, confirmed a decree of the Congregation of Rites of 31st August, according this canonisation.

1261. Pforzheim, Baden. An old woman sold a seven-year-old girl to the Jews, who bled her, strangled her and threw the body into the river. The old woman was convicted on the evidence of her own daughter. A number of Jews were condemned to death, two committing suicide. Authorities: Bollandists, Acta, Vol. II, p. 838; Rohrbacher, L' Histoire Universelle de l'Eglise Catholique, Vol. XVIII, pp. 697-700; Thos. Cantipranus, De ratione vitae Vol. II, xxix. The child was canonised as a saint.

1287. Berne. Rudolf, a boy, was murdered at Passover in the house of a rich Jew called Matler. Jews confessed that he had been crucified; many were put to death. The boy was canonised as a martyr, and his name can be found in several martyrologies.

Documental authorities: Bollandists, Acta, Vol. II, April; Helvetia sancta (H. Murer); Karl Howald, Die Brunnen zu Bern, 1848, p. 250; Cosm. Aims., 13, p. 482. But a stone monument still exists in Berne commemorating the crime. It is called The Fountain of the Child-Devourer, and is now on the Kornhausplatz. It represents a monster, with a Jewish countenance, eating a child. The figure wears the Judenbut, the hat prescribed for the Jews to wear by decree of the Fourth Lateran Council in 1215. This monument was first placed in a street of the Jews' quarter as a reminder of the monstrous crime and as a punishment for the whole of Berne Jewry. Later, it was removed to its present situation.

1288. Troyes, France. Some Jews were tried for a ritual murder and 13 were executed by burning. Authority: Jewish Encyclopedia, 1906, Vol. XII, p. 267.

1286. Oberwesel, on the Rhine. A boy named Werner was tortured for three days at Passover, hanged by the legs and bled white. The body was found in the river. This boy was beatified in the diocese of Treves, and his anniversary is on 19th April. A sculptured representation of this ritual murder is still to be seen in the Oberwesel Church. Authorities: Aventinus, Annals of Bavaria, 1591, 17, p. 576; Chron. Hirsaug., Magd. Cent., 13, c. 14.

1462. Rinn, Innsbruck. A boy called Andreas Oxner was bought by the Jews and sacrificed for his blood on a stone in the forest. The body was found by his mother in a birch-tree. No Jew was apprehended because, the border being near, they had fled when the crime was made known. The Abbe Vacandard, defender of the Jews, says there was no trial. Well, of

course there wasn't. Even in 1937 there is no trial for a crime where the criminals have escaped! The boy has been sanctified by Pope Benedict XIV in his Bull *Beatus Andreas*, Venice, 1778, which says he was "cruelly assassinated by the Jews in hatred of the faith of Jesus Christ." This last is admitted by Pope Clement XIV, who wrote his report on the investigation he made into the matter of Jewish Ritual Murder when, as Cardinal Ganganelli, he had been commissioned by Pope Benedict XIV to go into the matter; and in this report, he says "I admit the truth of another fact, which happened in the year 1462 in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the Jews in hatred of the faith of Jesus Christ." No one questions the historical occurrence of this case. An engraving on wood representing the Ritual Murder still exists in the church.

1468. Sepulveda, Segovia, Spain. The Jews sacrificed a Christian child on a cross. The Bishop of Segovia investigated the crime, and ordered the culprits to Segovia, where they were executed. It is important to know that this Bishop was himself son of a converted Jew; Jean d'Avila was his name. Colmenares's *History of Segovia* records the facts of the case, which was juridically decided by a man of Jewish blood. That may be the reason that one finds no mention of it in Strack's book in defence of the Jews, *The Jew and Human Sacrifice*.

1475. The Case of St. Simon of Trent. In 1475, a three-year-old boy named Simon disappeared in the Italian town of Trent; the circumstances were such that suspicion fell upon the Jews. Hoping to averr this suspicion, they themselves "found" the child's body in a conduit where they afterwards confessed to having

thrown it. Examination of the body, however, revealed that the boy had not been drowned; there were strange wounds on the body, of circumcision and crucifixion. About seven Jews were arrested; they were tortured and confessed that the boy had been ritually murdered for the purpose of obtaining Christian blood to mix with the ceremonial unleavened bread; these confessions were made separately and agreed in all essential details. The Jews were tried and were ultimately executed. The officer in charge of the investigation of the crime, Jean de Salis de Brescia, had before him a converted Jew, Jean de Feltro, who described how his father told him that Jews of his town, Lanzhat, had killed a child at Passover to get the blood of which they partook in wine and cakes.

No one has ever dared to try and deny the historical events of this case; only the Jews invent "reasons" why it was not Ritual Murder! But there is no escape from the opposite conclusion. In 1759 in answer to a Jewish appeal from Poland, the Inquisition sent Cardinal Ganganelli (later he became Pope Clement XIV) to investigate and report on the whole subject, with particular reference to the many cases then being reported in Poland; although this man went out with a biased mind in favour of the Jews (in his report, he says: "With my weak faculties I endeavoured to demonstrate the non-existence of the crime which was imputed to the Jewish nation in Poland," hardly the spirit in which to enter upon such an investigation, he actually says of this Trent case (see Report of Cardinal Ganganelli, in C. Roth's *The Ritual Murder Libel and the Jew*, 1935, p. 83): "I admit then as true the fact of the Blessed Simon, a boy three years old, killed by the Jews in Trent in the year 1475 in hatred of the faith of Jesus Christ (although it is disputed by Basnage and Wagenseil); for the celebrated Flaminio

Cornaro, a Venetian Senator, in his work *On the Cult of the Child St. Simon of Trent* (Venice, 1753) disposes of all the doubts raised by the above-mentioned critics."

The Jews try to throw discredit on the judges who condemned the Jewish murderers by quoting Pope Sixtus IV who refused to sanction the cult of St. Simon; but the reason for this was that the cult was not then authorised by Rome, but was a popular movement without authority and contrary to Church discipline; this same Pope later expressed his approval of the verdict on the Jews in the Papal Bull XII Kal. July, 1478.

We have not only the testimony as to the correctitude of the proceedings from Sixtus IV; but also that of several other Popes; such as Sixtus V, who regularised the popular cult of St. Simon by ratifying it in 1588, as cited by Benedict XIV in Book I, Ch. xiv, No. 4 of his *On the Canonisation of the Saints*; also by this same Pope Benedict XIV in his *Bull Beatus Andreas* of 22nd February, 1755, in which he confirms Simon as a saint, a fact omitted from the arguments of that advocate for the Jews, Strack (*The Jew and Human Sacrifice*); Gregory XIII recognised Simon as a martyr, and even visited the shrine; and, as already stated, Clement XIV was obliged to recognise that it was a case of Jewish murder in hatred of Christianity.

St. Simon's shrine is in the Church of St. Peter, Trent; relics of him are still shown, among them the sacrificial knife.

In short, the Ritual Murder of St. Simon at Trent is supported by such evidence that those who doubt it are thereby condemning without reason high juridical

and ecclesiastical authorities whose probity and intelligence there is not the slightest excuse to deny.

1480. Venice. This case, as admitted in the Jewish Encyclopedia, 1906, Vol. XII, p. 410, was settled by trial. Three Jews were executed.

1485. Padua, Italy. The victim in this case was canonised as St. Lorenzino, Pope Benedict XIV mentioning him as a martyr in his Bull *Beatus Andreas*. This case was attested by the Episcopal Court of Padua

1490. Toledo. This is a most important case, the circumstances of which have been clarified for us by W. T. Walsh in his interesting book on *Isabella of Spain*, 1931 (Sheed & Ward), in which he devotes pp. 441 to 468 to his researches on this Ritual Murder charge. Had it not been for Mr. Walsh, I might have been influenced by the Jewish Encyclopedia's statement (1903, Vol. II1, p. 262) that "Modern historians even deny that a child had disappeared at all" in this case! Strenuous efforts were made by Loeb and H. C. Lea to clear the Jews from guilt of this murder; as also by Abbe Vacandard. Walsh shows that on 17th October, 1490, a Jew named Yuce confessed to having been present at the crucifixion of a boy called Christopher at La Guardian near Toledo. He made this confession without the "aid" of any torture; he was not even threatened with that for one year after his confession. On 19th July, 1491, Yuce was promised immunity from punishment for himself and described the whole crucifixion and gave the names of his accomplices. On 25th October, 1491, a jury of seven noted Renaissance scholars who occupied the Chairs at Salamanca University examined the case and were unanimous in finding

Yuce guilty. Not until after this did Yuce undergo torture. This torture was applied to make him say for what reason the boy Christopher had been crucified instead of being killed in any other way; but no "leading" questions were employed in the examination. After this, the case went before a second jury of five learned men of Avila, who considered the evidence concerning Yuce's accomplices, who had been arrested and under examination; they unanimously declared them guilty. Eight Jews (some of them Marranos, or pretended converts to Christianity) were executed.

Writing of the efforts made to discredit the trials in this case, Walsh says (p. 464): "Must we assume that they (the two learned juries) were all murderous fanatics, willing to sacrifice innocent men, and that Dr. Leob, Dr. Lea, and on the Catholic side the somewhat too credulous Abbe Vacandard were better qualified to weigh the evidence after the lapse of four centuries?"

Walsh is not an "anti-semite." He is a historian, and has not suggested that ritual murder is part or any official Jewish ceremony. But he says: "The historian, far from being obliged to make wholesale vindication of all Jews accused of murder, is free, in fact, bound to consider each individual case upon its merits."

Walsh states (p. 441) that this case of Ritual Murder was "one of the chief factors, if not the decisive one, in the decision of Fernando and Isabel" (for the expulsion of the Jews from Spain). He shows that the complete record of testimony in the trial of one of the accused has been available since it was published in 1887 in the Bulletin of the Royal Academy at Madrid (Vol. XI, pp. 7-160), from the original manuscript.

(This was, of course, before the Red revolution!)

Walsh charges Lea, the pro-Jewish author, of intellectual dishonesty (p. 628) in writing in his *Inquisition in Spain* decrying the influential men who were jurors in this case.

"If the Inquisitors sent eight men to a shameful death without being convinced beyond a reasonable doubt of their guilt, the honest verdict of history cannot shrink from finding not only Torquemada and his judges, but King Fernando and Queen Isabel, Cardinal Mendoza and several of the most illustrious professors of Salamanca University guilty of complicity in one of the most brutal judicial murders on record?" (Walsh, p. 442.)

Those who shrink from charging the Jews with the practice of Ritual Murder thereby condemn some of the finest characters on the stage of European history.

Finally, we must record that the murdered boy was canonised as St. Christopher on the authority of Pope Pius VII.

1494. Tyrnau, Hungary. A boy was bled white and killed. The Jew culprits were betrayed by the confession of women, who were persuaded to do so by the sight of some instruments of torture, which however were not applied to them. The Jews, arrested after this confession, themselves confessed that this was the fourth child they had killed for the blood, but they said they wanted this for medical purposes. Authority: Bollandists, Acta, April, Veil. II, 838.

1510. Brandenburg. Several Jews were accused in Berlin of buying a small Christian boy, bleeding him

and killing him. They confessed, and 41 were executed Authorities: Richard Mun, *Die Juden in Berlin*; Sir Richard Burton, *The Jew, the Gypsy and El Islam*, 1898, p. I26.

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CHAPTER IX

**WELL AUTHENTICATED
CASES IN SEVENTEENTH
AND EIGHTEENTH
CENTURIES.**

NATURALLY, here we get a number of juridically decided cases, as might be expected.

1603. Verona. A Jew was tried on a charge of killing a child to get its blood for an infamous purpose. He was acquitted. The sentence of acquittal, dated 28th February, 1603, given in full in the Jew Roth's *The Ritual Murder Libel and the Jew* (p. 78), released the accused "because the Hebraic witch abhors the shedding of blood" and "various Princes held this rumour of the use of blood to be vain and false?" We hold that such absurd reasoning as all excuse for acquittal is clear proof that the Court was bought.

1670. Metz. As this was a very strongly established case, one does not find any mention of it in Strack's book in defence of the Jews! A three-year-old boy was lost by his mother on the way to a well. The boy was wearing a red cap, and witnesses had seen him carried away by a Jew mounted on a horse. This Jew was Raphael Levi. At first, the boy's body could not be traced. The Jews, becoming frightened, spread the report that wolves must have killed him in the forest. The forest was searched and eventually the head, neck and ribs of a boy were found, together with clothes which were identified as the missing boy's, red cap and all, by the boy's father. But as these clothes were neither torn nor bloody, it was concluded that the wolf story was a "blind," and then witnesses came forward who had seen Raphael Levi with the boy in such places and at such times as to remove all doubt of his guilt. Levi was sentenced to death by the order of the Parliament of Metz, and was burned alive. Authority: *La France Juive*, by Drumont.

1698. Sandomir, Poland. Authority: The Jew Cecil Roth, in *Ritual Murder Libel and the Jew*, p. 24. The

highest tribunal in the land, that of Lublin, condemned a Jew for Ritual Murder. the local court having exculpated him.

1748. Duniagrod, Poland. Jews condemned for Ritual Murder by Episcopal Court. Mentioned by Roth.

1753. Pavalochi, Poland. Jews condemned for Ritual Murder by Episcopal Court. Mentioned by Roth.

1753. Zhytomir, Poland. In this case, a three-year-old boy was murdered; Jews were tried by the Episcopal Court of Kiev and condemned to death. A painting supposed to commemorate this murder is even now visited by pilgrims to the Carthusian Monastery at Kalwarya near Cracow. Authority: The Jew Cecil Roth, in *Ritual Murder Libel and the Jew*, p. 25.

Of course, the Jew Roth denies that the cases quoted were Ritual Murders.

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JEWISH RITUAL MURDER

MY IRRELEVANT DEFENCE:

JEWISH RITUAL MURDER

CHAPTER X

WELL AUTHENTICATED CASES IN NINETEENTH CENTURY

AMONG these are the famous cases at Damascus, 1840; Tisza Eszlar, 1882; and Polna, 1899. In this century, the Jewish Money Power had obtained control over the finances of many European countries, and the reader will see for himself how it was exerted on Rulers, Governments, Courts and "public opinion" whenever the Blood Accusation was brought against the Jews.

1823. Velisch, Russia. On Easter Sunday, a 21 year old boy disappeared. His body was found in a marsh one week later; there were punctured wounds all over the body and the skin was scarified. There were wounds of circumcision; the feet were bloody and a bandage had been tied around the legs. The body had been undressed, washed, and again dressed. No blood was found near the body, which was drained of blood. Doctors gave evidence on oath that the child had been tortured to death. Some years later, five Jews were arrested together with three Russian women who had become Jewesses; these three women confessed that they had, one week before Passover in 1823, been made drunk by a Jewess who kept an inn and that the latter had bribed one of them to procure a boy. One of these converted Jewesses described how the boy had been forcibly circumcised by the Jews and rolled about in a barrel until his skin was scraped all over. The boy had been taken to the school where a number of Jews were assembled, laid in a trough, and all present had made stabs with a nail in his side and temples. When the boy died under this torture, his body was taken to a wood by two of the converted Jewesses; and the third woman took a bottle of the blood of the boy to the Jewess innkeeper aforesaid. Next day, the Rabbi's wife took the three women again to the school where the Jews were gathered; bottles were filled from the trough by means of a funnel, and the Rabbi dipped a nail into the blood and dropped a little onto a number of pieces of cloth, one piece of which was given to everyone present. The case went to the Imperial Council at St. Petersburg, all the lower courts which dealt with the case having found the Jews guilty. The Imperial Council reversed the verdict and, on 18th January, 1835, the three Russian Jewish convert women were sent to Siberia whilst all the Jews were acquitted of the crime!

Authorities: Recorded in the Jewish Encyclopedia, 1903, Vol. III, p. 267; described in *Der Sturmer*, May, 1934.

1831. St. Petersburg. The daughter of a non-commissioned officer was the victim in this case. There were five judges, of whom four recognised the ritual character of the murder. The Jewish murderers were transported to Siberia. Monniot says the facts of this case are not contested.

1840. Rhodes. On the eve of Purim a small Greek boy was missed; he had been seen entering a house in the Jewish quarter; after that he was never seen again. It is interesting to note that the time of this event was the same as in the famous Damascus case, which see. Yusuf Pasha, Governor of the island, took depositions of witnesses and sent to Constantinople for instructions as to what to do next. Meanwhile, "at the instigation of the Greek clergy and the European consuls" (admits the Jewish Encyclopedia, 1905, Vol. X, p. 401) the Jewish quarter was blockaded and the leading Jews arrested. The Austrian Consul, however, supported the Jews, Austria being in need of loans from the Rothschilds. But "owing to the efforts of Count Camondo, Cremieux and Montefiore" (to quote again from the Jewish Encyclopedia) "a firman was obtained from the Sultan which declared all accusations of ritual murder null and void." The Jews were released! Now Camondo, Cremieux and Montefiore were all rich Jews. Cremieux and Montefiore figure in the Damascus case, which see. Count Camondo "exercised so great an influence over the sultans Abdal-alMajid and Abd-al-Aziz and over the Ottoman Grand Viziers and ministers that his name became proverbial. He was banker to the Ottoman Government...." (All this is from the Jewish

Encyclopedia, 1903, Vol. III, p. 521) There cannot be a shadow of doubt that the proceedings in this case were stopped by the force of the Jewish Money Power, in spite of all the efforts of "the Greek clergy and the European consuls." Authorities: M. P. -N. Hamont in Egypt under Mehemet Ali, and the Jewish Encyclopedia as cited.

1840. The Damascus Case.

This case, now almost completely forgotten by Democracy, convulsed Europe for a considerable time owing to the agitation induced by the Jewish Money Power which left no stone unturned to misrepresent and vilify the individuals responsible for bringing the Jews to justice.

Achille Laurent, a Member of the Societe Orientale, brought together the full details of the trial of the culprits as reported in Arab newspapers at the time, and he published the whole facts of the case in *Relation historique des Affaires de Syrie, 1840-1842* (Historic Account of Syrian Affairs, 1840-1842), which was produced in France as a Yellow Book in two volumes, in 1846.

The Jewish Festival of Purim fell on 15th February, 1840. Father Thomas, a Catholic monk disappeared in Damascus on 5th February. His servant went to look for him and disappeared also.

The French Consul, Comte Ratti-Menton, began to make enquiries, and got the Sherif Pasha to investigate. After a while seven Jews were arrested. They confessed, some after receiving chastisement with the bastinado, to having murdered Father Thomas for the sake of his blood. Four of them were promised pardon if they would speak the truth; these

were Mousa Abou-el-Afieh, who became a Mahomedan, explaining that that was necessary before he could confess about the crimes of other Jews; Aslan Farkhi; Suliman, a barber; and Mourad el Fathal. They confessed very fully. Sixteen Jews were found to have been involved, and all were arrested.

Several of the Jews, including Mourad el Fathal, Mousa Abou-el-Afieh, Isaac Arari and Aaron Arari, described how the blood was required and collected from the cut throat of the victim to send to a Rabbi for use in preparing ceremonial bread (pains azymes).

The Grand Rabbi was brought before the Court of Investigation; his name was Yakub el Entabi. He was required to listen carefully to the examination of Mousa Abou-el-Afieh, and to the answers of that Jew, and to confirm or deny each statement made by Mousa. In this way, the Rabbi admitted that blood was required for the ceremonial bread. He also confessed to having received Father Thomas's blood.

According to the Turkish custom, the bastinado was freely applied to make the Jews speak. The Jewish Money Power has endeavoured to make the world believe that it was only the torture which enforced confession from innocent men.

Unfortunately for the Jewish Money Power, one of the questions asked was about the place where the remains of Father Thomas had been disposed of; and the remains were found where the prisoners said they were -- that is, in a covered conduit. These remains were identified by European doctors as being those of Father Thomas.

Further, the wretches confessed to serving Father

Thomas's servant in the same way, i.e., cutting his throat, collecting his blood, and disposing of the remains, this time in a latrine.

No amount of bastinado or torture could wring from an innocent man information as to the whereabouts of the remains of the victim of a murder.

We spare the reader the sickening details of the crime according to the confessions and admissions of the depraved Jewish murderers; long extracts from the trial's proceedings can be obtained in the following French book: *Le Crime Ritual chez les Juifs*, by A. Monniot, prefaced by the celebrated Edouard Drumont, 1914, from P. Tequi, 82 Rue Bonaparte, Paris, price 10 francs. This book shows that the confessions made by the culprits agreed in every detail, and that the questions they had to answer were not "leading questions".

Fourteen Jews were found guilty, and ten were condemned to death, two having died.

Our business is not to horrify; it is to expose the methods of Jewish intrigue and corruption which were used to conceal the guilt of the culprits in fear of the natural reaction of the Gentile to the facts if they became generally known.

As soon as the first reports of the case reached the West of Europe the Jewish Money Power rose like one man to try and cover the obvious tracks made by the obvious criminals. Money can, as we know only too well, accomplish wonders on a democracy as also on the Endings and policy of Eastern (and alas! often also Western) potentates.

It will perhaps be best to deal with each of these matters separately:

1. The Press Agitation

This was on the usual Jewish lines Ritual Murder was "a Gentile invention"; Comte Ratti-Menton, the French Consul, who had insisted on the investigation, was attacked from every angle; the Jews were being persecuted, and so on and so forth.

2. Agitation by Public Meetings.

For example, in London, the gullible democracy was induced to flock to a big meeting at the Mansion House in London, there to denounce the Blood Accusation of which they knew nothing at all, and to offer the Jews the sympathy of the British Nation! Paris, New York, Philadelphia and other towns followed suit!

3. Bribery of the Khedive of Egypt by Money.

The rich Jews, Moses Montefiore in England, Cremieux and Munck in France, went off hotfoot to the East. They applied to the Khedive of Egypt, whose regime included Damascus, for a revision of the sentence. He was offered and accepted a huge sum of money and released the condemned Jews.

Note the result. The Jews proclaimed everywhere that the Khedive had reversed the verdict! He had done nothing of the kind. There was no reversal and no re-trial. The words of the Khedive's firman which he issued to release the Jewish murderers give the whole thing away:

"From the account and demand of Messrs. Moses

Montefiore and Cremieux, who came to us as delegates of all Europeans professing the religion of Moses, we have recognised that they desire the liberation and safety for the Jews who have been detained or who have taken flight in the case of the examination of the affair of Father Thomas, monk, missing in Damascus; he and his servant, Ibrahim.

"And as, because of their numerous population, it would not be convenient (convenable) to refuse their demand and request, we order that the Jew prisoners shall be released and that the fugitives be given safety for their return. And you will take all possible measures that none are badly treated and that they are left undisturbed everywhere. Such is our will. Mehemet Ali."

He released the Jews therefore because of the numbers of Jews in the population . . . and undoubtedly for cash received. He knew their guilt, and never denied it. Yet the Jewish Encyclopaedia (1903, Vol. IV, p. 420) actually ventures to assert that the three rich Jews secured from the 'Khedive a "recognition of the innocence" of the condemned men. The Khedive's price for releasing them is stated to have been half a million piastres. A converted Rabbi, Chevalier P. L. B. Drach, wrote in his *The Harmony between the Church and the Synagogue* (1844, Paris, p. 79): "Money played a great role in this business."

4. Bribery of the Sultan.

Having won the first round with the Khedive, the Jew Montefiore went on to see the Sultan of Turkey, and secured from him a decree that the Blood Accusation was baseless and that the Jews henceforth were to be on the same footing in the Sultan's dominions as other non-Muslims. The price of this was a huge bribe from

the House of Rothschild.

The Sultan Abd-ul-Mejid's firman said "that a thorough examination of the religious books of the Hebrews has demonstrated the absolute prohibition of the use of either human or animal blood in any of their religious rites. It follows from this defence that the charges against them and their religion are calumnies." This, as shown in Chapter III, is mere sophistry, but even in 1936 a Miss C. W. Finn had the effrontery to bring forward the firman as "evidence" that the Blood Accusation is false; this was in a letter to the *Jewish Chronicle*, 2nd October, 1936.

The wording of the firman is quoted in the Jewish Encyclopaedia, Vol. I, p. 47 (1906).

On his way home, Montefiore tried to get an audience with the Pope, Gregory XVI, but Bras refused an audience.

5. Attempted Bribery of the French Consul.

Comte Ratti-Menton, the French Consul who had shown such determination in having the ritual murderers dealt with, and who was a most upright man, wrote to the Sherif Pasha on 22nd April to say that the Jews had, through the Austrian Consulate, offered him half a million piastres to have the evidence suppressed. Needless to say, when this honourable man was found incorruptible, the advocates of the Jews got busy as stated above to besmirch his reputation. Thiers, the French Foreign Secretary, replying to Jew-inspired attacks on the French Consul Ratti-Menton, stated in the Chamber of Deputies, 3rd June, 1840, "Let it be known to you,

gentlemen, I repeat it, that in all the Chancellories the Israelites are in insistence for that affair and our Consul can lean only on the Minister of Foreign Affairs for France. A French agent who is in his right will always be protected against all influences, whatever they may be." M. Thiers also said that the Comte's superior officer, WI. Cochelet, Consul for Egypt, approved of his subordinate's action and that the English Consul was of the same mind.

6. Bribery of Austrian Diplomats.

Throughout the proceedings, the Austrian Consul supported the Jews against the charge of ritual murder. Here, from a Jewish source, is the reason, duly confessed: From *The History of the Jews in Vienna*, by the Jew, Max Grunwald, 1936 (Philadelphia), pp. 228-9:

"Following the policy of the House [of Rothschild] in other countries, where it obtained privileges for the Jews in return for loans --in Rome, the abolition of the Ghetto, and in England, Jewish emancipation-- Solomon [Rothschild] obtained from Metternich concessions to the Jews in legislation. It was he who influenced the Chancellor to take a favourable stand in the Damascus blood-accusation case of 1840."

There you have it; Rothschild's money power; the Austrian Chancellor, Metternich; the Austrian Consul at Damascus; the Consul's attitude towards the Ritual Murder charge. A continuous chain of Jewish corruption by Money.

7. Suppression of the Reports of the Trial.

We have already mentioned in the second paragraph

of this description of the case the record of the trial published in Achille Laurent's book. This book cannot now be obtained anywhere. Gougenot des Mousseaux, however, had printed a very full account of the trial (taken from Laurent) in his work *Le Juif, le Judaïsme et la Judaisation des Peuples Chrétiens*, a work which earned for him the praise of Pope Pius IX who made him a Chevalier; and the writer has had a copy of this lent to him. But Gougenot des Mousseaux's book is now very rare, and the Chevalier himself died suddenly in mysterious circumstances nine hours after receiving a warning letter. Monniot, in a work; mentioned in the Bibliography (p. 56), has, however, made it easy for anyone who desires to read the details of the trial to do so.

But, the reader may ask, what about the official dossier of the affair? This naturally reposed in the archives of the French Foreign Office. But Desportes in his *Mystère du Sang* reported that under the Ministry of Cremieux (one of the Jews who went East to bribe the Khedive to release the ritual murderers of Damascus) it disappeared (in 1870)! As this report aroused comment, the Chancellerie made a declaration (5th May, 1892) that it was incorrect and that the dossier remained complete at the Ministry. However that may be, when Albert Monniot in 1913 desired to consult the documents themselves to assist him in writing his *Le Crime Rituel chez les Juifs*, he found that he was refused permission to peruse them. Whether they are still extant or not, therefore, we cannot tell; all we know is that the secrets of the Jew are well guarded. But not well enough, as I hope the reader will by now agree.

Sir Richard Burton. the great explorer and orientalist who was English Consul at Damascus 30 years after

the Ritual Murder, studied the whole question of the Blood Accusation, and: eventually wrote *The Jew, the Gypsy and El Islam*, of which I have the edition edited by NS. H. Wilkins and published by Hutchinson in 1898. This work contains a damning indictment of the Talmud, and a list of Jewish Ritual Murders, but Wilkins in his Preface (p. x) writes: "In the exercise of the discretion given to me, I have thought it better to hold over for the present the Appendix on the alleged rite of Human Sacrifice among the Sephardim and the murder of Padre Tomaso (Father Thomas); the only alternative was to publish it in a mutilated form."

Let us follow therefore (1) the Book, (2) the Appendix on Ritual Murder.

(1) The Book. This is easy. It is well nigh unobtainable.

(2) The Appendix on Ritual Murder. What happened to it? This is what happened to it.

See D. L. Alexander versus Manners Sutton, King's Bench Division, 27th March, 1911, reported in *The Times* the following day. Herein D. L. Alexander, a Jew and President of the Jewish Board of Deputies was able to show that he had obtained an assignment of the manuscript from the surviving executors of Sir Richard Burton. The executors had sold them to a bookseller, who, in turn, sold them to Manners Sutton; and he (Sutton), not knowing of any assignment, made arrangements for the publication of the Appendix. D. L. Alexander brought the action to stop this publication from taking place, claiming copyright and delivery to him of the manuscript. The Jew won his case.

It remains only to say that Father Thomas' s gravestone in the cemetery at Damascus bore (and presumably still bears) the inscription in Arabic and in Italian: "Here lie the remains of Father Thomas of Sardinia, Capuchin Missionary, assassinated by the Jews, 5th February, 1840."

1852 and 1853 Saratov. Two ritual murders are involved this time; one, a 10-year-old boy in December, 1852; the other, 11-year-old, in January, 1853. After a flood, both bodies were found on the bank of the Volga, pierced with many wounds. Eight years afterwards, two Jews, Schiffermann and Zourloff, were duly tried for these murders and convicted. They were sentenced to 28 years' labour in the mines, and they died during their imprisonment. This, being a juridically decided case, the sentence in which was passed for "killing two Christian boys and having made them endure martyrdom" by the Senate and submitted to the Russian Empire Council, is, of course, not mentioned in Strack's book! Authority: Monniot's *Le Crime Rituel chez. les Juifs*, 1914, P. 257.

1880. Smyrna. Many Jews were massacred after a missing child's body had been found on the beach covered with punctured wounds at Passover. Authority: *Moniteur de Rome*, 15th June, 1883.

1882. The Tisza Eszlar Case in Hungary

This is a nineteenth century case, where the prisoners had duly confessed, and where, after long drawn out proceedings, they were all acquitted as the result of the Organised Power of Jewish Money.

Esther Solymosi, 14 years old, disappeared on 1st April; the five-year-old son of the Jewish sexton told

some women that his mother had enticed the girl into their house, whence she had been slipped by some Jews into the synagogue premises. This report came to the ears of Mrs. Solymosi, Esther's mother, who immediately reported to the police. An enquiry was set on foot, on 19th May, under Dr. Josef Bary, and it is largely from a book written 50 years later by Dr. Bary, who became President of the Supreme Court of Justice in Hungary, that the facts of the enquiry have come to light. This book is of over 600 pages, and is called *A tizsaszlari bunper* (The Tisza Eszlar Murder Trial). These facts can also be checked from the diary of the Hungarian Minister for Justice of the period, Theodor Pauler, which diary had been kept in the Hungarian National Museum.

Another son of the Jewish sexton was Maurice Scharf, aged 14. He admitted that he had seen through the keyhole of the synagogue door that Esther had been murdered by certain Jews and bled white, her blood being collected in a vase. It was found by ocular view on the spot that the place where these events were said to have occurred was actually in sight to anyone looking through the keyhole. Witnesses also said they had heard cries from the synagogue on the day when the girl was first missing.

To test the veracity of the 14-year-old Maurice, the Judge told him that his tale could not be true as Esther was alive; the boy replied that "no one could be alive after being cut on the neck like that."

A number of Jews were arrested, and confessed that they had taken part in the ritual murder of Esther to get her blood for the Passover.

One would think that there would be little more to

report.

But no! All Israel got to work with its Money Power, and the Press of every country in Europe was employed to throw calumny on the Hungarian Court and on Hungarian Justice. The Public Prosecutors were bribed and set to work to discredit the honourable Judge who presided over the Court. No stone was left unturned, no filthy corrupting action left untried, to defeat the course of justice; and the Jews won. Here are some of the minor methods by which the Jews with their money tried to confuse the issue:

1. By paying the debts of, or bribing the officials.
2. By offering Esther's mother a bribe to say that her daughter was alive and in a situation elsewhere. This was done by the Jew Reiszmann.
3. By trying to steal the Court records from the house of the Judge.
4. By altering the synagogue lock, so that it was no longer possible to see the place of the murder by looking through the keyhole.
5. By spreading reports that Esther had run away; or had been drowned. The Examining Judge caused the river to be dragged without result.
6. By arranging that a corpse should turn up and be "identified" as Esther's. On 18th June, a girl's body dressed in Esther's clothes, which were far too small for the purpose, was drawn out of the River Theiss by Jewish raftsmen. The mother denied that the corpse was Esther's although she recognised Esther's clothes. A committee of experts examined the body, and found that the hair and eyebrows had been shaved off, obviously to conceal identity. They also found

that the body was that of a girl 18 years old (Esther was only 14) and that death was due not to drowning but to tuberculosis. It became so obvious that the body had been "found" for a purpose, that the Jewish raftsmen were interrogated; and they confessed that the corpse had been taken over by them from a Jew called Herschko, that it had been dressed in Esther's clothes, put in the river, and then "discovered" and landed.

It was found also that the body could not have been in the water over four days; that death could not have taken place more than 10 days previously. Esther had been missing for 78 days.

However, in spite of all this exposure of corruption, the Court found itself, as it were, an isolated unit in a hostile Europe; and the Jews were all acquitted!

Then it was found that on 21st July, 1883, Baron Bela Orczy, the Hungarian Minister, had visited Minister for Justice Pauler and had told him that Goldschmidt, the Budapest representative of Rothschild's, had demanded that the charges be withdrawn! At this time, debt-conversion was a serious matter for Hungary, and chiefly depended on the Rothschild Money Power. Later, Baron Orczy told Pauler that Goldschmidt actually demanded that the two Public Prosecutors who had made condemnation of the prisoners impossible should be decorated!

The sort of thing that had been "worked" against all the evidence may be explained by giving one example: In November, 1882, a new Committee of Experts was formed to make a further examination of the body found in the river five months before, and

this committee declared that the findings of the former committee had no scientific basis, that the body was Esther's and that as the throat was not cut, it could not have been a case of ritual murder!

So ends a dismal tale of the foulest Jewish trickery to enable a few miserable degenerates to escape from well-merited punishment.

1891. Xanten, Prussia. A five-year-old boy called Hegmann was murdered, his throat cut and the body bloodless. "The Government did all in its power to suppress the rumour" of ritual murder (Jewish Encyclopedia, Vol. I, p. 645). The doctor who examined the body said (29th June) that: "The trace of blood appears as an after-bleeding." On 9th July, he retracted this and explained that his mistake was due to it being dark at the time of his examination! I think by this time the reader will guess what happened between 29th June and 9th July to his banking account. The Minister of Justice, de Schelling, was a Jew. The accused Jewish ritual slaughterer, who had been arrested, was acquitted.

1899. The Polna Case (Bohemia).

Agnes Hruza, 19 years of age, was murdered 29th March, 1899. On 1st April, her body was found in a wood with the head nearly severed from the body. In spite of this frightful wound, there was no blood about, although the body itself, of course, was almost bloodless.

A man called Peschak had seen a Jew Hilsner with two other Jews on the day of the murder on the spot where the body was found. Hilsner was arrested and tried; another witness testified that he had seen the prisoner very agitated on 29th March, coming from

the spot where the body was found.

The Court, whilst recognising that Hilsner must have had accomplices, found him guilty and condemned him to death. He then confessed, and implicated two other Jews, but later retracted these statements, as also his confession. The two men produced satisfactory alibis.

By the Power of Jewish Money and the agitation it was able to raise, a new trial was ordered. Meanwhile Dr. Baxa, attorney for the murdered girl's mother, had in a speech in the Bohemian Dict, 28th December, accused the Government of showing partiality to the Jews in the way they handled this case.

Then, another girl's body was found, too decomposed to show the cause of death; this was the body of Maria Klima) who had disappeared 17th July, 1898. Hilsner was charged with both murders when the case came on again in November. This time, a witness stated that at the time of the first murder, Hilsner had a ritual slaughterer's knife.

Dr. Baxa insisted that it was a case of Ritual Murder. The Court found the prisoner guilty, without however alleging ritual reasons, and the prisoner was sentenced to death on 14th November, 1900. However, the Emperor intervened, and the sentence was commuted to life imprisonment.

The prisoner's counsel at this trial was Masaryk, later President of Czecho-Slovakia, this work seems to have stood him in good stead in after life!

Hilsner was released from prison by the Marxists in the rioting of 1918; he died a few years later.

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JEWISH RITUAL MURDER

MY IRRELEVANT DEFENCE:

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CHAPTER XI

WELL AUTHENTICATED CASES IN THE PRESENT CENTURY

THE best known of these is the Beiliss case at Kiev, 1911-13. It will be noticed that there are several cases also in Germany at the time when the Jews were the supreme power there previous to Hitler's success.

1900. Konitz, West Prussia. A 19-year-old youth, Ernst Winter, was murdered in March. His body had been dismembered and parts of it were found in different localities. The culprits were never

discovered, but two Jewish agents were sentenced to imprisonment for false witness and for the subornation of witnesses during the enquiry! The post mortem examination was said to have shown death due to suffocation, but the county physician had previously pronounced death to have occurred from loss of blood. A large assembly of foreign Jews visited the town the night of the murder and left next day. This case aroused the country against the Jews, and its description occupied 2 pages of the Jewish Encyclopedia.

1911-13. Kiev, Russia. This is by far the most important proved ritual murder case of the 20th century and is generally known as the Beiliss Case.

In 1911, a 13-year-old boy's body was found at Kiev with curious wounds and drained of blood. A Jew named Beiliss was arrested on suspicion.

It was proved that the murder took place inside the premises of a Jewish brick factory to which only Jews had access. This factory contained a Jewish hospice with a secret synagogue attached.

After long-drawn-out preliminaries, Beiliss, who was proprietor of the factory, was tried; the jury found that there was no proof that he himself was the culprit, although half of them considered he was; the verdict therefore having to be unanimous, he was declared Not Guilty. But the jury agreed as to the cause of the boy's death; their verdict about this was as follows:

The boy "after being gagged, was wounded with a perforating instrument in the nape of the neck, temples and neck, which wounds severed the cerebral vein, the left temporal and jugular arteries, producing

thus profuse hemorrhage; and afterwards, when Joutchinski (the boy's name) had lost about five glasses of blood. his body was pierced with the same instrument, lacerating thus the lungs, the liver, the right kidney and the heart, where the last wounds were inflicted, in all 47 wounds, causing acute suffering to the victim and the loss of practically all the blood of the body, and finally death."

Thus, although the murder could not be fixed upon any particular individual, its ritual character was quite certain, the boy being first bled and then killed.

There were many strange features about this trial, viz.:

(1) On 17th October, 1913, the presiding Judge had to warn the Jewish pressmen against persisting in reporting perverted renderings of the evidence, and said that if they continued in this practice, then would be refused permission to attend the Court.

(2) Two children, Genia and Valentine Tcheberiak, who were important witnesses against Beiliss, died suddenly shortly after his arrest. This was after they had eaten sweetmeats given to them by a degraded police agent called Krassowsky. They were examined by two Jewish doctors at the hospital and were certified to be suffering from dysentery the bacilli of that disease having been found in them according to the report.

Next, it was discovered that their mother had been offered (and had refused) a bribe of 40,000 roubles by a Jew lawyer to take upon herself the guilt for the murder of the stabbed boy Joutchinski.

Finally, the Jews actually suggested she had poisoned

the two children, the Jews having characteristically forgotten for the moment those dysentery bacilli that had been reported to have been discovered!

(3) Several important witnesses gave expert opinion that the Jews use Christian blood to mix with the unleavened bread at certain feasts, and that Christian children are killed by Jews for the purpose.

One of these was Father Pranaitis, theologian and Hebraist, who considered that the evidence showed every sign of it being a Jewish ritual murder. Father Pranaitis said that the Zohar, the cabbalistic book of the Chassidim sect of Jews, described the ritual of murder, prescribing thirteen stabs in the right temple seven in the left one, which is exactly how the head of the murdered boy had been treated. Another expert witness was Professor Sikorski of Kiev University, a medical psychologist, who also regarded the case as one of Ritual Murder.

After the Jewish Bolshevik revolution, the Cheka shot the Judge, the Public Prosecutor and many of the witnesses, including Father Pranaitis, the medical expert Kozorotov, and Professor Sikorski. Professor Pawlow, who was a witness for the defence, became a leading scientist in Bolshevik Russia!

The ex-General Alexandre Netchvoldov of the Russian Imperial Army, tells us the rest in an article, "La Russie et les Juifs," in *Le Front Unique*, published at Oran, 1927, p. 59: Quoting *Evrijskaja Tribuna* of 24th August, 1922, he says "that at a visit of the Rabbi of Moscow to Lenin, the first word Lenin said to his visitor was to ask him if the Jews were satisfied with the Soviet tribunal which had annulled, the Beiliss verdict, saying that Joutchinsky had been

killed by a Christian!"

Yes, Bolshevism is Jewish!

(4) A "British protest," published in *The Times*, dated 6th May, 1912, signed by the usual Archbishops and bishops, together with dukes (such as the late Duke of Norfolk who had been married to a Jewish woman), earls (such as Rosebery, married to a Rothschild), and people like the late Rt. Hon. A. J. Balfour, fulminated against the "revival" of the Ritual Murder charge; the "Blood Accusation" was described in this protest as "a relic of the days of witchcraft and black magic, a cruel and utterly baseless libel on Judaism."

Is it not amazing that where Jewish interests are concerned, Englishmen of standing will try to influence the course of justice by thus interfering before Beiliss had even been tried?

Beiliss died in America in 1934, and his funeral was made that of Jewish national hero.

1928. Gladbeck, Germany. This occurred at the time of Purim; twenty-year-old lad called Helmuth Daube was found dead in front of his home, with his throat cut, his genital organs missing, whilst there were wounds on the hands and stabs in the abdomen. There was no blood about where the body was found and it was bloodless. Experts said in Court that the throat showed the Jewish ritual cut. The Jews set to work and eventually a young Gentile called Huszmann was accused of the murder, unnatural lust being alleged as a feature in the crime. The case was conducted against Huszmann by a Jew called Rosenbaum, and special police had been sent from Berlin to enquire about the circumstances; the President of the Police at Berlin

was the Jew Bernhard Weiss. These special police did what they could to convince the Court that it was a "lust-murder," but Huszmann was acquitted. The Bochumer Abendblatt and Der Sturmer both gave their opinion that it was a Ritual Murder by Jews, and the latter paper was suppressed for a time, and its editor imprisoned.

1929. Manan, Germany. A five-year-old boy named Kessler disappeared on 17th March. The body was found in a wood, with throat cut from ear to ear superficially whilst there was a deep stab in the neck cutting the main vessels. The body was bloodless and there was no blood found near it. It was just before Passover, and the local Jewish butcher had suddenly disappeared. Dr. Burgel, the Court doctor, said it was a case of Ritual Murder. The Jew Money Power got to work to influence the authorities and public opinion. Before the official inquiry, the Public Prosecutor announced that it was not a case of Ritual Murder. The Judge decided the boy had met with an accidental stab from the branch of a tree or from an animal's horn, and the case was dropped. No one was ever arrested for the crime.

1932. Paderborn, Germany. Martha Kaspar was the Gentile servant in the household of a Jewish butcher named Meyer. This man had a son Kurt, and this Kurt had had sexual relations with the servant who became pregnant. She demanded that he should marry her, and the father and son promised that this should happen, but secretly decided to make away with the girl. On 18th March, near Purim, she disappeared. Two days later some human flesh was found on the road, and the Jewish Press began to spread the idea that there had been a "lust-murder." Investigation revealed blood on Kurt's clothes and in a hayloft of Meyer's, and both

the Meyers were arrested. Dr. Frank, a Jewish lawyer, succeeded in getting the father certified as a lunatic and sent to an asylum, but he was soon freed and fled the country. The son, Kurt, said he had attempted to procure abortion, and that he had cut the girl's body up and distributed it in various places; a doctor told the Court that some litres of blood must have been taken. Later, Kurt said he had killed the girl in a fit of temper. The Court brought in a verdict of manslaughter, and sentenced Kurt Meyer to 15 years' imprisonment. The general newspapers did not report the case; *Der Sturmer* said it was Ritual Murder, and was suppressed for a time. These circumstances cause me to include this case among the "well-authenticated" ones.

It will be noted that the last three cases occurred at a time when the Jews were supreme in Germany just before the Hitler revolution, when it was easy to suppress all expression of opinion as to the true nature or the murders.

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CHAPTER XII

THE JEWISH DEFENCE

THE Jews and their advocates use sundry arguments whereby they seem to have successfully camouflaged and almost obliterated in this country the trail of historic fact concerning the practice of Ritual Murder. When the author was proceeded against in 1936 for daring to mention Jewish Ritual Murder, the trial was reported in some newspapers under the heading "Amazing Story," as though he had invented it! Let us list the Jewish "arguments" and answer them:Ñ

1. That the confessions made by the accused Jews were extracted by torture.

This is true of many medieval cases; it is unlikely that the Jews would confess without such aids to memory, because of the certain dire consequences that would follow the confession.

But I have shown in Chapter 13 (which see) that many confessions of the practice of Ritual Murder by Jews have been made by those who have been converted to the Christian faith and made freely; many confessions have been made by accused Jews without torture, or by their relations without torture; whilst at Damascus, where the bastinado was used to aid the memory of the accused, it inspired them to reveal where the fragments of the bodies of the murdered men were to be found, and they were found in the indicated spots; I take it that Jews do not allege that the bastinado endowed the culprits with telepathic second sight?

There is thus nothing in the argument.

2. That the Jewish laws not only do not sanction the practice of Ritual Murder, but forbid the use of blood.

In other words, John Smith cannot be guilty of theft from William Brown because the Eighth Commandment says 'Thou shalt not steal.'

There is nothing in this argument, dealt with in Chapter III.

3. That the Blood Accusation is the result of mediaval and ignorant superstition.

In Chapter V, I show that there were, according to the Jews themselves, more Blood Accusations in the 19th century than in any previous one.

There is therefore nothing in this argument.

4. That the guilt of the Jews was not juridically established.

The emptiness of this statement is shown in Chapter XIV, where a number of cases are quoted in which, through the centuries, competent and full authority decided the guilt of the accused or approved the verdict.

There is nothing in this argument

5. That it couldn't happen now.

Chapter VI is devoted to meeting this objection.

It will be seen that there is nothing in the objection.

The objection appeals to the good-nature of the Aryan mind which cannot conceive anything so alien as a desire to commit Ritual Murder. It is the false teaching of Equality of Race, spread by Masonry, perverted religion and democracy, that is responsible for this attitude of mind.

6. That Papal Bulls refuse credence to the charge of Ritual Murder.

This matter is dealt with in Chapter XV.

There are Popes who obviously wished to register

their disbelief in the practice of Ritual Murder by Jews, and did so.

There are other Popes who equally registered by their actions and Bulls that they did believe in the charge.

So there is nothing in the argument.

7. That Pope Gregory XIV's report of 1758 (made when he was Cardinal Ganganelli) is a final and incontrovertible refutation of the charge.

In Chapter XV, I have shown how actually this report by the Cardinal is proved utterly unreliable as he says in it that "he endeavoured to demonstrate the non-existence of the crime," which shows that he did not endeavour to demonstrate the truth, which is all that an investigator has any right to do; whilst he specifically admits that St. Simon of Trent and St. Andreas of Rinn were killed by Jews in hatred of the faith of Jesus Christ. Thus, Pope Gregory XIV is that most valuable witness in the support of the Blood Accusation--the unwilling witness.

8. The charges are unworthy of credence because they have been brought by anti-semites.

This is an argument used by the Jew, Israel Abrahams, in his article on Ritual Murder in the 11th edition of the Encyclopedia Britannica, in which he writes: "The literature on the other side is entirely anti-semitic and in no instance has it survived the ordeal of criticism."

How strangely the Jewish mind works! How could anyone fail to be "anti-semitic" if they believed that that Jews commit ritual murder of Gentile children?

If there is not a glut of literature on the subject in English, it is not any ordeal of criticism which has brought about the scarcity, but the Jewish Money Power which has been brought to bear on that literature, making it so scarce that no one can get hold of it. Instance, Sir Richard Burton's *The Jew, the Gypsy and El Islam*, by an author of unimpeachable integrity and illustrious fame, a book the fate of which has been described on page 28, which see.

So much for the Jews' methods of defence by argument. Now let us see what other methods of defence they adopt. These are:

1. The killing of authors or witnesses, or of others with knowledge of the subject.

On page 27 are recorded the circumstances surrounding the death of Gougenot des Mousseaux, author of *Le Juif, le Judaisme et la Judaisation*, etc.; on page 32 is registered the fact of the death of child witnesses in the Kiev case, 1911-13; on p. 33 is given the fate of the Judge, counsel and expert witnesses in the same case, all murdered by the Jewish Bolsheviks.

2. Violent abuse of lawyers, witnesses for the prosecution or accusers.

This is a modern development since the Jews obtained control over the Gentile press. It was marked in cases

of the 19th and 20th centuries.

The Jewish Press in this country has succeeded in so reviling the name of Herr Julius Streicher, editor of *Der Sturmer*, that many decent citizens take it for granted that Herr Streicher is a kind of crazy and sadistic devil instead of (as we know him to be) a gallant and faithful German officer.

3. Disappearance of books containing evidence of Ritual Murders.

Under the description of the 1840 Damascus case, I give particulars of the fate of the Official Dossier, and of Gougenot des Mousseaux's and Sir Richard Burton's books.

The suppression of reports of trials has been noted in pre-Hitler Jew-controlled Germany in the 20th century.

4. The silencing of reference to Ritual Murder

The penal laws are stretched in the Jew-run countries to secure the imprisonment of anyone daring to break the Jew-imposed silence on the subject of Ritual Murder. Herr Julius Streicher was imprisoned in 1928 for this "offence," and the author of the present work was sentenced by a 31st degree Scottish Rite Masonic Judge in 1936 to six months imprisonment among criminals on a trumped-up charge of the same nature.

Nevertheless there is no law in England forbidding reference to Ritual Murder.

5. Deliberate misrepresentation of the statements of authoritative people.

A good example of this is described on p.p. 43-44, where the late Baron Rothschild endeavoured to use Cardinal Merry del Val's confirmation of the authenticity of a certain Papal letter as a confirmation of a false interpretation of the contents of that letter made by Baron Rothschild himself. Another example is in the case of the Jewish Encyclopedia, *Hyamson's History of the Jews in England* and Lucien Wolf's *Essays in Jewish History*, all of which assert that the Khedive of Egypt declared the condemned Jews in the Damascus murder to be innocent; he simply released them contemptuously for spot cash, without any such declaration.

6. Bribery of the witnesses for the prosecution, the officials of the courts, or the Potentates who could overrule those courts.

Examples of this are the cases of Rhodes and of Damascus in 1840, Tisza Eszlar in 1882, Konitz in 1900, and Kiev, 1911-13.

7. False accusations of innocent people.

As in the cases of Kiev and of Gladbeck.

8. The production of a corpse supposed to be that of the missing victim, but actually that of someone who died from

a cause other than Ritual Murder; this was done in the Tisza Eszlar case.

9. Refusal or threatened refusal of loans to governments.

From Jewish sources, I give on p. 27 an instance where Rothschild influence in the matter of loans clearly governed the attitude of the Austrian consul at Damascus through the Chancellor Metternich, in the 1840 case.

On p. 30 is shown how the same Rothschild family were able to threaten the Government of Hungary so as to induce it to cause the acquittal of the accused Jews in the 1882 case at Tisza Eszlar.

In all methods of propaganda, the Jew Money Power ends ready allies among the gullible Gentiles, particularly among Archbishops, politicians, and even with Royalty. These rely chiefly on the idea that the Blood Accusation is a relic of the dark and wicked ages of the past, an idea which I have shown to have no foundation in fact.

How is it that influential Gentiles so readily lend themselves in support of the Jews against the Blood Accusation? The answer to this question deserves a short chapter to itself. (See Chapter XX.)

There have been a number of books published from time to time refuting the Blood Accusation; some of these are written by Jews, others by Gentiles. Among such, the best known are those of Strack and Cecil Roth. The works of Drs. Loeb and Lea are proved worthless; these concerned the Toledo case of 1490.

The Jew and Human Sacrifice, by H. L. Strack, Regius Professor of Theology at Berlin, went through eight editions before it was published in English in 1909. Strack was a Gentile, but his French edition was prefaced by the Jew Theodore Reinach, who was both son-in-law and nephew to Baron Jacques Reinach, who was found dead in bed after a warrant for his arrest had been issued in connection with the Panama Canal scandal.

The English edition is a book of 289 pages, of which only pp. 160 to 274 are relevant to the issue. The book is damned because

1. there is no mention of the case of St. Hugh of Lincoln;
2. no mention of Benedict XIV's Bull in which that Pope beatifies St. Simon of Trent, a victim of ritual murder, whilst the Bulls of other Popes are freely quoted as an argument against the Blood Accusation;
3. in describing the Damascus case, no mention is made that the flogging of the accused Jews caused them actually to reveal where the remains of the two murdered men were to be found; and
4. the authorities quoted by Strack with regard to the La Guardia, Toledo, ritual murder have been proved by Walsh utterly unreliable.

The Ritual Murder Libel and the Jew, 1935, by the Jew, Cecil Roth, is adequately dealt with on page 45, which see.



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CHAPTER XIII

EVIDENCE OF CONVERTED JEWS

Jews who have professed conversion to Christianity have sometimes denied that there is any practice of Ritual Murder of Christians among people of the Jewish faith. On the other hand, many "converts" have confessed that Jews practice Ritual Murder.

When one considers that the history of the Marrano ("converted" Jew) community has conclusively shown that the conversion of these Jews was simply a ruse and as false as the Jew himself, and that the establishment of the Inquisition of Spain was almost entirely due to the fact that the pretended converts

could be dealt with in no other way, they practising Jewish rites secretly whilst outwardly pretending to be devout followers of the Church, one will naturally place more credence on those "converts" who admit that Jewish Ritual Murder is practised than on those who deny it.

It would be interesting to know whether those converts, who have admitted the fact of Ritual Murder, were people with a mixture of either the Aryan or of the Alpine racial strain in their blood. But that knowledge is denied to us.

The cases which have come to light in which Jewish converts to Christianity or to Mahomedanism have confessed that: Ritual Murder is practiced by Jews are chronologically arranged below:

1144. Theobald, a monk and a Jewish convert, of Cambridge, came forward at the time when enquiry was being made into the death of St. William of Norwich, and said that as a Jew in Norwich he himself had known that a child was to be sacrificed at that place in 1144. He said that the custom of the Jews was to draw lots as to where the deed should be done, and that it fell to Norwich to supply the blood which was required by them in the year 1144; the Jews believed that without the shedding of human blood, they could never gain their freedom and return to Palestine.

1468. Bishop Jean d'Avila, himself the son of a converted Jew, actually investigated the Ritual Murder case in Segovia, Spain, and himself found the Jews guilty, who were afterwards executed (see page 18).

1475 Hans Vayol, converted Jew, charged the Rabbi

of Ratisbon with Ritual Murder for the sake of the blood. Authority: Jewish Encyclopedia, Vol. II, p. 16 (1903).

1475 Wolfkan of Rutisban, Jewish convert to Christianity, charged the Jews with the Ritual Murder of St. Simon of Trent for the sake of the blood they required for their Passover celebrations. Authority: Ibid, Vol. XII, p. 554 (1906).

1475. A converted Jew, Jean de Feltro, described to the officer investigating the Ritual Murder of St. Simon of Trent, how his father had told him that the Jews of his town had killed a child at Passover to get the blood for their Passover bread.

1490. Torquemada, himself of Jewish blood (Roth, *History of the Marranos*, 1931, p. 39), must have confirmed the sentence of death against the Jews responsible for the Toledo ritual murder, and it would be through him that Ferdinand and Isabella would learn about it. The Ritual Murder case was one of the main factors which disposed the King and Queen to expel the Jews from Spain.

1494. Alonzo de Spina, stated by a Jew historian to have been of Jewish blood (*History of the Marranos*, Roth, 1932, p. 34) accused the Jews of murdering children for ritual purposes. He occupied the high position of Rector of Salamanca University, and his accusation was made in his work *Fortalitium Fidei*.

1555. Hananel di Foligno, of Rome, Jewish convert to Christianity, accused the Jews before Pope Marcellus 11 of the Ritual Murder of a boy. Enquiry under the auspices of a Cardinal resulted in a Mahomedan apostate, guardian of the murdered boy,

being charged with the crucifixion of his ward "for the sake of getting possession of some property." This sounds like the usual cock-and-bull story which, under the powerful influence of Jew Money, is resorted to when Courts are faced with the difficult job of shielding Jews from "the Blood Accusation." Why on earth should the man crucify the boy instead of quietly getting rid of him in a more usual manner? Authority: Jewish Encyclopedia (1903), Vol. V, p. 423.

1614. Samuel Friedrich Brenz, a Jew, who was converted in 1610, wrote a book revealing the Ritual Murder practice of the Jews. It was called *Judischer Abgestreifter Schlangenbalg* and was published at Nuremberg. The title translated is The Jewish Serpent's Skin Stripped. The Jewish Encyclopedia's description of the author speaks of his "crass ignorance, hatred, falsehood and pernicious fanaticism." The book was republished in 1680 and again in 1715.

1720. Paul Christian Kirchner, converted Jew, admitted in his *Judisches Ceremoniel*, Frankfurt, that dried Christian blood was considered useful as a remedy for certain diseases of women.

18--. Paulus Meyer, converted Jew, accused the Jews of Ritual Murder in his *Wolfe in Schafsfell, Schafe in Wolfspelz* (Wolf in Sheep's Clothing, etc.). He had a libel action brought against him by the Jews he accused of being involved in a case of alleged ritual murder, and was sentenced to four months' arrest.

The Jewish Encyclopedia describes all these last three authors as "malicious and ignorant enemies of their people."

17--. A converted Jew, **Serafinovicz**, wrote a book admitting Ritual Murder as a Jewish practice.

Authority: The Jew, C. Roth *Ritual Murder Libel and the Jew*, 1935, p. 24.

1759. A converted Jew, **J. J. Frank**, formed a sect called the Frankists at Lemberg. These people were all Jews who had become Christians in revolt against the evils taught in the Talmud. They said that it was the Talmud which was the root of all the troubles between Jews and Gentiles. Prince Etienne de Mikoulissky, administrator of the archdiocese of Lemberg, instituted public debates between the Frankists and the Talmudic Jews. A debate held in July took place in which various matters were dealt with point by point until six points had been settled; the seventh one was the Frankists' declaration that "the Talmud teaches the employment of Christian blood and he who believes in the Talmud ought to make use of this blood." The Frankists said they had learned this in their youth as Jews. Under the heading Baruch Yavan, the Jewish Encyclopedia, 1903) Vol. II, p. 563, admits that the Frankists brought the blood accusation against the Talmudists; also in Vol. VII, p. 579, under Judah Lob ben Nathan Krysa.

The Frankists completely defeated their opponents in these debates. Ultimately they became assimilated into the Christian community.

There is a large bibliography with reference to the Frankist community, of which the following two works may receive mention here: *La malfaisance juive*, by Pikulski, Lvov, 1760; and *Materiaux sur la question relative aux accusations portees contre les Juifs a propos des crimes rituels*, by J. O. Kouzmine,

St. Petersburg, 1914.

1803. A converted ex-Rabbi wrote a book in the Moldavian language in 1803 which was published again in Greek in 1834 by Giovanni de Georgio under the title *Rain of the Hebraic Religion*. This converted Rabbi called himself by the name Neophyte. Extracts from his book were quoted in *Achille Laurent's Relation Historique des Affaires de Syrie depuis 1840 a 1842, a book described on p. 24 under the Damascus case. This extract gives very full information, confirms the murder, crucifixion and bleeding of Christians by Jews for Ritual purposes and the use of the blood for mixing with the Passover bread; and says that the practice is handed down by oral tradition and that nothing appears about it in writing in the Jewish religious books. Monniot in his Le Crime Ritual chez les Juifs copies long extracts from Laurent's quotations from Neophyte.*

1826. Paul Louis Bernard Drach, ex-Grand Rabbi of Strasburg, published a *Deuxieme lettre d'un rabbin converti, Paris, 1827. On page 7 he said: "The zeal of these Rabbis goes as far as dedicating to death all those who follow the doctrine of the Trinity, and consequently all Christian Israelites."*

1840. Ex-Rabbi Mousa Abou-el-Afieh, who became a Mahomedan during the Damascus Ritual Murder trial, gave evidence that the blood of the murdered Father Thomas had been ordered by the Grand Rabbi Yakoub el Entabi, and was required for the use of zealous persons who sent Yakoub their flour for Passover, in which he mixed the Christian's blood. The employment of the blood was a secret of the Grand Rabbis.

1913. A converted Jew, Cesare Algranati,
enumerated a number of ritual murders for a book
Cahiers Romains, 1913, a Catholic publication of
Rome. Its date was 29th November, 1913. Over 100
cases are cited, of which 27 were in the 19th century.
Authority: A. Arcand, in Le Miroir, Montreal,
September, 1932, p. 12.

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CHAPTER XIV

CASES CONFIRMED BY CONSTITUTED AUTHORITY

THE Jews are wont to pretend that the Blood Accusation, as they call it, is the product of medieval superstition and credulity, and anti-Jewish prejudice. They bring forward as examples cases where Jews have been wrongfully charged with Ritual Murder or against whom there was insufficient evidence, the mob taking the initiative and lynching every Jew it could lay hands on.

Such things have occurred, but they are quite useless in support of the Jewish claim of innocence of Ritual Murders.

There is an exact analogy in more modern times in the case of the negroes of the Southern States of the U.S.A. Everyone knows that lynching has been resorted to where negroes have been suspected of certain outrages against white women and children. Everyone knows also that sometimes the mob, in its racial thirst for vengeance, and in its impatience of the slow and corrupt legal procedure, has lynched innocent men. But no one will argue on such grounds that negroes guilty of such offences have not frequently met with the rough justice they deserved at the hands of the mob, or that negroes never attack white women and children! Yet the Jews bring forward this same rotten argument to shield themselves from the charge of Ritual Murder! Because innocent Jews have been lynched, no Jew ever does a Ritual Murder!

We have, fortunately, many cases on record in which constituted authority has duly tried the Jewish murderers and found them guilty, or has, sometimes without finding the culprit, given a verdict concerning the cause of death which leaves no doubt as to its ritual character. Let me enumerate some of these:

1192. Jews convicted after personal investigation by Philip Augustus, a sagacious man of good judgment.

1255. The case of "Little St. Hugh" at Lincoln, duly tried by proper authority and the judgment approved of by King Henry III.

1288. Jews tried by proper authority for ritual murder

at Troyes.

1468. Jews tried by the Bishop of Segovia, himself son of a converted Jew.

1475. Jews tried at Trent by proper authority.

1480. Jews tried at Venice by proper authority.

1485. Jews tried at Padua by proper authority.

1490. Jews tried for the Toiedo ritual murder by the most learned men of the Universities of Salamanca and of Avila, under proper authority.

1494. Jews tried by proper authority for ritual murder at Hungary.

1670. Jew tried by proper authority at Metz. Sentenced by order of Parliament.

1698. Jew tried by the highest tribunal of the land for a ritual murder at Sandomir, Poland.

1748. Jews tried for ritual murder at Duniagrod, Poland, by Episcopal Court.

1753. Jews tried by Episcopal Court at Kiev for a ritual murder at Zhytomir.

1753. Jews tried by Episcopal Court for ritual murder at Pavalochi, Poland.

1831. Jews tried by proper authority at St. Petersburg for ritual murder.

1840. Jews tried by proper authority at Damascus for the ritual murder of Father Thomas and his servant.

1852 and 1853. Jews tried for two ritual murders at Saratov. Actual trial eight years after the murder.

1899. Jew convicted of the Polna murder by proper authority.

1911-13. Verdict of the Court in the Kiev case that the victim had been first bled and then killed; murderer not identified. See p. 32.

Finally we may also mention the case at Breslau in **1888** (see Chapter XVIII) where a rabbinical student was found guilty of extracting blood from a Christian boy without intention to cause fatal injury.

It is interesting to note that when the Jew, Jacob Selig, made his appeal to the Pope in 1758 complaining of "persecution" of Jews in Poland by means of the blood accusation, he admitted that the cases he complained of had been brought before the Courts!

In pre-Hitler Jew-controlled Germany, there were several cases in which the Courts were obviously made use of for the smothering of the Ritual Murder Accusation, just as the Old Bailey was made use of in 1936 in an endeavour to silence me on the same matter.

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CHAPTER XV

THE ATTITUDE OF THE CATHOLIC CHURCH TOWARDS JEWISH RITUAL MURDER

THE Jew, Cecil Roth, in *Ritual Murder Libel and the Jew*, 1935, p. 20, says: "The Catholic Church never gave the slightest countenance to the calumny" (the blood accusation). This seems to be very inaccurate, as we shall demonstrate.

The Jews say that the Popes Innocent IV, Gregory X, Martin V, Nicholas V, Paul III, Clement XII and Clement XIV have all expressed disbelief in the Ritual Murder practice of Jews.

Let us first take the case of Innocent IV, who has issued Bulls about the matter on 28th May and 5th July, 1247, and again on 25th September, 1253. Now the first of these simply demands that no action should be taken against Jews on a Ritual Murder charge unless they have been tried and found guilty; the Bull of 1253 defended the Jews against the charge of Ritual Murder because the Old Testament did not sanction that practice!

But the views of Innocent IV are dealt with in the *Catholic Bulletin*, Dublin, August, 1916, pp. 435-8, from which I shall quote. The late Lord Rothschild was greatly perturbed about a Ritual Murder trial which; was going on at Kiev in 1913, and which we describe fully in this book (see p. 32). He wrote a letter to Cardinal Merry del Val, asking him to state whether the Bull of Innocent IV dated 5th July, 1247, was authentic; Lord Rothschild said that this Bull declared that Ritual Murder was "an unfounded and perfidious invention." When the Cardinal replied that the letter was authentic, this was taken to mean that Innocent IV had denied the existence of ritual murder by Jews! But note that no such statement as Baron Rothschild imputed to Innocent IV was contained in the Bull!

Let the Catholic Bulletin deal with the matter in its own words:

"The document [the Bull] consists of two parts, one part sums up the case as presented by the Jews themselves. The Pope states that he has received a complaint that the Jews are being oppressed and pillaged by both ecclesiastical and secular princes, that they are being cast into prison, and even put to death, without trial or confession of guilt, that they are being falsely accused of ritual crime which they assert is manifestly opposed to their law, namely the Divine Scriptures. The second part, which alone expresses the Pope's mind, is as follows:

"not wishing, therefore, that the said Jews be unjustly harassed, whose conversion God expects in his mercy . . . we wish that you should show yourselves benign and favourable towards them. Restore to their proper state those of the mentioned matters that you find to have been rashly attempted by the said Nobles against the Jews, and do not permit that in the future they should be for those or similar pretexts unjustly molested by anyone."

"Jews must consider Christians to be very uncritical and gullible if they think they can be induced to accept this document as a papal declaration that ritual crime does not exist. It is obvious that the Sovereign Pontiff merely gives instructions according to general principles, ordering that the Jews should not be unjustly oppressed or molested. He makes no pronouncement whatever regarding the truth or falsehood of the specific charges. Naturally, he must leave the decision regarding this point to the judgment of the bishops to whom he writes. Least of all was he

likely to be impressed by the sophistry that ritual crime could not exist among the Jews because it was forbidden in the sacred Scriptures. None could know better than he that it was not the teaching of the Scriptures, but the infamous teachings of the Talmud that caused people to look upon Jews as a grave danger to society. Only three years before the appearance of his letter, namely in 1244, he showed plainly what he thought of the Talmud by pressing Louis IX to collect from his subjects all the copies he could obtain and consign them to the flames."

Before leaving Innocent IV. I ask the reader to realise the typical Jewish cunning exhibited by Rothschild in exploiting the answer of Cardinal del Val regarding the authenticity of the letter as confirming an interpretation of that letter's contents by Rothschild! How Jewish!

Gregory X in a Bull of 7th October, 1272, is a little more explicit than Innocent IV; the same exhortation is made for legal trial of all cases, but he says that they should "not be arrested again on such groundless charge unless (which we think impossible) they are captured in flagrant crime." Gregory thus does not deny that the crime exists; he says he *thinks* it is impossible.

Pope Martin V, Nicholas V, Paul III and Clement XIII issued statements which show to my satisfaction, although not apparently to that of some anti-Jew writers, that they did not wish to support the opinion that the Ritual Murder charge was a true one against the Jews.

Then we come to Clement XIV. Before he became Pope, he was Cardinal Ganganelli. He was despatched

by the Inquisition in 1759 to investigate Ritual Murder charges against the Jews in Poland, and he wrote a long report about it. This report is quoted in full in Roth's *Ritual Murder Libel and the Jew* and is, indeed, the only "evidence" brought forward by Roth in that book, published in 1935.

From beginning to end of Ganganelli's report, there is nothing that a scientific investigator would regard as evidence that Ritual Murder was not practised by Jews. The Polish cases he admits were juridically decided; and he brings forward examples of definitely false charges of Ritual Murder such as everyone knows have arisen, but which do not in the least affect the question as to whether Ritual Murder happens or not. He merely opposes his opinion to those of the men in authority on the spot.

But there is more. Definitely, and far from being able to refute the charge of Ritual Murder against Jews, Ganganelli admits the Ritual Murders of St. Simon of Trent and of St. Andreas of Rinn in these words:

"I admit then, as true, the fact of the Blessed Simon, a boy three years old, killed by the Jews in Trent in the year 1475 in hatred of the faith of Jesus Christ"; and "I also admit the truth of another fact, which happened in the year 1462 in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the Jews in hatred of the faith of Jesus Christ."

One thing concerning Ganganelli's report seems to have escaped the notice of other anti-Jewish workers, and to my mind it damns the report from the beginning; in undertaking an investigation such as that with which Ganganelli was confronted, one should

surely start with an unbiased outlook? Read Ganganelli's admission about his own outlook when he went to Poland to investigate:

"With my weak faculties, I endeavoured to demonstrate the non-existence of the crime which was imputed to the Jewish Nation in Poland."

The Cardinal set forth, not to find out whether Ritual Murder existed in Poland or not, but "to demonstrate the non-existence of the crime"! And yet, he had to admit the crimes of Trent and of Rinn!

Thus, the book *Ritual Murder Libel and the Jew*, by the Jew Roth, which relies entirely upon Ganganelli for its material, is valueless except to the anti-Jewish worker to whom it is a God-send! Yet, what a good "press" this book had when it was published in 1935! The Morning Post greeted it (16th January, 1935) with headlines "Ritual Murder: Jewish people absolved: striking denunciation," and called the book "a final and incontrovertible refutation of the hideous Ritual Murder accusation." It is clear that the critic had either never taken the trouble to read the book or was deliberately misleading the public as to its contents; it is no "incontrovertible refutation"; it is an unscientific conglomeration of irrelevant matter, with a confession of bias and of the truth of the Ritual Murder accusation itself. *The Catholic Times* (15th February, 1935) says: "The learned Cardinal completely refutes the persecutors of the Jews and conclusively shows the flimsiness of the charges against them and their inherent absurdity." Ganganelli "completely refutes" nothing, and all that he "conclusively shows" is that Ritual Murders were a Jewish practice.

The Birmingham Mail, 22nd September, 1936, is

typical of the attitude of the "British" critics of the book: "It is symptomatic of the unhealthy state of the Continental mind that credence can be given in certain parts of Europe to the atrocious libel in which it is alleged that Christian blood is a necessary concomitant of the Jewish Passover celebrations."

Although the book was widely advertised when it came out, the Jews seem to have realised that it merely gives evidence in favour of Ritual Murder, for I found it difficult to get a copy in 1936, having ultimately to resort to a friend in the second-hand book trade to get one for me.

Thus Clement XIV, far from being a witness for the defence of the Jews, is an unwilling witness of the truth of the anti-Jewish accusation.

And what of the Popes who have supported the Ritual Murder accusation by their acts? There are many.

Sixtus IV approved in his Bull XII Kal. July, 1478, of the conduct of the Bishop who dealt with the Jews in the St. Simon case at Trent. The Jews endeavoured to enlist Sixtus IV on their side by pointing out that he had suspended the cult of St. Simon of Trent; this was done by Sixtus IV solely as a disciplinary measure, for Simon had not yet been beatified by papal authority, but was being made the centre of a local cult.

Gregory XIII recognised Simon as a martyr and himself visited the shrine.

Sixtus V ratified the cult of St. Simon in 1588, allowing the celebration of mass in his name. This is confirmed as a fact by Benedict XIV.

Benedict XIV himself in a Bull *Beatus Andreas* (1778, Venice, IV, p. 101 seq.), beatified both Simon and Andreas, two boys murdered by the Jews "in hatred of the faith of Jesus Christ"; "the Jews," he said, "used every means to escape the just punishment that they had merited and to escape the just anger of the Christians."

How significant of the methods of the advocates for the Jew, to note that in Strack's book, no mention whatever is made of Benedict XIV's Bull, although the actions of Sixtus IV are wilfully misinterpreted!

Pius VII, 24th November, 1805, confirmed a decree of the Congregation of Rites of 31st August according to the Church at Saragossa the right to honour *Dominiculus*, killed by the Jews in hatred of the faith of Jesus Christ (see p. 17). He also authorised for the church at Toledo the same privilege in respect to St. Christopher, the boy crucified by the Jews near that place in 1490 (see p. 20).

In 1867, the Congregation of Rites authorised the cult of Lorenzino, at Vicenza, Padua, ritually murdered by Jews.

Gregory XVI, also, gave his support to the anti-Jewish accusers when he honoured Gougenot des Mousseaux by making him a Chevalier of the Order of St. Gregory the Great, in reward for writing his book, *Le Juif, le Judaïsme et la Judaisation des Peuples Chrétiens*, in which Gougenot des Mousseaux devoted a chapter charging the Jews with Ritual Murder of Christians for the sake of their blood.

Pius IX refused to see the Jew Montefiore when the latter was returning from his visits to Egypt and to

Constantinople, where he had bribed the Khedive and the Sultan so that the Jews at Damascus could escape the consequences of their guilt of the Ritual Murder of Father Thomas and his servant; this, in spite of a shameless Jewish persistence which has been fully described in Sir Moses Montefiore's biography. That showed what Pius IX thought about it, and he himself was of Jewish blood.

Pope Leo XIII bestowed distinctions on Edouard Drumont, author of *La France juive*, who accused the Jews of Ritual Murder therein. Authority: Jewish Encyclopedia (1905), Vol. X, p, 127.

To sum up: The Popes who have appeared to disbelieve the existence of the Ritual Murder crime have, with the exception of Clement XIII, been those who lived in the least enlightened times; many later Popes have given very clear evidence that they hold the opposite opinion. The reader has the facts before him and can judge for himself.

Remember that although other martyred boys, victims of Jewish Ritual Murder, have been regarded in many places as saints without papal authority, there is no record of papal disapproval of these cults except in the case of Sixtus IV, already mentioned, whose action was purely disciplinary and who himself specifically approved of the conduct of the Ritual Murder Case to which the matter referred. Such locally beatified "saints" or martyrs were St. William of Norwich (1144), St. Richard of Pontoise (1179), St. Hugh of Lincoln (1255), St. Werner of Oberwesel (1286) and St. Rudolph of Berne (1287). In every such case it is quite obvious that the cult had the full approval at least of the episcopal authorities over the places mentioned.

Those who condemn the Blood Accusation as a wicked invention for the purpose of persecuting Jews and robbing them, must at the same time condemn wholesale some of the highest dignitaries of the Catholic Church, men against whom nothing is known beyond that they had excellent characters, like William Turbe, Bishop of Norwich to give an English example.

When the reader peruses the details of the cases that I have cited in this book, he will realise that Episcopal Courts have dealt with many of them; in other words, the Jews were condemned by the existing religious authority of the day.

Many of the earliest records we have of these Ritual Murders come from the pens of Catholic historians, such as the Bollandists, a body of Belgian Jesuits; a list of the principal works on the subject will be found at the end of the book.

Father Creagh, Redemptorist, publicly accused Jews of the practice of Ritual Murder, on 11th January, 1904, in a speech in Limerick. Authority: Jewish Encyclopedia (1904), Vol. VIII. p. 89.

Perhaps I may best wind up this chapter by giving the names of the twelve members of juries who investigated, considered and condemned the Jews in the Ritual Murder case of La Guardia in Toledo, together with their qualifications:

- (1) Maestre Fray Juan de Santispiritus, Professor of Hebrew, Salamanca University;
- (2) Masetre Fray Diego de Bretonia, Professor of Scripture;
- (3) Fray Antonio de la Pena, Prior;

- (4) Dr. Anton Rodriguez Carnejo, Professor of Canon Law;
- (5) Dt. Diego de Burgos, Professor of Civil Law;
- (6) Dr. Juan de Covillas, Professor of Canon Law;
- (7) Fray Sebastian de Hueta;
- (8) Licentiate Alvaro de Sant Estevan, Queen Isabel's corregidor for Avila;
- (9) Ruy Garcia Manso, Bishop Talavera's provisor;
- (10) Fray Rodrigo Vela, head of the Franciscan Monastery, Avila;
- (11) Dr. Tristan, Canon of Avila;
- (12) Juna de Saint Estevan.

On the findings of such men of standing we surely have every right to rely.

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CHAPTER XVI

THE ATTITUDE OF THE PROTESTANT CHURCH

THIS may be summed up very briefly. The Protestant Church appears to have allied itself to Jewry, if one may judge from the political views expressed by our Archbishops and most of our bishops. These views are almost invariably similar to those expressed by Masons, and are almost always pernicious.

However, there was a time when Protestants were Protestants, unaffected by Masonry or by the powerful propaganda of which Jewish money is the source.

Martin Luther seems to have had an inkling of the true

nature of the Jew when he said: "How the Jews love the Book of Esther, which is so suitable to their bloodthirsty, revengeful, murderous appetite and hopes. The sun has never shone on such a bloodthirsty and revengeful people, who fancy themselves to be the chosen people so that they can murder and strangle the heathen." (From the Erlangen edition of *Luther's Table Talks*, Vol. XXXII, pp. 120.)

This seems plain speaking enough; but we find the Jew, C. Roth, *Ritual Murder Libel and the Jew*, citing Martin Luther as having condemned the "libel" of Ritual Murder "in unqualified terms."

However, the Jewish Encyclopedia (1904), Vol. VIII, p. 213, definitely states that Luther charged the Jews with Ritual Murders.

At Magdeburg in 1562, a Protestant History of the Christian Church was compiled, called the *Magdeburg Centuries*; it was compiled by a number of Lutheran theologians headed by M. Flacius, and was first published at Basle as the *Historia Ecclesia Christi*. This work records the ritual murders of Blois, Pontoise (Paris), Braisne, Fulda, Berne and Oberwesel.

John Foxe in his *Acts and Monuments of the Church* (1563) says: "For every year commonly their [the Jews'] custom was to get some Christian man's child from his parents and on Good Friday to crucify him in despite of our religion." He describes the ritual crucifixion of British children by Jews at Norwich and Lincoln, before the expulsion.

The learned and distinguished Puritan, William Prynne, a fearless fighter against evil, in his *Short*

Demurrer to the Jewes long discontinued Remitter into England, 1656, gave details and references of the Ritual Murders at Norwich, Gloucester, and Bury St. Edmunds in England, and those of Blois, Braisne, Richard "of Paris," Fulda, Prague, Werner of Oberwesel, Rudolph of Berne, Simon of Trent and others. In Book I p 67, he says: "The Jews . . . have oftentimes . . . maliciously acted it [crucifixion] over and again in representation; . . . by crucifying sundry Christian children on Good Friday or near Easter, on a Crosse, in a most barbarous manner, in derision of our Saviour's death and passion." On p. 68 he quotes several authorities "that the Jews in Paris did every year steal some Christian child, or another brought up in the King's Court, and carrying him to a secret house or vault, did, on Good Friday or Easter-Day, in contempt and derision of Christ and Christian religion crucify him on a Crosse . . . and that they have been frequently apprehended, persevering in this wickednesse; for which, upon Direction, they were usually murdered, stoned, burned, destroyed, hanged, by the furious multitude's violence, or executed, imprisoned, banished by Christian Kings and Magistrates, yet such was their malice to Christ, that they would still persevere therein, and act it over again upon every opportunity."

This book of Prynne's, which ran into two editions, is in the British Museum and Guildhall Libraries, but is unobtainable, though stated by booksellers to be of no great rarity or value; in the London Library there is no copy, but there is a Jewish refutation of it!

Our nation has been so carefully schooled by the Jewish Money Power, which has been able to destroy or rarefy all sources of information on Ritual Murder, that the twentieth century Protestant Church has come

to believe that the thing is a mere relic of medieval superstition.

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CHAPTER XVII

OTHER CASES WORTHY OF CREDENCE

THIS book is not intended to be an exhaustive history of Jewish Ritual Murder. In previous chapters I have described the cases which occurred before the Expulsion of the Jews from England, and also the cases which appear to me to be historical events admitting of no reasonable doubt as to their correct interpretation as Jewish Ritual Murders.

In this chapter, I am listing a number of reported cases of Ritual Murder which, whilst being in my opinion worthy of credence, are not supported by the same detail or authority that constitute authenticity.

There are many discoveries of bodies of children, thought to have been ritually murdered by Jews, which are not mentioned in this list, and since the Sultan issued his firman in 1840 denying that Ritual Murder existed among the Jews, it is not surprising that many of these cases happened in territories under Turkish rule.

The following reports of alleged Ritual Murder appear to me worthy of record:

A.D. 419. Socrates (Hist. Eccles., Lib. VII, Chap. XVI) gives an account of a case at Inmestar, a town between Chalcis and Antioch.

The Syrian Posidonius (135-51 B.C.), and the first century Greeks Apollonius Molon and Apion had previously reported that it was a Jewish custom to sacrifice annually a Greek boy, specially fattened for the occasion. The probable reason for the Ritual Murder accusation being made against Christians themselves in the early years of the Religion was that many of these Christians were of Jewish origin.

1285. Munich. Illustrated in Bavaria Sancta.

1270. Wissembourg. Monniot quotes on p. 148 of his *Le Crime Rituel chez les Juifs* a letter dated 19th November, 1913, from the cure of the town, in which the details of this case are quoted from the Alsatian historian Hertzog, who says the victim's tomb was for many years in the church.

1283. Mayence.

1303. Weissensee (Thuringia).

1305. Prague. The mob took the law into its own hands in a case of alleged crucifixion of a Christian at Passover.

1331. Lieberlingen. Child's body found in well with wounds indicating that it had been sacrificed by Jews. The judges of the place had a number of Jews burned.

1345. Munich. Illustrated in Bavaria Sancta.

1347. Cologne. The sacrificial knife in this case is preserved at the Church of St. Sigbert.

1401. Diessenhofen.

1407. Cracow. A Polish priest, Budek, charged the Jews with murdering a boy at Easter.

1429. Ravensbourg.

1435. Palma.

1470. Endingen, Baden. Jews burned for killing eight years previously four Christians ritually.

1529. Posing, Hungary. Child murdered for its blood. Many Jews burned after confession by torture of some.

1598. Podolia. Jews tried and condemned, after a rabbi had confessed to killing four-year-old Albert at Passover and bleeding him.

1764. Orcuta, Hungary. Boy found dead, covered with wounds suggestive of Ritual Murder.

1791. Tasnad, Hungary. Jews condemned for murdering and bleeding a boy, on the evidence of the

small son of one of them aged five years. Accused received the royal pardon.

1797. Galatz, Rumania. About this time "The Ritual Murder accusation became epidemic" (Jewish Encyclopedia, 1905, Vol. X, p. 513)

1812. Corfu. Three Jews were condemned for the murder of a Christian child. Monriot (*Le Crime Rituel chez les Juifs*) says the archives of the island report this case.

1847. Mount Lebanon. Mentioned by Sir Richard Burton in *The Jew, the Gypsy and El Islam*, 1898, p. 128.

1935. Afghanistan. The White Russian paper Nasch Put of Harbin, 7th October, reports a case in Afghanistan where a Mahomedan child was robbed and riddled with stabs by Jews, the Court verdict being that this was done for ritual purposes.

I repeat that there are many other cases of Ritual Murder accusations not mentioned in this book; they are omitted because I have insufficient detail concerning them.

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CHAPTER XVIII

TWO QUEER HAPPENINGS

1839. A Remittance of Blood. During the Damascus Ritual Murder trial, the French Consul, Comte Rattimenton, by whose energy and determination the case was brought to light, received a letter from Comte de Suzannet, who wrote: "Nearly a year ago, a box arrived at the custom-house that a Jew came to claim on being asked to open it, he refused and offered first 100 piastres, then 200, then 300, then 1,000 and at last 10,000 piastres (2,500 francs). The custom-house official persisted, and opened the box, discovering therein a bottle of blood. On asking the Jew for an explanation, the latter said that they had the custom of preserving the blood of their Grand Rabbis or important men. He was allowed to go, and left for

Jerusalem."

Comte Ratti-Menton then looked for the chief of the customhouse, but found he had died! His successor, who had been associated with him, only vaguely recollected the affair; but he confirmed that the box had contained several bottles of red liquid and that he thought the Jew who came to claim it was Aaron Stambouli of Damascus who had told him that the substance was an efficacious drug.

The quick death of the chief custom-house officer is not surprising; witnesses of the crimes of the Jews are subject to a sudden demise. But the reader will perhaps be more impressed by the fact that this Aaron Stambouli was one of those subsequently found guilty of the Ritual Murder of Father Thomas at Damascus and condemned!

1888. Breslau, Germany. On 21st July, Max Bernstein, aged 24, a pupil at the Talmudic College, met an eight-year-old Christian boy, Severin Hacke, bought him some sweetmeats and took him to his (Bernstein's) home. There, he stripped the boy of his clothing and with a knife made incisions in a certain part of the child's body, collecting the blood that came from the cuts on a piece of blotting-paper. When the boy was naturally frightened, the Jew told him there was no need for fear as he only wanted a little blood.

The boy went home and said nothing about the matter; but his father, seeing the scars, questioned him and the truth came out.

Bernstein was arrested, and the prosecuting attorney after preventing a manoeuvre on the part of the defending counsel to have the case settled behind

closed doors, maintained that this was a ritual case for the extraction of blood for the needs of a Jewish rite.

The Court, however, refused to recognise this, but sentenced Bernstein to three months' imprisonment for having made incisions in the body of the child.

The facts of this case are not disputed by anyone. The Jews, of course, spread the rumour that Bernstein was a religious maniac. Dr. Edmond Lesser of Breslau wrote a report to that effect which the Royal Scientific Committee for the Medical Profession endorsed. This Professor was a Jew, of course. But the reader should note that the report was issued in 1890, and that the Court itself never had any such "expert" propaganda before it!

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CHAPTER XIX

WHAT OF THESE?

DURING my trial I asked the only witness brought against me, Inspector Kitchener, "Are you a Detective-Inspector?"

Kitchener: "Yes."

Leese: "Are there any cases of child-murder nowadays which cannot be solved?"

Kitchener: "Yes."

Leese: "Has it ever occurred to you that some of them may be cases of Ritual Murder by Jews?"

The Judge: "If it had, he would have acted without

evidence, and he has no right to."

In the belief that it is the business of the detective first to investigate and then to collect evidence, and then to act upon that evidence, I give here some facts on recent happenings which seem to me to open up the necessary field for investigation. They are, the Chorlton murder, the Lindbergh baby case, and a queer business in the Argentine.

1928. Chorlton, Manchester.

A school-boy named O'Donnell was murdered on 1st or 2nd December, just before the Jewish feast of Chanukah, which commemorates the recovery of Jerusalem by the Maccabees.

The throat had been cut; the body was drained of blood; it was found on some waste ground and it was remarkable that there was no blood on the boy's clothes and hands. There was a pool of blood seven yards from the body. The wound was pronounced by experts as not being self-inflicted. A police witness said the body seemed to have been dragged along the grass; the Coroner suggested that someone had washed the boy's hands.

The police were completely baffled; it was certain that the work was not that of any maniac, but that the crime was premeditated, and was in fact, "the perfect crime." The verdict at the inquest was an open one.

The affair was reported in *The Times*, 3rd, 4th and 6th December 1928, and in the early edition only of that of 23rd February, 1929; also in the *Manchester Evening* papers, 6th to 13th December, 1928.

My only comment is that the murder could not have

been done on the spot where the body was found, since the boy's clothes and hands were not stained with blood, indicating that the boy must have been naked when the throat was cut; therefore, some blood was probably poured onto the ground a few yards away to mislead the detectives.

Ritual murders have several times been discovered by the fact that no blood has been found at the place where the corpse, bled white, has been recovered.

2. The Lindbergh Case.

Colonel Lindbergh's son was missed on 1st March, 1932. The Jewish Feast of Purim was on 22nd March. A child's body was found on 12th May, dead at least two months according to the experts, with the skull fractured in two places.

I cannot see that it has ever been proved that the body found was that of Colonel Lindbergh's son. It is true that the child's clothes were identified, but the 'body' was only a skeleton, and the 'identification' by the nursemaid, Betty Gow, was made by means of the clothes and a matter of 'twisted toes.' (We must remember that the Tisza Eszlar case, see p. 30, was conjured with by the finding and false identification of a body dressed in the murdered girl's clothes.)

Chas. Lindbergh, the father, America's air hero, appointed two Jews, Salvatore Spitale and Irving Bitz, as intermediaries between himself and a gang who pretended to know where his son was. The Purple Gang all-Jewish and headed by a Jew called Fleischer, was the object of the police search.

Ultimately, a German called Hauptmann was arrested, and the whole Jewish Press of America condemned

him several score of times before his trial; actually he was ultimately found "guilty" on evidence which would not have hanged a dog, and met his death in the electric chair.

The condemned man said that Reilly, his lawyer, had brought about his fate by sabotaging his defence; Reilly went insane and committed suicide.

Hauptmann said that the receiver of the kidnap ransom was Isador Fisch, a Jew; but he had died.

The mob of people outside the death-house at Hauptmann's execution, shouted and joked and laughed in the same obscene fashion as did the female furies over the victims of the guillotine in the French Revolution. It was commonly considered in America that Hitler, not Hauptmann, had been found guilty!

It is possible that Hauptmann was paid to steal the child, without knowing that it was going to be anything but an ordinary kidnapping; and that the boy was intended for Ritual Slaughter for Purim.

It was Chas. Lindbergh's father who had strongly opposed the establishment of the Federal Reserve Banking System sponsored by powerful Jewish interests and had also brought to public notice the wicked circular letter of the American Banking Association which ordered the member banks to deflate "to make a monetary stringency among your Patrons." This, it is thought, might determine the choice of the innocent child of Hon. Chas. Lindbergh's famous son for a victim.

1937. Argentine.

On 28th February the Sunday Pictorial (London)

reported that the two-year-old Eugenio Iraola had been kidnapped and killed for ritual purposes; the heading under which this appeared was "Millionaire's Baby as Human Sacrifice." Eight arrests were made, including that of Ganceda Silva. The next (and last) we hear of this case is in the *London Evening News* of 24th March, which simply reports: "While awaiting trial for kidnapping and murder, Jose Gancedo has hanged himself in his cell at Dolores, Buenos Ayres." That, of course, simplified matters! It will be noticed that the suggestive name of Silva had already been lost by the deceased!

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CHAPTER XX

IRRELEVANT MEDITATIONS

I WRITE this chapter in an endeavour to try and account for the strange attitude adopted by Gentiles, often influential people, in rushing forward to shield the Jews, not only from the Ritual Murder charge, but from accusations concerning other activities hostile to Western Civilization.

Consider the Letter of Protest signed by archbishops, bishops, lords, justices, editors and professors, which was sent to *The Times* as stated on p. 8 against the "revival" of the Blood Accusation against a Jew at Kiev, 1911-13. Consider that the trial of the accused

had not been made. Consider that none of the signatories would have thought it proper to intervene in the course of justice in a foreign country on behalf of anyone not a British subject. Yet they did it for the sake of a Jew. Why?

Here is another instance: Mr. J. Hall Richardson reports it on pp. 216-217 of his book, *From the City to Fleet Street* (S. Paul & Co., 1927). He is writing of the murders of Jack the Ripper, and he says:

"It would scarcely be believed that the Metropolitan Police held the clue to the identification of the murderer in their own hands and deliberately threw it away under the personal direction of the then Commissioner of Police, Sir Chas. Warren, who acted in the belief that an anti-Semitic riot might take place if a certain damning piece of writing were permitted to remain on the walls."

Writing of the murderer: "Some freak of fancy had led him to write upon the wall this sentence: 'The Jewes are not the men to be blamed for nothing.'

"I have never learned that any photographic record was made of this inscription, and when the City Police came to hear of it, they were horrified that their colleagues in the Metropolitan Force had wiped away what might have been an important piece of circumstantial evidence as to the class to which the murderer belonged."

That the Jack the Ripper murders were ritual I do not allege; but that they were Jewish seems to be established by the above-quoted paragraphs. Yet the clue was passed over and the murderer remained at large. In what other cause would such an important

piece of evidence be ignored, and the whole community's interests sacrificed for the sake of a Jew? It is significant, that Sir Chas. Warren was not only District Grand Master in Masonry, 1891-5, but was actually the founder of the first research Lodge-- Quatuor Coronati.

Is it a sort of mass hypnotism worked upon people who have already either consciously or unconsciously accepted some sort of mental or spiritual subservience to Jewish influence? Is it cabbalistic?

I cannot answer the question, but I find no other explanation for the wholesale denunciation which is made by so many authoritative Britons against those who have the courage to come forward and state their conviction that the Jews have been responsible for the Ritual Murder of Christians. I know I shall be subjected to a long-continued typhoon of abuse and libel against which I shall have no defence except the contents of this book. I can only ask those who feel compelled to take part in the campaign against what is inaccurately called "anti-semitism" to pause and ask themselves whether they are really mentally free, or whether they are almost unconsciously directed in their intended action by alien tenets absorbed perhaps in their youth under Old Testament teachings, in adult life by Masonic influence, or by Jewish books.

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"If a Jew has coitus with a Gentile woman, whether she be a child of three or an adult, whether married or unmarried, and even if he is a minor aged only nine years and one day - because he had willful coitus with her, she must be killed, as is the case with a beast, because through her a Jew got into trouble." (Israel Shahak, *Jewish Religion, Jewish History*, Pluto Press, London 1994, p. 87)

Acta Sanctorum. This is the work of the Bollandists, who were a band of Jesuits devoting themselves to historical record between 1643 and 1883. The volumes in which they recorded various ritual murders by Jews are mainly those written in the

seventeenth century.

Histoire Universelle de l'Englise Catholique, by Abbe Rohrbacher (Gaume et Freres, 1845).

Lives of the Saints, by Alban Butler.

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La France Juive, by Edouard Drumont. Obtainable from M. Petit, 12 rue Laugier, Paris 17. 70 francs.

Le Juif, le Judaisme et la Judaisation des Peuples Chretiens, by Gougenot des Mousseaux, Chevalier,

1886. The whole of Chapter VI is devoted to Ritual Murders.

Le Mystere du Sang chez les Juifs de tous les Temps, by Henri Desportes, 1889 (Savine).

Le Crime Rituel chez les Juifs, by A. Monniot, 1914. Obtainable from M. Petit) 12 rue Laugier, Paris 17. 10 francs. An excellent general guide to the whole subject, with preface by Edouard Drumont. It was Drumont who exposed the Jewish Panama scandals.

Der Ritual Mord bei den Juden, by Eugen Brandt.

Ritual Morde, by Ottokar Stauf von der March (Hammer Verlag).

Judische Moral und Blut Mysterium, by A. Fern, 1927.

Der Ritual Mord, by G. Utikal. This book is recommended by the Reich Office for the Promotion of German Literature as "a truly national representation of Jewish Ritual Murder."

Das Blut in Judischen Schriftum, by Dr. Bischoff, 1929.

Der Sturmer, Special Ritual Murder Issue, dated May, 1934, Nuremburg. The reader should not be prejudiced by the Jewish campaign of hate against the editor of *Der Sturmer*. The Ritual Murder issue is a valuable historical record.

The Jew, the Gypsy, and El Islam, by Sir Richard Burton, edited by W. H. Wilkins (Hutchinson, 1898).

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Ward), pp. 125, 439-468, and 628.

References to other authorities in particular cases of Ritual Murder are made in the text when describing these cases.

To the above list should be added a recent work intended to clear the Jews from the Blood Accusation, but which, at least in my own opinion, appears to support it: -- *The Ritual Murder Libel and the Jews*, by C. Roth (Woburn Press, 1935)

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THE JEW AND HUMAN SACRIFICE



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The Jew and Human Sacrifice

[Human Blood and Jewish Ritual]

An Historical and Sociological Inquiry

BY

HERMANN L. STRACK, D.D., Ph.D.

(Regius Professor of Theology at Berlin University)

*[Translated from the 8th edition with corrections, new Preface
and additions by the author]*

LONDON

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ABBREVIATIONS IN BOOK TITLES

BE = Berlin L = Leipsic

FROM THE PREFACE TO THE FIRST THREE EDITIONS

EVERY year, especially about Easter-time, there is a revival of the accusation that the Jews, or, if not all the Jews, certain Jews, make use of the blood of Christians for purposes of ritual. The charge is bound to be often repeated, so long as the replies to it are limited to the contradiction and exposure of the falsity of the reasons brought forward. That is why I discuss the accusation in connection with the *significance of blood as regards religious belief*, and particularly as regards the *superstitions of humanity at large*.

I expressed my opinion on the question, whether the Jews use Christian blood for ritual purposes, as far back as 1882, the year of the Tisza-Eszlar trial, in the *Evangelische Kirchen-Zeitung* (12th August, No. 32). Further investigations (apropos of the Bernstein case, v.p. 144 sq.) convinced me more than two years ago, that, whilst I was correct in my negative answer to the charge, it was possible, and even necessary, to base it upon a deeper foundation. I am now compelled to publish the results of my fresh researches by the renewal of the controversy about ritual murder in consequence of the assassination of an eight year old girl in Corfu during the night of the 12th to 13th April this year (v.p. 213 sq.) . . . I have made it my special business to let the facts speak for themselves, and have almost confined

myself to quoting, without alteration, the actual statements in the sources of information I have utilised: so anybody who wishes can arrive at an unbiassed judgment for himself.

The facts I have had to bring forward are, for the greater part, of a very loathsome kind. But, in order to cure the terrible disease of superstition, we must first of all *know* the disease. . . . My exhortation to our Christian priesthood, to our whole Christian people is: Up and gird yourself for battle, not only against unbelief, but also against superstition! When German Christendom, free from superstition, stands firm in true belief in the crucified Saviour, risen from the dead, the question, so far as concerns Germany, whether Christian blood is ritually employed by Jews, will be exploded and futile, for more reasons than one.

2 July, 1891.

H. L. Strack.

FROM THE PREFACE TO THE FOURTH EDITION

I have occasion to be thankful for the success of this volume. Most of the journals which used formerly to talk about "Jewish blood-ritual" and "Jewish ritual murder," have been for several months gradually exchanging those phrases for "Jewish blood-murder," "Jewish blood-superstition," avoiding direct reference to *ritual*. However, they still try to prove to their readers, that blood-murder and cases of blood-superstition are peculiar to *Judaism*, and so they keep alive the idea that there must be something ritual behind it all.

Still, the charge against the Jews of using human blood is considerably less effective than it was up till now. Accordingly, those persons who formerly employed it with great success as a means of getting up an agitation, have abundantly emptied the vials of their wrath over me, who, if I have not yet killed it, have yet deadened its effect a great deal. In particular, O. Bachler (of the *Staatsbürger-Zeitung*), Balla (of *Das Volk*), and E. Bauer (of the *Neue Deutsche Zeitung*), have dared shamelessly to *calumniate* me as a scholar, as a man and as a Christian, although they knew the truth, or could have ascertained it without any trouble. Nor did it suffice them to utter the falsehood that Prof. Strack was hardly acquainted with the elements of Hebrew grammar, and only knew about the Talmud what the Rabbis had stuffed him with; they had actually the effrontery to pre-

sume that I was receiving money from Jewish quarters for my writings. Attempts are even made to alienate from me the trust of my students, to influence whom, for the benefit of our Evangelical Church and our German fatherland, is both a heartfelt need and a consolation to me in a life full of cares. Were I descended from Abraham on my father's or my mother's side, I should not have to blush. However, as it has been tried to fasten suspicion on me in that respect also, I here affirm that all my ancestors were of pure "Christian-German" descent, the men mostly clergymen or teachers.

In order to render the calumniations of myself and the continuance of the blood-accusation extremely impressive, the three persons named (together with Carl Paasch and Normann-Schumann), after exalting the *Osservatore Cattolico*, a paper which appears in Milan, to the dignity of a "universal organ of the Vatican," sent the stuff that suited their purposes to Milan, and transferred it thence into their papers! As the statements had been published in such a "highly esteemed foreign journal," readers must be at once convinced of their truth!

If, on the discovery of a crime, distinct external indications do not point to the perpetrator, inquiries must be made into the possible motive for the deed. Avarice, lust, revenge, jealousy, are motives known to every coroner, and about which, in any given case, he inquires in due course. But he ought likewise not to omit to ask whether the motive might not have been a *superstitious* one. On pp. 89 *sq.* I have given numerous examples proving that blood-superstition has often been a cause of crime. An accurate knowledge of superstitions will not seldom lead to the discovery of the criminal, and in other cases prevent following up a false scent. I may therefore recommend this work to the attention of *lawyers*.

It is yet more requisite for *clergymen* and *teachers* to pay heed to the truths propounded in this book. He who has had the good fortune to grow up in a God-fearing family, very often learns nothing about either the barbarity and vices or the superstitions of other social strata, and therefore readily believes it to be all harmless or even denies its existence. . . . I have now therefore pointed out, even more emphatically than in the original edition, that superstition, especially the "*blood-superstition*," is even nowadays *very wide-spread*, and that it has had in the past, as it has in the present, deplorable, yes and horrible, consequences.

18th Oct., 1892.

H. L. Strack.

PREFACE TO THE RE-WRITTEN RE-MODELLED
WORK (5TH—8TH EDITIONS)

Untruth does not become truth by frequent repetition. But as long as it is repeated, it is a duty incumbent on him who claims to be a champion of truth, knowledge, and justice, to be continually exposing the falsehood of his opponents' assertions, and to state the real truth of the matter. Silence cannot be refuted, and the endeavour to kill the defender of truth by its adoption is only too general. If then the protagonist of truth were actually silent and did not show his power at all, how much more would not conclusions be drawn therefrom against the cause championed by him! For my part I shall not keep silent, so long as I can still wield the sword of mind, and I am also taking measures that my words may be known to those whom they are intended to influence.

I had indeed hoped, after my exposure of the "blood-falsehood" in 1892, to be able to devote myself entirely to different duties: what an enormous task the last decades have imposed upon those investigators of the Old Testament who, rightly, consider the essence of the old faith reconcilable with serious scientific work! and how important it is to show that a knowledge of Jewish literature can be acquired not only by Jewish scholars, but also by at least a few Christians! And my hope seemed to be well-founded, since Aug. Rohling thought it best to answer by silence my crushing attack on him (ch. 17)! Whilst those who had till then calumniated me, viz., Bach-

ler, Balla, and Bauer, made, so far as I was aware, no further attempt to besmirch my good name. Albertario's *Osservatore Cattolico* (v. pp. 170 seq.) had whimperingly appealed for help in the *Neue Deutsche Zeitung*,* and got none, because the few German scholars, who had till then assumed the possibility of ritual murders, recognised that they would put their honour in the pillory if they attempted to give such assistance. Bauer's *Neue Deutsche Zeitung* collapsed in Leipsic, and the *Volk*, unfit for the struggle of life in Berlin, fled into a corner. Abbé David Albertario was condemned in 1898 to three years' loss of liberty on account of revolutionary disturbances. Carl Paasch, the author of "Eine jüdisch-deutsche Gesandtschaft und ihre Helfer," L. 1891 (965 pp.) was recognised, also by a Court of Law, as being no longer responsible for his actions. Robert Normann-Schumann, who tried to press himself upon me in 1885, and who, later on, taking pay simultaneously both from Anti-semites and Jews, deceived both of them, thought it advisable, when he was prosecuted for *lèse-majesté*, and feared the discovery of other inci-

* 15 Oct. 1892, No. 241: "The following appeal from the editor of the *Osservatore Cattolico* in Milan reaches us, with the request to publish it:—'As soon as Prof. H. Strack shall have published the brochure announced by him, we intend to reply to it by a comprehensive refutation. Thanks to the kindness of some readers and the ardour which our co-workers have displayed in this campaign, we already possess considerable material for proving the existence of Jewish ritual murder—in cases, which can be attested by witnesses who are still *living* (Alb. refers, e.g., to the Eisleben case! v.p. 218). Nevertheless it would be very useful if readers in foreign parts, by contributing fresh evidence, were to prove their interest in these highly-important polemics. In all cases they may certainly rely upon the strictest discretion (!). We know that there are still in private libraries and other collections important MSS. on the subject, which should no longer be withheld from publicity. Any contribution, any suggestion, any explanation is welcome. . . . We also beg all Christian editors to make this appeal known.'"

The *Neue Deutsche Zeitung*, the *Staatsbürger-Zeitung*, Berlin, 16 Oct., No. 485, the *Neue Preussische Zeitung* (at that time still the organ of the ill-reputed Freiherr v. Hammerstein), 18 Oct., No. 487, and other papers did their best to circulate the appeal.

dents in his career, to go and live quietly in hiding in free Switzerland. Paulus Meyer (*v.p. 148 and pp. 224 sq.*) who was hired to traduce me, had to undergo severe terms of imprisonment owing to libels and insults he had uttered. O. Bachler alone was in a position publicly to continue to deviate consciously from the truth (*v.p. 218*).

My hope, however, proved to be mistaken. The "blood-accusation" appeared such an effective means of exciting the populace that the anti-semites were constantly tempted to make misuse of the word. At the end of March, 1899, a favourable opportunity was afforded by the murder of Agnes Hruza, at Polna (*v. pp. 228 sq.*). It did not matter to the un-Christian people, who called themselves Christians, whether the murderer were discovered or the suspicion resting on Hilsner were seriously probed; but Dr. Baxa, who was nominally counsel for the murdered girl's mother, was to assume and prove ritual murder. But he only proved his disgraceful ignorance. For example, according to an abstract of the shorthand report, which reached me a few days ago, he made, besides other falsehoods, the following statement: "And I ask whether Dr. Auredniček (Hilsner's counsel) knows the declaration of the Rabbi Vital, that the coming of the Messiah will be hastened by the blood of sacrificed Gentile virgins, or whether he knows it is stated in the first book of the Sohar, that the fourth, the best palace shall be inhabited by those who have killed Akums, i.e., Christians; whether he knows the assertion of the Rabbi Eliken (read: 'Elieser'), that all Gentile nations are mere brute beasts.'"*

* Baxa got this rubbish out of Rohling's "Polemik u. Menschenopfer," Paderborn, 1883, 58, 72, 75; Cf. in my book p. 157, pp. 161 sq. As to the description of Gentiles as beasts v. J. Kopp, "Zur Judenfrage," 107-118; Bloch, "Acten" I., 253-263. That the expression "Akum" is entirely an invention of the critics is shown in my "Einleitung in den Talmud," 4th Edition, Leipsic 1908, p. 51.

The unrest caused by this trial, especially in Austria and South Germany, has compelled me to postpone the revised edition of my "Einleitung in den Talmud," which has been out of print for a long time, and to expose anew the "blood-falsehood." My book in its present form will be convincing to all who have not, out of racial hatred, made up their minds to maintain the truth of the "blood-accusation" against the Jews, despite all refutation. It is in great part a new book. Most of the contents of chapters 18-20 have been re-written; it was important to show that history affords us no evidence of "Jewish ritual-murder," and that the most eminent Popes and temporal rulers have emphatically declared against the "blood-charge," that no single Pope has countenanced it. The first part, too, has been considerably augmented. I am certain that now, besides ecclesiastics, teachers, and state attorneys, even professional Folklorists will be able to learn and get stimulus from it.

I have had to include in my purview very varied domains of human knowledge, and the procuring of the material has cost much time and labour; e.g., in order to be in a position to make a trustworthy statement with regard to J. E. Veith's oath (*pp. 245 sq.*), I had to write some fifteen letters. I am the more heartily grateful to Professors Dr. Ludwig Freytag, Dr. Otto Hirschfeld, Dr. med. J. L. Pagel, who are all in Berlin, and others, in that they have answered several questions of mine, and have suggested many improvements in this work. To this expression of thanks I add the request that those who are in a position to complete, to corroborate, or to confirm by their own experience the statements here made public, may not shrink from the trouble of sending me in that connection as precisely accurate a communication as may be possible. Even a paragraph

that appears unimportant in itself may acquire value by its context.

My publicly entering the lists on behalf of my conviction, and particularly my refutation of the calumnies against the *Jewish religion*,* has procured me not only abuse in the daily Press, but also serious material damage. But I am none the less assured that it is my duty to go on as before. During the last months, I had to contend against the feelings of pain and disgust occasioned by all the horrors and deeds of horror, about which I had to write even more in the fifth edition than in the preceding. But I then reflected that the esteem in which both the Christian religion and our Lord and Saviour Jesus Christ are held among the Jews, had suffered severely, owing to the aforesaid calumnies, and especially owing to the "blood-accusation" against them. I knew it to be my sacred duty as a Christian theologian to do everything in my power to compass the conviction in Israel that Jesus does not desire falsehood but truth, not hatred but love: He makes them just who truly believe in Him, and He is worthy that mankind should bend their knees in His name.

May my fight against untruthfulness and superstition at any rate help towards the furthering of peace and a purer knowledge of God upon earth!

Gross-Lichterfelde, nr. Berlin, 18 Feb., 1900.

* I emphasise the word "religion," and refer to my brochure, "Die Juden dürfen sie 'Verbrecher von Religionswegen' genannt werden?" L. 1893 (30 pp.) J. C. Hinrichs. I add with satisfaction that several German courts of justice later on gave decisions in accord with my demand in the pamphlet, and above all, the spreading of the "Talmud-campaign" in Bavaria has been made punishable at law.

PREFACE TO THE ENGLISH TRANSLATION

This translation, which is the work of Mr. H. F. E. Blanchamp, is in many respects superior to the German original. I have not only cancelled many paragraphs of only temporary or local importance, but carefully revised the whole, and added a good deal of new material—*vide* especially chapters xviii and xx. So I hope my book will make its way in English-speaking lands, and help to discredit the propagation of the abominable blood-accusation. The work of remodelling went greatly against the grain, but “to him that knoweth to do good, and doeth it not, to him it is sin” (James iv, 17).

I am not a “Philo-semite” in the now generally accepted sense of the word. I have even been slandered as an “Anti-semite.” As a Christian theologian, I wish simply to serve the truth, for the sake of my Lord, who is “the way, the truth, and the life.”

Hermann L. Strack.

Grosslichterfelde West, near Berlin,
March 7th, 1909.

I INTRODUCTION

BIBLIOGRAPHY

The exceeding importance of blood in life has doubtless been evident to mankind from remotest times, seeing that it was inculcated by frequently recurring experiences, e.g., in butchering and in hunting. Man himself has a feeling of weakness after losing much blood, and if he loses more than a certain quantity of blood, life itself ceases.

The knowledge of this high value of blood gave rise, firstly, to bloody sacrifices (a living being is the greatest sacrifice), especially human sacrifices (Ch. 2); secondly, to symbolical* acts (Ch. 3); thirdly, to the conviction that extraordinary effects are procured by blood, particularly the human, but also animal blood (Chas. 4-7, 9). Closely connected with this conviction is the other, that wonderful powers belong to the human body, also to the corpse, and its parts (Ch. 8); especially to the body of one who has died a violent death, e.g. of an executed person and a suicide (Ch. 7); and, further, to that of an innocent human being, e.g., a little child, especially an unborn, and a virgin (Chas. 11-12). Therewith is connected the use of the bodies, bodily parts and evacuations of animals for healing and other purposes (Ch. 10). Another first element, especially when there is blood adhering, is the fatal knife or sword.

To what results, often hideously outrageous to

* Cf. J. B. Friedreich, "Die Symbolik und Mythologie der Natur," Würzburg, 1859, 676-684; P. Cassel, "Die Symbolik des Blutes und Der arme Heinrich von Hartmann von Aue," Be. 1882 (265).

present-day reasoning and feelings of decorum, such ideas have led, is shown in the "Curieuse, Neue . . . *Hauss-Apothec*, Wie man durch seine eigne bey sich habende Mittel, als dem Blut, dem Urin, Hinter-und Ohren-Dreck, Speichel und andren natürlichen geringen Mitteln, seine Gesundheit erhalten, fast alle selbst vor incurabel gehaltene Kranckheiten . . . heilen, und sein Leben, vermittelst Gottes Gnade . . . conserviren möge und könne . . . Von einem Liebhaber der Medicin. Frankfurth am Mayn, 1699" (316), p. 33:—

"Der Mensch, das Ebenbild, ist Gott selbst angenehm,
 Hat vierundzwanzig Stück zur Arznei bequem,
 Bein,¹ Mark,² die Hirnschal³ samt derselben Moos⁴ ist gut,
 Das Fleisch⁵ und Fett,⁶ die Haut,⁷ Haar,⁸ Harn,⁹ Hirn,¹⁰
 Herz¹¹ und Blut,¹²
 Die Gall,¹³ die Milch,¹⁴ der Kot,¹⁵ der Schweiss¹⁶ und auch
 der Stein,¹⁷
 Das gelbe Schmalz,¹⁸ so in den Ohren pflegt zu sein,
 Die Nägel,¹⁹ Speichel,²⁰ auch die Nachgeburt²¹ ist gut,
 Der Helm,²² der Samen²³ und menstruosisches²⁴ Blut."*

Much of the contents of the book forms even now matter for popular belief in most parts of Germany, Cf. especially:

- A. WUTTKE, "Der Deutsche Volksaberglaube der Gegenwart," Third Edition, by E. H. Meyer. Be. 1900 (536).
 E. L. ROCHHOLZ, "Deutscher Glaube und Brauch im Spiegel der heidnischen Vorzeit, I. (Deutscher Unsterblichkeitsglaube.)" Be., 1867 (335).

* Roughly translated as follows:

"Now man, God's likeness, pleasing to His sight,
 Hath four and twenty items for med'ine suited quite,
 Bone, marrow, skull, and eke its pulp are good,
 The flesh and fat, the skin, hair, urine, brain, heart, blood,
 The gall, the milk, the dung, the sweat, and eke the stone,
 The yellow wax, which in the ears doth find a home,
 The nails, the spittle, and the after-birth are good,
 The caul, the semen, and the menstrual blood."

- U. JAHN, "Zauber mit Menschenblut und anderen Theilen des menschlichen Körpers" (in "Verhandlungen der Berliner anthropologischen Gesellschaft," 1888, 130-140).
- M. R. BUCK, "Medicinisher Volksglauben und Volkserglauben aus Schwaben." Ravensberg, 1865 (72).
- FLÜGEL, "Volksmedizin und Aberglaube im Frankenthalde." Munich, 1863 (81).
- G. LAMMERT, "Volksmedizin und medicinischer Aberglaube in Bayern und den angrenzenden Bezirken." Würzburg, 1869 (274).
- M. HÖFLER, "Volksmedizin und Aberglaube in Oberbayerns Gegenwart und Vergangenheit." Munich, 1888. A new edition in 1893 (244). "Das Jahr im oberbayerischen Volksleben mit besonderer Berücksichtigung der Volksmedizin." Munich, 1899 (48), 4°.
- V. FOSSEL, "Volksmedizin und medicinischer Aberglaube in Steiermark²." Graz, 1886 (172).
- J. GOLDSCHMIDT, "Skizzen aus der Mappe eines Arztes. Volksmedizin im Nordwestlichen Deutschland" (Oldenburg). Bremen, 1854 (157).
- L. STRACKERJAN, "Aberglaube und Sagen aus dem Herzogthum Oldenburg." Two vols. Oldenburg, 1867 (422 and 366).
- U. JAHN, "Hexenwesen und Zauberei in Pommern." Breslau, 1886 (196).
- W. J. A. v. TETTAU AND J. D. H. TEMME, "Die Volkssagen Ostpreussens, Litthauens und Westpreussens." Be., 1837 (255-286: "Meinungen und Gebräuche.")
- M. TÖPPEN, "Aberglauben aus Masuren.²" Dantzig, 1867 (168).
- H. FRISCHBIER, "Hexenspruch und Zauberbann. Ein Beitrag zur Geschichte des Aberglaubens in der Provinz Preussen." Be., 1870 (167).
- E. LEMKE, "Volksthümliches in Ostpreussen." Three volumes. Mohrungen, 1884, 1887 (190 and 203). Allenstein, 1899 (184).

W. MANNHARDT, "Die praktischen Folgen des Aberglaubens, mit besonderer Berücksichtigung der Provinz Preussen." *Be.*, 1878 (88).

The following should not remain without mention in this connection:—

ALBERTUS MAGNUS [!], "Bewährte und approbirte sympathische und natürliche Geheimnisse für Menschen und Vieh." *Reutlingen*, 1874. (Cf. *AM URDSBRUNNEN II.*, 88-90, 96-8, 175-7, 222; *III.*, 134-5, 141-3; *UR-QUELL*, 1893, 279).

"Das 6 und 7. Buch Mosis, d. i. Mosis magische Geisterkunst. . . . nach einer alten Handschrift" [!]. *Oftes*, e.g. *Philadelphia* [?], 1888 (79).

"Geheim- und Sympthiemittel des alten Schäfer Thomas," 14 parts, *Altona*, 1858-76.—"Des alten Schäfer Thomas enthüllte Geheim- und Sympthiemittel,"⁴ *Reutlingen*, 1875 (64).—"91 Geheim- und Sympthiemittel des alten Schäfer Thomas," new, revised edition. *Magdeburg*, 1867.

See for the period of the middle ages, *H. B. Schindler*, "Der Aberglaube des Mittelalters. Ein Beitrag zur Culturgeschichte." *Breslau*, 1858 (379). *Especly.* 163-193, 129, 130, 225; pp. xi. to xxii. contain a detailed bibliography.

An abundance of relevant material taken from different nations and periods is contained in *Am Ur-Quell. Monatschrift für Volkkunde*, *Hamburg*, 1890-5; later *Der Urquell*, *Leiden*, 1897-8, published by *F. S. Krauss* (during 1881-9 the title was *Am Urds-Brunnen*).

The more important articles in *Volume III.* (1892): *H. F. FEILBERG*, "Totenfetische im Glauben nordgermanischer Völker" (blood-magic, blood of executed persons as cure for epilepsy, love-magic, blood as a remedy. Spittle, sweat, skulls, the thieves' candle. Bones; hearts, especially of unborn children; human skin. Human flesh, after-birth, etc.).—*B. W.*

SCHIFFER, "*Totenfetische bei den Polen*" (healing and magic power of corpses, of their parts, of blood as well as of animal bones; blood of living people, blood of the Saviour and consecrated wafers, thieves' superstitions, coffin and other things pertaining to corpses; cloth connected with corpse, rope of a hanged person, straw connected with corpse; snakes and other animals).—H. V. WLISLOCKI, "*Menschenblut im Glauben der Zigeuner*" (love-magic, thieves' superstitions, healing of diseases, Jews. There are also described well-attested occurrences in the most recent times). P. 93: "The South-Hungarian gypsies believe that Jews and Greek-Oriental priests smear their beards with human blood, to make them long and thick."—TH. ACHELIS, "*Ueber den Zauber mit Blut u. Körperteilen von Menschen und Tieren.*"—J. SEMBRZYCKI, "*Ostpreussische Haus- und Zaubermittel.*" (Cf. I., 136-8, and ALTPREUSSISCHE MONATSSCHRIFT, 1889, 491-501).—K. ED. HAASE, "*Volksmedizin*" (Mark of Brandenburg c. 1598).—O. SCHELL, "*Ueber den Zauber mit dem menschlichen Körper u. dessen einzelnen Teilen im Bergischen.*"—A. F. DÖRFLER, "*Das Blut im magyarischen Volksglauben.*"—Vol. iv. (1893): A. F. CHAMBERLAIN, "*Zauber mit menschlichem Blut u. dessen Ceremonialgebrauch bei den Indianern Amerikas*"; v. also V., 90-2.—O. SCHELL, "*Volksmedizin im Bergischen.*"—H. VOLKSMANN, "*Schleswig-Holsteinische Haus- u. Zaubermittel.*"—Vols. V. and VI.: A. HAAS, "*Das Kind im Glauben u. Brauch der Pommern.*"—URQUELL I. (1897): VUKASOVIĆ u. DRAGIČEVIĆ, "*Südslavische Volksmedizin.*"—J. BÖCK, "*Volksmedizin aus Niederösterreich.*"

"Mélusine, Recueil de mythologie, littérature populaire, traditions et usages, publié par H. Gaidoz and E. Rolland," Paris 4°. I. (1878); II. (1884-5); III. (1886-7), etc. Here may be mentioned the very long

essay, "La fascination," by J. Tuchmann, vol. II-IX.

F. S. Krauss, "Sitte und Brauch der Südslaven," Vienna, 1885 (681); "Volks Glaube und religiöser Brauch der Südslaven," Münster, 1890 (176).

H. v. Wliskoeki, "Aus dem inneren Leben der Zigeuner," Be. 1892, 75-98; "Blutzauber." (It would be worth the trouble closely to compare what has been testified in regard to the gypsies with what has been deposed about the Jews. There have presumably been plagiarisms on the part of both classes of "globetrotters"); "Volks Glaube u. religiöser Brauch der Zigeuner," Münster, 1892 (184). "Aus dem Volksleben der Magyaren," Munich, 1893 (183); "Volks Glaube u. relig. Brauch der Magyaren," Munich, 1893 (171); "Volks Glaube u. Volksbrauch der Siebenbürger Sachsen," Weimar-Be., 1893 (212) (Cf. *Urquell*, 1893, 69 sq.; 98-100).

J. Haltrich, "Zur Volkskunde der Siebenbürger Sachsen." A new edition revised by J. Wolff, Vienna, 1885 (535).

Nicholas Lémery, "Traité universel des drogues," Paris, 1714.—*L. F. Sauvé*, "Remèdes populaires et superstitieux des montagnards vosgiens," in "Mélusine," III., 278 sq.

A. de Cock, "Volks geneeskunde in Vlaanderen," Ghent, 1891.

M. Bartels, "Die Medizin der Naturvölker," L., 1893 (361).

A. Löwenstimm, "Aberglaube und Strafrecht. Ein Beitrag zur Erforschung des Einflusses der Volksschauungen auf die Verübung von Verbrechen," Be., 1897 (232). 136-147: "Die Volksmedizin." (From the Russian. The author brings forward a large amount of material, especially for Chapters 11, 12 of the present book, but does not quite sufficiently examine into the causes of the phenomena.)

According to the reports of recent travellers, there would be no difficulty in collecting, particularly from Africa, parallels and complements of the contents of the first part of this work.

C. v. Hovorka and A. Kronfeld, "Vergleichende Volksmedizin. Eine Darstellung volksmedizinischer Sitten und Gebräuche, Anschauungen und Heilfaktoren, des Aberglaubens und der Zaubermedizin," Stuttgart, 1908. 2 vols.

The "popular medicine" notions enumerated in these books and essays, and similar ones elsewhere, go back to very ancient times. Cf. in the first place the Ebers papyrus, which was written in the sixteenth century B.C., but is far older in its contents. "Papyrus Ebers. Das hermetische Buch über die Arzneimittel. Published by *G. Ebers*" (L., 1875; done into German by *H. Joachim*, Be., 1890). It names as ingredients of Egyptian medicaments: (a) blood; dried blood; the blood of the ox, the ass, the dog, the pig, and of other animals, but not of man. (b) Flesh; living flesh; fresh flesh; putrid flesh; flesh of a living ox. (c) Milk; human milk; women's milk; milk of a woman who has borne a boy. (d) Semen; semen of the 'm'm: and of the 'm'mt (?), 88, 7. (e) Ordure; ordure of man, crocodile, cat, dog, ass, gazelle, etc. Menstrual blood was not used; the same is probably true of the urine (but Cf. *Erman's* "Aegypten und ägypt. Leben im Altertum," Tübingen, 1887, 486).— Cf. as well *A. Wiedemann*, "Das Blut im Glauben der alten Aegypter" (*Ur-Quell*, 1892, 113-6).

Cf. especially the commencement of Book 28 of the important Natural History of *C. Plinius Secundus*, who perished in 79 A.D. at the eruption of *Vesuvius*. A contemporary of his was the physician *Xenocrates* of *Aphrodisias*, about whom the renowned *Claudius Galenus* of *Pergamos* (131-200 A.D.) gives the follow-

ing account*.—“He described, as from personal experience, with much boldness, what ills could be cured by the use of human brain, flesh and liver; or, again, the bones of the human skull, fibula, and fingers, some burnt, some unburnt; or, lastly, by the use of blood. . . . He writes also what effect dung may have, if it is smeared on wounds and into the œsophagus, and is swallowed. He speaks also of the internal use of ear-wax. . . . The most nauseous, however, is the dung and the drinking of the menses. . . . Less abominable is the outward application of excrement or of sperma. Xenocrates distinguishes with great nicety the potential effects of sperma by itself, or of the sperma which flows out of the vagina after coitus.” Galen goes on to relate that doctors employ the blood of pigeons, owls, cocks, lambs, and goats, but declares that these and many other remedies taken from the animal kingdom are partly directly rejectable, partly superfluous, since there are numerous well-tested remedies.

I was at first of the opinion that the anonymous “Hauss-Apothec” was merely the expression of the beliefs which at that time obtained in popular medicine; but in 1892 I convinced myself that *its contents were believed in among wide circles of PHYSICIANS even after the middle of the eighteenth century.*

Take such a book as the “Neu-Vermehrte, Heilsame Dreck-Apotheke, wie nemlich mit Koth und Urin Fast alle, ja auch die schwerste giftigste Kranckheiten, und bezauberte Schaden, vom Haupt bis zun Füssen, inn- und äusserlich, glücklich curiret worden; Durch und durch mit allerhand curieusen, so nütz- als ergetzlichen Historien und Anmerckungen,

* “Περὶ τῶν ἀπλῶν φαρμάκων κράσεως καὶ δυνάμεως,” xi, 1. Opera ed. C. G. Kühn XII. (L. 1826), 249 sq.; done into German in L. Israelson, “Die ‘materia medica’ des Klaudios Galenos,” Juryew (Dorpat), 1894, 176.

auch andern Feinen Denckwürdigkeiten, Abermals bewährt, und um ein merckliches vermehrt, und verbessert. Von *Kristian Frantz Paullini. Franckfurt am Mayn, 1697*'' (420 and 207 pp.).* This work is now regarded almost exclusively as a characteristic example of a dirty and ridiculous superstition which died out two centuries ago. But the assumption is wrong. For the author, who was born 25th February, 1643, received, after prolonged medical studies and much travelling, an honourable invitation to a professorship at Pisa, which only illness obliged him to decline. Later, after he had practised in Hamburg and in Holstein, he became body physician and historiographer to Bishop Christoph Bernhard in Münster, and remained in that position till the death of his patron in 1678. He then stayed in Wolfenbüttel and Hameln, till in 1689 he was appointed physician to his native town, Eisenach; he died as such on 10th June, 1712. As regards his busy literary activity in the domains of poetic art, natural science and medicine, and also historical research, I refer to *J. Moller*, "Cimbria literata II.," (Copenhagen, 1744), 622-633, and *K. F. H. Marx*, "Zur Beurtheilung des Arztes Christian Franz Paullini," Göttingen, 1872 (39). ("Abhandlungen der Göttinger Gesellschaft der Wissenschaften, vol. 18.") Among other things, the latter says: "Medicine takes a different shape with almost every century; so the remains of the past, however fantastic, should not be regarded as contemptible," and P.'s name deserved to be mentioned "as that of a thinking, learned, well-meaning doctor, and one of the most industrious men of his time."

Joh. Chr. Schröder (1600-1664, Cf. Poggendorf,

* The first edition: "Heilsame Dreck-Apotheke" (Frankfort a.M. 1696) is not within my reach. A third edition appeared in 1713.

“Biographisch-litter. Wörterbuch zur Geschichte der exakten Wissenschaften,” II., 843), a physician of Westphalian origin, who practised in Frankfort a. Main, compiled a thesaurus of drugs, which was commented on by Friedr. Hoffmann, the elder, a physician in Halle (d. 1675): “Clavis pharmaceutica Joh. Schroederi cum thesauro pharmaceutico (Halle, 1681).” A German translation first appeared in Nuremberg, 1685. Its second edition consists of a folio covering more than 1,500 pages: “Vollständige und Nutzreiche Apotheke. Das ist: *D. Johannis Schroederi* trefflich-versehener Medicin-Chymischer höchstkostbahrer Artzney-Schatz Nebst *D. Friderici Hoffmanni* darüber verfasseten herrlichen Anmerckungen als eine Grund-Feste beybehalten: So nun aber . . . aus denen itziger Zeit Fürtrefflichen und Berühmtesten Medicorum und anderer Gelahrtesten . . . Schriften . . . Zusammengetragen und vermehret. . . . Auf vieles und unablässiges Verlangen Teutscher Nation zu sonderem Nutzen eröffnet von *G. D. Koschwitz, M.D.S.P.*,” Nuremberg, 1693 (Koschwitz is presumably the Georg Daniel Koschwitz who died in Halle, 1729, Professor of Medicine).—Ch. 33 of Book II. (pp. 82 sq.), which treats of the chemist’s shops, is headed: “On the blood.” The text observes: “In the chemist’s shops one certainly finds no blood; yet it is customary at times to use them (bloods), especially when they are still fresh,” and there follows an enumeration of various bloods: of ducks, geese, asses, dogs, pigeons, horses, goats, men, menstruating women, hares, partridges, oxen and turtle-doves.—In Book V., the “Animal science,” is a 20-page section devoted to man. It begins p. 31: “The natural apothecary articles. These are taken either from the still living body, and are: ¹The hairs, ²the nails, ³the spittle, ⁴the ear-wax, ⁵the sweat, ⁶the milk, ⁷the menstrual blood, ⁸the after-birth, ⁹the urine, ¹⁰the

excrement, ¹¹the semen, ¹²the blood, ¹³testicles, ¹⁴worms, ¹⁵the lice, ¹⁶the skin that surrounds the head of the fœtus. Or from parts of the dead body, such are: ¹The whole corpse, ²the skin, ³the fat, ⁴the bones, ⁵skulls, ⁶the pulp of skulls, ⁷the brain, ⁸the gall, ⁹the heart."—P. 33: "If you then ask, whether one can safely use inwardly the menstrual blood? This we can answer with a Yes. Take a cloth, steep it well in the menstrual blood, let it dry; when you wish to use it, draw the same with squill vinegar out of the cloth which one can fitly employ to promote the woman's monthly flux. The linen cloth soaked in such blood and dried is laid externally on erysipelas or also on other swellings and pains; pre-eminently it quiets the pains of Podagra. It has cured tertian fever when such a cloth has been merely hung on the neck. The maidens prepare their love-potions from it, after which commonly ensues delirium or madness."

Even in *D. W. Triller's* "Thesaurus medicamentorum," which appeared in 1764 at Frankfort a. M., the following drugs are still mentioned: Stercus caninum album (album graecum), pavonum stercus, vaccae stercus et urina, bufones exsiccati, cervi priapus, equi testes, etc.—In respect of the prescription book of the Ettenheim municipal surgeon, *Joh. Conr. Machleid*, which embraces the period from 1730 to 1790, Cf. "Anzeiger des Germanischen Nationalmuseums" (Nuremberg), 1895, 89 seq., and *Ur-Quell*, 1897, 167-9. "To cure colic: Take three living lice from the patient; should he have none, from another person. Give it him to eat in a bit of bread. A sure and approved medicine; but you must not tell that patient, else he won't take it."

Much that is relevant here can be found in a work of the Leipsic zoologist, William Marshall, which was first known to me in November, 1899: "Neu eröffnetes, wundersames Arznei-Kästlein, darin allerei gründ-

liche Nachrichten, wie es unsere Voreltern mit den Heilkräften der Thiere gehalten haben, zu finden sind." L., 1894 (127; 11 pages of bibliography at the end). I quote from it the following details, p. 84: "The Dresden taxation of apothecaries in 1652 contains 51 animal fats, amongst them human and monkey fat. Human fat was said to strengthen, disperse, alleviate pains, soften hardened scars, and dispel small-pox scars. Monkey fat works similarly, chiefly as dissolvent; lion fat strengthened and dispersed hardened glandular swellings, and for dry scabs they would rub in leopard fat with laurel oil." 89: "In the royal Prussian taxation of 1749 . . . occurs a spirit of human brains." 94: "Even human after-birth and the umbilical cord did not escape our ancestors' pharmacological art. The former was applied externally, and given internally for epilepsy and for the endurance of labour-pains. Secundinae occurred in German drug-stores right up to the middle of last century." 80: "Even the great Friedrich Hoffmann recommended in the previous century the following prescription for epilepsy: The whole ashes of a young crow still in the nest, and of a turtle dove, 2 lot (a lot is $\frac{1}{2}$ oz.) of burnt human skull, 2 lot lime-tree buds, 1 lot lion's excrement; all these substances were separately digested with brandy, after which the fluids were poured together." Cf. also *ibid.* 74 sq.

II HUMAN SACRIFICE

"BLOOD RITUAL"

A. The high significance which human sacrifices have possessed in many heathen religions, or still possess, is so well known that it need only be named, not proved (Assyrians, Phœnicians, Aztecs, etc.).—It is equally well known that such sacrifices were from the beginning most strictly forbidden to the Israelites, the possessors of the revealed religion of the Old Testament: Leviticus 18, 21; 20, 2 sq.; Deuteronomy 12, 31; 18, 10. As, however, even nowadays there are highly educated persons who believe such sacrifices were quite alien to the Greeks and Romans, as well as to the ancient Germans, I give here a list, at any rate, of the more important books.

Human sacrifices among the Greeks: *F. G. Welcker*, "Kleine Schriften," III. (Bonn, 1850), 160-4, and "Griechische Götterlehre" (Göttingen, 1858, sq.), II., 769, sq.; *K. F. Hermann*, "Die gottesdienstl. Alterthümer² (der Griechen)," Heidelberg, 1857, §27; *G. F. Schömann*, "Griechische Alterthümer,"³ II. (Be., 1873), 250 sq.; *J. Beckers*, "De hostiis humanis apud Graecos," Münster, 1867 (69); *P. Stengel*, "Die griechischen Kultusaltertümer,"² Munich, 1898, 114-8. History, legends and first elements—"Rudimente"—(vicarious sacrifices) afford proof that before sea-voyages, at the beginning of a war, before battles, and altogether, when the lives of many people were in peril, human beings were sacrificed by the Greeks.

The Emperor Tiberius's severe ordinances certainly almost put a stop to such sacrifices; notwithstanding, human sacrifices in honour of Zeus Lykaios occurred in Arcadia even in the second century A.D.—Among the Greeks and Romans: *E. v. Lasaulx*, "Sühnopfer der Griechen und Römer" (in "Studien des klassischen Alterthums," Regensburg, 1854, 233 sq.); *O. Keller*, "Lateinische Volksetymologie und Verwandtes," L., 1891, 331-349 ("Einiges über römische und griechische Menschenopfer"), especially 340 sq.—Among the Romans: *M. Landau*, "Menschenopfer bei den Römern," in *Ur-Quell*, 1892, 283-6; *H. Diels*, "Sibyllinische Blätter," Be., 1890, 86 sq.*—Further, Cf. *V. Hehn*, "Kulturpflanzen und Hausthiere," 5th edition, Berlin, 1887, 438-44; *U. Jahn*, "Die deutschen Opfergebräuche bei Ackerbau und Viehzucht," Breslau, 1884, 61-9; *J. Lippert*, "Kulturgeschichte," II. (L., 1885), 34. About human sacrifices (especially pure virgins) in German fairy-tale and stories, v. *L. Freytag*, *Ur-Quell*, 1890, 197-9.

B. The so-called "Bauopfer," building sacrifices (the immuring of a human being, later also of an animal or other "rudiments"), in order to assure the foundation of a house, a dam, etc., are really only a special kind of human sacrifice. Bibliography: *F. Liebrecht*, "Zur Volkskunde," Heilbronn, 1879, 284-96 ("Die vergrabenen Menschen"); *O. Keller*, 331-4; *K. Müllenhoff*, "Sagen, Märchen und Lieder der Herzogthümer Schleswig, Holstein u. Lauenburg," Kiel, 1845, 242, 299, 601, 602; *G. Fr. Daumer*, "Geheimnisse," I., 137-147; *Grimm*, "Deutsche Mythologie," 1095, sq.; *Ad. Kuhn*, "Sagen aus Westfalen," I. (L.,

* The Roman Emperor Heliogabalus (218—222 A.D.) still offered up human sacrifices, v. Lampridius "Heliog." 8. His contemporary, the renowned jurist, Julius Paulus, prescribes in the "Sententiae receptae" V. 23, 16: "Qui hominem immolaverint exve ejus sanguine litaverint, fanum templumve polluerint, bestiis obiciuntur vel, si honestiores sint, capite puniuntur."

1859), 115; *Wuttke*, §440; *Strackerjan*, I., 107-9; *P. Cassel*, 154-6; *F. S. Krauss*, "Das Bauopfer bei den Südslaven," Vienna, 1886; *Ur-Quell*, II., 25, 189 sq., 110 ("rudiments," *ibid.* III., 164 sq.); *P. Sartori*, "Ueber das Bauopfer," *Zeitschrift für Ethnologie*, 1893, 1-54.—The use of blood instead of chalk occurs already in the legendary cycle of the Round Table, v. "La Tavola ritonda, l'istoria di Tristano, per cura di *F. L. Polidori*," Bologna, 1864, 126.—*Pater Hieronymus Saucken* relates that in 1685 the inhabitants of Brunsbüttel, when a dam burst, wanted to bury a child alive, as he heard from its mother herself; it was, however, rescued. At Delve, in Dithmarschen, as is reported in the chronicles of the *Pastor Neocorus*, after a dam burst in 1597, as the elders declared, "animam quaeri" ("a soul was required"), a dog was drowned in the breach of the dam, v. *Urds-Brunnen V.* (1887-8), 165 sq.* In the Poschechon district of the Government of Jaroslaw runs the saying that in former times the millers in order to protect the mill-dam against the rushing spring flood, used to drown any belated pedestrian in the mill pond in propitiation of the water-sprite (*Löwenstimm* 16).—Immuring of a hen in order to make a quarry secure, Salzburg, middle of the nineteenth century, *Ur-Quell*, 1898, 230. In the foundation of old houses in Schleswig-Holstein may at times be found horse skulls, horse bones, or even the leg of a wild fowl. *Ur-Quell*, 1894, 157 sq.—In order to lend stability to a building, a corpse-bone or an animal skull is buried in the ground (Transylvania, v. *Ur-Quell*, 1898, 98).

Among the Szeklers in Transylvania the ballad of the wife of the builder Kelemen is widely known. (Contents: The master builders are alarmed to observe that their buildings are continually falling to ruins.

* Cf. the legends according to which the soul, which first enters an edifice, falls a victim to the devil, v. *Ur-Quell*, 1893, 206-8.

So they have taken an oath to sacrifice the wife of the builder among them who should be the first to see his wife, and they act accordingly.—In the “Märkisches Museum” in Berlin are remains of building structures, in which the bones of human beings or animals and birds’ eggs are to be seen immured.

C. G. F. Daumer, in a book, which though extravagant in its conclusions, displays wide reading and keen perception, “Geheimnisse des christlichen Alterthums,” Hamburg, 1847, 2 volumes, tried to prove that the characteristics of the *Christian religion* from its inception to the end of the middle ages consisted in human sacrifices and cannibalism and the use of human blood. I give here some of Daumer’s examples in attempted proof of his position. One may gather from them what persons with vividly excited imaginations thought they saw, and how strongly realistic impressions were held admissible as facts, especially in more remote times.

I., 83. *Amphilochius in the “Life of Basilus”* (Herib. Rosweidi *Vitae patrum* [Antwerp, 1615], I., 156; “*Leben der Väter*,” Augsburg, 1704, 739): *When the holy office was celebrated, a Jew mingled among the crowd, as if he were a Christian, because he wanted to learn about the order of the Officium and the gift of the Communion. He there beholds how a little child is cut to pieces, limb by limb, in the hands of Basilus. He approached with the other communicants, and flesh was actually given him. Then he was also present at the handing of the cup, which was full of blood, and took part in drinking from it. Keeping some remains of both, he goes home and shows them to his wife.—I., 85 (Life of the Martyr S. George, “Acta Sanctorum,” 23 April). A Saracen saw a priest kill and cut up a child, place the pieces in the paten, pour the blood into the cup, and eat one*

of the pieces and drink from the cup.—I., 118 sq., tells of the dissensions between the Dominicans and Franciscans in Bern 1507, after the Bernese Chronicle of Calonius Grönneirus, 1585, 615 sq., and Hottinger, "Helvetische Kirchengeschichte," Zurich, 1708 sq., Vol. II., 553 sq., 556 sq.: The Dominicans were alleged to have offered a consecrated wafer coloured with Christ's blood to Jezer, a tailor who had been received into their Order, whom they wanted to make their Saint. They are also said to "have handed him a drink composed of ointment, Easter baptismal-water, Easter-taper wax, consecrated salt . . . and the hair and blood of a child."—In the confession cited by Grönneirus 622 it is asserted the Dominicans had made use of Jew blood, and the eyebrows of a Jewish child.—There is more in Daumer I., 36 sq., 73, 85 sq.

In the middle ages, appearances of Christ at Holy Communion in the form of a child or a lamb are not infrequently mentioned, vide e.g., Paschasius Radbertus, "De corpore et sanguine Christi," 14; Germanus in Edm. Martene, "Thesaurus novus Anecdotorum," V. (Paris, 1717), 96, 95. In fact, the fantasy required a small body, which should find a place at the table or altar. Berthold von Regensburg, the great popular preacher of the 13th century, says in reply to the question, Why Christ, as he is present at Holy Communion, does not let Himself be seen in it: "Wer möchte einem kindelîn sîn houbetlîn oder sînin hendelîn oder sînin füezelin abegebîzen?" ("Who would like a little child to have his little head, or his little hands, or his little feet bitten off?") ("Predigten," published by F. Pfeiffer, II., Vienna, 1880, 270.)

D. *Within the Church there has never been a blood-rite, but there has been among several of the Gnostics.*

Even Clemens Alexandrinus (d.c. 220 A.D.) found in the Epistle of Judas a prediction concerning the Karpocratians and related sects ("Stromata," III., 2). He relates, among other things, that among the Karpocratians, men and women, after the common meal, after the lights are extinguished, have sexual commerce with each other. Irenaeus (d. 202 A.D.) expressly testifies that the heathens were excited by such actions to repugnance against Christianity (I., 25, 3 = Epiphanius, "Haer.," xxvii., 3). Epiphanius, ch. 5, describes the conduct of these people as that of dogs and pigs. That the Karpocratians utilised blood in their rites has indeed not been expressly handed down, but is very probable on comparison with the related Gnostics.—Of the Cainites (they called themselves after Cain) Irenaeus says, I., 31, 2, that their doctrine was: The perfect knowledge was to proceed without repugnance to actions which it is not decent even to name.—Epiphanius xxvi., 5, describes as follows the conduct of the so-called Gnostics: After the common meal they turn to free concubitus. Next, men and women take semen virile in their hands and speak to the All-Father: "We bring Thee this gift as the body of Christ." They eat thereof, and say, "This is the body of Christ and the Passover meal." Likewise they take sanguinem menstruum: "This is the blood of Christ." If a woman has become pregnant they triturate the embryo, mix the mass with honey, pepper and herbs, and taste the dish at their gathering with the finger, which dish is esteemed the perfect Passover meal.

The contents of these documents are so revolting that one would be glad to agree with *H. Usener*, "Das Weihnachtsfest," Bonn, 1889, 110, and others, who contest their credibility. Epiphanius, the chief witness, they say, lived too long after the occurrences (he died, at the age of about 100, in 403 A.D.). But he

appeals, xxvi. 17, 18, to the oral information of credible men, to original writings of the Gnostics, and to personal intercourse which, as a quite young man, he had with these "Gnostics."

Nevertheless, I hold with *R. Seeberg* it is very probable that the account of the use of the embryo, which is found only in Epiphanius, should be considered unhistorical. After all, Epiphanius was credulous enough to say about even the Montanists, that they employed in their sacrifices the blood of a child, whose body they had pierced with needles, xlvi. 14. The first part, however, of Epiphanius's last description is not merely confirmed by the remarks of Clement of Alexandria and Irenaeus, but also by two Gnostic writings which have only recently become known. Firstly, the Gnostic writing which was written in Egypt in Greek at the end of the third century A.D., but preserved only in Coptic, "*Pistis Sophia* . . . Latine vertit M. G. Schwartz, edidit J. H. Petermann" (Be., 1851, 53). The author, in the course of it, makes Jesus show the infernal regions to His disciples, and depict the punishments of wilful sinners. On this occasion Thomas puts the question, p. 386 sq.: "We have heard that there are men who put semen virile and sanguinem menstruum in a dish of lentils, and declare, 'We believe in Esau* and Jacob.' Is that proper or not?" Jesus answers that this sin is greater than all sins and misdeeds, and that such men shall be plunged into the outermost darkness. The query is only intelligible if the author, who was himself a Gnostic, knew other Gnostics, and wanted those to be condemned who acted in the manner indicated by Thomas's question. Secondly,

* The words "and Jacob" are beyond doubt an interpolation. The mention of Esau calls to mind the Cainites who, from hostility to the Jewish Deity, ascribed a higher power of light to Cain, Esau, Korah, the Sodomites, Judas Iscariot, in fine, all the bad men who occur in the Bible, and revered them as servants of the good God.

the second book of Jeû, also a Gnostic work, which, however is much older than the “Pistis Sophia,” v. C. Schmidt, “Gnostische Schriften in koptischer Sprache, aus dem Codex Brucianus herausgegeben, übersetzt u. bearbeitet,” L. 1892, 194. We read in it that Jesus is supposed to have told his disciples: “Keep these mysteries which I shall give you; reveal them to no man, unless he be worthy of them Reveal them not to any man who believes in these 72 Archons or serves them; reveal them not to those who serve the eighth Dynamis of the great Archon, that is to say, those who consume sanguinem menstruum and semen virile, whilst saying: ‘We possess the true knowledge and pray to the true God.’ But their God is bad.”

The partaking of semen virile and sanguis menstruus is ascribed also to the religious party of the *Manichaeans*, which was allied to the Gnostics, v. Cyrillus of Jerusalem’s 6th Catechet. Discourse (348 A.D.), § 33, and Augustine, “De Moribus Manichaeorum,” 18, 66, and “De haeresibus,” 46.

The explanation of this action of many Gnostics is probably only partially to be sought in their dualistic conception of the world. The sparks of the higher power of light, which exist in the bodies of human beings, are gathered together by means of semen virile and sanguis menstruus, and brought to the Treasury of Light. In this way men earn reward from the highest good God (from whom the Creator-God has fallen away, with His angels and archons). First steps of the libertine conduct, without which rites like those described could hardly have arisen, are already adverted to in the New Testament: Rev. ii., 6, 15. (the Nikolaites), and the Epistle of Judas, especially vv. 7, 8, 10, 12.

E. Remarkable parallels are reported in Russian sects. Sectarianism in Russia, the *Raskol*, falls into

two big groups: the Popowzy and the Bespopowzy ("the priestless"). The latter think the end of the world is near, and the dominion of Antichrist has already begun. Many of them made it their duty to dispatch the innocent souls of the newly born to heaven; others believed they were doing their friends and relations a service of love, if they kept them from dying a natural death. It not infrequently happened that whole families, even villages, united to offer themselves to God as a living sacrifice. The peasant Chodkin (under Alexander II.) persuaded some twenty persons to die with him of hunger in the forests of Perm. Others, especially in the 18th century, chose the baptism of fire by burning themselves. "Even in the 19th century such horrible scenes were not unusual in 1883 a peasant called Jukow burnt himself to death, while singing psalms. Baptism with blood. is perhaps even less rare; in most cases there are parents who wish thereby to preserve their children from the allurements of the Prince of Darkness. For instance, in 1847 a moujik from the government of Perm had intended to unlock the gates of heaven to his whole family with one blow; but as the axe failed him before he had finished his fearful work, he gave himself up to the law. Another peasant, from the government of Wladimir, who was called to account for the murder of his two sons, affirmed he wished in that way to preserve them from sin, and, in order to follow his victims, when in prison refused all nourishment. In 1870 a moujik tried to imitate the sacrifice of Isaac. He bound his seven-year-old son to a bench, and ripped his belly open, after which he began to pray before the pictures of saints. 'Do you forgive me?' he asked the dying child. 'I forgive you, and God likewise,' answered the victim, whose part in the scene had been rehearsed." In a single

year, 1879, the Odessa justices had to decide finally in one or more cases of self-sacrifice, crucifixion, self-cremation, and mutilation "from motives of piety." *A. Leroy-Beaulieu*, "Das Reich der Zaren und die Russen," German edition, III. (Sondershausen, 1890), 351-4. There are further instances of fire-baptism in *A. v. Haxthausen*, "Studien über die inneren Zustände . . . Russlands," I. (Hanover, 1847), 339.—Cf. *inf.*, ch. 13.

The mystic sects of the Chlysty ("scourgers") and the Skopzy ("castrates"), which stand in close relations to one another, do not belong to the real Raskol. The gatherings of the Chlysty, or, as they are called, *Ljudi Boshii* ("God-men"), are outwardly comparable to those of the well-known "dancing dervishes" in Cairo and Stamboul. Whilst most Chlysty use only water and black bread for the celebration of the Holy Communion, some of them, according to more than one witness (*Leroy-Beaulieu*, 450, cites Philaret's "History of the Russian Church," Liwanow's "Raskolniki i Ostroshniki," Renzki's "Ljudi Boshii i Skopzy,") used the flesh and blood of a new-born child, and particularly of the first boy, who might be expected from a "holy virgin" chosen to be the "mother of God," after the ecstatic and obscene ceremonies following upon her selection. If a girl was born, she in turn became a holy virgin; but if a boy "Christosik" ("little Christ") he was sacrificed on the eighth day after his birth. The communion bread was renewed by a mixture of his heart and blood with flour and honey. That was called communicating with the blood of the lamb. Others, as is conjectured, communicated with the yet warm blood of the little Jesus.

Von Haxthausen, I., 349, mentions another way by which the Skopzys and Chlystys produced the materials for the solemnizing of their Communion: A

virgin of fifteen, who has been persuaded by great promises, has her left breast severed, whilst she sits in a tub with warm water. The breast is cut into small pieces on a dish, which are consumed by all the members of the congregation present. Then the girl in the tub is lifted on to an altar standing near, and the whole congregation dances wildly around it and sings at the same time. . . . My above-mentioned clerk made the acquaintance of several such girls, who were then always worshipped like saints, and says that at nineteen to twenty they looked as if they were fifty to sixty; they also usually died before thirty. One, however, was married, and had two children.

The Christian religion is not responsible for such abominations.

F. The following events are to be considered as *relapses into heathendom or as survivals from heathen times*. About two hundred versts (kms.) from Kasan is the village of Stary-Multan, whose inhabitants belong to the Russian Orthodox Church, with a church and a priest. Owing to bad harvests, famine and typhus visited them in 1892, and there was a fear of cholera. They began to doubt whether their way of worshipping God was the right. They thought they must appease the supernatural powers by sacrifice. Animal sacrifices helped nothing. Whereupon a sage of the village received the revelation that a "two-legged" sacrifice (kurban) was required, that is, a human sacrifice. There lived in the village a man from another district, so that he was without relations and friends in the place itself. This unfortunate man, on 4th (16th) May, 1892, was dragged into the Town Hall, stripped there, and hung up by his feet to the ceiling, and then fifteen persons with knives began to stab at his naked body. The blood streaming from the wounds was carefully caught in

vessels, cooked and drunk by the sacrificers. The lungs and heart were also consumed. The village magistrate, the peasant-born policeman, and the chief elder of the church took part in the ceremony. The people were so convinced of the righteousness of their action that they did not take the least pains to conceal the murder. So it soon came to the knowledge of the authorities. After two and a half years the trial came to an end, and the perpetrators of the ritual murder were condemned to many years' hard labour. (*Urquell*, 1897, 118 sq., after the *Freies Blatt*, Vienna, 13 Jan., 1895, No. 145).

Government of Minsk, district of Nowogrud. In 1831 the country people, during a cholera epidemic, wanted to bury a priest alive; he only saved himself by begging his parishioners for a respite, in order to prepare for death. In August, 1855, the inhabitants of the village of Okopowitschi, in a similar epidemic, on the advice of an army surgeon Kosakowitsch, pushed an old woman, Lucia Manjkow, alive, as a sacrifice, into a pit, in which there were already corpses, and then quickly heaped earth upon it. In August, 1871, the inhabitants of the village of Torkatschi wanted to inflict the same fate on an invalid peasant woman; her husband and son-in-law came only just in time to the rescue; it is said that another woman who was ill, and by herself, was then sacrificed alive. The whole of the village authorities shared the conviction that they could save themselves from the cholera by the burying of a living person. In the Turuchan district, government Jenissei, a peasant P., by descent a Russian, buried alive, in 1861, a girl akin to him in order to save himself and his family from a prevalent epidemic disease by the sacrifice (*Löwenstimm*, 12-14).

A Samoyede, Jefrem Pyrerka, strangled in Nova Zembla, during the famine of the winter of 1881, a

girl, Ssavanei, in order, as he openly stated, to bring an offering to the devil, because God, in whom he believed, did not help him in the time of the famine. Later he fashioned a wooden idol and wanted to sacrifice to it his tent comrade, Andrei Tabarei; he threw a noose round his neck, and only the entrance of P.'s wife saved Andrei from death (*Löwenstimm*, 10).

First element: Burying of living animals. District Nowogrud, in cholera time. District Grjasowez, government Wologda, after the peasant women, perhaps on account of a cattle murrain, had ploughed up a village (*Löw*. 12, 22 sq.). Human sacrifices, too, are said to have been offered on the occasion of the ploughing-up (*Löw*. 25).

G. The persons who took part in the following episode were also certainly quite untouched by Christian influence. "A woman, living in the Madras Presidency, was said to be possessed of the devil, and therefore barren. Her father accordingly asked advice of an exorciser, who declared a human sacrifice needful. So one evening the father, the exorcist, and five or six other men met together, and after a religious ceremony sent for the victim determined on. Without suspecting any evil, he came and was forthwith given so much spirituous drink, that he became unconscious. They then cut off his head and offered his blood mingled with rice to the Deity as a sacrifice; the corpse they cut in pieces and threw in a reservoir. The murderers, who were soon discovered, made a frank confession." (*L. Fuld, Neue Freie Presse, Vienna, 4 May, 1888, No. 8510, reproduced from an English medical journal*).

As to human sacrifices after a case of death (widow, bride, slaves), cf. *J. Kohler, Ztschr. f. das Privat- u. öffentl. Recht, Vienna, 1892, 586 sq.* (India, Central America, Ashanti, Fiji Islands, etc.)

III. HUMAN BLOOD SERVES TO RATIFY THE GIVEN WORD*

The drinking of human blood, or of wine mixed with such blood when friendship was sworn, and alliances were concluded, was the custom of many nations, in antiquity and in the middle ages.

Herodotus, IV., 70, narrates of the Scythians: "They conclude agreements in the following manner: They pour wine into a large earthen vessel, and, after the contracting parties have scratched themselves with an awl or a knife, mix the wine with their blood, and then dip sword and arrows and battle-axe and javelin into the vessel. Whereupon both the contracting parties themselves and the most distinguished of their following drink from it.†

F. Rühls, "Handbuch der Geschichte des Mittelalters," Berlin, 1816, 323 (following *J. G. Stritter*, "Memoriae populorum," Petersburg, 1771 sq.), observes of the Komani: "To increase the sanctity of

* *H. C. Trumbull*, "The Blood Covenant?" Philadelphia 1893 (390). *J. Goldziher*, "Die Fiktion der Blutsverwandschaft bei oriental. Völkern," in "Globus," 1893, p. 50 sq.—In general cf. *J. Kohler*, "Studien über die künstliche Verwandschaft" in *Zeitschrift für vergleichende Rechtswissenschaft*. V. (Stuttgart 1884), 415—40, especially 434 sq.—*P. Wilutzky*, "Vorgeschichte des Rechts," Be. 1903, in vol. 2 in the chapter, "Künstliche Verwandschaft und Blutsbrüderschaft."

† The same testimony is afforded by *Pomponius Mela*, the geographer, who probably lived in the time of the Emperor *Claudius*, "De situ orbis," I, 2 (cf. *Tzschukke*, on the passage). Cf. also *Lucianus Samosatensis* (200 A.D.; "Toxaris," ch. 37, and *Athenæus* (beginning of the third century A.D.), "Deipnosophistæ," II., 45 E.

covenants, they let blood run from their veins into a goblet and drank it up on both sides, so as to be of one blood; also a dog was hacked to bits between the two covenanting parties."—When the Hungarian magnates in the ninth century had chosen Almus, the son of Ugek, for their ruler, they fortified the oath of allegiance by letting some of their blood run into a single vessel.*—As regards the Mongols, cf. *K. Neumann*, "Die Hellenen im Skythenlande," I. (Be. 1855), 268.

"The Medes and the Lydians," says Herodotus I., 74, "scratch the skin of the arm and then lick off one another's blood."—The Iberians (Radamistus) and Armenians (Mithridates) acted in precisely the same way. Tacitus, "Annals" xii., 47: "Kings, when they conclude a treaty, are wont to give each other the right hand, and to knot their hands together. They next produce blood by a slight prick and lick it up on either side. Such a bond is held to be something mysterious, as well as consecrated by the blood shed on both sides" (cf. *Lipsius* on the passage).

Even the Greeks and Romans are found to be doing similar things. The Greek and Carian mercenaries of Psammenitus butchered the children of Phanes, drank their blood mixed with wine and water, and thus bound themselves to fight bravely, Herodotus iii., 11.—Diodorus Siculus, contemporary with Augustus, relates how Apollodorus (in the first third of the third century B.C.) won lordship over the town of Cassandrea on the Macedonian promontory of Pallene: "When Apollodorus was struggling for the mastery, and wished to make sure of the conspiracy, he called in a youthful friend under the pretext of a sacrifice, killed him in honour of the gods, gave his entrails to the conspirators to eat, and made them

* *J. G. Schwandtner*, "Scriptores rerum Hungaricarum" I. (Vienna 1746), 6; *Mone*, "Geschichte des Heidenthums" I. 108.

drink the blood mixed with wine."*—In the conspiracy, which the banished Tarquinius Superbus arranged with sons of Brutus and others, a great and terrible oath was sworn, in the course of which they offered up the blood of a slaughtered man and touched the entrails.† Catiline and his fellow conspirators are supposed to have drunk human blood mixed with wine.‡—Cf. again the words of Festus, the grammarian, "The ancients called *assiratum* a composite drink of wine and blood, because the ancient Latins called blood *assir*."

"When the Ireni conclude treaties, the one drinks the blood of the other, which is shed voluntarily for this purpose" (*Gyraldus*, "Topographia Hiberno.," Cap. 22, p. 743).

When the French Prince Henry (from 1574, Henry III., King of France) was selected King of Poland in 1573, there came to meet him, on his journey to his new kingdom, 30,000 horsemen "dont un Seigneur s'étant détaché lui fit un compliment, qui le surprit par l'action dont il l'accompagna. Elle ressenoit un peu le génie des anciens Sarmates; mais d'ailleurs elle dut lui plaire. En s'approchant du Roi, il tira son sabre, s'en piqua le bras, et recevant son sang dans sa main il lui dit: 'Seigneur, malheur à celui de nous, qui n'est pas prêt à verser tout ce qu'il a dans les veines pour votre service; c'est pour cela que je ne veux rien perdre du mien,' et en même tems il le but," v. *G. Daniel*, "Histoire de France." (Amsterdam and L., 1755) xii., 316.

Among the South Slavs, when reconciliation of a blood feud takes place, elective brotherhood is even

* "Bibliotheca Historica xxii, Excerpta de virtutibus et vitiis," ed. *P. Wesseling* (Amsterdam 1746), II, 562 sq. Cf. *Polyaenus*, "Strategemata" vi, 7, 2.

† *Plutarch*, "Publicola," Ch. 4.

‡ *Sallust*, "Catiline," Ch. 18. Similarly *Dio Cassius* xxxvii.

now concluded with actual blood-drinking. "The representatives of the hostile clans cut open with a needle the artery of the right hand, suck one another's blood, exchange kisses and swear to each other unchangeable loyalty till the grave." (*Ur-Quell*, 1890, 196).—About blood-brotherhood, Cf. further G. Popović, "Recht und Gericht in Montenegro," Agram, 1877 (91), pp. 39, 45; S. Gopčević, "Oberalbanien und seine Liga," L. 1881, 303.

Africa. Blood-brotherhood with drinking of blood by both parties. Madagascar: *Vinson*, "Voyage à M." 1865, 281 seq., 539; *J. Sibree*, "Madagascar," L. 1881, 249 seq.; *Ur-Quell*, 1897, 32 sq. (after the experiences of a merchant, T. Scuszanski).—East Africa: *Die Katholischen Missionen*, illustr. monthly, Freiburg, i. B. 1883, 32 sq.—Zanzibar: v. "Mélusine" iii., 402 sq.—Cameroons: "Mitteilungen aus den deutschen Schutzgebieten" V. (Be., 1892), 178 sq.; *E. Zintgraff*, "Nord-Kamerun," Be. 1895, 175, 202.

The Berlin paper *Die Post*, 11th July, 1891, No. 187, gives information about the "Infame Legge," a band of brigands which was discovered in South Italy in 1891, after an existence of three years. It was noticeable that, in the ritual of the band, which was allied to that of the "Mala Vita" of Bari, "the neophytes drank blood-brotherhood with the leader of the band by sucking out and drinking the blood from a scratch wound, which the leader himself made in the region of his own heart."

ROCHOLZ I., 52: "At Helmstädt and Leipsic the "Hasen" (so-called "Krassfüchse") used formerly to drink brotherhood by letting some blood drip into a bowl from cuts in their arms, and swallowing it kneeling."

C. The drinking of blood was foreign to the ancient Germans,* J. Grimm, "Deutsche Rechtsal-

* And not merely for the object here in question, but altogether. The fighting heroes at the end of the *Nibelungenlied*, 2051sq., decide upon an unusual drink, the blood of dead foes, only to save themselves in glowing heat from slow death.—The following examples are purely mythical. (1) The younger brother of Gunnar and Högni is supposed to be provoked to murder Sigurd by eating animal flesh,

terthümer" (Gött. 1854), 193: "No German tradition makes mention of symbolical blood-drinking, the mixing of blood into wine, or else, what is related in 'Gesta Roman.,' cap. 67, of a treaty of friendship would have to be referred to German custom. 'Nunquid tibi placet unam conventionem mecum ponere et erit nobis utile; sanguinem quilibet de brachio dextro emittat, ego tuum sanguinem bibam et tu meum, quod nullus alium dimittet nec in prosperitate nec in adversitate et quidquid unus lucratus fuerit alter dimidietatem habeat.'"—*J. Grimm*, "Geschichte der deutschen Sprache," 136 sq. "The ancient Northern custom is attractive. When two persons concluded brotherhood between themselves, they cut a strip of turf so that it remained hanging with both ends on the ground, and a spear was placed under it in the middle, which lifted up the turf. They next stepped under the strip of turf* and each of them stabbed or cut himself in the sole of the foot or the palm of the hand, their flowing blood running together blended with the earth." This is the explanation of the passage in the Waltharius-Lied (v. Simrock, "Kleines Heldenbuch"):

v. "Brot af Brynhildarqvidhu" 4; "Some roasted a wolf, some cut up a snake, others laid before Gothorm a dish of the ravenous one" (i.e., the wolf, or some other beast of prey). Similarly in the prose Völsunga-Saga, ch. 30.—(2). In "Die ältere und die jüngere Edda nach den mythischen Erzählungen der Skalda," translated by *K. Simrock*, Stuttgart 1871, 200, it is told of Sigurd: "But when Fafnir's heart's-blood came upon his tongue he understood the birds' voice."—Cf. again "Altdänische Heldenlieder, Balladen and Märchen," translated by *W. Grimm*, Heidelberg 1811, 152, 122.

*The original significance of this ceremony probably was that the persons thus concluding brotherhood wished to declare themselves sons of the same mother, the Earth, cf. *K. Maurer*. "Bekehrung des norwegischen Stammes zum Christenthum" II (Munich 1856) 170, and in *Germania*, *Vierteljahrsschrift für deutsche Alterthumskunde* 1874, 146 sq. and esply. *M. Pappenheim*, "Die altdänischen Schutzgilden," Breslau 1885, pp. 21-37.

“*Wir wurden Bundesbrüder and mischten unser Blut,
Da galt uns diese Freundschaft wohl für das höchste
Gut.*”*

Herodotus III., 8, speaking about the Arabians: “When two persons wish to seal faith with one another, a third party who has stepped between them, makes a cut with a pointed stone in the palms of the hands of both, then takes out of either of their cloaks one thread, and smears with the blood seven stones lying in the centre, calling upon Dionysus and Urania.” In the period historically known to us, as early as the 6th and 7th centuries A.D., human blood is scarcely still mentioned, but the Arabians dipped their hands into a bowl filled with camel’s blood and next into a bowl full of fragrant perfumes. *J. Wellhausen*, “*Skizzen and Vorarbeiten*,” III. (“*Reste Arabischen Heidentumes*,” Be. 1887), 119 sq.; cf. also *W. Rob. Smith*, “*Kinship and marriage in early Arabia*,” Cambridge, 1886, 48 sq., 149 sq., 261, 284, and “*Lectures on the Religion of the Semites, First Series*,”² Edinburgh, 314-8.

The Dyaks celebrate blood-union in adoption by taking blood from both the parties, which is poured on some chewing betel and then eaten by them (*J. Kohler in Zeitschr. f. das Privat- u. öffentl. Recht der Gegenwart*, Vienna, 1892, 569, in an article well worth reading on “*Recht, Glaube u. Sitte*,” 561-612.)

Mexican tribes form brotherhoods by smearing themselves with the blood of one and the same person. Similarly in the Dutch Indies. In the Society Islands it occurs that the mothers of the bridal couple let their blood flow together on a cloth (*ibid.* 565, 567).

D. In this connection might also be mentioned

* Roughly translatable:

“So we became bond-brothers, mingling together blood,
In sooth we deemed this friendship to be the highest good.”

the use of personal blood in the signatures of agreements, cf. *Götz*, "De subscriptionibus sanguine humano firmatis," Lübeck, 1724; *Scheible*, "Die Sage vom Faust," Stuttgart, 1847.—*Rochholz*, I. 52, relates, as an absolute custom of German University freshmen ("Burschen"), that the parties wrote "mutually with their own blood leaves in each other's albums." "The leaf is still said to be in existence on which, with his own blood, Maximilian, the great Bavarian Elector, dedicated himself to the Holy Virgin."

E. This is also the place for the "Bahrrecht," i.e. ordeal of the bier, the belief that the wounds of a murdered person begin to bleed again in the presence of the murderer, cf. *Wuttke* §329; *Mannhardt* 24; *Ur-Quell* 1893, 275 sq.; 1894, 284; 1895, 175 sq. 212-4; *Chr. V. Christensen*, "Baareproven, dens Historie og Stilling i Fortidens Rets- og Naturopfattelse," Copenhagen, 1900 (289).

IV. THE BLOOD OF OTHER PERSONS USED FOR HEALING PURPOSES*

A. I start with two quotations from Pliny's "Natural History," XXVIII., 1, 2. "Thus epileptics even drink the blood of gladiators, and indeed out of living goblets. . . . They consider it the most effective method of cure to swallow down the blood, when it is still warm, still bubbling, out of the man himself, and thus simultaneously to swallow the very breath of life from the mouth of the wound."† 4, 10: "Human blood, from whatever part it has come, is said to be very efficacious according to Orpheus's and Arche-laus's assertion, in inflammations of the throat, and should be smeared on the mouth of the patients who have become subject to epilepsy; for these are said thereupon to stand up immediately."—Scribonius Largus, the author of "Medicamentorum Compositiones," in the 1st century A.D. recommends in several passages the use of human blood for epilepsy. Physicians of the Byzantine epoch (3rd to 6th centuries), such as Aëtius and Alexander of Tralles, give similar advice.

B. "Die Chronik des Abtes Regino von Prüm"

* About the utilisation of blood in the actual medical art of to-day, cf. *L. Landois*, "Die Transfusion des Blutes," L. 1875 (358), "Beiträge zur Tr. des Bl." 1878 (58); *O. Hasse*, "Lammbloodtransfusion beim Menschen," St. Petersburg 1874 (78); *F. Gesellius*, "Die Transfusion des Blutes," St. Petersburg 1873 (187).

† Cf. also *Celsus*, "De Medicina," III, 23, towards the end; *Coelius Aurelianus*, "Tardarum s. chronicarum passionum," I, 4; *Tertullian*, "Apolog.," 9.—Cf. also inf. ch. 7.

(translated by E. Dümmler,² L. 1890, 93) writes about the Hungarians in 889 A.D.: "They eat, as report goes ('ut fama est') raw meat, drink blood, swallow as a remedy the hearts of their captives cut into pieces." Bishop Liudprand, of Cremona, "Antapodosis," II., 2 ("Opera Omnia," recogn. E. Dümmler,² Hanover, 1877, 28) gives like information, after having told of the death of Arnulf of Carinthia: "ut magis magisque timeantur, interfectorum sese sanguine potant."

When in 1649 the Huron Mission Station at St. Louis was captured by the Iroquois and the Jesuit, Jean de Brébeuf was most horribly done to death, and did not show a tremor when they scalped him; the savages came in crowds to drink the blood of so brave a foe. A chieftain then tore his heart out and devoured it. (*Parkman*, "Jesuits in North America in the 17th century," 389 sq.)

C. The medical folk-belief, or (relatively) the superstition, respecting menstrual blood remained and remains in rank fulness.* For the middle ages the best evidences are the numerous penance books which for the most part arose in the period between 600 and 1000 A.D. Cf. *H. J. Schmitz*, "Die Bussbücher und die Bussdisciplin der Kirche," Mainz, 1883. The so-called penance book of Theodore of Canterbury, 7, 3 (Schmitz, p. 530), "Qui semen aut sanguinem biberit III annos poeniteat." 14, 15 (536): "Sic et illa, quae semen viri sui in cibo miscens, ut inde plus amoris accipiat, poeniteat (tres annos)." 14, 16 (536): "Uxor quae sanguinem viri sui pro remedio gustaverit, XL. dies vel LX. minusve jejundet."—"Poenitentiale Cum-meani" I., 17. 35. 36. (617 sq.)—Theod. vii. 3; xiv. 16, 15. The three passages are repeated xxiii. 2 (668)"—"Poe-

* Cf. also *H. Ploss*, "Das Weib in der Natur- und Völkerkunde," anthropological studies, 8th. ed. publ. by M. Bartels, 2 vols. L. 1904, 1905, in the chapters on "Menstrualblut als Arznei- und Zaubermittel," and "Liebeszauber."—For §§ C. and D. cf. v. Wislocki, "Zigeuner," 75 sq.

nitentiale Parisiense " 18 (683): "Qui sanguinem suum aut semen causa amoris vel alterius rei bibere aliquem vel aliquam facerit, tribus poeniteat annis," 91 (691) =Theod. xiv., 16.—"Ordo Poenitentiae, Codex Barberini" (748): "Bibisti sanguinem vel manducasti ullius pecudis vel hominis, tres annos poeniteas."—Another repetition in the Prague synodal decrees, v. *C. Höfler*, "Concilia Pragensia," Prague, 1862, XI., XII.—That the blood of female persons generally meant sanguis menstruus, is apparent from Bishop Burchard of Worms's (1000-1025) "Kanonensammlung," 19th Book ("Corrector et Medicus"), §39. "Fecisti quod quaedam mulieres facere solent? Tollunt menstruum suum sanguinem et immiscent cibo vel potui et dant viris suis ad manducandum, ut plus diligantur ab eis. Si fecisti, quinque annos per legitimas ferias poeniteas"; also from Abbot Regino of Prüm's (ob. 915), "De synodalibus causis," II., 359. 378 sq. (Edition of Wassersleben, L. 1840, 354. 359); from Hrabanus Maurus's (ob. 856) "Liber Poenitentium" ("Opera," Cologne, 1627, Vol. VI.); from the "Regesta rerum Boicarum," for 1421 A.D., etc.

Hildegarde,* Abbess of the convent on the Rupertsberg, near Bingen, d. 1179, in her "Libri subtilitatum diversarum natur. creatur" (Ed. Migne, Paris, 1855), the oldest work of monastic medicine composed in Germany, which also gives experiences of popular therapeutics, praises baths of menstrual blood for leprosy. Warm uterine blood of a virgin, applied to gouty limbs, would alleviate the violent pain.† A shirt stained with this blood would ensure

* P. Kaiser, "Die naturwissenschaftlichen Schriften der Hildegard von Bingen," Be. 1901 (24); "Hildegardis causae et curae," ed. P. Kaiser, L. 1903 (254).

† "Hauss-Apothec" 50: "The pains of podagra are alleviated by the menstrual blood of a virgin, when it is smeared warm upon the place."—*Fossel*, "Steiermark" 166: "Linen rags steeped in menstrual blood are poultices against gout well known from of old."

against blow and stab,* and would quench outbreaks of fire, when thrown into the flames.

In the "Cosmography" of the Arabian, Zakarija ben Muhammed al-Qazwini (ob. 1283 A.D.), Edtn. of F. Wüstenfeld, Göttingen 1848 sq., it is observed I. 366: "The blood of menstruation, if the bite of the mad dog is smeared with it, cures it, and likewise tubercular (knotig) leprosy and black scab (Räude). (In regard to these names of diseases, Cf. *J. M. Honigberger*, "Früchte aus dem Morgenlande," Vienna, 1853, 542 sq.); 367: "The blood of the menstruation of a virgin helps against the white spots on the pupil, if it is applied as an eye-salve."†

"Birthmarks, red moles, and freckles vanish if they are smeared with warm menstrual blood, the placenta, or with blood from the umbilical cord. . . . of a woman bearing her first child. (Unter- und Oberfranken)," *Lammert*, 184 sq. (ibid. original documents). "Moles . . . are cured by smearing with the blood of a fresh umbilical cord, by rubbing with a fresh after-birth. . . . The red mole is covered with a linen clout which is moistened with fresh menstrual blood (Ennsthal)," *Fossel* 134. 56. "The freckles, especially of women, are sought to be dispelled by smearing. . . with warm menstrual blood (Oberland and neighbourhood of Graz)," *Fossel* 135.—"The smearing of warts with fresh menstrual blood. . . is universally practised," *Fossel* 140. Slightly different is the practice in Oldenburg: "To dispel warts, they are smeared with the blood of another person's warts; the blood of one's own warts generates more of them." *Strackerjan* I.

* "Hauss-Apothec" 45: "How a man may always conquer in tilting or the lists. Take a piece of a virgin's shift, who has for the first time had the menses. Wrap it in a new trousers belt, which a pure virgin has made, and bind it on the naked skin beneath the right arm, so wilt thou feel the effect. Staricius in the 'Heldenschatz,' page 97."

† Cf. also *W. R. Smith*, "Religion of the Semites," 2nd ed., I. 133.

83.—“For itch, wear a shirt, in which a woman has menstruated, during three days on the belly (Hief-lau),” *Fossel* 135.—“Hauss-Apothec,” 45: “Above all, the first virgin menses, preserved on the shift or a piece of linen, is held in high esteem, and when steeped in vinegar or rose-water, and, according to the greatness of the disease, laid and repeatedly laid on diseased glands, small-pox, apostemes, is prized as an excellent remedy.”

In the Franche-Comté a good table-spoon of a woman’s menstrual blood, or better still a young virgin’s, in a glass of hot wine with sugar, is recommended for corrupt blood (*sang gâté*). (“*Mélusine*” I., C. 402).

Love-potion*. “In the Oberpfalz . . . sweat, a few drops of menstrual blood . . . are mixed in the drink of the person, whose liking it is desired to win,” *Lammert*, 151 sq.

In 1885 in the assize circuit of Colmar, Dr. L. Fuld of Mainz, a barrister, had to work up a divorce case, in which, among other things it came out that the wife, in order to keep the affection of her husband, a farmer, had put a few drops of *sanguis menstruus* in his coffee.—An unmarried woman, B. (I intentionally indicate the name only with a letter) in Schleswig in 1888 gave her sweetheart some drops of her *sanguis menstruus* in his coffee. “He shall not run away from me,” she cried triumphantly; in spite of which he was unfaithful to her. (Information from *H. Carstens*, Dahrenwurth, near Lunden, July, 1892).—The same thing was done by Lella d’Errico, in order to chain to herself her lover, the Prince of Venosa. About the proceedings taken against her in 1603, v. *Luigi Amabile*, “Il santo officio della Inquisizione in Napoli,” Città di Castello 1892, Cf. *Ur-quell*, 1895, 12.

* Cf. sup. p. 9, line 13, and *Herklots*, “Canoon e-Islam or the customs of the Moosulmans of India,” London 1832, p. 341 sq.

—The same is found in the Magyar folk-belief, v. *Ur-Quell*, 1892, 269. Likewise among the Gypsies. *H. v. Wlislöcki* 77, 83-5. Cf. also *J. W. Wolf*, "Beiträge zur deutschen Mythologie" I. (Göttingen, 1852) 210.—In Oldenburg it is believed that a man too can win the affection of his beloved by the help of his blood. "The commonest remedy is, that one should give the other person . . . something of his own body, e.g. three drops of blood in a glass of wine or in coffee." *Strackerjan* I., 96.—In the province of Prussia, *Frischbier* 159: "If one wishes a beloved person to return one's love, one must put secretly a drop of one's own blood in that person's food or drink."—"The wife buries the hairs of a dead person and her own menses at the place where the husband is used to draw water in order to assure his marital fidelity." (Transylvania, v. *Ur-Quell*, 1893, 98).

First Elements: "He who is unable to conceive any love for the beautiful sex, should on Friday evening put on silently in moonshine a girl's shift, and take it off again Sunday morning. Love is awakened (Konow, District of Kammin)," *U. JAHN*, No. 547.—Tatjana Timoschtschenkow, in 1880, made her judges, in order to bewitch their goodwill for herself, drink the water in which she had washed herself, *LÖWENSTIMM*, 77.—The girl spits secretly in her sweetheart's beer-glass. (Neighbourhood of Cottbus).

(Cessation of the menses). "One should drink some of the water in which the blood of a first menstruation has been dissolved or the girl's bloody shift has been washed, or one should put on a shift moistened with fresh menstrual blood (Franken)." *Lammert* 148.

D. Some examples of the employment of other persons' blood.

Taken from mediæval medicine. The surgeon Henri de Mondeville (about 1304 in Montpellier; about 1306 and following years in Paris), says in his "Chirurgie," published by J. L. Pagel, Be. 1892, 555,

"Similiter dicit Thedericus, episcopus Lerviensis [also a famous mediaeval surgeon] in libello secretorum suorum, quod nervi contracti, si fricando humectentur cum aqua sanguinis humani septies distillati curabuntur," etc. He is followed by *Guy de Chauliac*, the most eminent surgeon of the middle ages (who practised in Montpellier, Bologna, Paris, ending as Papal Physician-in-Ordinary in Rome) in his great "Chirurgie," written about 1363, or at any rate then published, "Tract." VI. 1, 1 (Paris, 1891, 401) in respect of the treatment of indurations both after fractures and in articular and nervous disorders, "et aqua sanguinis humani septies distillati est ad hoc per alchimistas et per Henricum laudata."

(Against hydrophobia.) *J. Wellhausen*, "Reste arabischen Heidentumes," Be. 1887, 142: "Hydrophobia is cured by King's-blood ("Kitâb al-Aghâni," ed. Bulaq XIII., 36, 22 sq. XIV., 74, 28. "Arabb. Prov." I. 488. "Hamasa," 372, 9. 725, v. 5. Versio lat. II. 583 sq.). It can be seen from the quantity of instances, how widely-spread this belief was among the Arabs. It can hardly be explained otherwise than by assuming King's blood to be divine blood. The nobility is the centre of the stem, represents the straight branch of genealogy, and is nearest connected with the divine ancestor. King's blood, that is, does not signify the reigning King's blood, but the blood of the family from which the Kings or Princes are taken, e.g., that of the Quraishites, to whom the Khalifs belong. The poets flatter a Quraishite, by saying: "Thy blood is a help against rabies."—Cf. also *Caussin de Perceval*, "Essai sur l'histoire de l'Arabie."*

(Against children's convulsions). "The father pricks himself in the finger, and puts into the child's

* "Son sang (du roi Djodhayma) reçu dans les vases, fut conservé précieusement, car on croyait alors généralement que le sang des rois était un spécifique contre la folie ou possession, Khabal."

mouth three drops of blood from the wound," *Lammert*, "Bayern," 125, Cf. sup. Ch. 4A.

"Against distemper in little children: The father should give the child three drops of blood out of the first joint of his ring finger (Rackow, district of Neustettin)," *U. Jahn*, No. 519.

"Hauss-Apothec," 40 sq. "The wondrous virtue of human blood is this. If one distills into an alembic the blood of a young, healthy person about thirty odd years old, it makes all poor complexions again blooming, is good for all weakness of the brain, memory and spirits, banishes all poison from the heart, cures all manner of lung complaints, purifies the blood beyond all other medicaments, and is good for diarrhœa and lumbago, and increases the blood and semen," etc.

E. Human flesh. *Fr. L. Walther*, "Von Menschenfressenden Völkern and Menschenopfern," 1785.—*R. Andree*, "Die Anthropophagie," L., 1887 (105).—*H. Gaidoz*, "L'anthropogonie," in "Mélusine," III., column 337-46, 361-3, 385-9, 409-11, 433-5, 457-60, 481-7, 505 sq. (385 sq. contain instances of the fact that there is a belief in China and in Tonquin that he who has eaten of the flesh, especially of the heart or the liver, of a man has his courage communicated to him.—*P. Bergemann*, "Die Verbreitung der Anthropophagie über die Erde und Ermittlung einiger Wesenszüge dieses Brauches," Bunzlau, 1893 (53).—*R. S. Steinmetz*, "Endokannibalismus," Vienna, 1896; *H. Kern*, "Menschenfleisch als Arznei," in *Ethnographische Beiträge*, Festgabe zur Feier des 70. Geburtstages von Prof. Ad. Bastian (Leiden, 1896), 37-40. Corroborations of these four works from South Slav sources are given by *F. S. Krauss*, "Menschenfleischessen," in *Ur-Quell*, 1897, 1-5, 117-9. If a brigand kills anybody in the Masur district, he tastes a little of his blood in the belief that the blood of the murdered man will in that case not overtake him. When the Montenegrins cut a Turk's or Arnaut's head off they licked the blood off the yataghan, with the notion that the

blood would not then descend into their feet—*i.e.*, they would not lose their presence of mind. If two persons in the Mazur district want to seal brotherhood they let blood on each other's fingers and suck it out mutually (p. 117). 347-350 (about the unrest in Croatia, 1897).

F. Incidentally may be mentioned here the longing for human blood or flesh in lunatics and pregnant women; v. regarding the former, *C. Lombroso*, "Der Verbrecher," translated into German by Fränkel, II. (Hamburg, 1890), 89 (Verzeni), 111; regarding both, v. *R. Leubuscher*, "Über Wehrwölfe und Thierverwandlungen im Mittelalter," Berl., 1850, 57-63 (Bichel, the murderer of girls, Bertrand, the mutilator and outrager of corpses, etc.). Cf. also *Daumer*, I., 148-155 ("Kannibalismus des christl. Alt."), and inf. Ch. 13.

G. Blood of the Saints. *Daumer*, I., 191. When St. Blasius (under Diocletian) was murdered, seven Christian women smeared themselves with his blood, v. *Wicelius*, "Chorus sanctorum omnium," Cologne, 1554, 39.

H. The Communion wine and the consecrated wafers are referable here in so far as the partaking of them was also believed to affect a person's corporality. In respect of Christ's blood shed in the Holy Communion cf. (as early as about 348 A.D.), the 23rd "Catechesis" of Cyrillus of Jerusalem: "If a drop remains on your lips, smear your eyes and forehead with it, and sanctify them." About the legends regarding the blood of the Crucified Saviour, v. especially *J. N. Sepp*, "Das Leben Jesu Christi," V. (Regensburg, 1861). For Iceland, v. *Feilberg*, *Ur-Quell*, 1892, 87 sq.; for Poland, v. *Schiffer*, *ibid.* 147 sq. A good many criminals think they can perjure themselves with impunity if they have with them a piece of consecrated wafer from Holy Communion.

The doctrine of transubstantiation, which was brought forward as early as the middle of the 9th century A.D. by Paschasius Radbertus, and ecclesiastically established in 1215 at the fourth Lateran Synod, afforded the possibility that coarse-minded, and therefore also superstitious, ideas might be connected with the consecrated wafers. Cf. *supr.*, p. 34, Jezer at Berne. From the end of the 13th century the appearance of the "bleeding holy wafers"* gave frequently rise to the charge that the Jews had pierced or cut through the wafers, and thus outraged them, and the accusation led to numerous persecutions of the Jews.†

It is the merit of the Berlin naturalist *Ehrenberg* to have shown the possibility of an explanation for a portion of these cases, v. "Verhandlungen," of the Academy of Sciences at Berlin, of 26th October, 1848, 349: "Herr Ehrenberg exhibited in fresh condition the old-time famous prodigy of blood in bread and food as a phenomenon now appearing in Berlin, and explained the same as conditioned by a hitherto unknown nomadic animalcula." *Ibid.* 349-62, E.

* Several points about "bleeding wafers and altar-cloths" in Daumer II., 111-20.

† Besides what has been dealt with by Ehrenberg, cf. *McCaul*, "Reasons for believing, etc." 12 sq.; *Cæsarius von Heisterbach* (first half of the 13th century) in 9th Book of the "Dialogus Miraculorum" (edition of J. Strange, Cologne, 1851); *Johann von Winterthur's* "Chronik," trltd. by B. Freuler, Winterthur, 1866, 179 sq.; *O. Stobbe*, "Die Juden in Deutschland während des Mittelalters, Brunswick 1866, 187 sq., 283; *E. Breest*, "Das Wunderblut von Wilsnack" (1383—1522). Authoritative statement about the "Wunderblut" historical facts (in "Märkische Forschungen" (1881) 131-302); *F. Holtze*, "Das Strafverfahren gegen die märkischen Juden im Jahre 1510" ("Schriften des Vereins für die Geschichte Berlins," part 21).Be., 1884, 22, 28, 173; *G. Scello*, in R. Koser's "Forschungen zur Brandenburg. u. Preussischen Geschichte," IV., L. 1891 (about the same proceedings); the names of the 36 Jews burnt are given, according to the day-book of Minden, by *D. Kaufmann*, in *Magazin für die Wissenschaft des Judenthums*, Be. 1891.

gives an abundant list of cases in which the visual appearance of blood on the wafers and other objects—blood which was apparent and therefore held to be real—was to be explained by the appearance of a species of bacteria which was quite unknown till 1819 (Dr. Sette at Padua), and was only more intimately investigated in 1848 by Ehrenberg himself. The immediate conclusion is that the Jews were unjustly reproached with desecration of the wafers on the ground of that phenomenon. 362: "I have been able very easily to propagate the phenomena on consecrated wafers. It makes its most flourishing appearance on boiled rice. It develops with striking facility in warm air in covered vessels and plates.—What a capacity for production! What a power!" Ehrenberg gave publicity, on 15th March, 1849, to further "Mitteilungen über Monas prodigiosa oder die Purpurmonade," 101-116.* Again Cf. *C. Binz in Verhandlungen des naturhistorischen Vereines der preussischen Rheinlande u. Westphalens*, Bonn, XXIX. [1872]; *Sitzungsberichte*, 166-9, 210†; *J. Schroeter*, "Ueber einige durch Bakterien gebildete Pigmente" in "Beiträge zur Biologie der Pflanzen." Published by Ferd. Cohn. 2nd part, 2nd impression, Breslau, 1881, 109-19; *F. Cohn*, "Untersuchungen über Bakterien" (in *Beiträge*, etc., 153); *Leunis*, "Synopsis der Pflanzenkunde,"³ III., 634.

* Schroeter: "Bacteridium prodigiosum." Cohn: "Micrococcus prodigiosus."

† Here B adds, after Rainald, "Annales ecclesiastici," VI. 125 (Lucca 1750): "He (Benedict XII. in 1338) who was well instructed about the fabrication of miracles that blossomed in his time, answered the Duke of Austria's question about the 'bleeding holy wafers' at Passau, to the effect that the matter should first be carefully examined into, as in that regard there had already been deceptions proved. He also wrote to the Bishop, to carry on the investigation, taking particular heed of the falsifications that had already occurred, and canonically to visit severe punishment on those who were guilty of them."

How is it to be explained that the charge of desecrating the consecrated wafers was so often brought against the Jews? Precisely the high esteem in which the wafers were held by many Christians conducted for more reasons than one to exciting in Jews the desire to get possession of such valuable objects—*e.g.*, as security for loans.

Another proof of the belief in the efficaciousness of the blood (only apparently contradictory) is the widespread repugnance against the consumption of blood (*Frazer*, "The Golden Bough," 2nd edition, I., 353), nay, even against the beholding of women's blood (*ibid.* p. 360, sq.).

V. HUMAN BLOOD CURES LEPROSY

The opinion was extraordinarily widespread, pre-eminently in mediæval times, that leprosy could be healed only by human blood. The brothers *Grimm* say ("Der Arme Heinrich von Hartmann von der Aue." Published and elucidated, Berl., 1815, 172 sq.): "Health, which has been shaken to its centre and spoilt, can only be restored by the approach and invigoration of the *pure*; ordinary aid by means of herbs, juices, stones, which only operate for particular things, is futile; a complete annihilation of the evil and a new *rejuvenated* life are requisite. Leprosy and blindness were regarded as such generally incurable diseases which could only be removed by a miracle. . . . The *pure blood* of a virgin or of a child was, above all, thought to be the source of life which would abolish those diseases and engender a new flourishing life. . . . The patient had to bathe in it or be sprinkled with it; whereupon he was pure and fresh, like a maid or a child."

Doubtless the oldest evidence for the existence of this belief occurs in Pliny's "Nat. Hist.," XXVI., 1, 5. He says of elephantiasis: "This disease was chiefly at home in Egypt, and when kings were attacked by it, it was bad for the people; for then the seats in the baths were warmed with human blood for the sake of the cure." Herewith the old Jewish exegesis (called the "Midrash Shemôth [Exodus] Rabba"), of Exodus II., 23, is in striking agreement: "'The king of Egypt died,'—*i.e.*, he had become leprous, and a leprous

person (Numbers XII. 12) was considered dead. 'And the children of Israel sighed.' Why? Because the hieroglyphic experts of Egypt had said to the king: There is no cure for you, unless every evening 150 little *Israelite children are slaughtered*, and every morning 150, and thou bathest twice daily in their blood. When the Israelites learnt of this grievous doom they began to sigh and complain." Cf. also the Paraphrase usually termed "Pseudo-Jonathan": "The king of Egypt was eaten away. So he bade kill the first-born of the children of Israel, in order to bathe himself in their blood."

Constantine the Great, according to the legend, when he was still a heathen, was, owing to his persecution of the Christians, punished with leprosy. Neither native doctors nor Persian savants could prevail against the fearful malady. The priests of Jupiter Capitolinus thereupon declared he must bathe in children's blood. Children were procured; but the lamenting of the mothers moved the Emperor to such an extent that he declared he would rather suffer alone than make many suffer. Referred in a dream to Pope Sylvester, he is converted, and is restored to health after baptism. Cf. Simon Metaphrastes in the Life of Sylvester, Michael Glykas, Nicephorus Callisti and "Reali di Francia," cap. 1. So early a writer as the Armenian Moses of Chorene (ob. A.D. 487) relates that the advice was given by heathen priests. Georgius Cedrenus's story that Jewish doctors had counselled the bath in children's blood rests upon prejudiced distortion of the older form of the legend.

"Pentamerone III., 9. The Great Turk (i.e., the witchmaster, Giant, great Enemy) has the leprosy, and cannot be cured unless he bathes in the blood of a great prince." He gets one caught, but the captive runs away (GRIMM, 178 sq.). — "Histoire de saint greeal (Paris, 1523, Fol. 225). When Galaad, Perceval, and Boort travel together, and Perceval's sister is with them they reach a castle. . . . and hear that the Lady of it has

been sick of leprosy for two years, and no physician has known a cure for it. At length a wise man had said a basin, full of a virgin's blood, was needed. . . . salved with it, the sick woman would at once become clean" (GRIMM 180).—"Histoire de Giglan de Galles et Geoffrey de Mayence, cap. 19. A giant is leprous, and wants to bathe in children's blood in order to cure himself. His servant has already kidnapped eight children, slaughtered them, and gathered their blood in a bowl, and is just on the point of kidnapping the ninth" (GRIMM, 181).

We may also allude here to the touching story of Amicus and Amelius (Ludwig and Alexander,* Engelhard and Engeltrut, Oliver and Artus, the pilgrims of St. James de Compostella, v. GRIMM, 187-97. Cassel, 182-6), which has been disseminated in several variations (just named) which, however, are secondary to our purpose. One of the friends becomes leprous. When the other learns that cure is only possible by children's blood, he kills his own children, and brings their blood to his friend. The friend is cured, but God rewards the other's loyalty by raising the children to life again. Cf. also the fairy tale "Der treue Johannes" (in the collection of the brothers Grimm, No. 6).

"Der arme Heinrich," by the Swabian poet, Hartmann von Aue, may here be assumed to be known.

The story of HIRLANDA belongs to the same period. King Richard of England (1189-99) suffering from leprosy, sent for a Jew renowned for his skill, as no other doctor could help him. This doctor did his best, but the illness grew quickly worse. At last he spoke: I know of "a powerful remedy, if your Majesty had heart enough to employ it. . . . Know that you will recover your health completely, if you can make up your mind to bathe in the blood of a new-born child, since I can swear to your Majesty by my Law, that nothing in the world works so vigorously against the corruption that has settled on your body, as the fresh blood of a new-born child. But because this remedy is only external, it must be helped out by an additional recipe, which extirpates even the inward root of the malady. Namely, the child's heart must be added, which your Majesty must eat and consume quite warm and raw, just as it

* In "Die sieben weisen Meister," which story, e.g., *K. Simrock* has printed in "Die deutschen Volksbücher," vol. XII. Frankfort (a.M. 1865) cf. esp. p. 237: "Then he (Emperor Ludwig) betook himself into the chamber wherein the (his) five children lay, and killed them all five together, and took a vessel and filled it with the children's blood. Whereupon he went to King Alexander and washed him all over with it. Now when King Alexander had been washed with the blood, he suddenly became fresh and quite whole."

has been taken from the body." (SIMROCK, "Volksbücher," XII., 31 sq.)*

The story of the foundation of the Schongau Bad at the Lindenberg relates how a libertine, having become leprous, wanted to bathe in the blood of twelve virgins, so as to be healed, but, after he had already killed eleven, he was despatched by the brother of the twelfth, whom he had already chained up. E. L. Rochholz, "Schweizersagen aus dem Aargau," I. (Aargau, 1856), 22 sq.

Valerius Anshelm (from 1520 onward, municipal physician at Berne) narrates of Louis XI., King of France (1461-83), in his "Berner Chronik," I. (Berne, 1825), 320: "Now, when he was very ill, he seeks for and tries everything, especially much children's blood because of his illness." *G. Daniel*, "Histoire de France," IX. (1755), 413: "Il avoit recours à tous les remèdes naturels et surnaturels; et pour le guérir, dit un Historien contemporain, furent faites de terribles et merveilleuses médecines. Un autre dit plus en particulier, qu'on luy fit boire du sang, qu'on avoit tiré à plusieurs enfans, dans l'esperance que cette potion pourroit corriger l'acreté du sien, et rétablir son ancienne vigueur." (In the margin as authority: "Gaguin," who wrote about 1498.)

Two evidences for the attitude of medical science. The celebrated physician, *Theophrastus Paracelsus von Hohenheim* (1493-1541), mentions as remedies for leprosy: "Dosis sanguinis humani, semel in mense in secunda die post oppositionem." Even the Zürich professor and municipal physician, *Joh. v. Muralt*, prescribes in the "Hippocrates Helveticus," Basel, 1692, 645, human blood for hereditary scab.

*The narrative is not based upon actual happenings. Richard did not suffer from leprosy; he died as the result of a wound he received. Accordingly the Jewish physician, together with his advice, also belongs to fiction. Cf. besides, the report given in Ch. 15 on the death of Pope Innocent VIII.

VI. UTILISATION OF ONE'S OWN BLOOD

Very common, too, is the use of personal blood—*i.e.*, the blood of the person upon whom an effect is to be produced. The blood is customarily either (A) taken inwardly, or (B) disposed of in a special manner, more rarely (C) applied externally.

A. (Hæmorrhages.) In violent uterine hæmorrhages “the woman in labour is given one or more spoonfuls of her own blood mixed with water,” *Lammert*, “Bayern,” 167.—“In May or between the two Lady-days catch two green frogs, dry and pound them, and give some of it in red wine with some pomegranate pods and human blood, and you will stop all bleeding with this (Suabia),” (*Lammert*, 194).—*Höfler*, too, “Oberbayern,” 210, alludes to “the drinking of one’s own blood in blood-letting” as an ordinary remedy.

B. (Dropsy.) “A dropsical person should bleed himself on the right arm, pour the blood into any empty egg-shell, and bury this in the dung till it grows rotten.” *Buck*, “Schwaben,” 44.—(Ischiagra): “In Nuremberg, where they scratch the spot till it bleeds, and plug some wool, soaked in blood, into the tree.” *Lammert*, 270.—(Epilepsy): He who is attacked by epilepsy should have his blood let. This blood should be poured into a hole, which is made in a tree. Thereupon one must close the hole with the bored-out wood. *Lammert*, 272.—(Fever): “If owing to great febrile heat the patient is bled, wet a clean rag somewhat with this blood, and lay it, without letting it get otherwise wet, in a cool place, in the cellar, or in the

side of a well; then will the heat directly disappear (Unterfranken)." *Lammert*, 198.—The invalid goes before sunrise to a small tree, scratches his left little finger, smears the blood on the tree, and speaks: Go away, fever; go away into the tree, etc., v. *Wlislöcki*, "Zigeuner," 82.

(Freckles.) "Go Friday morning before sunrise into the wood, bore a hole in a tree, put some blood from the nettlerash into the shavings that have been bored out, put them back into the hole, and shut it tightly (Unterfranken)." *Lammert*, 179.—(Malignant skin-eruption): The Transylvanian tent-gipsy lets some drops of blood fall before sunrise from his left ring-finger into running water; if a water-sprite swallows this blood the evil is turned aside, v. *Wlislöcki*, 82.

(Toothache.) In Northern Lithuania the following remedy is applied to toothache: You cut a chip from a living tree, and bore a hole in the tree; you then clean the teeth and the gums with the chip (usually another person does it) till blood comes; stick the chip in the hole and set light to it. The sufferer turns his back to the tree and goes off; but he must never look at the tree again.—According to Pisanski (*Wöchentliche Königsbergische Frag-und Anzeigungs-Nachrichten*, 1756, No. 22) it must be an elder-tree.* With the splinter cut out of it, you worry the gums till they bleed; then "you must plug it again into its former place, and let it grow together again." *Frischbier*, 102.—"If anyone has toothache, let him take a nail when the moon is waning, bore with it into the tooth so that blood comes, then let him knock it silently into the north side of an oak, so that the sun does not shine on it, and as long as the tree remains standing he will never again have toothache." (*Ad. Kuhn*,

* About this tree, Cf. *Urds-Brunnen* I. (1881-2) part 9, p. 16.

"Märkische Sagen und Märchen," Be., 1843, supplement p. 384.)—In Bischofsheim, District of Molsheim, you take a new nail, and after it has become blood-stained you knock it "into a place which neither sun nor moon reaches." *Jahrbuch für Geschichte, Sprache u. Litteratur Elsass-Lothringens.* VIII. (Strasburg, 1892), 13.

(Hæmorrhages). "Burning of a linen rag, on which three drops of blood of the bleeding person have fallen," *Höfler* 210.

(Against gout and rheumatism). The South Hungarian gipsy cuts himself in the left arm and lets the painful place be rubbed in, first with the blood, then with the grains of hip and haw berries. *v. Wliskoeki*, 82.

"How to make a young married pair sterile. Cut a strip out of the bride's shift which is stained with the blood of her menses. When the young couple are declared one in church, stick the rag into a padlock and close it as soon as the Pastor says Amen. Afterwards cast it in a well or else in a place where nobody can find it. As long as the padlock lies unopened in its place, the pair will remain childless (Hinterpommern)." *Jahn*, "Pommern," No. 546.

Quite similar is the method described in No. 521 from *Liepe auf Usedom*.*

C. (Hæmorrhages). *Qazwini* I., 366: "If anyone has nose-bleeding, he writes his name with his blood on a rag and lays it before his eyes; the blood is then stopped."

* Magic for the same object, but *without* blood. *Kuhn*, "Märk. Sagen," supplement, p. 358: "Sometimes there are, among those present, envious opponents of the bridegroom, who, during the time the blessing is pronounced, open and shut three times an heirloom lock, in order that the married couple may remain barren." In the palæst. Talmud "Sanhedrin" VII., fol. 25d, the sea is obliged, at the command of R. Josua, to vomit forth again the magic knot which has been cast into it.

(Against decline). A communication was sent from Kreuzborg in Upper Silesia to the *Köln. Zeitung* (15th July, 1892, No. 567): "Widow Skroka, of Guse-nau, had acquired the reputation of a 'wise' woman through the cures to which she subjected children suffering from decline. As she announced before the Court, she had inherited a razor from her father, with which she made cut-wounds behind both ears of the sick children, so that blood flowed properly. She next dipped the middle finger of the left hand in the blood, made three crosses in the sick child's pit of the heart, and spoke at the same time some words, which she did not dare disclose. However, according to the statement of witnesses before the sheriff's court at Landsberg in Upper Silesia, three children—one of them as early as the second day—died after this 'treatment,' probably from blood poisoning. The 'wise' woman Skroka escaped with 14 days' imprisonment."

VII. BLOOD OF EXECUTED PERSONS: HANG-MAN'S ROPE

A. The blood of people who have died a violent death, especially executed persons, is held to be even more efficacious than menstrual blood. In fact everything belonging to such individuals is considered effective. Pliny, "Nat. Hist." XXVIII., 1, 2: "Treatises by Democritus are still in existence, according to which, in one case, the head bones of a criminal are more serviceable, in another, those of a friend and guest. . . . Antaeus made out of a hanged man's skull pills for mad dog bites."

"The blood of executed criminals, drunk warm, is good for epilepsy," *Buck*, "Schwaben," 44. The same evidence in *Lammert*, "Bayern," 271.—*G. F. Most*, "Die sympathetischen Mittel und Kurmethoden," Rostock, 1842, 150, tells how somebody, to get rid of this complaint, drank the still warm blood of an executed person, but fell down dead after he had run a hundred paces.—*Strackerjan* I., 83 sq. "Blood of an executed person, when drunk, helps against epilepsy and (Ovelgönne) fever. One must if possible drink it fresh, and then run as long as one can (Wildeshausen)".—For Denmark and Sweden Cf. *Feilberg, Ur-Quell* III., 4. The celebrated fairy story-teller *Andersen* describes in his autobiography an execution which he witnessed at Skelskør in 1823: "I saw a poor sick man, whom his superstitious parents made drink a cup of the blood of the executed person, that he

might be healed of epilepsy; after which they ran with him in wild career till he sank to the ground."

Also according to the popular belief of the Transylvanians the blood of a hanged person is helpful in epilepsy, v. *Ur-Quell* 1893, 99.

"On 6th June, 1755, K. G. Zeibig, who when drunk had murdered a man, was beheaded on the Rabenstein at Dresden. . . . Before the execution two foremen of the tailor fraternity at Dresden begged the Prime Minister, Count Heinr. v. Brühl, on behalf of their brother member, Joh. Ge. Wiedemann, who suffered severely from epilepsy, that the same be allowed to drink the blood of the murderer for his restoration to health. An entry in the register announces that Brühl assented to the request, and also that Wiedemann, after drinking the blood of the individual beheaded, 'ran off.'" *Th. Distel*, "Neues Archiv für Sächsische Geschichte u. Alterthumskunde," IX. [Dresden, 1888] 160, rightly adds: "It is remarkable in this connection that even the highest official should have granted the request for the drinking of such human blood, and thus simply promoted crass superstition." For more about this superstition readers are directed to "Breslauer Sammlungen 1721 June; 'Winterquartal' 1721, pp. 654-7, class IV., art 17: Cf. also Oct. 1720, class IV. art. 9." He also refers to the article "Epilepsie," in *Zedler's* "Universalexikon."

Carl Lehmann, "Chronik der freien Bergstadt Schneeberg" III. (Schneeberg, 1840), 299 describes the execution at Zwickau of the murderer Karl Heinr. Friedrich on 15th Dec., 1823 (Cf. inf. ch. 12). He says at the end: "And with our own eyes we saw how a pot full of the blood of the executed man was drunk dry by various persons, and how these persons, mostly children, were driven with blows from whips to run at utmost speed over the field."

When the murderer Carsten Hinrich Hinz had

been executed near Tönning on 16th April, 1844, the epileptic son of a farmer, P. Ketels, of Gunsbüttel, drank, by permission of the executioner, who came from Oldenburg, some of the criminal's blood (communication from *H. Carstens*, of Dahrenwurth).*—"I was a pupil of the famous Prof. Herrmann at Göttingen. At his suggestion, at the beginning of January, 1859, I attended the public execution of a female poisoner at Göttingen. It was done with a sword. When the head was severed from the body, and the fountain of blood sprang up about 1½ feet high, the populace broke through the square formed by the Hanover Schützen, rushed upon the scaffold, and possessed itself of the blood of the dead woman, collecting it and dipping white cloths in it. It was positively a gruesome impression. To my horrified question I got answer that the blood was applied for the cure of epilepsy." (Communication of the Attorney-General ("Oberstaatsanwalt") *Woytasch*, of Marienwerder, August, 1892).—"A woman in an Outer-Rhodes (Appenzell) almshouse suffered from epilepsy, and received from the properly qualified directorate of the institution permission to go on the day after execution [of a butcher] to Trogen [in Appenzell] and try the gruesome remedy. Three draughts must be swallowed whilst the names of the three Highest are invoked. She was already standing at the scaffold, when a fresh access of her illness occurred, and hindered the carrying out of the plan. *Aargauer Nachrichten*, of 26 July, 1862." (*Rochholz* I., 40).

"Pommern,"† *U. Jahn*, No. 522: "The value of the

*Such blood is also mentioned by *H. Volksmann*, *Ur-Quell* 1893, 279, as a remedy against convulsions, believed in in Schleswig-Holstein.

†About the significance of the blood of an executed person, *O. Knoop* has collected further authentic documents from Pomerania in "Blätter für Pommersche Volkskunde," I. (Stettin 1893), 62-4.

blood of an executed person: When a criminal is executed, some of his blood must be obtained in a piece of linen. Bakers and brewers must dip such a rag into their dough and their beer, merchants and inkeepers into the broached brandy barrels, then they get a large number of customers; horse-owners must rub in their horses with it, that they may become sleek and shiny. The power of the blood, however, only extends to the third member (general).”—The story of “Der Sündenfinger,” well known in Stolp, in its essential point (v. *Urds-Brunnen* VI. [1888-9], 76 sq.) amounts to this: A merchant in Stolp had concealed in the spirit cask a finger of an executed person. In consequence of which customers flocked to him in crowds, and the business flourished. The ostler denounced his master, who was severely punished, and the finger taken away from him. After fulfilling his term of prison the merchant had no luck any more; the customers remained away.

“Preussen,” *Frischbier* 24: “Skinners’ families preserve the blood of executed people as a magic remedy.” 106: “The finger or blood of an executed person brings luck into house and into business (Dönhoffstädt). If such a finger be put in the stables, the horses thrive well (Ermland).—As is evident from the Report on the Conitz witch-trial in 1623 (“Preussische Provinzial-Blätter” II., 133 sq.), in former times not only were the fingers and other limbs of corpses hanging on the gallows lucky, but also gallows-chains and gallows-nails; they helped to good beer-brewing and sale of beer, quickened manual work, made horses indefatigable, etc.” Cf. also *Tettau and Temme*. 265.—*Mannhardt* 49: “A good many [executioners and skinners] keep the blood of the executed as a magic specific.”

“Masuren,” *Töppen* 107: “The blood of the

executed brings luck, and they often go several miles to get some of it (Neidenburg). Because, since a big crowd of people meet at the execution (at any rate they used to at the earlier public executions), buyers stream into their shops (Willenberg)."

After Andreas Hofer had been executed in 1810, some soldiers, among them Müller, the subsequent Director of Prisons in Vienna during the fifties, banded together to get hold of a limb of his body, because they regarded such as an amulet. They were, however, caught and punished (communicated by *Prof. G. Wolf*, of Vienna).

"Shanghai, 15 July. (East-As. Lloyd). In Foo-chow at the beginning of the month, occurred the execution of a pirate. After the criminal had been made a head shorter, the executioner opened the corpse with his sword, tore out the liver and distributed it in pieces among his assistants. The fact is that the liver of persons who have been hurried into the beyond by the executioner's sword is deemed a radical cure for various illnesses, especially consumption." (*Voss. Zeitung*, 26 Aug., 1892, No. 397).

B. Particular value is attached to the rope used by a hangman and a suicide. Pliny "N. H." xxviii. 4, 12, alludes to the belief that the rope by which a person has been hanged, wound round the temples, alleviates headaches.—*Lemke*, "Ostpreussen" I., 57: "It is considered a 'Glückszwang' (compeller of luck) to appropriate secretly some of the property of the fresh corpse. A suicide's rope and the blood of an executed person have a quite special value." I., 115: "'When W. hung himself in Gerswald, the man, who, people said, brought the rope home with him, came into good luck. But those in whose house he had hanged himself, and who had been deprived of the rope, came to grief.'"

"Poland," *Schiffer, Ur-Quell*, 1892, 200: "He who

wishes to have well-fed cattle, and that they should consume all the fodder in the crib, let him rub the crib with a rag which comes from a hanged person. Certain articles of the dress of a hanged person are needful to the efficacy of certain magic formulæ.”— P. 201: “Udziela tells about a peasant, who buried the rope of a hanged person in his garden, so that the passing river might not overflow its banks and press further into the field. He who carries with him a piece of the rope, with which anybody has hanged himself, has always luck. If a publican desires a brisk demand for brandy, let him put into the brandy barrel a thread from the dress of a hanged person. Lukaszewicz relates that in 1559 in Posen a certain Anna Maciejowa Sieczczyna was whipped and hounded out of the town on account of dealings in magic, amongst other things because she escorted a female innkeeper to the gallows, in order to get the rope with which a criminal had recently been hanged. The peasants explain the powers of attraction wielded over them by the brandy barrel by the circumstance that the host has put in it the rope of a hanged person.”

“The dying can be kept very long alive, if part of a hangman’s rope is laid in their beds. My grandfather told me this. . . . about a widow, who was kept alive in that way more than a year. . . . When the rope was taken out of the bed, in order ‘to lighten the woman’s anguish,’ she died even in the course of the same day.” “Transylvania,” *H. v. Wislocki, Ur-Quell* 1893, 100.

The well-known soubrette Josefina Gallmeyer (not of Jewish extraction) took with her on her pilgrimage to Maria-Zell, a “Mesusa”* and a piece of

*The “Mesusa” is a small metal box, attached to the doorposts of Jewish dwellings, with a small parchment scroll on which are written the Biblical words in Deuteronomy VI., 4-9, and XI., 13-21.

hangman's rope. (Communicated by *Prof. G. Wolf*, of Vienna, according to the narration of several persons friendly with J. G.)

C. In place of the rope, a nail from a cross, gallows, or bier, is also occasionally mentioned. Pliny, "N. H." xxviii., 4, 11: "Some, in cases of quartan fever, bind round their necks a piece of a nail from a cross wrapped in wool, or also a rope taken from a cross, and, as soon as the invalid is free from fever, they hide it in a hole where the sun cannot penetrate." Cf. p. 73, and inf. Ch. 15 B 4.

VIII. CORPSES AND PARTS OF CORPSES

A. *Strackerjan* justly remarks I, 70: "In the use of 'sympathy' for the cure of diseases, it is generally a question of firstly establishing the necessary connection between the malady and another object, and secondly in some way to set the object aside or completely to destroy it." I. 78: "Nothing can be more certainly destined to destruction, to corruption than a human corpse; wherefore there is scarcely a means more powerful for destroying hostile influences than when those influences are brought into connection with a corpse. Tumours, eruptions, outgrowths, warts, gout, etc., are dispelled, if one strokes the sick part with the hand (with the left hand) of a corpse.—If one puts in a coffin any part of an injured limb, say the scar of a wound, rags soaked in pus or blood, clothes covered with sweat, or a piece of wood which has been in contact with the suffering part, the illness passes away."—Hereditary lice can be got rid of, if a few in a pen-tray be put with a corpse in the coffin, *Dithmarschen*, v. *Ur-Quell* 1895, 217.—Let him who has a wound clean it with a cloth, lay this under the corpse's head and speak at the same time: Take this with you into the beyond! Portugal, *Ur-Quell* 1898, 208.

B. But the idea of the majesty of death has also had influence in another direction, namely to the effect that in many cases the quality of directly curing and protecting has been attributed, and is still, to corpses and their parts.—*Rochholz* I, 232: "The Swedes

believed that on the possession of Frey's corpse depended the fertility and peace of the land; he was therefore not, according to custom, cremated, but buried in the hill untouched; in like manner King Hålfdan Svarti was buried in four places in order to give the country fourfold fertility, and his different graves were pointed out (Grimm, "Kleine Schriften" II. 266.)—"When the Northern Viking Ivar, son of Ragnar Lodbrok, died in England, he commanded on his death-bed that he wished to be buried there, where the kingdom was most exposed to hostile attacks." Likewise the Irish Prince Eoghan Bell was "buried with his red javelin in his hand, his face turned in the direction whence the foe were bound to make inroads into the land," v. *Feilberg, Ur-Quell* III, 118.—Cf. also *F. Liebrecht "Zur Volkskunde"* (Heilbronn 1879) 289 sq., who quotes *Jul. Braun, "Naturgeschichte der Sage"* (Munich 1864) I, 225. II, 407.—*J. Grimm, "Geschichte der Deutschen Sprache"* 149: "Those bones of Orestes or Theseus had a tutelary force for the whole land. Out of Pelops's bones Abaris is said to have constructed the Palladium and given it the Trojans (Julius Firmicus "Astronom." p. 435; Clemens Alexandr. "Ad gentes" p. 30). His shoulder blade was exhibited, and regarded as powerful to cure: "quorundam partes medicæ sunt, sicuti diximus de Pyrrhi regis pollice, et Elide solebat ostendi Pelopis costa, quam eburneam affirmabant," Pliny xxviii, 4, 4. But there was not evolved from it so general, all-comprehensive a worship as among the Christians." "They scarcely liked to build a church in which mouldering bones and old rags of clothes were not deposited; these saints, whose altars rose up next that of the Deity, whose festivals filled the whole year, were also lords of justice and of diseases; for all oaths were sworn on their relics, all incurables besought cure on their

knees before their graves and relics.”—*Rochholz* I, 230: “The head of S. Makarius in the Marienkapelle at Würzburg is laid every year [2 January] on believers; it is a security against headache. (“Bavaria” iv. [Munich 1866], 220).”

C. *Drinking out of skulls.* *J. Grimm*, “Geschichte der Deutschen Sprache” 144: “The monks at Treves had S. Theodulf’s skull set in silver and gave fever-patients to drink out of it (“Acta Sanctorum” May I, 99a). Leo von Rozmital came to Neuss in 1465: There we saw in the church a costly coffin; therein lay the dear holy Saint Quirinus, and we saw his skull, therefrom they gave us to drink.”—The author of a pilgrimage undertaken about 570-80 A.D. (“Antonini Placentini Itinerarium” cap. 22, Be. 1889, published by Gildemeister) writes after describing the Church of Sion at Jerusalem: “There is a nunnery there. I saw there enclosed in a gold casket adorned with jewels a human skull, of which they say, it is that of the martyr Theodota. Many drank water out of it for a blessing (‘pro benedictione,’) and I also drank.”—*Rochholz* I, 230: “The Benedictine monastery ‘zum S. Gumpertus’ in Ansbach received its name originally in 750 A.D., and is endowed with charters by Charlemagne in 787 A.D.; it suffered the neighbouring Wend heathens to drink cures out of the wonder-working skull of Gumpertus, grew in consequence to a place of pilgrimage, and so gave the first occasion for the foundation of the future city. When S. Anna of Klingnau’s corpse was dug up, a sick nun drank out of her skull (*Murer*, “Helvetia Sacra” 334 b). ‘As long as S. Sebastian’s skull set in silver is kept at Ebersperg in Upper Bavaria, and the consecrated wine is given those pilgrimaging thither to drink out of the skull, the plague has never more dared to take its seat in these parts.’ (“Vierte Festpredigt zum hundert-jährigen Jubiläum der Sebastiansbruderschaft

zu Aichach." Augsburg 1757, 101.) Likewise in S. Nantwein near Nandesbuch, S. Vitalis in Au am Inn, S. Marinus in Rott am Inn, S. Alto in Altomünster, the skull as a drinking vessel has been assimilated into the Christian religion, v. *M. Höfler*, "Wald- und Baumkult in Beziehung zur Volksmedizin Oberbayerns," Munich 1894, 13. 46. 79. 87; Cf. also "Archiv für Anthropologie, Correspondenzblatt," xiii (1882), p. 46. The skull or other relics of S. Valentine (7 January) are said to cure epileptics.—About skull-worship Cf. further *W. Powell*, "Unter den Kannibalen von Neu-Britannien" (translated by *F. M. Schröter*, L. 1884, 144 b); *G. A. Wilken*, "Het Animisme bij de Volken van den Indischen Archipel," Leyden 1885, Ch. 4, and in: "Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch Indie" 1889, 89-130.

The superstition that pigeons which are made to drink out of a dead person's skull always return to their dovecot, is not infrequently testified to, v. *Rochholz* "Schweizersagen" II, 160.—In order to compel a thief to restore what he has stolen, it is customary in Banzenheim, district of Mülhausen, to lay a criminal's skull and a stone on a juniper bush, or to take three nails from a bier smeared with some melted fat of an executed person—adding in both cases a fixed formula of incantation, v. *Jahrbuch für Geschichte, Sprache u. Litteratur Elsass-Lothringens* VIII. (1892) 22.

D. The corpse-hand. Pliny, "N. H." xxviii. 4, 11; "Stroking with the hand of a person who has died early is supposed to cure goitre, glandular swellings near the ear, and throat complaints; nevertheless, a good many think this can be effected by any corpse's hand, provided only the dead person be of the same sex, and the thing is done with the left hand upturned."—*Grimm*, "Der arme Heinrich," 177: "Carpentier (v. miselli) quotes from an authentic

document of 1408 a passage in which a leper is stroked with the hand of a still-born (therefore sinless) child, in which was put some salve, and is healed. There is even now a popular belief in parts of Austria, that malignant tumour is cured by the laying-on of a dead hand."—*Hauss-Apothec* 48: "Other credible people have affirmed that if the hand of a corpse is rubbed against a goitre or other swellings, the same are said, as the corpse rots away, to decrease and gradually vanish, although quicker in summer, slower in winter. If one rubs the swelling on a hand with a dead hand, the swelling goes down."—"Oldenburg," *Strackerjan* I, 71: They stroke "the painful part with a dead hand. . . . what afterwards. . . . happens to the dead hand, happens also to the disease."—In Pomerania the memory of this superstition has been preserved, especially in numerous incantations or benedictions, in which the "cold corpse-hand" is mentioned: as protection against fire, *U. Jahn*, no. 118-20. 140-3; against water and fire, no. 132; against inflammatory swelling (*Einschuss*, lacteal metastasis in the breast and udder), no. 228; against "Rückblut" (an internal illness of cows, in which the urine is coloured red) no. 336; against warts, no. 387.—"Preussen," *Frischbier* 103: "The custom is universal, in toothache, to press with a corpse's finger the gums or aching tooth. The right hand index finger is the most efficacious. The same is also applied for herpes, red moles, etc."—*Lemke*, "Ostpreussen" I, 47: "It is recommended to lay a corpse's hand on the red mole; one must not, however, omit to utter at the same time: 'In the name of God the Father, the Son, and the Holy Ghost!'" 55: "The sufferer from toothache is moreover advised to stroke the gums with a corpse's finger. 'It cured my daughter in Gerswald immediately, when she went to her little dead godchild and rubbed her gums

with one of his fingers.'—*Ur-Quell*, 1890, 137: "The most infallible remedy for toothache is to press the tooth three times with a corpse's finger, saying: 'To thee, dead one, I bewail my distress. Take away my toothache, and take it with thee into the grave. In the name of the Father, etc. Amen.' (Neighbourhood of Insterburg)."—"Masuren," *Töppen* 54 sq.: "Apophyses on the human body, which are called 'Knöchel' (little bones) are cured in the following fashion: (1) One goes into a house in which is a corpse, takes the hand of the corpse without uttering a word, and thrice presses the apophysis with the corpse's finger."—107: "Toothache is cured by pressing the corpse's index finger on the aching tooth (*Königsberger Hartung'sche Zeitung*, 1866, No. 9)."—Birthmarks, freckles, and apophyses disappear, as soon as they are touched with a dead hand (Natangen), *Ur-Quell*, 1892, 247.—"Steiermark," *Fossel* 134: "Birthmarks are cured. . . . by contact with a dead hand, especially the hand of a child's corpse." 140: For the banishing of warts "contact with a dead hand is. . . generally practised."—In Dithmarschen, burns and carbuncles too are stroked with a dead hand, v. *Urds-Brunnen* V. 127. "The herpes is stroked with a dead hand," Sehestadt in Schleswig-Holstein, *Ur-Quell* 1893, 278. Also among the Transylvanians (Henndorf): "A tumour or warts are cured by stroking them oneself with a dead hand." *Ur-Quell* 1893, 70.—To get rid of a goitre let it be stroked thrice with a dead hand, with the words: Even as this hand is decayed so too may the goitre subside. (Bosnia), *Urquell* 1892, 303.—After Russian popular belief a dead hand protects from bullets, *Löwenstimm* 113.

E. Fossel, "Steiermark" 172: "The belief in the use of a corpse as a drug, which is a mania prevailing over the whole country, reaches strange expression, as follows: The Brothers of Mercy at Graz are sup-

posed to enjoy the privilege of being allowed every year to exploit one human life for curative purposes. With that object a young man, who goes into the hospital of the Order for toothache or other slight complaint, is seized, hung up by the feet, and tickled to death! The honourable brethren thereupon boil the corpse to a paste and utilise the latter as well as the fat and the burnt bones in their drug store. About Easter, the people say, a youth annually disappears in the hospital in this way."

F. This mania serves to explain the disturbances that have so frequently broken out during three centuries in China against Europeans, especially the Roman Catholic Missionary Establishments (houses for sick persons, foundling-hospitals, educational institutions, etc.) The riots, as I know directly from persons who have lived long in China, almost always begin by the "litterati" issuing appeals to the people, in which it is said: "Down with the foreigners! Kill the missionaries! They steal or buy our children and slaughter them, in order to prepare magic remedies and medicines out of their eyes, hearts, and other portions of their bodies." Baron Hübner narrates, following the best authorities, in his "Promenade autour du monde" II. (Paris, 1873), 385-455, the story of the massacre at Tientsin on 21 June, 1870. From his description which, in more than one respect, is rich in lessons, a few sentences at least may be cited here.

392: "Vers la mi-mai . . . des bruits alarmants furent mis en circulation: des enfants avaient disparus. Ils avaient été volés par des gens à la solde des missionnaires. Les sœurs les avaient tués. Elles leur avaient arraché les yeux et le cœur pour préparer des charmes et des remèdes. Ce n'était pas la première fois que se disaient de pareilles absurdités. 393: Les accusations se multiplièrent. On cita des faits et on y crut . . . Le hasard semblait conspirer avec les auteurs de ces bruits sinistres. Une épidémie se déclara à l'orphelinat des sœurs. Plusieurs enfants moururent . . . 397 (June):

Deux chinois étrangers portaient un sac sur les épaules et conduisaient par la main deux petits enfants On les arrêta. Dans leurs sacs furent trouvés des dollars mexicains et quelques paquets de drogues. Mis à la torture, ils déclarèrent avoir effectivement ensorcelé les enfants au moyen de ces drogues. Les dollars leur avaient été donnés par les sœurs en paiement du crime. Les deux hommes, convaincus sur leur propre aveu d'un crime commis à l'instigation des sœurs, furent condamnés à mort et exécutés. C'était implicitement condamner les sœurs et rendre un arrêt de mort contre les Européens. 399: Plusieurs cadavres furent exhumés et examinés. A quelques-uns les yeux manquaient: cet effet naturel de la décomposition fut interprété comme une preuve convaincante de la culpabilité des sœurs et des missionnaires. 400-3: The lying statements of Wu-lan-tchên about the magic means by which the missionaries attract people (retracted after the massacre, v. 437). On 21 June occurred the butchery. 426 sq.: Une femme fut jetée dans la rivière et retirée après qu'elle eût promis de déposer contre les sœurs (déjà massacrées!) et de déclarer avoir été ensorcelée par elles.

Everybody knows that in 1891, and in later years persecutions, due to the same cause, of Europeans living in China, especially of missionaries, have taken place.

Towards the end of 1891 a charge was brought in Madagascar against the foreigners, particularly the French, that they devoured human hearts, and for this purpose bought and killed children. Hence a decree of the Malagasy Government, which states amongst other things: "(1) Aucun étranger, ni Anglais, ni Français, ni d'aucune autre nation, ne cherche à acheter des cœurs humains. Si des gens mal intentionnés repandent ce bruit et disent que les étrangers achètent des cœurs humains, saisissez-les, attachez-les et faites les monter à Tananarive pour y être jugés. (2) Si on répand des bruits quels qu'ils soient, il est de votre devoir, gouverneurs, de réunir le peuple, de l'avertir et de lui prouver le fausseté de ces bruits, qui sont formellement interdits dans le royaume; c'est un crime de les propager," v. the Paris paper *LE TEMPS*, 1 Feb., and 25 March, 1892.

IX. ANIMAL BLOOD

A. The blood of sacrificed victims has a special position to itself. Attention may in the first place be drawn to the well-known necromantic episode in *Odyssey*, Bk. XI. According to ancient and widespread belief, inspiration is produced by sucking the fresh blood of a sacrificed victim, v. *Frazer*, "The Golden Bough," 2nd Ed., I., 133-5. As regards Egypt v. sup. p. 5.

B. In the middle ages, I refer to the collection of the learned Dominican, *Vincentius de Beauvais* (born 1194), "Speculum naturale," xxiii. 66.—*Ibn Baitar's* great medical and naturalist work prescribes, in the article "blood" (Ed. Bulak I., 96; French by Leclerc in "Notices et Extraits," xxv. [1881], 93) different kinds of animal blood as *materia medica*; human blood, however, is not mentioned.—*Qazwini*, "Kosmographie," I., 293: "If you desire that the vine be not fallen upon by worms, cut off its shoot with a pruning knife, which is smeared with bear's or frog's blood." (Instead of *dubb*—"bear"—read, with Dr. *G. Jacob*, *dabb*—"lizard.")

C. *Daumer* II., 194: "Even in the last quarter of last century it was customary in some parts of Germany on St. James's Day (25th July) to throw from a church tower or even from the Guildhall, amid strains of music, a he-goat adorned with gilded horns and ribbons, and to draw off its blood as it lay below, which when dried was esteemed a powerful remedy

in many illnesses.* Something similar used to happen in Ypres, where cats were thrown from the tower on the Wednesday of the second week of fasting; so that that day is even now called in Ypres 'cat-Wednesday,' or the 'cat-day.' †

D. In the most recent times. The following summary by *Buck* (used by Lammert 264, 221, 226), applies to Suabia, 44 sq. : "Cat's blood is useful against fever. A hole must be cut in the ear of a black cat, three drops of blood must be let fall on bread and the bread eaten (*Birlinger*, "Volksthümliches aus Schwaben" [Freiburg i. B. 1861] I. 488). Ox-blood is a violent poison. An ache or pain which is not outwardly manifested is cured by letting warm water flow over the place. Whoever bathes in warm blood becomes very beautiful. Hare-sweat helps against erysipelas. But the hare must be shot on Good Friday before sunrise; it must be at once gutted, and its sweat collected in an unbleached cloth (two ells), so that it becomes quite wet, and this must be wrapped round the inflamed limb. The cloth may afterwards be used pretty frequently.—Blood from a jenny-ass, and in particular three drops from the ear, if mixed in a strawberry drink and a 'vögle' (the eighth part of a Württemberg beer measure) drunk two days running, restores speech which has been lost through an apoplectic stroke. Ass's blood extracted from behind the ear, soaked up with a cloth and steeped in well-water, if this be afterwards drunk, gives courage and banishes fear of ghosts.—If the eyes are smeared with bat's blood, a person can see as well by night as by day. . . . Dry pigeon blood, mixed with snuff is

* *Kosche*, "Charakter, Sitten und Religion aller bekannten Völker" IV. (L. 1791), 481; and later, *Sommer*, "Sagen, Märchen u. Gebräuche aus Sachsen und Thüringen" (Halle 1846) I., 179.

† *Coremans*, "L'année de l'ancienne Belgique" 53; *Sommer* I., 180.
—Cf. besides, *Schröder's* "Arzneischatz," v. sup. p. 8.

helpful for nose-bleeding.”—(Bavaria). I extract from *Lammert* the following further details. In the Pfalz, in cases of pimples on the eye, fresh he-goat’s—or sparrow’s—blood is trickled in (228), in jaundice or other diseases she-goat’s blood is drunk in wine (249). “In Suabia it is believed that weasel-blood is useful to strumous patients. . . . For the same purpose a band dipped in the warm blood of a shrewmouse is wound round the neck” (239).

(Pomerania). “if a man has lost his manhood: If thou art bewitched by a woman, so that thou dost not wish to have to do with any other, take he-goat’s blood, and smear the testicles therewith, then wilt thou be right again.” *Jahn*, No. 604 (after “Albertus Magnus Geheimnisse,” cf. sup. p. 3, a book very widely disseminated in Pomerania).—“That people may love one: Carry bat’s blood about you (Swinemünde),” *Jahn*, No. 612 (after A. Kuhn and W. Schwartz, “Norddeutsche Sagen, Märchen u. Gebräuche,” L., 1848, No. 448).

(Prussia). *Frischbier*, 22: “In Lithuania such [ill-behaved] children are given three drops of blood, which has been taken from the left ear of a black sheep or lamb.” 73: “In Samland a remedy for convulsions consists of drinking three drops of blood from a young sow which has littered for the first time, and a portion is given in the name of God the Father, etc.” 94: “If warts are thrice pressed with a bleeding pike’s head which has just been cut off, and the head is then buried beneath the eaves, the warts vanish as soon as the pike’s head rots (Dönhoffstädt).”—*Lemke*, “Ostpreussen,” II., 278: “For all manner of convulsions, but not for epileptic. . . . a potion is recommended, composed of Hungarian wine and (raw) hare’s blood. (The hare’s blood is collected and kept for a long time with this object in view.)”

X. WASTE AND EVACUATIONS OF HUMAN AND ANIMAL BODIES

The waste and evacuations of the human and animal body are variously used. If from one's own body, they are often laid apart for curing purposes, even like one's own blood; if belonging to another person's body, they usually serve some object of magic (conjuring away of thieves, etc.). There are numerous examples in the works mentioned, pp. 2-5. Here it may be merely observed that the "Areolae" of *Johannes de Sancto Amando*, Bishop of Tournay, at the beginning of the 13th century (published by *J. L. Pagel*, Be., 1893), was in the middle ages a much esteemed compendium of the science of drugs: in the present book the different stercora are often specified.

XI. THE BLOOD SUPERSTITION AS A CAUSE OF CRIME

The blood superstition has often led to crime, in proof of which I have collected a large number of authentic documents. They are intended to show legal officials, ecclesiastics, and teachers that this superstition has not remained merely theoretical, and alien to our common life. And that it cannot be described as a peculiarity characteristic only of by-gone times, but that it is a frequent cause of crimes perpetrated for therapeutic or magical purposes.

A. Murders. *Michael Wagener*, "Beiträge zur philosophischen Anthropologie, Psychologie," etc., II. (Vienna, 1796), 268, asserts that desire for beauty has been a source of inhuman cruelty, and goes on to relate: "A story of a Hungarian lady, which is very noteworthy in this respect, can be found in some Hungarian historiographers, e.g., in Ladislaus Thurotz, Istwanfy, etc. I detail the circumstances which are relevant here, both according to the aforesaid historiographers and (mainly) according to the existing legal documents. Elizabeth (Bathori)* was

* The name, which W. omits, I have filled in from Meyer's "Konversations-Lexikon" II., 668: "E. B. (d. 1614), wife of the Hungarian Count Nadasdy, is notorious for the unparalleled cruelty with which, after enticing young girls into her castle, she had their blood extracted from them, which presumably was used for the beautifying of her skin, and in which she bathed herself The Count Palatine Georg Thurzo surprised the Countess red-handed in 1610. The result of the examination showed that 650 girls had been the victims of this thirst for blood. A man-servant, who was an accomplice, was beheaded; two female servants were burnt alive. The Countess was condemned to life-long confinement."

excessively fond of making herself up to please her husband, and spent as much as the half of a day at her toilette. It happened, as Thurotz relates, that one day one of her chamber-maids once made some mistake in her coiffure, and received for it such a violent box on the ears, that the blood spurted on her mistress's face. When the latter washed the drops of blood off her face, the skin on the place appeared to her to be much more beautiful, whiter and more delicate. She at once came to the inhuman decision to bathe her face, nay her whole body, in human blood, so as thereby to increase her beauty and attractions. With this horrible intention, she took counsel of two old women, who accorded her their entire sympathy, and promised to assist her in the ghastly project. A certain Fitzko, a pupil of Elizabeth, was also made a member of this bloodthirsty society. This madman usually killed the unfortunate victims, and the old women collected the blood, in which that monster of a woman was wont to bathe in a trough about four o'clock in the morning. She appeared to herself always more beautiful after the bath. She therefore continued her operations even after her husband's death in 1604, in order to win new worshippers and lovers. The wretched girls who were allured into Elizabeth's house by the old women under the pretence of going into service, were taken into the cellar on various pretexts. Here they were seized and beaten until their bodies swelled. Not infrequently Elizabeth tortured them herself, and very often she changed her blood-dripping clothes and then began her cruelties anew. The swollen bodies of the poor girls were then cut open with a razor. It was not uncommon for this monster to have the girls burnt and then flayed; most of them were beaten to death. She herself beat her accomplices when they did not wish to help her in her torturings; whilst, on the

other hand, she abundantly rewarded the women who brought the girls to her and let themselves be used as tools for the execution of her cruelties. She was also given to supposed magic, and had a peculiar magic mirror in the shape of a cracknel, before which she used to pray for hours at a time. Finally her cruelty reached such a pitch that she pinched her servants and stuck pins into them, especially the girls who drove with her in her carriage. She had one of her serving-maids stripped naked and smeared with honey, in order that she might be eaten up by flies. When she became ill and could not practise her usual cruelties; she had a person come to her sick bed, and bit her like a wild cat. About 650 girls lost their lives through her in the way described, partly in Cseita (in the County of Neutrau, in Hungary), where she had a cellar specially arranged for the purpose, partly in other places; for murder and bloodshed had become a necessity to her. When so many girls from the neighbourhood, who were brought into the castle on the pretext of entering service or of receiving further education, disappeared, and the parents never received satisfactory, but generally ambiguous, answers to their enquiries, the matter became suspicious. . . . At last, by bribing the servants, it was discovered that the missing girls went hale and hearty into the cellar, and never made their appearance any more. A denunciation followed both at Court and to the then Count Palatine Thurzo. The Count had the castle of Cseita surprised, commenced the strictest investigations, and discovered the horrible murders. The monster was condemned to life long incarceration for the terrible crimes, but her accomplices were executed.”*

* [A Viennese pamphlet, communicated by *Grimm*, “Armer Heinrich,” 181 sq. probably refers to the same episode, although the number of girls tortured to death is given as only 29, and the

From DAUMER, "Geheimnisse," II., 266, I extract the following: "There may also be mentioned here a well-known story by E. T. A. Hoffmann (ob. 1822) which, as far as I know, is based upon a criminal case authenticated by documents. There lives in Naples an old doctor; he has, by several women, children, whom he inhumanly slaughters amid special preparations and solemnities; he cuts open their breasts, takes out their hearts, and prepares from the heart's blood precious drops that afford resistance to any disease." Hoffmann's "Nachtstücke," 1817 (Be.) "Ignaz Denner," I., 47 sq.

Nurgalei Achmetow, of the village of Stary Ssalman, Govt. Kasan, had an apoplectic stroke, and suffered in consequence from paralysis of the right arm, and constant trembling of the head. When he heard he would recover if he ate a human heart, he murdered a six year old girl with his father's help, cut her heart out of her body, and devoured it. *Löwenstimm*, 145.

Rochholz, I., 39: "The murderer Bellenot, a native of the Bernese Jura, who was executed in 1861, confessed, at his trial, he had killed the woman, who was nicknamed the *Doktorfraueli* (doctor-woman) because she used to sell medicinal herbs which she gathered herself, in order to drink her blood, and so get rid of the epilepsy to which he was said to have been subject (*Aargauer Zeitung*, 19th May, 1861)."

B. *Desecrations of graves.* "Next appeared [on 15th February, 1890, before the Court at Hagen, in Westphalia] a servant, 70 years of age, named A. S(ander), of Wengern, on the serious charge of robbery of dead bodies, and desecration of graves. The accused has already been punished with ten years' imprisonment for a similar crime in 1873; according to the new legislation the maximum punishment is two years' imprisonment. The accused confesses that on the night of 6th December last year

"beautiful and distinguished lady in Hungary" is alleged to have been "burnt alive in the public market-place" with the old woman who shared her guilt.]

he went to the cemetery of the parish of Wengern, looked at the fresh graves, and dug up with a spade lying on the spot a child's grave, from which he then raised the little coffin, took it under his arm, and wandered off to his dwelling. He then hid the coffin under the hay on the house floor, and next day, after opening the coffin with a screw-driver, cut out of the thigh of the corpse a piece of flesh, which he laid on a wound he had had many years on his body. The deed of the accused is therefore, like the former one for which he was condemned, the result of a fearful superstition. S. says he got the recipe many years ago from an old doctor as a remedy for his wound. He even imagines, at least he said so in to-day's hearing of the case, that the remedy has done good. The little coffin was accidentally noticed by the employer of the accused on the ground beneath the hay, and thus the affair came to light. . . . The accused was condemned to two years' imprisonment." (*Hagener Zeitung*, 18 Feb., 1890, No. 41).

In 1865, a peasant in the neighbourhood of Mariensee (West Prussia) injured himself whilst carrying to the cemetery the coffin of an old woman he knew. A "wise-woman" declared the man could only be saved, if he burnt a piece of the dead person's coffin and of her shift, and swallowed the ashes. His wife, together with a friend of the watchman's, were arrested, when she tried one night to extract from the grave the articles mentioned to her. *Mannhardt*, 18.

In April, 1871, the churchwarden, Peter Worshenzow, of the village of Bobinskoje, District of Wjatka, Russia, took out of a fresh grave a little child's liver and coagulated blood, in order to cure himself with them from an illness. He drank the blood, after mixing it with wine. *Löwenstimm*, 109 sq.

In 1862 four shepherds of the borough of Janow,

Govt. Radom, opened two graves, cut portions from the corpses, boiled the portions, and sprinkled sheep with the brew. This treatment was supposed to protect the animals from infection. *Löwenstimm*, 110.

In 1890 the "magician" Wawrzek Marut was condemned to five months' close arrest by the judicial court at Rzeszow (Galicia), because he had taken two children's corpses from the Jewish cemetery at Rozwadow, in order to fumigate typhus from a peasant's hut. The accused asserted there were two kinds of typhus; one, the "Catholic," which could be banished by the Lord's Prayer, and the other the "Jewish," which could only be banished by Jews' bones. Marut had already been condemned for similar proceedings in 1881. (*Ur-Quell*, 1891, 179 sq.)—Cf. *Ur-Quell*, 1892, 126 sq., for a similar crime committed in January, 1892, at Rażniów.

"In Kjelce (Russia) two Christian peasants were recently condemned to six months' imprisonment each, who stole the bodies of two Israelites from their graves, and cut them in pieces, in order to use the latter for the 'cure of diseases'." (*Oesterreich. Wochenschrift*, 1886, 452.)

W. Mannhardt, "Preussen," 19 sq.: "The notion is widespread that if parts of a corpse are put in connection with a living person, the latter will pine away and decline in the same period and degree as the corpse putrefies. Now this may happen in two ways, either by suspending one of the limbs of the dead person in the chimney of the dwelling of the person who is to be injured, or by putting with the corpse in the coffin some article of clothing or any other property of the intended victim [Cf. sup. Ch. 8A]. 'Double does not tear,' thought the gardener's widow, Albertine Majewska . . . when she resolved in May, 1875, to revenge herself on her former lover, the father of an illegitimate child who had been buried three

months before. Soon after the gendarmes received information that the corpse of Majewska's child was damaged. By order of the Public Prosecutor the little body was dug up, and found in a mutilated condition. The sexual organs and all the fingers of the left hand had been torn off, and the stump of the hand and the face strewed with gunpowder. . . . It transpired that she [Majewska] had removed the above-mentioned parts of the body in order to hang them in the chimney of her erstwhile lover, so that his hand, with which he had perjured himself, and, at the same time, the source of his manhood might dry up and wither away; and also that the gunpowder strewed in the coffin was taken from the man's belongings to ensure that he should gradually pine away and disappear together with the powder and the corpse."

A village shepherd, Casimir K., in the Rajew district of the Government of Warsaw, in May, 1865, cut, with the help of two comrades, the liver out of a woman's corpse, in order to bury it in a spot over which the herd must pass, in the expectation that all the sheep belonging to the peasants would then rot away. He had wanted a corpse's tooth, in order to pulverise it and sprinkle it in his brother-in-law's snuff; but the person to be poisoned was a man, and in the opened coffin lay a woman. *Löwenstimm*, 111.

C. *Outrages on virgins.* The unhappily not uncommon cases of rape of innubile girls are not ordinary crimes against morality, but find their explanation in the maniacal idea that contact with a virgin (a rudimentary element in the sacrifice! v.p. 1, 28 sq., 37 sq.) is requisite for the cure of sexual disease in men. Cf. *Wuttke*, §532; *A. Vogel*, "Lehrbuch der Kinderkrankheiten," Stuttgart, 1876, 426; "A wretched superstition prevails among the populace that gonorrhoea of the male organ vanishes if the organ

is brought in contact with a hymen, and many an enticement to immorality is yielded to because of this belief." *Henoch*, "Vorlesungen über Kinderkrankheiten," Be., 1881, 548: "I can refer to a whole series of cases of children between 4 and 10 years old who fell victims to savagery, demoralisation, or a certain superstition." *Casper - Liman*, "Handbuch der gerichtlichen Medizin⁸," Be., 1889, 122 sq.: "But it is well known that among the common people, and not alone in our country, the absurd and dreadful prepossession rules that a venereal evil can be most surely and quickly cured by coitus with a pure maiden, and most certainly with a child."—Hirt relates an instance in J. L. Friedrich's "Blätter für gerichtliche Anthropologie," V. (1854), 4. The punishment of a youth, who in 1862 outraged a girl of eight in Berlin, is related by *Mannhardt*, 10.—On 27th July, 1881, a child of eleven, Christine Hämmelmann, was murdered and outraged at Rellinghausen, in the Essen district. The murderer was, unfortunately, not discovered. The state of the district, however, had made it likely that the poor child "fell a victim to this morbid, mad idea," v. *Das Tribunal, Zeitschrift für prakt. Strafrechtspflege*, I. [Hamburg, 1885], 621-3.—Persian soldiers, according to Polak, have commerce with horses for the same purpose (*Wiener Medizinische Wochenschrift*, 1861, p. 629, in *Löwenstimm*, 147).

D. *Vampires* (a widespread superstition, especially in the province of Prussia).* *Mannhardt*, 13: "Those who have fallen ill through a vampire's bite are healed by having mixed with their drink some of the blood (*i.e.*, the thickish product of decomposition so described by the populace) of its head when cut

* About the vampire, cf. especially *W. Hertz*, "Der Wehrwolf, Beitrag zur Sagengeschichte," Stuttgart, 1862, 122-8. Also *C. Gander*, *Ur-Quell* 1892, 288-90 (after *Joh. Pilichius*, "Drey predigten zum eingang des neuen Jahrs," Wittenberg, 1585).

off." 17 sq.: "Only a few months ago (March, 1877), at Heidenmühl, in the Schlochau district, the body of a recently-deceased child . . . was mutilated in its grave, and a small bit of the corpse-flesh was given internally to a sick child as a cure [for a vampire's bite]."—Cf. *Tettau and Temme*, 275-7 (especially about a case that happened about the middle of the 18th century in the family of Wollschläger, at Jacobsdorf, in West Prussia).

Graves are not seldom desecrated in Russia, because the people believe the dead person is going about sucking their blood, or causing epidemics, or producing drought by milking the clouds. *Löwenstimm*, 95-103.—In the Greek island of Andros (Cyclades) a countryman suffered from a swelling in the face. He attributed it to a dead enemy, opened his grave, stabbed the heart of the corpse, and also mutilated the bones. An old man knew about it and told everybody; he also intended to denounce it to the authorities, but stopped on learning that his own son had done a similar thing. For he had desecrated his mother's body in the same way, had even dismembered it and scattered the portions, in order to dispel his wife's puerperal fever. *Freisinnige Zeitung* (Berlin), 1893, No. 86 (after the *Kölnische Zeitung*).

E. Witches. Mannhardt, "Preussen," 59 seq.: "The test of witchcraft [swimming ordeal*, fumigation with "devil's dung"] is generally not carried out; but when there is an urgent conjecture of witchcraft, the person suspected is seized and beaten till her blood flows, in order to give it the sick man to swallow or to wash him with it, or until she promises to withdraw the spell. . . . That takes place in our Kas-

* "Schwemme": the person suspected is thrown into the water and is made to swim (must try to swim), and if she cannot, she is drowned.

subian villages as it were daily, and only a few cases come to the knowledge of the courts and to publicity. Nevertheless, the number of them is not inconsiderable. . . . In 1874 we again see a country-schoolmaster in the Strasburg district an accomplice in a deed of the kind. He and his wife, on the advice of a somnambulist woman, beat their own aunt with a pair of tongs till blood flowed, with which they sprinkled their child, whom they supposed bewitched by their victim.—57: “A peasant in Jaschhütte had . . . his leg broken. He did not seek any professional help . . . and was taken ill, in addition, with typhus. Neighbours who visited him persuaded him he was bewitched by a woman in the village, who had sent to plague him her twenty-fifth devil, called Peter. The witch, a young relative of 26, living opposite, is made to enter the house of the possessed man, and asked by those present to give him some of her blood to drink, because only then would the devil Peter quit him. . . . [She is] forced by blows of the fist from two of those present to let the salving blood be drawn from her nose. The attempt is a failure. . . . One of the two men goes to the courtyard, dirties his hands with manure, whilst at the same time he makes three crosses with it on them. Flesh blows of the fist on the nose with the blessed hands had the desired effect. The witch was now obliged to lay herself on the bed of the possessed man, and to let the blood trickle into his opened mouth. The devil then, indeed, seemed to give way, for soon after the patient was able to utter the words: ‘Nu wart mi beeter’ [I’m better now!] The still-flowing blood was then collected in a cup for possible relapses. . . . The two exorcists were condemned to three months’ imprisonment by the District Court at Berent on 16th October, 1868.”

“The wife of a farmer G., in Niederhutte (Kas-

subei) was suddenly taken ill. The neighbours arrived . . . at last at the conclusion that it was not entirely owing to natural causes, but there was also witchcraft in the business. Very soon, too, a scape-goat was found in farmer K., a relative of the invalid. He unsuspectingly approached the sick-bed, when he was suddenly surrounded by all his male and female cousins, who violently demanded blood from him, red, warm blood; for the Kassubians, in their therapeutical anxiety, had recognised the wizard's blood to be the only effectual remedy. In order to avoid violent attacks on the part of the fanatical crowd, K. wounded himself in the little finger. But . . . an 'expert' affirmed the blood must come from the middle finger, and the wretched victim of this superstition had also to cut himself in the middle finger." (*Ur-Quell*, III., 46.)

According to *Joh. Scherr*, "Deutsche Kultur-und Sittengeschichte," 1879, 585 sq., the following happened in Steiermark in 1867: "The son of a peasant was suffering from a leg injury. Instead of calling in a doctor, the father went to a 'wise-woman' for advice. She declared the boy was bewitched, and would not recover till the witch, whose name and abode were given, had named the necessary remedies. The peasant went to the 'witch,' and by brutal intimidation forced from the poor woman the recipe of a potion, the use of which, however, did not cure the boy's sick leg. The peasant thereupon went again to the 'wise-woman,' who gave him the advice to use force, and in the following way. He must bind the witch fast hand and foot, then tear out a tuft of the hair of her head; dip this in the blood coming from a deep transverse wound in the sole of the right foot, and mix it with her excrement, and use the result as a fumigation cure for the leg. No sooner said than punctually and earnestly done and exe-

cuted; only in regard to the excrement the torturer had to content himself with remains that were in a pot, because the poor wretch could not immediately satisfy his desire. By a coincidence the healing of the leg-injury began after the fumigation had taken place. At the trial of the case of the woman, who had been crippled by the cut-wound, the accused, who was convicted, stood all the more upon the justice of his act because the cure of the leg had begun."

A village elder's wife fell ill in the Ranenburg district, and declared her old aunt had bewitched her. The peasants dragged the old woman to the invalid, knocked her down with a thrust with a hedge-pole, made cuts in her fingers, and collected the flowing blood in a vessel. *Löwenstimm*, 58, after the Russian periodical *Ssewerny Wjestnik*, 1892, No. 9.

In Tübingen, at the beginning of October, 1896, George Speidel was condemned for perjury. It came out in the case that he had once, at the request of a peasant, performed a piece of magic, so as to kill a witch. The peasant had to pull the coffin-boards out of a fresh grave; on these Speidel stuck a figure of clay, and then told the peasant he need not now fear the witch any more. (*Löwenstimm*, 73 sq., after *Vossische Zeitung*, 10th October, 1896, No. 478.)

F. Hidden treasures. About a crime perpetrated in Hamburg in 1783, I have had placed at my disposal two printed documents from the Commerz-Bibliothek: (1) "Richtige Auszüge aus den Akten der Inquisition Namens Borchers, gewesenem Bürgers in Hamburg, Anna Catharina Neumanns, seiner Stief-Tochter, und Anna Lüders, Borchers Dienstin, wegen Ermordung eines Juden-Burschen in Hamburg. Frankfurt, 1785" (45), and (2) an extract, marked with the page numbers 187-192, from a journal printed outside Hamburg in 1785, in small quarto, whose name I unfortunately cannot ascertain.—According:

to them, the facts were these. A band of swindlers, consisting of an Altona Jew, Meyer Südheim, a certain Freudentheil, a one-eyed fellow who went by the name of Pater Flügge, and a certain Montfort or Musupert, whose tool was Lüders, a woman of 65 who was fooled by them, persuaded the uneducated simpleton Neumann, a woman of 36, to disburse considerable amounts of money on the pretext that money was needed in order to dig up the treasure of a Count von Schaumburg, which was buried in Otten-sen. Neumann had several times given money directly; she then found notes in her house, mysteriously thrown in, in which she was asked to place ready in the parlour, at punctually fixed times, certain definitely named sums of money, and frequently meals also. What she handed over vanished in a most extraordinary way. When, impelled by curiosity, she once played the spy, she suddenly received so severe a box on the ears that she was deafened. It was repeatedly demanded in the notes "that a girl should be produced and killed as a sacrifice to the treasure, and particularly a Jewish girl, or, what would be better, a Catholic girl; for if this were not done, fifteen persons would lose their lives in this affair, and old Lüders and the Master [Borchers] would be smashed to pieces." An attempt to kill a Catholic girl, Maria Johanna Sardach ("Auszüge," p. 32), failed. Then came a note saying "that the treasure could not be dug up otherwise than with blood; because it was sealed with blood. A Jewish youth must also be killed, who was possessed of as much as 83 marks in value, and these 83 marks would also have to be brought to the sacrifice." ("Auszüge," 37, 41). In consequence of which Johann Jürgen Borchers, who had already for some time been told about the buried treasure, his stepdaughter, and Lüders murdered, on 13th October, 1783, a young

Jewish pedlar called Renner, with whom Lüders had made an appointment at the house of Borchers. Of 110 marks received for pawning the things, 83 were, in accordance with the instructions contained in the note, placed in the ante-room, and vanished like the amounts previously demanded. A few days after the murder there was a demand in a new note, firstly for the Jew's clothes, secondly that "the breast-cloth [probably the so-called small prayer-cloak or Tallith], which the Jew wore on his naked body, should be burnt as a sacrifice" ("Auszüge" 34). These commands were likewise executed. Borchers wounded himself mortally by cutting his throat immediately after his arrest; the two women, of whom Lüders was indubitably the most guilty, were broken on the wheel from top to toe, their heads stuck on posts.—The thieves were only concerned with money and money-values. They would hardly have brought their sacrifice to the point of robbery and murder, solely for such a purpose. They therefore played upon Neumann's proved superstitiousness. Neumann was a Protestant; so she might consider a Jew's blood to have a special virtue, and still more the blood of a Catholic; for there was at that time in Hamburg only quite a small number of Catholics. Cf. Ch. 20.

On the morning of 14 April, 1892, the body of a corporal in the artillery, Ilija Konstantinowitsch, was found on the banks of the Danube not far from the rampart of Fort Semendria. It lay stretched out on a bed-covering perfectly nude, the larynx had been cut out, the heart torn from the pectoral cavity. The murderer soon came forward of his own accord; he was a friend of the murdered man, an artilleryman called Vasilje Radulowitsch. He said Ilija had come to him in the night and told him he had already dreamt five nights running there was a big treasure to be dug up at a fixed spot outside the walls of the fort, but he would

have to sacrifice his life for a short period of time. Ilija begged him to accompany him, and took his bed-covering also with him, and when they reached the place, he asked his friend to kill him by stabbing with a knife, to cut out his larynx, to take his heart out of his breast, and then to besprinkle a certain spot with the blood of those parts of the body; Vasilje was then to dig quickly, whereupon he would find a small iron rod and a bottle of brandy—he was to stroke the whole body twice with the small rod, replace the heart and larynx, and pour the brandy on the raw places. Thereupon he (Ilija) would again come to life, and have the power to dig up the treasure which would make them among the richest people in the world. After Ilija had given these instructions, he stripped and lay down on the bed-clothes. After some hesitation, Vasilje killed Ilija by a stab in the neck; Ilija made no resistance, and only gnashed his teeth through pain. Vasilje next cut out Ilija's throat and heart with difficulty; he then dug till day-dawn, but found neither the bottle nor the rod. When he despaired of success, he returned the throat and heart into the murdered man's body, and betook himself secretly back to the barracks without anybody having seen him. The investigations showed Vasilje had spoken the truth. Ilija had spoken to several comrades about his dream, and his intention to get the treasure by sacrificing himself, and there was not the least trace of resistance on the corpse. (*Vossische Zeitung*, 24 April, 1892, No. 191).

Ilija's sacrifice was intended as a propitiatory sacrifice to the Earth Spirit, the guardian of the treasure. Cf. Milan Vesnić's work, "Praznoverice i zločini s naročitim pogledom na praznovericu o zakonom blagu" ["bigoted faith and crime, with special reference to beliefs concerning buried treasure"], Belgrade, 1894 (62). *Ur-Quell*, 1895,

137-40, contains an account according to V. of two other crimes perpetrated in Servia which arose from the same superstition.

XII. BLOOD-SUPERSTITION AMONG CRIMINALS AND ITS CONSEQUENCES

A. "Pommern," *Jahn*, No. 524: "To prepare thieves'-tapers: Take the entrails of an unborn child and mould tapers out of them. The same can only be extinguished with milk, and as long as they burn, nobody in the house is able to wake up." (Meesow, Regenwalde District). 526: "If a thief gets the fat of a pregnant woman, makes a candle of it, and lights it, he can steal where he likes, without anxiety. No one will see him, no sleeper can awaken (Konow, Kammin district.)" 576: "If a thief dries an unborn child, lays it in a wooden casket, and then carries it about with him, he is invisible to everybody, so he can steal to the top of his bent (Konow, Kammin district.)"—Cf. *E. M. Arndt*, "Märchen und Jugenderinnerungen," II. (Be., 1843), 348 sq. ("Der Rabenstein," ad init.)

"Oldenburg," *Strackerjan*, I., 100: "The finger of an unborn child is useful to thieves by keeping the dwellers asleep in a house into which they have penetrated; it is simply laid on the table (Vechta).—The saying goes in Wardenburg that robbers and murderers cut open the bellies of pregnant women, and make candles of the fingers of the unborn children. When these candles are lit, they allow no sleeper to wake up as long as they burn. The candles can only be extinguished by dipping them in sweet milk."

"Bayern," *Lammert*, 84: "According to a wild

delusion circulating in the Pfalz, the finger of a child that has died unbaptized renders invisible, so that even 40 or 50 years ago, the churchyard at Speyer had to be watched ("Bavaria, Landes-und Volkskunde des Königreichs Bayern," IV., 2 [Rheinpfalz], Munich, 1867, 347). A similar superstition dangerous to public safety prevailed in Mittelfranken among thieves, namely, that the blood, which is collected with three wooden sticks from the genitals of an innocent boy, and carried about on the person, renders invisible in thieving."

According to a popular belief obtaining in Iceland and Jutland, inextinguishable lamps can be made of human fat, as well as of the finger of an executed person, v. *Feilberg, Ur-Quell*, III., 60 sq. Feilberg relates, 89 sq., that there is still in existence "in Denmark and Norway the notion of the magical power of an unborn child's heart." Also in Sweden, the last-named article of magic was well-known, v. *Harsdörffer*, "Der grosse Schauplatz jämmerlicher Mordsgeschichten," Frankfort, 1693, No. 182.

"Preussen," *Lemke* (East Prussia), I., 114: "'Human fat' yields a light which is useful to thieves. 'Many a one murders a man simply for the purpose of making a candle out of his fat'—at least so everybody says—whether it's true, it is impossible for me to tell. Such a candle is supposed to be the best thing a thief can have. But when they've lit it, they must hold it under the soles and under the noses of the sleepers; then the sleepers don't wake till the thieves are away. Such light can be put out neither in water nor in brandy, nor by kicks; such light can only go out in milk."—*Töppen*, 57: "A candle of human tallow puts all in the deepest sleep with its light. Such an article has therefore quite a special value for a thief (Gilgenburg.)"

Poland, especially Ukraine. *Schiffer, Ur-Quell*,

III., 148: "The first vein met with in a corpse, when dried and set light to, renders a thief invisible. A taper of corpse-fat has the effect that sleepers do not wake up, and the thief can steal quietly. The sleeper, on whom the shine of such a taper falls, abides in a heavy, invincible sleep. The hand of a five-year-old child's corpse opens all locks."

People in Little Russia believe (Papirnia, near Trembowla) corpse-fat candles have the faculty of sending everyone, except the persons holding them, into a swoon. With these candles in their hands, thieves need not fear to be caught. *Ur-Quell*, 1894, 163.

In Russia thieves attribute a narcotic effect also to the hand of a corpse. *Löwenstimm*, 116, says: "The proverb, 'The people slept, as if a dead hand had travelled about them,' has not sprung up without cause." From a Russian folk-song, which in truth sounds like a survival of cannibalism, *Löwenstimm*, 120 sq., quotes the following passage: "I bake pastry out of the hands, out of the feet, I forge a drinking-cup out of the mad head, I pour drinking-glasses out of his eyes, out of his blood I brew intoxicating beer, and out of his fat I mould candles."

H. v. Wlislöcki, "Zigeuner," 94 sq.: A cloth, on which are some drops of blood of a hanged person, preserves a thief from discovery. Parts of the limbs and shreds of the clothes of a hanged person have the same result. He who drinks of the blood of a hanged person can go in the darkest night as well as in the brightest daylight. When the robber-murderer Marlin was hanged at Hermannstadt in 1885, a gipsy, Roska Lajos, got some of the blood and drank it, after mixing it with a strong decoction of hempseed flowers. He who consumes the little finger of the left hand of a still-born child, can by his breath bring it to pass that people who are already asleep will not be

awakened by the loudest noise. The nomadic gipsies of Servia and Turkey therefore stick a needle through the above-mentioned finger of such children so that no one may consume the finger after digging up the corpse. Thieves who possess a taper made of a white dog's fat, and the blood [95] of still-born twins can be seen by no one. He who eats some of a paste composed of that material, can see hidden treasures on St. John's Eve and New Year's Eve. The South Hungarian gipsies rub such salve into their soles, in order to make their footsteps inaudible whilst stealing. A nomad gipsy, in November, 1890, paid a peasant woman, Lina Varga, of Vörösmart, four kreutzers for every drop of blood yielded by her still-born twins.

Further authentic documents proving the wide currency of the belief in the magical properties of the fingers of children who were unborn or died unbaptised. *Grimm*, "Deutsche Mythologie," p. 1027, quotes: Schamberg, "De jure digitorum," p. 61 sq.; Praetorius, "Vom Diebsdaumen," 1677; "the 'coutume de Bordeaux,'" § 46. *R. Köhler*, in the treatise immediately to be named, cites: Philo (Bartholomäus Anhorn), "Magiologia, Augustae Raurac." 1675, 768 sq.; H. L. Fischer, "Buch vom Aberglauben," I. (L., 1791), 155; F. Wolf, "Proben portugiesischer und catalonischer Volksromanzen," Vienna, 1856, 146; Rochholz, "Alemannisches Kinderlied und Kinderspiel aus der Schweiz," L., 1857, 344.—Here may also be added, "Das Lied von der verkauften Müllerin," v. *R. Köhler's* careful homonymous essay in the *Zeitschrift für deutsche Mythologie und Sittenkunde*, IV. (Göttingen, 1859), 180-5. There are also supplements by *L. Parisius*, "Deutsche Volkslieder in der Altmark und im Magdeburgischen," Part I. (Magdeburg, 1879), 45-9. In Lower Saxony the song is shown to be in existence by *H. Sohnrey*, v. *Urds-Brunnen*, I., Part I., 16 sq.; a variation from Dithmarschen, Part III., 16.

—*L. Strackerjan* has found in a prosaic form this story, which indeed testifies to the existence of a popular superstition, in the Oldenburg region, II. (1867), 127: "A good fifty years ago a hired-man in Schwege, parish of Dinklage, sold his pregnant wife to a Jew at Vechta for 400 rx., who wanted to use the foetus for purposes of magic. The children listened and told their mother, who repeated it to her three brothers. The latter gave the Jew a thorough hiding on the night when the woman was to have been taken away, but the man went to prison." Direktor K. Strackerjan, of Oldenburg, wrote me on May 1st, 1889, in answer to my question as to the source of the information, which appeared to me to lack historical value: "In the papers my brother left behind there is nothing that could serve as an elucidation. . . . I judge the story in this way. The fifty years mentioned are an arbitrary artifice, which goes back far enough to thrust aside at once the hearer's critical faculty, but not so far that it exceeds his circle of experience through traditions of living persons (grandparents, etc.), and so weakens the interest. Formerly there were no Jews anywhere in the Oldenburg Münsterland except in Vechta . . . so that if the story were to be brought closer home to the hearer, the buyer had to be a Jew of Vechta. Poetic justice required the imprisonment of the Jew. The district prison is at Vechta: I do not doubt that the story also assumed the man 'came to Vechta,' as readily occurs in popular tales in such cases. If the basis of the story were in the main historical I am old enough myself, as well as the lawyers among my acquaintances . . . to recollect the circumstances not exactly directly, but in any case indirectly. . . . I consider the story altogether to have come from outside. . . . An examination into the public documents of the courts of justice would be futile; for the departmental conditions in our

Münsterland have so altered during the last 60 or 70 years, that no documents can be now in existence, even supposing any ever existed at all."

B. Montanus, "Die deutschen Volksfeste, Volksbräuche und deutscher Volksglaube," Iserlohn, 1858, 130 sq.: "This peculiar superstition of illumination with a child's limbs seems to hang together with folk-beliefs about will-o'-the-wisps. Thieves are said to have also wrought very powerful magic results, pertinent to their night work, with the hearts of new-born or innocent children as well as with their blood, and even with children cut out of their mothers' wombs, which superstition has then demonstrably had as a consequence several murders of innocent children and of wives about to become mothers.—The following incident* put together from the documents of investigation may serve for the explanation and significance of a superstition even now prevailing among the masses. . . . After the Thirty Years' War had very much decivilised human beings, crowds of thieves roamed about the lower Rhine. On 7 October, 1645, Heinr. Erkelenz, a poor rural worker, who was hardly a year married, went from his lonely dwelling towards Angermund, to buy oil and other trifles there, when he was knocked down by two robbers in the forest. 'I am poor,' he says, 'and my wife is near her confinement; I have to buy what is necessary for her.' Whereupon the robbers. . . . 'Your gold you shall have back and 100 gulden in gold in addition; but you must bring your wife here to us in return' After some deliberation, the barbarous man, seduced by filthy lucre, agrees to the bargain." He tells his wife he has sold their little house for 100 gulden in gold, and when she talks against it, entices

* [The author, v. Zuccalmaglio (Montanus is a pseudonym), has been dead for some time. For that reason I could not ascertain the sources of information he used.]

her into the forest on the pretext he intends to cancel the transaction there. The wife becomes afraid, but starts on the road, after secretly praying her brother to follow her. "Erkelenz approaches her with one of the robbers, while the other leans on a tree. The robber holds up a heavy money-bag; her husband seizes it and runs aside with it, and the poor victim is dragged away by the robber's strong arm. She screams, she struggles, but all resistance is useless. She is gagged and bound to a tree, she is stripped naked, and the elder robber pulls out a big sharp knife, in order to slit up her belly—then comes the crash of a bullet, and one of the robbers, hit in the heart, lies in his own blood." The other robber is knocked down by the woman's brother, gagged, and dragged to Angermund. "The robber was, according to the judicial sentence, on 12th October, before the Rater Thor, at Düsseldorf, first pinched with red hot tongs, and then broken alive on the wheel from toe to top. Erkelenz was hanged. The reason why the robber was visited with the severer penalty was the confession that he and his accomplice, among many other outrages committed by them, had cut two unborn children from their mothers' wombs, and extracted their little hearts. Had they got the third heart as well, they would have become masters of magic powers which no one could have withstood; they would thereby have been able to make themselves invisible, and to perform a number of devil's tricks."

Lammert, 84: "A horrible example of superstition about the magic power of unborn children is afforded in more recent times by Hundssattler, who was executed in the middle of last century at Bayreuth. He was under the delusion that a man could fly if he ate nine hearts of new-born children. With this object he had already butchered, cut up, and eaten the still-

throbbing, warm hearts of eight pregnant women (Meissner, "Skizz." xiii., 107). The Nuremberg reports* of 1577 and 1601 are lamentable for a similar reason."

Tettau and Temme, 266: "The hearts of unborn children were held by robbers and thieves to be a means of protection; in a raw state, even as they are torn from the mother's womb, and from the child's body, they were cut into as many pieces as there were partakers, and a piece was eaten by each of them. He who had thus partaken of nine hearts could not be caught, whatever thievery or other crime he might commit, and, even if he accidentally fell into his opponents' power he could make himself invisible, and so again escape his bonds. The children, however, had to be of the male sex; female were no good for the purpose. The band of the robber captain, King Daniel as he was called by his men, "Kix Teufel aus der Hölle" ("King Devil from Hell") as he was called by the populace, which terrorised Ermeland in the middle of the 17th century, admitted after their capture, that they had already killed 14 pregnant wives with that object, but had only found male children in very few of them." 267: "Moreover, there were not only means of insurance against earthly punishment, but there were also means for quieting the conscience. For he who had killed a man had only to cut a piece out of the man's body, to roast and eat it, and he never thought again about his evil deed."

* The Nuremberg executioner, Meister Frank, broke on the wheel in 1577, at Bamberg, a murderer who had cut open three pregnant women; in 1601 he executed a monster at Nuremberg, who had slain 20 persons, among them also several pregnant women, "whom he afterwards cut open, cut the children's hands off, and made little candles of them for burglary." Cf. "Meister Franken, Nachrichten allhier in Nürnberg all sein Richten am Leben, sowohl seine Leibsstraffen, so er verricht, alles hierin ordentlich beschrieben, aus seinem selbst eigenen Buch abgeschrieben worden. Genau nach dem Manuscript abgedruckt und herausgegeben von J. M. F. v. Endter," Nuremberg, 1801.

In the defile behind Wiemes-Hof, near Süchteln, stands, amid the underwood of ferns and briars, an old cross with the inscription: "Anno 1791 den 14. Merz ist Anno Margaretho Terporten alt 9 biss 10 Jahr durch eines Mörders Hand grausamlich umgebracht worden" (On 14 March, 1791, Anna Margareta Terporten, aged 9 to 10, was cruelly killed by a murderer's hand). *R. Freudenberg*, in his book, "Söitelsch Plott," Viersen, 1888, attaches the following note to the poem, "Et Krüz an den Hoalwäg": "The cross is in memory of a little Süchteln girl who was murdered towards the end of the last century. . . The murderer committed the crime because he had been told that anybody possessing the heart of an innocent child, might steal without being discovered. Shortly after the finding of the body he was convicted, beheaded in Jülich, and his corpse broken on the wheel on the so-called Galgenhaide ("gallows-common") outside Dülken." I also take the following details, which rest upon the statements of the oldest inhabitants, from the *Crefelder Zeitung*, 1892, No. 197: "It was alleged the child had been seen to go into the forest with a strange Jew. For that cause, and because the heart was extracted, people gave credence to a 'ritual murder' The Jews in the neighbourhood were persecuted for three months, till the real criminal was found. A child of the murderer wore a hairpin and a little ring belonging to the murdered girl. So the murderer was found in a mason and day labourer of Anrath, who had also frequently worked here in Süchteln. . . . He confessed he had committed the murder of his own accord, in the belief that he could steal without being caught, if he possessed the heart of an innocent child."

A. F. Thiele, "Die Jüdischen Gauner in Deutschland²," *Bé.*, 1848, 7: "The handsome Karl made the wives and concubines belonging to his band swear by

the prince of darkness, and by everything evil, to deliver up unhesitatingly for that ghastly purpose [thieves' candles] the fruit of their wombs, if they were required so to do by himself or any other graduate of the band. The foetus was then, before it had reached maturity, expelled and roasted!'"* Theodor Unger (that was 'handsome Karl's' real name), who was executed at Mageburg in 1810, was not a Jew, and there is no proof discoverable that the Jews concerned in the robbery disorders of that period had the superstition here under notice.

On 12th December, 1815, Claus Dau was executed on the Galgenberg, near Heide, district of North Dithmarschen, for killing three children, and devouring their hearts. He fancied he could make himself invisible by eating seven hearts.†

Lehmann, "Chronik der Stadt Schneeberg," III., 299, says under date 15th Dec., 1823: "We have still to mention a horrible custom, whose existence could scarcely be still thought possible in the 19th century. Friedrich's place of execution was close by the road from Zwickau to Werdau. Already early the next morning the two thumbs of the corpse were cut off, and a portion of the criminal's clothes stripped off.

* "The notorious concubine of Horst, *Luise Delitz*, has uttered remarkable revelations regarding these and similar facts."

† "Rede nach der Hinrichtung des Mörders Claus Dau am 12 Dez. 1815, vor der Richtstätte an das Volk gehalten, von *Karl Schetelig*, erstem Prediger zu Heide," Heide 1816. The well-known poet *Claus Groth*, a native of H., says about Dau in the "Quickborn" ("Hans Schander beim Rugenbarg"):

He wehr sin Tid en argen Sünnner,
He drüssel dre unschülli Kinner,
Mit säben Harten—as he swahn—
Kunn he bi Dag unsichtbar gahn."

Roughly translatable:

"He was in's time a sinner bad,
Three harmless bairns he strangled had,
With seven hearts—for he thought so—
He could by daylight unseen go."

Within a week, however, the corpse lay on the wheel, deprived of all its toes and fingers as well as all its clothes, and caused an unparalleled scandal, so that the authorities saw themselves compelled to order its burial at once. And whence came the aforesaid despoiling and mutilation of the body? In order by means of the various single items to obtain safety whilst thieving, and so forth." (Then follows the passage quoted *supr.* p. 71).

Mannhardt, 21 sq. : "On New Year's Eve, 1864, a fearful murder with robbery was perpetrated at Ellerswald, near Elbing, on Elizabeth Zernickel, 23 years old. . . . A piece of flesh, nine inches long, and the same in breadth, had been cut out of her belly. For a considerable time there was no trace of the criminal, till on the evening of 16th February, 1865, during the committal of a thief. . . . a working man, Gottfried Dallian, of Neukirch, in the Niederung, was caught, and there was found on him a strange candle, consisting of a tolerably firm mass of fat, poured round a wick, and contained in a leaden cylinder. . . . The murderer made a frank confession at the trial. He had intended merely thieving on 31st December, but Z.'s loud screams for help had caused him to strike her senseless by blows on the head with his knotty stick. . . . After he had packed everything together . . . he cut out of the body. . . . a piece of belly-flesh, which he roasted at home. He had made the thieves' candle out of the roasted human fat by the addition of beef tallow, but had eaten the residuum. At the Elbing Assizes he was condemned to death on 23rd June, 1865. The motive of the . . . deed was the delusion instilled into Dallian by hearsay, that a candle or small lamp prepared from the fat of a murdered person would not be extinguished by any draught, and the flame could only be put out with milk; the person who carried it would be invisible,

whilst all living people round about would be held in a deep slumber. In that way the thief was ensured against any interference in his business. And if the murderer cut a piece out of his victim's belly, roasted and consumed it, he would have peace in his conscience, he would never again think of the crime."

U. Jahn reports on "the murder-trial of the working man Bliefenicht, of Sage, heard at the Assizes at Oldenburg," in the spring of 1888, in the "Proceedings of the Berlin Anthropological Society," 7th April, 1888, 135: "As the statements of two witnesses informs us, B. was of the opinion that he who ate the flesh of young innocent girls, could do anything in the world, without anybody being able to make him answerable. He killed two girls of six and seven years old respectively, and one of the two corpses not only had its throat cut from ear to ear, but had also its stomach ripped up, so that the entrails, lungs, and liver were exposed. A large piece of flesh had been artistically cut out of the rectal region, and could not be found in spite of search being made, for the reason that the monster had eaten it."

In March, 1895, a man-servant, called Sier, of Heumaden, dug up in the cemetery at Moosbach, in the Bayrischer Wald, the body of a child recently dead, knocked out one of its eyes, and likewise appropriated the little shroud. By getting its eye he imagined he could make himself invisible, so that he might then follow unseen his bent towards stealing. *Ur-Quell*, 1895, 200.

In the night of 27th February, 1873, three Russian soldiers in the village of Sheljesnjaki, District of Grodno, opened the grave of a comrade recently dead, and took the entrails out, because they had heard that they could steal without danger by the light of a candle composed of human fat.—In 1884, in the town of Perejaslawl, Govt. of Poltava, three

youths were arrested as they were opening a fat man's coffin, in order to use his fat for the preparation of a thieves' candle. *Löwenstimm*, 114 sq.—In 1872 three horse thieves in the district of Kanew, Govt. of Kijeff, took out of a girl's grave one of her hands and her waxen cross. They thought it was enough to put the dead hand into the window, and set light to a taper made of the wax of the little cross, to cast the inhabitants of a house into deepest sleep. *Löwenstimm*, 115.

Russian criminals are not frightened even to commit murder in order to get thieves' candles. *Löwenstimm*, 117-20 quotes four cases. In April, 1869, Kyrill Dshuss murdered a boy and flayed the skin off his stomach in the Wuikowitsch forest, district of Wladimir-Wolynsk; but the rustling of the leaves disturbed him and drove him out of the forest.—In 1881 two youths of 18 or 19 killed a peasant with the same object in the Tschembarsch district, Govt. of Pensa.—In 1887, Jefim Semljanin, after he and his two accomplices had failed in three other attempts, strangled a girl in a wood in the Bjelgorod district, Govt. Kursk, and made a candle of her fat. The criminal was only discovered more than seven months later, when his house was searched on account of a theft, and a bundle with cooked flesh was found; the cloth in which the flesh was wrapped had belonged to the murdered girl.—In 1896, two men of the Korotojak district, Govt. Woronesh, throttled a boy of twelve in order to mould a candle from his fat.

A weakened form of this superstition occurs in the Govt. of Nishnij-Nowgorod: he who wants to become a magician must cut off the toe of a married woman's right foot. That was done at the beginning of the eighties by an inhabitant of the village of Fokin. *Löwenstimm*, 126.

XIII. SUPERSTITION AMONG DEMENTS CRIMES OWING TO RELIGIOUS MANIA

The dividing-line between superstition and dementia is often only recognisable with difficulty or not at all, particularly as both may occur combined in the same individual. Yet it may be said in general: Superstitious ideas arise in single instances chiefly through conditions of up-bringing, society, hearsay, reading, more rarely through influences from facts; madness, on the other hand, is mainly based either on hereditary derangement, or on a terrible shock either to the body or to the mind (to the body, e.g. a fall, wound, debauched life; to the mind, accumulation of misfortunes).—Lively religious feeling, when clean of every impure alloy, shows us man from the side of his similitude to God; otherwise it may, if—what we have solely here to consider—superstition or madness be superadded, lead to horrible deeds.

In referring to the "Bernstein case" (Ch. 15), I here collect a few facts, which may be characterised partly as "superstition among demented," partly as "crimes due to religious mania."

A. "A tradesman's assistant, 27 years old, suffered from persecution mania, was confined in the lunatic asylum at Cadillac, quieted down, and engaged in useful occupation. One day he met in a dark corridor an old, weak invalid, split his skull open with an iron stick, extracted his brain, ate a portion of it at once, and saved the rest in his cell. He

confessed, when asked, what he had done, and also that he wanted still to eat the remainder. Five whole years afterwards he remained quiet, till he one day found himself with the doctors in the mortuary of the institute, and in an unguarded moment seized hold of a brain, and began greedily to devour it. He was put back again among the 'dangerous' patients, and he was more than once surprised eating the brains of birds he caught in the yard.—The persecution mania had altered in him. As he noticed he was ill in his mind, he fancied he could help himself and increase his understanding by swallowing the brains of others." (*C. Lombroso*, "Der Verbrecher," done into German by Fränkel, II. [Hamburg, 1890], 154).

B. Margarete Peter, daughter of a peasant, who was born in 1794, at Wildisbuch, was disposed from youth upwards to morbid religious enthusiasm; and, the remainder of her understanding having been ruined by the confused mystic, Jakob Ganz, she fought, together with her family, on 13th March, 1823, with such vigour against Satan with axes, wedges, and rakes, that the floor of the house partially gave way. On 15th March she declared: "If Christ is to conquer and Satan to be completely overthrown, blood must flow!" She then seized an iron wedge, pulled her brother Kaspar to her with the words: "Behold, Kaspar, the Evil Enemy wants your soul," and planted several blows on his head and breast, so that he began to bleed in both places. Kaspar is led away by his father; some others, too, go away. She now says to those who have remained behind: "Blood must be shed. I see my mother's spirit, which requires of me to quit my life for Christ. And you, will you also surrender your life for Christ?" "Yes," they all replied. Her sister Elizabeth cries out: "I shall gladly die for the salvation of my father's and my brother's souls. Kill me dead, kill me!" and she

beats herself on the head with a wooden mallet. Margarete attacks her sister with an iron hammer, wounds her brother-in-law, Johannes Moser, and his intimate friend, Ursula Kündig, and then orders those present to kill Elizabeth downright. Without uttering a single cry of pain, the latter passes away with the words: "I quit my life for Christ!" Margarete: "Some more blood must be spilt. Christ in me has given his Father a pledge for many thousands of souls. I must die. You shall crucify me." And she strikes herself with the hammer on the left temple, so that it begins to bleed. Johannes and Ursula are obliged to deal her further blows, and make a circular cut round her neck with a razor, and a cross cut on her forehead. "Now I want to be nailed to the cross, and you, Ursula, must do it. You go, Zäsi [her sister Susanna], and bring up the nails, and you others meanwhile get ready the cross." The victim's hands and feet are nailed to the cross. The strength of the crucifying woman is again about to fail her. "Go on, go on! May God strengthen your arm! I shall awaken Elisabeth, and within three days shall myself arise again." Continuance of the hammer blows; a nail is driven through both of the victim's breasts, likewise through the left elbow-joint, then by Susanna also through the right one. "I feel no pain. Only be *you* strong, that Christ may conquer." In a firm voice she further commands a nail or a knife to be driven through her head into her heart. In raving desperation Ursula and Konrad Moser rush upon her and smash her head to pieces, the former by means of the hammer, the latter with a two-bevelled chisel.— On Sunday, 23rd March, there was a pilgrimage of Margaret's adherents to W. One of them scraped blood from the place where the bed was, broke a blood-stained piece of chalk out of the wall of the room, and carefully wrapped up these relics. (J.

Scherr, "Die Gekreuzigte, oder das Passionsspiel von Wildisbuch," S. Gallen, 1860 [219].—Precisely according to the public documents preserved at Zürich. Unfortunately the author has distorted his book by blasphemous attacks on the Bible, especially the Old Testament, and on the Christian religion).

SCHERR has the audacity, reminding one of Daumer and Rohling, to remark: "Even in our days we have lived to find a pietist, emulous of Abraham and Jephthah, slaughtering his five children as a sacrifice to the El-Schaddai: Georg Hiller at Oberjettingen, in Suabia, in March, 1844."—Prof. EB. NESTLE, now at Maulbronn, has at my request read through the newspaper reports: "No mention of religious motives, either in the first conjectures or in the professional opinion of the medical faculty, nor in the proceedings at Court.—SCHWABISCHER MERKUR, 1844, 10th March: 'Great poverty and drunkenness are supposed to have been the causes.'—11th March: 'probably in desperation owing to financial ruin and disaster.'—11th November: consigned to Tübingen for observation by the medical faculty.—1845 19th June, a short report, 23rd June, a detailed report (6 columns) about the judicial proceedings. Speech of the public prosecutor: death penalty because of wilful murder: speech of defending counsel: emotional manslaughter: lessened responsibility owing to passing emotional disturbances: verdict of 18 years' imprisonment for manslaughter. According to the reasons for this decision some of the judges were for murder, others for emotional manslaughter, some adopted full responsibility, others—the majority—diminished responsibility. (The man had no more money, sent for brandy and rolls of white bread for the evening meal, and as the children went to sleep through it, he used the occasion to free them by death from the misery of the world. He had not determination enough to kill himself. I found it nowhere mentioned in the MERKUR that the man was a pietist)."

"The 'heiligen Männer' (holy men) at Chemnitz, in Saxony, whose society had been founded by a religious enthusiast shoemaker called Voigt [carried on their life in 1865] with truly Molochistical piety, by persuading two mothers in the sect to slaughter their sick children, because the same were 'possessed of the devil.'" (*J. Scherr*, "Deutsche Kultur-und Sittengeschichte,"⁷ L., 1879, 585).

"Two sisters from Briançon, the one 45, the other

47 years old, were rich, and had no other occupation but going to church. One morning the elder sister informed the younger, God had appeared to her in a dream, and had asked that she (the younger sister) should sacrifice herself as a sign of love for him. The other finds it all right, agrees to offer herself as a sacrifice to God, lets her hands and feet be cut off with a razor, and dies crying: 'Jesus and Maria!' whilst the sister collects her blood as a relic, then carefully adorns the corpse, goes to the notary, to whom she announces her dream and her sister's murder, and deposits a will, by which all her papers of money-value are to be burnt." (*Lombroso*, II., 146 sq.)

"A certain Kursin, a very pious man . . . killed his seven-year-old boy, convinced he was offering up a sacrifice pleasing to the Lord. . . . 'The thought that the whole of mankind must perish, had disturbed me so that I could not sleep. I got up, lit all the lamps before the eikon, and prayed God to save me and my family. . . . Then the idea came to me to save my finest and best son from eternal damnation.' When brought to prison (after he had killed the child), Kursin refused all nutriment, and died of starvation." (*Lombroso*, II., 152 sq.)

The awful crimes committed in the last centuries of the middle ages, and yet later on even in the 17th century, and connected with alchemy, magic, Satanism ("black masses!") and sorcery of all kinds, cannot be gone into here. Only one example: Gilles de Rais, Marshal of France, a contemporary, and for a time, a companion of Jeanne d'Arc, murdered about 200 children between 1432 and 1440 for purposes of magic.

XIV. WHAT DOES THE JEWISH RELIGIOUS LAW SAY ABOUT THE PARTAKING OF BLOOD AND THE UTILISATION OF PORTIONS OF CORPSES?

A. The Jews have always, and also since their "dispersal among the people of the earth," been strongly influenced by their environment (e.g. in dress, food, language, etc.), likewise in the matter of superstition.* Superstitions, too, of Jewish origin are not wanting.† For both reasons it is not permissible to assert *a priori*, that such views and customs as

* *M. Lidzbarski*, "Jüdische Sagen aus Russland u. Polen," in *Urds-Brunnen* IV., 55-61, is also of the opinion that the Jews had taken over with the German language several of the German popular beliefs.

† Cf. *D. Joël*, "Der Aberglaube und die Stellung des Judentums zu demselben," 2 parts, Breslau 1881 (116). 1883 (65); *M. Gudemann*, "Geschichte des Erziehungswesens und der Cultur der abendländischen Juden während des Mittelalters und der neueren Zeit." Vienna I. (1880), especially 212 sq.; II. (1884), especially 219 sq., 333 sq., 255 sq.; III. (1888), especially 128 sq.; *G. Wolf*, "Die Juden" [part of the compilation, "Die Völker Oesterreich-Ungarns"], 113 sq.; *S. Rubin*, "Geschichte des Aberglaubens," L. 1888 (159. From the Hebrew). In the *Tosephta* (a very ancient Halakhish work running parallel to the Mishna) in the Treatise on the Sabbath, ch. 7, 8 (edition of Zuckerman 117-9) several matters of superstition are collected, in many cases with the remark that it is heathen (belongs "to the ways of the Amorites"). *H. Lewy* has translated both chapters and explained them in the *Zeitschrift des Vereins für Volkskunde*, 1893, 23-40, 130-43.—Cf. also: *G. Brecher*, "Das Transcendentale, Magie und magische Heilarten im Talmud." Vienna 1850 (233). *J. Bergel*, "Die Medizin der Talmudisten." L. 1885 (88). *L. Blau*, "Das altjüdische Zauberwesen," Budapesth 1898 (167). *J. Hamburger*, "Böser Blick" in the "Real-Encyclopädie für Bibel u. Talmud" II. (1883), 117 sq.

we have learnt about in the first main portion of this work never occur among Jews, because they are impossible among them. Assuredly, however, not only a Jew, but also an unbiassed Christian inquiring into the matter may point out, that several precepts of Judaism are bound to form a great obstacle at any rate to the wide dissemination of the thoughts and acts described or alluded to in the preceding chapters.

B. The most important of these precepts is the *prohibition of the consumption of blood and of meat with blood in it*, which several times occurs in the Pentateuch.

Genesis ix. 4: "But flesh, with the life thereof, which is the blood thereof, shall ye not eat." Leviticus xvii. 10: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth of blood, and will cut him off from among his people. 11: For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12: Therefore I said unto the children of Israel: No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. 13: And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; ye shall even pour out the blood thereof, and cover it with dust. 14: For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Leviticus vii. 26: "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. 27: Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people."—Cf. Lev. iii. 17, xix. 26; Deut. xii. 16, 23, xv. 23, besides I. Samuel xiv. 32-4; Ezekiel xxiii. 25; Acts xv. 29.

The first quotation gives at the same time an important *reason* why the Israelites must abstain from partaking of blood. *God has fixed upon blood as the means of atonement*; therefore it must serve no other aim.

C. The later Jewish legislation goes even further than the Old Testament. In the "Schulḥân 'Arûkh," written by Joseph Caro (1488-1575), whose work in combination with its acknowledged commentaries is considered the chief authority in Jewish Law matters for those who are either not in a position or have not the time to refer back to the original authorities (Talmud, the oldest decrees of the Law, etc.), we read in "Jore De'a," LXV., 1: "There are veins, the consumption of which is forbidden because of the blood contained in them, e.g. the veins of the fore-arm, the shoulder and the lower jaw." LXVI., 1: "The blood of cattle, of beasts of the field, and of birds, no matter whether these animals be clean or not, must not be partaken of." LXVI., 3: "If a drop of blood is found in an egg, the blood should be removed and the rest eaten; but only if the blood was in the white. If it was, however, in the yolk, the whole egg is forbidden." The gloss of the Cracow Rabbi Moses Isserles (ob. 1572/3), which is held in equal esteem with the text, especially among the East European Jews, remarks on this passage: "In these countries it is customary to declare without distinction every egg forbidden, in which there is a drop of blood." LXVI., 9: "Fish blood, although [because not forbidden in the Pentateuch] allowed of itself, must nevertheless not be partaken of, if it has been collected in a vessel, because it might be thought to be a different kind of blood. It may, however, be consumed if it is easily recognisable as fish blood, e.g. if there are scales in it."

The watering and salting, that have to be carried out in the case of meat intended for eating, for the sake of thoroughly getting rid of the blood, are treated of by e.g. Eleazar of Worms (beginning of 13th century) in his work entitled "Roqēaḥ," Ascher ben Jehiel (ob. 1327); Jakob ben Ascher (ob. c. 1340) in

"Arba'ā Turīm; " Joseph Qaro; Naphthali Benedict Sépher B'rīth Mélah," Prague, 1816 sq.

D. *The practice of the present time, corresponding to the traditional Law, is related by Ludw. Stern, "Die Vorschriften der Thora," Frankfort a. M., 1882, §118:*

"After all forbidden parts have been separated from the animal, the flesh, which is intended for cooking, must, before the lapse of 72 hours after the butchering of the animal, be laid in a vessel specially used for the purpose for half-an-hour in water, so that it is quite covered with water ("soaking in water").—Next, the meat is thoroughly washed in this water and cleansed of blood sticking to it, then laid on a slanting board also used for the purpose, or on a perforated vessel, so that the water may run off properly ("watering off").—When that has been done, every piece is singly sprinkled with fine-grained salt so abundantly on all sides and in all crevices that it looks as if it were covered with hoar-frost ("salting").—The meat remains lying with the salt for an hour, as after the watering off on the slanting board or on the perforated vessel, so that the blood drawn out by the salt can trickle down; then every piece is so abundantly watered on all sides that all the salt is washed away ("moistening with water"). Only after this treatment may the flesh be cooked. . . . If the flesh was frozen before the treatment, or if it is frozen during it, the whole treatment must be again performed when the flesh has again been thawed.—4. . . . [the liver which is rich in blood], after being cleansed by thorough washing from the blood attached to it, must, sprinkled with some salt, be roasted directly by the fire, but not lying on paper or on the leaves of plants; but on a spit, on a gridiron, or freely on the*

* [The salting-out of blood is not needed in meat which is roasted, v. "Jore De'a" LXXVI., 1, because the fire is held to suck up the blood; about blood, which remains in the limbs, v. LXVII., 1.]

coals. It must remain at the fire till the blood has been extracted and it is perfectly well-cooked for immediate eating. After being taken away from the fire it must be thrice watered abundantly on all sides.

—5. . . . In the case of the heart, milt, lungs, head, feet with claws, as well as birds, there are yet especial prescriptions to be observed.—More detailed instructions about it in . . . (the supplement to) 'Amirâh l-bêth Ja'aqôb,' by Rabbi S. B. BAMBERGER [2nd edition, Fürth, 1864]."

E. The prohibition of the consumption of blood, according to its phrasing, certainly holds good only of animal blood, or, more accurately, the blood of warm-blooded animals (quadrupeds and birds). The consumption of human blood is not expressly forbidden in the *O. T.*; it does not follow, however, that it was allowed. The lack of an express pronouncement may be explained very simply, if the following is taken into consideration. Firstly: It is altogether beyond the imagination of Israelites as such to conceive that anyone could have the idea of partaking of human blood. Secondly: The Pentateuchical Law forbids the partaking of animal blood particularly because it ordains animal sacrifices; whilst human sacrifices are strictly prohibited, v. Leviticus xviii., 21; xx., 2 sq.; Deuteronomy xii., 31.—In the whole of the literature concerned with the Jewish religious law there is no passage whence it could be concluded that the Jews are, or were, permitted to eat human blood. *Moses Maimonides* (1135-1204) writes in his great ritual code, "Laws about forbidden foods," Ch. 6 (Venice, 1524, No. 361 b): "§1. Whoever eats blood to the amount of an olive, if he does it intentionally, incurs the punishment of extirpation; if it happened unintentionally, he brings the usual sin-offering. But the

guiltiness is only imputable in regard to the blood of cattle, game, and birds, no matter whether they are clean or unclean; v. Leviticus vii., 26; Deuteronomy xiv., 5. But there is no guiltiness because of the prohibition of blood* with the blood of fishes and locusts and creeping and swarming animals or with human blood. It is accordingly explicitly allowed to eat the blood of clean fish, and also to drink it after it has been collected in a vessel; but the partaking of the blood of unclean fish and beasts is, like the milk of unclean cattle, forbidden solely because it is a component part of their bodies; the blood of reptiles, as well as their flesh, is likewise forbidden [because those animals are unclean].—§2. Human blood is rabbinically prohibited, when it is separated from the body, and the transgression is punished with disciplinary scourging. Blood from the gums may be swallowed [because it is still in the mouth, not separated from the body]. But whoever has bitten into bread and then finds blood on it, scrapes the blood off and only eats the bread, because the blood was separated from the body.”—Already in the first unrevised edition of the “Schulhan Arúkh,” Venice, 1565, it is stated, “Jore Dea,” lxvi, 1, without mention of human blood: “Blood of cattle, game and birds, be they clean or unclean, is forbidden, likewise the blood of a foetus; but the blood of fishes and locusts is allowed.” Cf. again *ibid.* §10: “Human blood when separated from the body, is forbidden on account of its appearance [because it might be regarded as Biblically-forbidden animal blood]. Therefore, whoever eats bread must scrape off the blood which has perhaps come on the

* [Because the Bible, when forbidding the eating of blood, does not expressly mention these two kinds of blood. The Mishna, “Bikkurim” ii, 7, states on similar lines: The blood of human beings and the blood of creeping animals are in so far alike, that their consumption is not visited with the penalty of extirpation.]

bread from his gums; if, however, it is still between his teeth, he may swallow it."

"Talmud, Makkoth," 16 b: "Rab Bibi bar Abaje has said: Whoever drinks from the horn of an 'Aderlasser' (a kind of cupping-glass) transgresses the prohibition in Leviticus xx., 25."

It is true that in circumcision the Mohel sucks the blood from the wound (usually with the mouth; during some years in Germany also by means of a glass tube; in whose middle is sterilised wadding); but that is only ordained with the object that the wound may heal more easily, and because, according to the "Talmud," the wound, if not sucked out, would be dangerous to the child's life (Cf. "Sabbath," 133 b), and he immediately spits out the blood, Cf. M. BAUM, "Der theoretisch-praktische Mohel," Frankfort a. M., 1884, 35 sq.; JAKOB MÖLLN Ha-Levi, "Minhagim," Cremona, 1558, No. 89 b. — According to the "Zohar" to Leviticus xiv. and xix., the blood of the circumcision is preserved by God for the healing of the child (in case it should be necessary), and in order that it may not be injured by the female demon Lilith.—Concerning the covering of the blood of circumcision with earth Cf. Pirque de Rabbi Eli'ezer 29 (in the notes to Josh. v., 2 sq., and Num. xxiii. 10).

All partaking of human blood (because the swallowing of a few drops of one's own blood, when the gums are bleeding, cannot be taken into account) is accordingly forbidden the Jews unconditionally by their religious law.

F. Yet another precept of the Jewish religious law puts obstacles in the way of the superstitious utilisation of other men's blood and altogether of all parts of corpses, viz., the sentence: "*Utilisation of a dead person is prohibited,*" "meth 'assûr bah'ana'a" (Talmud, "Aboda zara," 29 b). Maimonides, "Laws about mourning," xiv. 21: "Utilisation of a dead person is prohibited, with the exception of his hair,* because this does not belong to his body." Schulhan Arûkh, Jore De'a 349, 1: "Utilisation of a

* "Jore De'a" 349, 2, says more precisely: The utilisation is only allowed when it is false hair and when the deceased before death has expressly determined, that son or daughter should get it.

dead person, be he 'Goj' (non-Jew*) or Israelite, is prohibited." Cf., too, Talmud, "Arakhin" 7ab, "Sanhedrin" 47 b. sq., "Hullin" 122a, "Nidda" 55a; Salomo ben Adreth (Rabbi at Barcelona, ob. 1310), "Legal Opinions," No. 375.† On this are based the following ordinances referring to burial (after *J. Rabinowicz*, "Der Totenkultus bei den Juden," Frankfort a. M., 1889, §21-3): "No employment must be made either of the corpse itself or of its clothes. . . . The clothes must be intended for the deceased, and have already come in contact with him. . . . In this case the objects in question, if for any cause whatever they have failed in their purpose, must be buried or burnt. If, however, they had not yet come into any contact with the deceased, they may assuredly be used for something else, but . . . not just as they now are . . . but the coffin must be knocked to pieces and the clothes must be torn asunder. . . . Even if anyone had testified in his will that his hair shall be used after death and for a certain purpose, it is not permitted to derive benefit from it. But if he wore false hair, it may be utilised

* The famous *Jakob Emden*, in the collection of technical opinions, "She'ilath Ja'bec," I., No. 70^b sq. (Altona 1739) forbids a Jewish doctor the dissecting of corpses, and declares all prohibitions of utilisation expressly as also holding good of the corpses of non-Jews (Cf. *D. Hoffmann*, "Der Schulchan-Aruch²," Be. 1894, 83 sq.). Even now orthodox Jews are averse from the dissection of corpses, and allow it only in consideration of the saving of human life possibilised thereby. — Respecting dissection of corpses in Talmudic times, v. "Bekhoroth" 45^a, and *J. Hamburger*, "Real-Encyclopädie für Bibel und Talmud" II. (Strelitz 1883), 685-7.

† On the Talmud treatise "Ta'anith" ("fasting") 15^b: "They scattered ashes on the holy ark," the commentary "Tosaphoth" (12th and 13th century) says: "These ashes were of human bones; because these ashes were to recall the 'Aqeda [binding of Isaac and the following sacrifice by Abraham, Genesis XXII.], in which instance also bones were burnt." According to this passage parts of corpses were even used ritually. But there were no ashes of human bones among the Jews, since corpses were not allowed to be burnt! The text is corrupt; the word "adam" ("men") must be struck out.

after his death, if he permitted it during life-time. . . . A murdered person, and a woman who has died in child-bed, to whose clothes blood adheres, are in several places not washed before burial, also they are not undressed, but the burial costumes are drawn over their clothes. . . . All blood they have lost since passing away, as well as all articles of clothing, utensils, parts of the bed and suchlike, to which any of this blood sticks, are laid in the grave with the body. . . . Everything that has been cut from or has fallen from the dead is consigned with him to the grave."*—Much that is relevant here also occurs in *J. Ch. Korn*, "Der Talmud vor Gericht," Part I., Vienna, 1884 (46).

G. Finally, the fact may be also alluded to that the corpse and all parts of the corpse make unclean, according to Jewish religious law, Cf. Numbers xix.; Mishna treatise "Ohalôth"†; Maimonides, "Laws about defiling by a dead person (Ṭum'ath mēth)." The want of the means of purification, according to the Law (ashes of a red cow), has caused several alterations in the practice. But even now the numerous Kohanim, i.e., the men who, by tradition, belong to the priestly caste, *must* avoid all pollution through corpses, so that they may not even be in the same house together with corpses.

* Cf. *Landshuth*, "Seder biqqûr hōlim ma'abar Jabbōq w'sepher hajjim" ("Prayer and devotion-book for the use of invalids, dying persons, and at burials" (Be. 1867 XXXVI. sq.; Schulhan 'Arûkh, Jore De'a, 364, 3.4 with the commentaries).

† *S. Jerome*, Epistle 109 to Riparius: "Samaritanum et Judaeum, qui corpora mortuorum pro immundis habent et etiam vasa quae in eadem domo fuerint pollui suspicantur" (Opera ed. Vallarsi I., 719).

XV. POPULAR THERAPEUTICS AND BLOOD-SUPERSTITION WITHIN THE JEWISH PEOPLE

A. In Judaism the opinion prevailed: "At the head of all diseases stand I, the blood [out of the blood come most diseases]*; at the head of all remedies stand I, the wine," "Talmud Baba bathra," 58 b. Thence it is declared in "Sabbath," 41 a: "It has been taught: If any one has eaten and not drunk, his eating is blood. 'akilathô dām' [ie., he is consuming his vital power, he is becoming emaciated], and that is the beginning of indigestion; if anyone has eaten and not walked four ells, his eating causes putrefaction, and that is the beginning of bad smell." —The Jew has naturally a disgust for partaking of blood, as is clearly stated in "Makkoth" 23 b: "Rabbi Simeon bar Rabbi said: It is written (Deuteronomy xii. 23), 'But take heed that thou eatest not blood, for the blood is the soul,' etc. If, then, man, whose soul loathes blood, receives reward because he abstains from blood, how much must it be counted to him for a merit if he abstains from robbery and forbidden carnal intercourse, on which, nevertheless, his lust is set!" Cf. also "Siphre," No. 76, on Deutero-

* The British Museum Greek papyrus, 137, says of the pre-Aristotelian doctor, Thrasy machus of Sardes, that he regarded the blood as the cause of all illnesses. It is the teaching of Galen about the plethora, which doctrine was also the cause of the excessive use of blood-letting in the East, Cf. *J. Bauer*, "Geschichte der Aderlässe," Munich 1870 (230).

nomy xii. 23 (Friedmann's Edit., No. 90 b).—These views and the contents of Ch. 14 justify the assumption that *only rarely, at least considerably more rarely than heathens or Christians, have Jews used, or do they use, blood for therapeutical or for magical purposes.* The assumption is confirmed by the consistency of tradition.

B. Antiquity. Except what follows, it would be hard to find anything requiring elucidation in the whole Talmudic literature. Several points here brought forward are neither superstitious nor loathsome, but simply component parts of an all-comprehensive "popular medicine"; they should, however, be mentioned here, so that they may not appear to have passed unnoticed (e.g., the consumption of animal milt). Of what an altogether different species are the "Hauss-Apothec," the "Dreck-Apotheke," and what may be read in the Ebers papyrus, in Pliny, etc. (v. Ch. 1)!

1. Animal blood. For the eye-disease "Barqith," the eye is smeared with woodcock's blood, for "Jarôd" with bat's blood (Cf. p. 57, l. 3). "Sabbath," 78 a.—"Against one-sided headache take a woodcock, butcher it with a silver 'Zuz' (a coin) above the side on which the head aches, so that the blood flows on that side; care, however, must be taken that the eye is not blinded (by blood flowing in). Next hang the woodcock at the door in such a way that the patient rubs against it on entering and on going out," "Gitṭin," 68 b.—For the cure of jaundice it is recommended in "Sabbath," 110 b, etc., that the blood of a very young donkey should be let run over a place shaven clean on the centre of the patient's head, but so that the blood may not flow into the eye.—"Ḥullin," 28 a supr., 85 b fin.: Bird's blood as a means for dispersing moth ("janibā,") which have got into the flax. Palestinian Talmud Ma'aser sheni V., fol. 56 b. Rab,

whose flax had turned out a failure, asked Hija the Great, whether a bird might be killed, and its blood mixed with the flax-seed (to better its growth). (The consideration was that then the command to cover up blood would not be fulfilled).

Whoever smears himself with salamander's blood, is, according to "Hagiga," 27 a, immune against fire. Ahas wanted to sacrifice to Moloch also his son Hiskia; but Hiskia's mother had smeared her son with salamander blood, v. "Sanhedrin," 63 b. Together with the name of "Salamandra," the Jews also took over from the Greeks their wondrous notions about the idiosyncrasies of that creature.

2. Parts and refuse of animals. For nyctalopia, eating roasted animal-milt is among, other things, thought a remedy, "Gitṭin," 69 a. Mar Samuel is of opinion that after a blood-letting milt-food is strengthening, "Sabbath," 129 a. A Mishna teacher, who had been in Rome, advises for hydrophobia that one should eat a lobe of the mad dog's liver, "Joma," 84 a * — "Sabbath," 109 b sq.: "If anyone is bitten by a snake, let the foetus of a white jenny-ass be taken and divided, and let the bitten person sit on it. An official in Pumbeditha was bitten by a snake. Now, there were ten white jenny-asses on the spot. They were slit open one after the other; but they were all found to be t'rephāh (i.e., afflicted with an injury of the womb)." — "Kethubboth," 50 a.: Abaje heard from his mother that should a boy of six be stung by a scorpion, one should dip the gall of a white kite in beer (schikhrā), and make the boy drink it. — "Sabbath," 67a: For tertian fever, collect several [counted singly] objects in the number of seven of each, among them also seven threads from an old dog's beard, and bind all to the neck with 'nirā barqā (white thread? tuft of hair?). "Gitṭin," 69b: For the disease of "Karsām," touch a white dog's excrement with balsam. But, if possible (i.e., if one has another remedy, or if the malady is endurable), the excrement should not be eaten. — "Sabbath," 67a: Whoever has a bone stuck in his throat should take a bone

* M. Sachs, "Beiträge zur Sprach-und Alterthumsforschung," I. (L. 1852), 49, compares here Aelian, "De Natura Animalium" XIV. 20, and [Pseudo-] Dioskorides "Περὶ ἐπιούσιων φαρμάκων" II., c. 113 — Cf. also Galen, "Περὶ τῶν ἀπλῶν φαρμάκων" κ.τ.λ. xi., 10 (ed. Kühn xii., p. 335). The same remedy also found among the aborigines of the present day, e.g., the Haussas, v. *Zeitschr. für Ethnologie* 1896, *Verhandlungen*, p. 31.

of the same kind, lay it on the crown of his head, and say: "One, one, go down, be swallowed, be swallowed, go down, one, one."

3. Parts of corpses. Among a series of popular remedies for diseases of the spleen* (e.g., take the spleen of a she-goat which has not yet had young, stick it to an oven, stand opposite, and say: Even as this spleen shrivels up, so let the spleen of N, the son of N, diminish) occurs also the following, "Gitṭin," 69b: "Or look for a dead man, who died on a Sabbath, lay his hand on the sick spleen and speak: Even as this hand shrinks, so may the spleen of N, son of N, diminish." Cf. supr., Ch. 8 D.

4. Executed persons. According to the Mishna "Sabbath," vi., 10, the hope of being cured induced many people to carry about with them a locust's egg [against pains in the hips] or a fox's tooth [if from a living fox, for facilitating waking up; if from a dead one, for insomnia] or a nail from the "C'ṭūb" (cross, gallows) [for fever]. Cf. supr. p. 76. Besides, Cf. "Sabbath," 134 a: A new-born child, that will not cry, should be smeared with the after-birth belonging to it.—"Sabbath," 109^b: R. Ḥanina said: If you take 40 days' urine, 1/32 of a *log* (taken inwardly?) helps against hornet's sting; 1/4 against scorpions'; 1/2 against the harmful effect of water which has stood uncovered; 1/1 even against sorcery.—Palest. "Sabbath," xiv., fol. 14^d, line 3, mentions a child's dry ordure as an ingredient of a medicament against the mouth disease "Çaphdina" (scurvy?).

5. *So far as I see, human blood is only mentioned "Sabbath," 75 b, fin.: "Some say menstruation blood should be kept for the cat; others it should not be kept, because it is weakening." The blood is here regarded not as a means of cure or magic, but simply as a tit-bit. Moreover, Rashi remarks on the pas-*

* Cf. on the point, Pliny, "Nat. Hist." xxx., 6, l. 17!

sage: "Whoever gives such blood to a cat gets ill."—*If it is true what Dio Cassius lxxviii. 32 relates about the war against Trajan (115-7 A.D.), the question does not turn upon a superstition, but only upon a reaction against the most outrageous maltreatment, though certainly a reaction of the grossest barbarity. The Jews are said to have killed 220,000 persons in Cyrene, to have sawn their enemies asunder, besmeared themselves with their blood, and eaten of their flesh.*

The following fact characteristically proves that the statements here gathered together have not the remotest connection with the Jewish religion. The blood of the sacrificed animals which ran from the altar of burnt offering through a subterranean pipe to the valley of Cedron at the time of the Second Temple was sold to gardeners for manuring, v. Mishna, "Joma" (day of atonement) V. 6; Talmud, "Pesachim" (Easter Festival) 22a.

C. Middle Ages. In "Sha'arê Cédeq," a collection of legal professional reports of the Geonim* (Salonichi, 1799, No. 22 b), we read, Book I., Ch. 5., §10: "The Jews in Babylon circumcise over water and wet their faces with the water; the Jews in Palestine circumcise over earth, v. Zachariah ix., 11."—§11: "Rab Kohen Cedeq: As regards your questions about the child's circumcision over land and water, there is no manner of prohibition, which would justify us ordering you to alter your practice. But we are used to boiled water, in which are myrtle and perfumes, which are pleasantly fragrant, and circumcise the child over the water, so that the blood of circumcision falls into the water, and all our young men wash

* Thus are called the most prominent of the authorities in the sphere of traditional Jewish religious law, who lived at Sura and Pumbeditha in Babylonia from the 7th century till the year 1040.

themselves therewith in remembrance of the blood of the covenant that exists between God and our father Abraham." *M. Brück* makes a mistake when he says in his "Pharisäische Volksitten und Ritualien," Frankfort a. M., 1840, 25, that the Babylonians "held the blood of circumcision holy;" also Gaon's answer does not contain the statement of purpose advanced by Brück—"but in order that the public may be eager to snatch at this blood-water."—Cf. also *Jakob ben Asher's* "Tôr Jôrê^h Deâ^h, 265, and *J. Müller*, "Hil-lûph Minhägim," Vienna, 1878, No. 17. This custom is no longer referred to in the "Schulhan 'Arûkh."

*In the "Buch der Frommen," by Jehuda ben Samuel the Pious, who lived c. 1200 in Regensburg, the following story is told to establish the conception that parents and children constitute a single body also from a physical point of view (Bologna, 1538, §232; Be., 1891, sq., §291): A rich man travelled with his servant over the sea, and took a large sum of money with him. Soon after he died in foreign parts. Thereupon the servant seized upon all the treasure, making himself out to be the son. But a short time after her husband's departure his pregnant wife, who remained behind, had borne a son. When this son grew up, he went to the Gaon Saadja [in Sura; flor. 892-942]. The Gaon advised him to go to the king. The king commissioned Saadja to decide the matter. Saadja bled both, and then laid a bone, taken from the father's grave, in the servant's blood; still the bone did not suck the blood up. This, however, actually happened when the bone was laid in the other's blood, because they were one body. So Saadja gave the son the fortune.**

* Cf. Geo. Al. Kohut, "Blood test as proof of kinship in Jewish folklore," in *Journal of Amer. Orient. Society*, vol. xxiv. (1903), p. 129-44.

"*Bahrrecht*" (ordeal of the bier) (Cf. p. 49). "*Buch der Frommen*," Bologna, §1143: "When the murderer approaches the corpse of the murdered man the wound begins to bleed, so that the murderer may be brought to justice; but this occurs also when anyone who has eaten bread dipped in soup, and then eaten no dry bread, approaches the corpse. Therefore murderers, after committing the crime, are wont to eat dry bread."—

RUDIMENTARY ELEMENT OF THE BUILDING-OFFERING (v.p. 31 sq.). Jehuda the Pious says in his "*Testament*," §17: "Where a house has never stood, there let none be built. Should it, however, come to pass, the house should remain uninhabited for one year." He probably considered the empty spot to be the happy hunting-ground of demons (*Isai. xiii. 21*). For that reason timid Israelites, even in the first half of the 19th century, "when they reared up a house in such a place, quartered in it a cock and a hen before they installed themselves there, and then had them killed. These propitiatory sacrifices were intended to avert the peril menacing the new inhabitants of the male and female sex," URQUELL, 1894, 158.

F. Gregorovius, "*Geschichte der Stadt Rom im Mittelalter*," vii. (Stuttgart, 1870), 306 sq., relates about the death of Pope Innocent VIII. (July, 1492): "Surrounded by his greedy nephews, Innocent VIII. lay meanwhile dying in the Vatican. He was barely able to take any other nourishment than woman's milk. If the fine picture of the departing Medici, whom his doctor tried in vain to save by a potion of dissolved pearls, resembles a significant fable of the value of riches, by what name indeed should the scene be called, which is said to have been played at the death-bed of a Pope? His Jewish physician-in-ordinary lit upon the idea of instilling the life-blood of boys into the dying man; three boys of ten submitted to it

for money, and they died victims of this criminal experiment. The dying man, it is true, did not give his consent; he thrust the doctor from him"* Assuming (not yet admitting) that the Pope really hesitated to accept the medicine offered him at the last, it is abundantly demonstrated as a conclusion from the first part of this work that the Jewish doctor did not advise such remedy as a Jew, but as a doctor living in the illusions of his period.

D. Modern Times. A great mass of varied material that properly belongs here is afforded by the numerous writings called "Book of Medicine" (Sēpher rēphu'ôth or Sēpher rēphu'ā^b) or "Book of secret cures" (Sēpher sēgullôth),† which, partially belonging already to the Middle Ages in their material, even now stand in high esteem with those Jews, especially the Polish, who are little or not at all affected by modern culture. Before me lie four books, to which I limit myself, since they were even reprinted a few years ago, and we are here especially concerned with the relations that exist even now between Jews and superstition. 1. "Sēpher Tol'dôth Adām," by Elia Ba'al Shem, firstly at Wilhermsdorf, 1734; in an undated new impression, names the same place of printing. 2. "Sēpher Rēphu'ôth," Kolomea, 1880, 18a-24a, secret remedies from *David Salomo Eybeschütz's* "Lēbushê š'rād." 3. "Sēpher Zēkhirā^b," by *Sacharja Plungian*, Hamburg, 1709, and often in the Warsaw edit., 1875. 4.

* "Judaeus quidem fugit, et Papa non sanatus est. The blood-money was a ducat for each poor child. No wonder that the fable of the Passover blood persisted. Infessura and Raynaldus n. xxi. The Florentine Valori, however, gives no information of the kind."— [Also Burkhard's diary has here a hiatus, as Gregorovius mentions in another place: The Manuscript in the Chigiana stops at the 14th July, 1492, and then begins the Pontificate of Alexander VI. with his elevation to the throne.]

† *J. A. Benjacob*, "Oçar-ha-sepharim," Wilna 1880, p. 407 sq; 548-50 gives a fairly copious, but yet incomplete list.

"Sepher Miph'alôth 'Elohîm," by the Kabbalists, *Joel Ba'al Shem* and *Naphtali ben Isaak Kohen*, and the physician *Simha*, Zolkiew (?), 1810; Sklow, 1821; according to the Lemberg edition, 1872 (128).*

Some samples. Tholedoth Adam prescribes for jaundice: "Let the patient take a yellow turnip, make water† into it, and hang it in the chimney," and "Let goose-dung be put in wine, and let the patient drink without knowing about it." Against fever: "Take some of the patient's urine, add milk and bread to it, and give it to a dog to eat." Against fever and other illnesses: "Let the patient bury a small mug of his water under an elder-tree, and say thrice: 'Consumption, jaundice, vomiting-illness, siebenundsiebzigerlei‡ ("seventy-seven kinds of") illness; it is better I bury you than you me.'" To stop the bleeding of the circumcision wound: "Take warm pig's dung, and lay it on the child's belly." To stop menstrual bleeding: "Pulverise a ruby, and drink it in water or wine." One's own blood helps against bleeding: "Boil the circumcision blood or blood from the nose till it becomes a dry mass, and sprinkle this on the circumcision wound or the nose;" or: "Write on the nose or the forehead with the still fluid nose-blood: 'tîb b'eṯîb p'e'nîm b'e'dâm,' or 'zēṯō' (צַ) = Gk. 'ζῆτω': § 'let him live.'" Quite

* Similar writings have been utilised by *A. Grunwald*, "Aus Haus-apotheke und Hexenküche," in *Mittheilungen der Gesellschaft für jüdische Volkskunde*, 1900, 1-87, and 1907, 118-45, (chiefly manuscript, in Hamburg and in Vienna).—*M. Ginsburger*, "Jüdische Volksmedizin im Elsass," *ibid.* 1907, 1-10, mentions a volume written in Alsace in 1777 by Joseph Lehmann, with recipes and prescriptions ("Segulloth u-rephu'oth"), whose contents are said to be very similar to those in "Albertus Magnus" [v. *supr.* p. 21]

† *Pliny*, *Nat. Hist.* xxviii., 6, 18; *Bergel*, "Medizin der Talmudisten," 63; *Strackerjan* II., 115; *Wuttke* §182, 338, 477, 493 sq., 500, 505, 530 sq., 541; *Frischbier* 58; "Mélusine," III., 278 (Vosges).

‡ For the number "77" cf. the proverbs in *Frischbier* 54.

§ In the Palest. Talmud "Berakhoth" vi., fol. 10^d: "If anybody sneezes at a meal, one must not cry out to him צַ "זֶה" (live! =be healthy!) because otherwise he might swallow the wrong way dangerously."

similar stuff in the Sepher Rephuoth (e.g. 4a. 14b. sq.) from which let also the following be taken. Externally applied: fox's blood and wolf's blood are good for stone in the bladder; ram's blood for colic, weasel blood for scrofula and podagra; wolf's blood in deafness; pigeon's blood in eye-ache; dry raven's blood, fresh hare's blood, and hare's gall in hemorrhoids. In excessive or improper bleeding let the woman bake some of the blood in bread, and give it a pig to eat. The coming-out of a tooth is effected by the laying-on of the tooth of a corpse. For the plague there is a tried and approved remedy 23a: lay the key of the house in a dead Jew's hand. In order to be protected from all evils, gird yourself with the rope with which a criminal has been hung, No. 20a (Cf. supr. p. 47 sq.).

B. W. Schiffer (fictitious name for "Segel") "Alltagglauben u. volktümliche Heilkunde galizischer Juden," *Ur-Quell*, 1893. Under the pillow of a person seriously ill is put a cloth which has previously lain on the grave of a pious person (119). If a woman after her first child wishes to have a boy, the after-birth should be given to a dog to devour; if a girl, to a bitch. "An efficacious, but godless remedy,' an old Jewish nurse remarked to me" [B. W. Sch.] (187). Washing with urine as a cure, rarely (211). For epilepsy: Kill a cock and let it putrefy (273).—*B. Benczer*, "Jüd. Volksmedizin in Ostgalizien," *Ur-Quell*, 1893, 42, 120 sq. (no blood).—*J. Spinner*, "Zur Volkskunde galizischer Juden," *ibid.*, 1893, 95 sq. *J. A. Charap*, "Volksglaube galizischer Juden," *ibid.*, 1894, 81 (No blood. Love magic: Hold an apple about an hour under the right arm, and then give it to the girl).—*B. W. Segel*, "Materyaly do etnografii żydów wschodnio-galicyskich," Cracow, 1893 (72). Cf. *Ur-Quell*, 1894, 184.

For authentic proofs that these remedies are known to the people, v. URQUELL, 1894, 290 sq. (remedies for epilepsy and jaundice, collected in London among Jewish emigrants from Russian Poland: URQUELL, 1898, 33 sq. — "In order to get children, barren women drink water in which was boiled moss which had been plucked at the ruins of the Temple wall.—The Sephardim [Spanish Jews] prepare a remedy from the powder of bones which are found beneath the sand of the desert. These bones are mostly connected with the pilgrims for whom the simoon has ready a grave in the glowing desert-sand. The collected bones are reduced to dust and sold to the apothecaries. The powder is shaken up with mead, and it is given every now and then to the patient, who has been washed beforehand and wrapt in white linen." URQUELL, 1894, 225 (after Moses Reischer, "Schcaré Jerushalajim," Lemberg, 1875).

So far as regards the use of human blood, the superstitious Jew uses only his own blood, and particularly indeed for the stopping of bleeding.—Apart from this only menstrual blood (cf. *supr.* p. 51 sq.) is mentioned, and that too quite seldom. Against fire, "Sepher Zekhira," 130: Let a garment stained with such blood be hung at the fire on a long rod. Let the sufferer from quartan fever put on such a garment, "Sepher Rephuoth," No. 17 b. In order to be invisible, put water melons first in such blood, then in the earth; after the new fruits have ripened, one of them will make him invisible who carries it about with him, *ibid.* 23 b.* For podagra the smearing of the menstrual blood of a woman who has borne for the first time is a help. Tholedoth Adam, 96, and Miphaltho Elohim, 96. If a midwife is visited by a menstruating woman, the child gets leprosy on the head and face. Cure for it: Bathe the child with the stained shift, *Ur-Quell*, 1893, 171 [*v. sup.* p. 141, line 19]. Otherwise as far as I perceive, in superstition among Jews blood is never mentioned as a cure for leprosy (cf. *supr.* p. 62 sq.).—Also, as far as my knowledge goes, there is nowhere the point, that animal blood or even human blood, in particular the blood of another

* Cf. *Wuttke*,² §482 sq.

man, should be drunk or swallowed dry for superstitious purposes.

Corpses as 'pain-removers' (Cf. Ch. 8): In the "Hatham Sophër" of the Pressburg Rabbi, Moses Sopher (1762-1839) is a technical decision on the following query put from West Hungary: A man of the family of the Aaronides, who must not touch a corpse [Cf. supr. Ch. 14 G], suffers severely from epilepsy. May he, to cure himself, take a dead man's hand and say: "Take this evil from me; you it will not hurt, and me you will benefit thereby?" (*L. Mandl, Ur-Quell*, 1895, 37). Cf. supr. Ch. 8 D.—When about three decades ago many Israelite children were carried off by an epidemic in a small West Hungarian town, an old man put a padlock [cf. sup. p. 68] into the grave of a child just buried, threw the key away and spoke: "With you shall everything evil be shut up." *L. Mandl, Ur-Quell*, 1895, 37.

CASSEL 34 says that "even recently Jewish bridal pairs in Silesia mingled blood from their fingers at the wedding." Nothing is known about it by the Christians and Jews I have asked; also in books nothing was to be found. If the statement is correct, the custom may be explained according to Ch. 3.

E. The attentive reader will admit that a considerable amount of the practices here alluded to are of non-Jewish origin. The reference appearing in but few passages to something specifically Jewish is obviously not aboriginal, as in the "Sepher Rephuoth," 19 a b: "In order to stop an enemy's tongue, take wax of an Atonement Day candle, put a spider into it, then stick it in your mouth and speak, 'As the spider endures in the wax, so may all enemies, who do evil, be in my hand and power, that I may be able to do them evil, but not they me.'" Quite as little, of course, do the concluding words, "In the name of the Father, and the Son, and the Holy Ghost! Amen" (e.g. supr. p. 57), used in many magic formulas, "sympathetic,"

and other superstitious attempts to cure by superstitious Christians, prove any connection between these superstitious forms and the Christian religion. The other popular-medical and purely superstitious ideas, which are propounded in the Jewish medical and secret-cure books, are, as is established in the first part of this work, common to the whole of mankind. Also the fact that there is but little of the kind to be discovered in the Talmuds, which are yet so comprehensive, corroborates the assumption that much was introduced later from non-Jewish circles.

F. Relying on the *Bernstein* case, which was much discussed in February and March, 1889, not a few papers at the time accused the Jews of ritual employment of blood. *H. Desportes*, 244-8, and many others repeated this charge in 1890.—A Jewish candidate for a Rabbiship, Max B., of Breslau, was on 21 February, 1889, condemned for doing deliberate bodily harm, by making a slight scratch* on the skin of the penis of Severin Hacke, a Christian boy, which had caused a few drops of blood to flow. The circumstance that B. had immediately soaked up the blood in two bits of blotting paper was from the start convincing proof to me that the "Christian blood" was not intended to serve any of the objects commanded or even allowed by Jewish religion, that it was much rather a case of "blood-superstition." This conviction was brilliantly confirmed by the official publication about the case. The *Vierteljahrsschrift für gerichtliche Medizin*, 1891, 207-35, published in regard to the B. case the supreme decision of the Royal Scientific Committee for the medical profession of 5 Nov., 1890. An autobiography of B. himself, printed there, states that B., tortured by pangs of conscience, owing to non-fulfilment of the ceremonial

* The accusation, which has been several times made, that there was "repeated tapping of blood," is untrue.

law, tried *beforehand*, in the case of two *Jewish* boys, to replace by a quite similar scratch the circumcision which had not been at all, or had been unlawfully carried out in their regard, in order to announce to God his repentance by such voluntary action. It then goes on further (220 sq.): "The performance of the acts of repentance lightened my spirits, but did not quite content me, so I made up my mind to free myself from sin. Now since, according to the Biblical doctrine, the soul is contained in men's blood, and since my sin-burdened soul could only be atoned for by an innocent one, I had to get blood I could use from a human being who was without sin. Then as I knew the boy H. was suitable, as his soul was sinless, I resolved to procure myself blood from him, and I dealt with H. as a few months before with the two others, but carrying out the circumcision on this occasion without intending to complete it, as it was useless to a Christian boy. It is possible those first two actions in my search for freedom from sin guided me. I kept the blood I got on a sheet of blotting paper, and shortly undertook my atonement with it. After it had itself become sinful by taking on itself my sins, I buried it in a cemetery, as it could not remain in the vicinity of men." (Cf. Leviticus xvi., 21: The high priest on Atonement Day lays the sins of the people of Israel on the goat, which is then to be driven into the wilderness). The Royal Scientific Committee for the Medical Profession did not investigate the connection of the superstition appearing in B. with other ancient forms of superstition, none of which have any specifically Jewish stamp, and therefore they did not use the general key to the explanation of B.'s method or action. On the other hand they, or rather the report agreed to by them, of the judicial expert, Professor Dr. Lesser, of Breslau, who was first consulted, gives an answer to the question whether such a

superstition in a man of B.'s education was reconcilable with mental equilibrium. P. 210: "Not merely the mother's, but also the father's relatives were not intact in regard to the central nervous system; no fewer than seven of B.'s relatives, some on the mother's, some on the father's side, had died mad or were still alive in a condition of insanity. The deputation came to the conclusion (234 sq.) based upon personal observation of B. in the Charité Hospital at Berlin: "(1) that B. is diseased in mind, and suffers from religious madness, *Paranoia chronica religiosa*; (2) that he committed the deeds of bodily injury he was charged with, in a state of morbid disturbance of his mental activity, by which his free decision of will was excluded."—Thus the "Bernstein case" must be judged just like the occurrences described in Ch. 13.*

* I do not think it impossible that some medical superstition had also something to do with B.'s action. The consulted medical experts, as far as I know, did not go farther into this question.

XVI. IS THE USE OF CHRISTIAN BLOOD REQUIRED OR ALLOWED FOR ANY RITE WHATEVER OF THE JEWISH RELIGION?

That the question whether the use of the blood of a non-Jew, particularly the use of Christian blood, is requisite or allowed, perhaps for the preparation of the Easter loaves (Mazzoth) or for the Easter wine—that this question is to be answered in the negative, is already sufficiently obvious from the collective whole of the previous researches. Yet I think I should adduce some further reasons for the negation.

If the use of Christian blood were commanded, or even only allowed, there would be bound to be passages referring to it in the Halakhish literature of the Jews, which is positively colossal in its comprehensiveness, and enters into every detail of both religious and domestic life. But neither the zeal of the experts among the controversialists of Christian faith nor the hate-sharpened penetration of those proselytes, who wished to show their reliance on the new religion by fanatical enmity towards the Jews, has been able to extract anything out of all those writings which could in the least serve for corroboration of the notion. It is also not to be expected that such passages shall yet be discovered in MSS. of the Talmud and the other ancient Jewish literary productions; the learned Spanish Dominican, Raimundus Martin (second half of the 13th century), whose "*Pugio fidei adversus Mauros et Judaeos*" has taken all its numerous quo-

tations from Talmud and Midrash MSS., knows absolutely nothing of the charge here in question. There is also absolutely nothing to be found in the collections of the passages struck out by the censorship in the later editions of the Talmud and in the big collection of variants, "Diquqê Soph^erim," by *R. Rabbinowicz*, that could afford any sort of corroboration of the "blood-charge."

B. Those proselytes, who have given voice to the accusation in question against Judaism, have been throughout both malignant and ignorant enemies of the Jews, on whose statements, as no proofs are afforded, no weight can be laid, e.g. : *Samuel Friederich Brenz*, author of "Jüdischer abgestreiffter Schlangen-Balg," Nuremberg, 1614 (again printed in *J. Wülfer's* "Theriaca Judaica ad examen revocata," *ibid.* 1681, 4^o), or *Paul Christian Kirchner*,* author of "Jüdisches Ceremoniel Frankfurt, 1720," or *Paulus Meyer*, whom the Berlin Anti-Semites had hired to libel me in 1892, and who then on account of his book† "Wölfe in Schafsfell, Schafe in Wolfspelz! Enthüllungen über die Judenmission und eine Abrechnung mit Professor Strack. Alle Rechte vom Autor vorbehalten!" L.,

* What sort of a fellow this *Kirchner* was, *Joh. de le Roi*, "Die Evangelische Christenheit und die Juden" I. (1884), 405, and *S. J. Jugendres*, the preparer of a second, improved edition of the "Ceremoniel," Nuremberg, 1734, 150, have shown. The latter at the same time gives the reason why *Kirchner* "should have remained at home with this accusation." That *Kirchner* deliberately uttered falsehood can be inferred from a letter of the learned Pastor Chr. Theoph. Unger (ob. 1719) to Joh. Chr. Wolf (v. his "Bibl. Hebr." III., 914): "Miror, qua fronte Kirchnerus talia scripserit. Nam ipse mihi non rogatus, cum in sermones de Christianorum criminationibus, Judaeis imputatis, incidere, coram adfirmavit sancte disertis verbis; Judaeos quidem omnes et singulos esse Christianorum hostes infensissimos; eo tamen ipsis injuriam fieri, quod a nonnullis incusantur, ac si Christianorum sanguinem ad certos usus adhiberent."

† "Wolves in Sheep's Clothing. Sheep in Wolves' Clothing! Revelations about the Jew mission and a reckoning with Professor Strack. All rights reserved by the author!"

1893 (94), was condemned by the Royal Court of Sessions at Leipsic, in November, 1894, to a year and ten months' imprisonment for "libellous insult." About his "operations" in Vienna Cf. Ch. 18 for the year 1893 (p. 224). As to the denial given by numerous proselytes, v. Ch. 19, B.

C. About the middle of the 8th century, A.D., arose the sect of the Karaeans, of whom even now the survivors, not very numerous indeed, dwell especially in the Crimea, in Poland, and in Cairo. The Karaeans are essentially, apart altogether from anything else, differentiated from the other Jews, the so-called Rabbanites, by the fact that they reject the Talmud, while the latter acknowledge it. A violent enmity existed, and still exists, between Rabbanites and Karaeans, which has also found vent in numerous writings. Now, no one has ever believed that the Karaeans use Christian blood for the purposes of their ritual. If, then, there were such a ritual among the Rabbanites it would be perfectly unintelligible that this difference is nowhere touched upon in the Jewish polemics, that neither the Rabbanites reproach the Karaeans with the non-accomplishment of this rite, nor the Karaeans reproach the Rabbanites with this murderous and cannibalistic savagery.

D. *The Sabbathically-disposed Frankists, fanatical believers in the Sohar, asserted in the presence of the Bishop Nik. Dembowski of Kamienec Podolsk, 1756 and 1757, not only: that according to the Sohar, the Godhead consists of three persons alike one to another, which form at the same time a trinity and a unity, and that the Godhead has continually assumed human form, in order to show himself visibly to all, but also: that the Talmud contained the most abominable things, inculcated the slaughter of Christians as a religious ordinance, and the adherents of the Talmud used the blood of Christians. And in 1759 they*

declared to the Archbishop Wratisslaw Lubienski, that they panted for Baptism like the hart for the water-springs, and offered to prove "that the Talmudists shed innocent Christian blood, even more than the heathens, lusted after it, and made use of it." At the same time they asked to have dwelling places assigned them east of Lemberg, in order to be able to live by the work of their hands, "where the Talmudic brandy-farmers nurtured drunkenness, sucked out the blood of poor Christians, and marked it up with double chalk." In May two deputies of the Frankists pronounced in the name of all of them before Canon Mikulski the confession: The cross was the symbol of the Holy Trinity, and the seal of the Messiah. It concluded "The Talmud taught the use of the blood of Christians, and whoever believed in it, was bound to use the blood." At the discussion carried on in July in the Cathedral of Lemberg, under Mikulski's presidency, the Frankists tried to show "that the Sohar taught the trinity, and that one of the persons in the Godhead had become flesh. . . . That such ideas occurred in the Talmud," the Talmudists "could not deny. They had, indeed, been able to repel with all decisiveness the fictitious assertion as to the use of the blood of Christian children, and the blood-thirstiness of the Talmud, and to appeal to the testimony of Christians and even to statements of Popes. But they were ignorant about their own history of suffering, and their ignorance has avenged itself upon them. It is, indeed, credible that the Talmudic spokesmen returned home ashamed and confused after three days' discussion. Even the blood accusation remained sticking to their confession." Soon after the disputation, about a thousand Soharites had themselves baptized, on the pressure of the polish ecclesiastics; in November also Frank himself, who had brought it to pass that the King was inscribed

as his godfather (Jakob Frank called himself, after that, Joseph). As it became evident that the baptism was to him merely a means to an end, and he allowed himself in secret to be worshipped as God Incarnate and "Holy Lord," he was confined in March, 1760, in the monastery of Czenstochow. After thirteen years' confinement he was set free by the Russians, and played for many years more the part of an impostor in Vienna, Brünn, and in Offenbach; he died in 1791.

The preceding is taken as far as possible verbatim from H. GRÄTZ, "Geschichte der Juden,"² X., 425 sq., 430 sq. Grätz, however, is mistaken, when trusting the exceedingly one-sided Jakob Emden "Hitk'abbekúth," Altona, 1726 sq., 35), he writes that the Hamburg Rabbi, JONATHAN EIBESCHÜTZ, had remained "dumb" to the imploring entreaty of the Polish Jews that he should "meet the accusation of the use of Christian blood."*—As this sentence has left an impression on Christians, that there might after all be something in the blood-accusation, I will here put the facts of the case clearly. Eibeschutz not only himself elaborated a detailed, professional report in December, 1759 (probably for despatch to the Danish Government), but also repeatedly urged Christian scholars to express their views. E.g. in 1760 (he was impelled to do so precisely by the lies of the Frankists) the well-known Professor of Theology in Halle, Chr. Ben. Michaelis, and John. Sal. Semler, v. "Jüdische Volks- und Haus-Kalender für das Jahr 1893," Breslau, Jahrbuch, p. 79-109. Semler's pregnant exposition closes with the sentences: "But from it all comes the irrefutable inference that people who impute guilt to the Jews and want to prove from the books of their law that they use Christian blood, must

* "Christentums" in Grätz is obviously a printer's error.

be either very illiterate simpletons or malignant hostile spirits. . . . and that the Jews could not be accused before any equitable magistrate upon such frivolous wretched charges, but far rather such simple or malignant accusers might be repulsed, and probably even held to an apology." Jonathan Eibeschutz himself writes at the beginning of his work: "I have had to hear, not merely with the greatest exasperation, but also with the greatest sorrow, how a few godless people, forgetful of honour, who a long time ago were expelled from the Jewish Synagogue, have banded together, and in order to conceal their viciousness have tried to diminish the Jewish nation in the sight of the Christian high authorities, and to affirm with baseless, even altogether lying sentences taken from Jewish books, that the Jewish nation has need of Christian blood for its chief ceremonies. BUT THIS ACCUSATION IS SO GODLESS THAT ONE HAS FAIRLY TO WONDER HOW THE EARTH CAN BEAR SUCH PEOPLE ON ITS SOIL."—*The manuscript which contains these three documents has been transferred out of the property left by Dr. B. Zuckermann to the Jewish Theological Seminary at Breslau.—And already in 1736, likewise at the request of Eibeschutz, Prof. F. Haselbauer, of Prague, delivered a pronouncement against the blood accusation, v. inf. Ch. 19 E.*

E. It is generally admitted that those Jews who held fast at all to their religious law, or now hold fast, have always been ready, or still are ready, to give up their lives rather than to become unfaithful to that law. If, then, there were any phrase whatever that ordained the use of Christian blood, such blood would be annually requisite, would therefore also be shed; in that case, however, a considerable number of instances must doubtless have been alluded to, espe-

cially during the period of the last hundred years, at least in those law-governed States of Europe in whose midst the Jews live in scattered groups. Yet such proofs are altogether wanting.—Again, the accusation of the ritual use of blood would be bound to have been declared and to be declared everywhere; also, it would be bound to have been referred to in every century since the establishment of the Christian religion; or, at any rate, since the Christian religion has become the ruling one in the old Roman Empire. But there is no “everywhere” nor “at all periods” to be found in this case. It is especially noticeable that the decree by which the “Catholic Kings” Ferdinand of Aragon and Isabella of Castile, on 31st March, 1492, commanded all the Jews of Spain, Sicily and Sardinia to emigrate within four months on pain of death, does not mention the blood accusation.

F. In order to make the assertion of the ritual use of blood plausible, people talk readily about “Schächtschnitt* (Jewish butcher’s cut), and the employment of a “Schächtmesser” (Jewish butcher’s knife); also “Schächter” (Jewish butchers) are accused, by preference, of killing Christian children. It is on that account very notable that Joseph The ’omim, a Rabbi of Lemberg and Frankfort a. O. (ob. 1793), in his extremely prized Hebrew commentary, “P’erî m’egadîm” (Be., 1772, sq.), on the first two parts of the “Schulḥan ’Arukh, Jore Dea,” 8, relates the following:—A “Schächter” bought a knife which an executioner had used at an execution, and wanted to use it for his own professional purposes. Rabbi Joseph declares this forbidden; because human flesh was forbidden, and the human flesh absorbed by the knife would combine with the animal flesh in slaugh-

* “Schächten” is the verb used in German for “to butcher” in the Jewish manner; the usual Gentile butcher “schlachtet,” not “schächtet.”—Translator.

tering, and thereby make the latter also forbidden. Whoever affirms the ritual killing of Christian children by "Schächtung" (Jewish butchering) is bound to assume that the "Schächter" have *two* sets of "Schächtmesser," one for the animals which are to be slaughtered, the other . . . would not such an assumption exceed the extremity of foolishness?

G. Every experienced criminalist, especially every investigating judge who carefully handles criminal cases, knows that the detailed information of public journals about "interesting cases" has often acted as a provoking influence on the imaginations of men, who were not firmly established in the good or were already disposed to the bad. The fact that men who make attempts on crowned heads, even when the bullet or the dagger has not reached its mark, are, at least temporarily, notorious through the daily Press, has provoked many a fresh attempted murder of the kind.* Accordingly, it might be *imaginable* that precisely the unceasing repetition of the idea that the Jews want Christian blood might have suggested or might suggest, †somewhere, at some time, to a subject not quite mentally responsible who happens to have been born a Jew, just to try whether Christian blood was really a quite different fluid from Jewish blood. An incident of the kind could not be laid to the charge of the Jewish religion.

* The imitative impulse altogether plays a great part in criminology, v. e.g. *Lombroso*, II., 289-91, 86, 106.

† *O. Stoll*, "Suggestion und Hypnotismus in der Völkerpsychologie," L. 1894 (523).

XVII. THE AUSTRIAN PROFESSOR AND CANON AUG. ROHLING

The Imperial-Royal Austrian Professor Aug. Rohling, of Prague, became in 1883 the mainstay of the blood accusation levelled against the Jewish religion. To the scientific world, indeed, his name has never been worth anything. His polemic against the Talmud and his "proofs" of the reality of the Jewish blood-ritual were of such a kind that one could only be in doubt whether, owing to his malignancy, the penal law ought to be invoked, or owing to his spiritual obfuscation the doctor ought to step in. It unfortunately happens, however, when one looks at the result, that it is often far less important whether an assertion is true than whether it is believed. Therefore, as Aug. Rohling, in consequence firstly of the praise of very numerous partisan newspapers, secondly, of the irresponsible patronage, even favouritism, on the part of the then Austrian Ministry of Education, was blindly believed in very wide circles, not only of Austria, but also of Germany, nay, even of France and other countries, I wrote in September, 1892, in the fourth edition of this book:—

"I PUBLICLY ACCUSE HEREWITH THE IMPERIAL ROYAL AUSTRIAN PROFESSOR AND CANON AUGUST ROHLING OF PERJURY AND GROSS FORGERIES. *I further publicly ask those who, after reading this book, protect the aforesaid Aug. Rohling, whether they are not making themselves guilty of aiding in the continuance*

of the aforesaid crime or delinquency. Finally I declare that Aug. Rohling has given numerous proofs in his judgments on Jewish literature and Jewish religion of his disgraceful ignorance, and that he got the copious quotations from Talmudic and Rabbinical literature which blind the lay mind, partly copied out of Eisenmenger's "Entdecktes Judenthum," partly guided by others, especially by Ahron Brimann.—I am ready to establish this grave accusation in the presence of any Court of Justice."

Although this edition sold to the extent of 9,000 copies, and numerous papers, especially Austrian, quoted my words and made them widely known, neither Rohling nor the Austrian Ministry of Education took action against me. Rohling kept silent, in the hope that his reputation among the racial Anti-Semites, whose feelings of justice are dulled by hatred, could not be damaged by anything whatever, and that the great majority of people partly possess a short memory, partly had remained ignorant of my accusation. At any rate, I will to the best of my ability prevent Rohling from being again in the future regarded as an expert. For that reason I have here repeated my accusation, and bring forward some points, at least, to substantiate it.

Rohling became most known through his book (which was ALMOST ALL COPIED OUT OF EISENMENGER) "Der Talmudjude," Münster, 1871; in 6th edition, 1877 (126). The "Entdeckte Judenthum," of Eisenmenger, owing to the one-sidedness with which the author has made his compilation, offers no accurate picture of the Jew who holds fast to the Talmud; yet the reader is able, at least to a certain degree, easily to check his [i.e., E.'s] assertions because Eisenmenger everywhere gives the Hebrew or Aramaic wording of the original,

and indeed frequently long extracts.* Rohling, however, only quotes those words which exactly suit his purpose, without any consideration of the context, and indeed only in the German language (according to E.'s translation), so that his exposition is not merely a caricature of the truth, but even the contrary of it.—The most important counterblast is that of FRANZ DELITZSCH, "Rohling's Talmudjude," L., 1881 (64); 5th impression enlarged by a continuation, 1881 (87). Among writings of Jewish authors I only name: JOSEF NOBEL, "Kritisches Richtschwert für Rohling's 'Talmudjude,'" Totis (Halberstadt), 1881 (87).—Rohling rejoined in "Franz Delitzsch und die Judenfrage,"² Prague, 1881 (155). With how little knowledge and veracity, DELITZSCH has showed in the 7th edition of his already-mentioned work, L., 1881 (120); Cf. also DELITZSCH'S "Was Dr. Aug. Rohling beschworen hat und beschwören will," L., 1883 (39).

Rohling followed up with "Meine Antworten an die Rabbiner. Oder: Fünf Briefe über den Talmudismus und das Blut-Ritual der Juden," Prague, 1883 (106), and "Die Polemik und das Menschenopfer des Rabbinismus," Paderborn, 1883 (108).—Rejoinders by Delitzsch: "Schachmatt den Blutlignern Rohling und Justus," Erlangen, 1883 (43), and: "Neueste Traumgesichte des antisemitischen Propheten," Erlangen, 1883 (32).—JOSEF BLOCH, Rabbi at Floridsdorf, near Vienna, also wrote very severely against the "Antworten," in the WIENER ALLGEMEINE ZEITUNG, 22 Dec., 1882; 6, 10, and 24 January, 1883, which articles are reproduced in "Acten und Gutachten in dem Prozesse Rohling contra Bloch," I. (Vienna, 1890), 5-89. This book of

* Cf. A. Th. Hartmann, "Johann Andreas Eisenmenger und seine jüdischen Gegner," Parchim 1834 (40).

25 sheets contains altogether an abundance of conclusive evidence against Rohling.

Rohling was repeatedly and publicly accused by Franz Delitzsch and others not only of gross ignorance and malignant distortions, but also perjury. R. went on lying and kept on indulging again and again in false swearing, in the comforting conviction that the authorities over him would not make up their minds to take steps against him, or even allow the actual state of affairs to be expertly examined into. At length R.'s attempt to influence the Hungarian court of justice of Nyiregyhaza (Tisza-Eszlar trial) caused the aforesaid *J. Bloch* to accuse Rohling ("Acten," I., 109-20) of offering perjury in the *Wiener Morgenpost* of 1st to 4th July, 1883, in such strong terms, *that R. could not but take action, and, in fact, instituted an action "for insult to honour." Bloch pronounced himself ready to produce the proof of the truth of what he wrote. He prepared this proof in an uncommonly thorough-going manner, so that the judicial proceedings could not be commenced before 18th November, 1885, and the twelve following days. *Just*

- * A few examples: "His lying Talmudic quotations he has already often solemnly sworn to An Imperial Royal professor with repeated false swearings is in itself a unique fact in the variegated changeful history of Austrian Universities But a forum must at last be found before which lying, which has lost conscience and shame, habitually carried on, is judged according to truth and law If, meanwhile, naked mendacity and fraud prostitute themselves before the whole world in barbaric nudity free from shame, it must be named by its true name and recalled to decency and morality. . . . The professor, however, is ever ready and greedy to swear, especially then when he puts forward assumptions, and propounds assertions about which he is sure, that, being without the slightest shadow of truth, they would be harshly repelled by all experts The Professor of Hebrew Antiquities at Prague carries on lying like a handicraft."—Cf. also Bloch's "Rohling und kein Ende" in the *Oesterreichische Wochenschrift*, 12 August 1892, No. 33 (R. is there repeatedly termed the "perjury-canon"), as well as the article, "Meineid" in *Jüdische Presse*, 1892, No. 30-3, 35.

before the proceedings Rohling simply withdrew the charge! Cf. also *Joseph Kopp* (a Catholic, and a well-known barrister-at-law in Vienna), "Zur Judenfrage nach den Akten des Prozesses Rohling-Bloch," L., 1886 (199).

According to R.'s statement—and here he seems to have uttered the truth for once,—the Ministry commanded him, after the appearance of the "Antworten" and the "Polemik," "to leave the Jewish question alone on his part." This command afforded him the welcome opportunity to write *under a false name* a justification of his whole conduct and a laudation of his own erudition, and so to create the *impression* that there was a Christian scholar and expert in the Talmud who had tested *and* approved of R.'s assertions! "Prof. Dr. Rohling, Die Judenfrage und die öffentliche Meinung. Von Abbé Dr. Clemens Victor," L., 1887 (83). Victor is nobody, but Rohling himself, although R. has obstinately denied it. So far as this writing shows wide reading in Jewish literature, it does not proceed from Victor-Rohling, but from a convert (probably from notes of Brimann, which R. has in part entirely misunderstood)—and so far R. has indeed a certain right to deny his authorship; in all main points, however, the same ignorance and mendacity come to light as in the writings describing the aforesaid Rohling as their author.

At any rate, two examples, intelligible to any reader, may be adduced of Rohling's *ignorance*. He translates "dam bethulim" not "sanguis virginitatis," but "sanguis virginum," which in Hebrew would be "dam bethulôth." The very frequent expression "Am ha-'areç," "the mass ignorant of the law" (John vii. 49, "this people who knoweth not the law"—in particular, the "tradition of the elders"—or also "the individual Jew ignorant of the

law," he translates "non-Jew!" and thus he renders a saying of the Rabbi Eleasar: "It is permitted even on the Day of Atonement, when it falls on the Sabbath, to stab a non-Jew." That the sentence, which is formulated with real Oriental coarseness, is not to be taken literally, but is merely a proof of the fanatical hatred dividing those learned in the law from those ignorant of it, is shown by the opposite saying of the Rabbi Aqibâ, not quoted by R., which has been handed down on *the same* page of the Talmud, Pesahîm 49b—"When I was an Am ha-āreç, I said: Give me a learned man that I may bite him like an ass."

Between most of the others, especially the older advocates of the "blood-charge" and Rohling, there is in particular this difference, which is, indeed, only secondary as far as results go, that R. does not so much assert the partaking of Christian blood, but rather the effusion of Christian blood by the murdering of Christians as an object of the Jewish ritual.

Now what are the *proofs*? Firstly, the unproved and unprovable assertion of the existence of a *tradition* about the blood-ritual or ritual blood-murder, *orally* handed down from generation to generation. I think I may declare there is at the present moment absolutely no domain of the Jewish ritual, however remote in appearance, which has not been dealt with in more than one *printed* book.

Rohling makes particularly much ado* about a

* Cf. R.'s writing, dated 10th July, 1892 (during the Xanten proceedings) to the District Crout at Cleve: "If the facts of history cannot be denied, it is indeed unintelligible that, in spite of the castration of certain Rabbinical works there are still *texts* here and there, which point to the subject The Talmud hints at the matter even in the castrated editions [about "Kethubboth" 102^b v. *infr.* p. 162 sq.]; Sefer halkutim and Zohar speak more definitely, as is stated in my work, "Polemik und Menschenopfer des Rabbinismus" (Paderborn, 1883). This statement is today still completely convincing to me But since my

passage in the "Sêpher ha-liqquṭin," written down after the discourses of the Kabbalist Isaak Luria (b. 1533, d. 1572, in Safet), the Jerusalem edition of which R. used, I have had since 1884, and about some passages of the "Zohar." Against the crazy interpretations of R. cf. *Franz Delitzsch*, "Schachmatt," and *Ad. Merx*, "Wissenschaftliches Gutachten über den wahren Sinn der Stellen aus dem Sohar und aus Vital's liqquṭim, auf die Herr Professor Rohling seine Blutbeschuldigung gründen will," Vienna, 1885 (repeated in *Bloch*, "Acten," I., 125-38). The original phrasing of these presumably so blood-thirsty passages is also to be found in "Acten," I., 353-7. To this may be added the following: *Rohling made the acquaintance of these passages through Brimann* and blindly believed his interpretations. Brimann, however, writes in his work bearing the date 1885, dedicated to Prince-Archbishop Eder, of Salzburg, "Die Kabbala" (Innsbruck, 58), † p. 44: "How*

holy conviction (!!) was officially branded a frivolity before a court of law (by the judicial expert, Prof. Th. Nöldeke), I held it to be my duty to inform you that, in view of death and my eternal Judge I cannot speak otherwise, and must confess that the blood-accusation is the truth."

* *Dr. Justus* [pseudonym of Ahron Brimann], "Der Judenspiegel," 4th edition, Paderborn 1883, 80. About Rohling's dependence on Br. v. also "Acten" I., 205, 207.

† The work certainly appeared without a name; I know, however, from an absolutely sure source (through a Christian theologian descended from a Christian family), that Br. is the author. And Br.'s testimony must be decisive for R.; for even in 1887 (I will not here touch upon testimonies from the year 1883) *Rohling-Victor*, 10, writes: "*Brimann* . . . is . . . an altogether honourable, strong man, who always studies honourable conduct, and is entirely worthy of every confidence."—I have good reason for the belief that Br. adhered later on, too, to his depreciatory judgment of R. (the letter of Br. communicated by *Rohling-Victor*, 14-6, is either a forgery or was extracted for Br. by some stratagem). And, besides, I am convinced (till proof of the contrary), that the fifth edition of the "Judenspiegel" which appeared in 1892 was produced without the author's express consent. Possibly Br. sold his author's rights in return for a single payment or for some other cause he could not resist; but he did not collaborate in that edition.

many there are, unfortunately, who from *ignorance* believe or from *malice* wish to make others believe that the Kabbala contains nothing but murder and conflagration, slaughter of virgins, assassination of Kings. . . . What a *disgrace*. . . . to our century. . . . that there are still such fools as to lend ear to such malignant calumniations." In the Kabbala one could "find true pearls, which will afford such an apologia for Christianity as could hardly have been expected." And p. 41: "How unskilfully Messrs. the Jew-eaters or the so-called anti-semitic scholars exploit quite harmless passages in their *amazing ignorance*, can be seen from the truly *laughable interpretation* of this Sohar text in [Rohling's] 'Polemik und Menschenopfer,' etc., p. 62!"

For a considerable time R. was of the opinion that ritual blood-murder was taught indeed in oral tradition as well as in the books of the Kabbala (the Jewish mysticism), but that it could not be pointed out in the Talmud. But as he sought and wanted to find, he found. He first of all gave information of his find in the *Antisemitische Correspondenz*, No. 171, of 22 November, 1891. He then disseminated (as a contribution to the *Neue Deutsche Zeitung*, of 16 March, 1892, evening edition, and in other ways) a pamphlet "Eine Talmudstelle für rituelles Schächten." Beneath this superscription he put firstly, "Confidential," in order to give the impression of something mysterious, secondly, "Pamphlet for connoisseurs," so as to flatter the noodles who would be caught in his snare. The main sentences run:

"It might be interesting to know that the Talmud itself, although the fact long remained unnoticed, testifies to the Jews' blood-ritual. The Talmudic passage occurs in the treatise *Kethubboth*, 102b (*infr.*). It is there announced that even a Jew boy, a minor, was KILLED ON THE EVENING BEFORE THE

EASTER FESTIVAL by his brothers or [!] was going to be killed. The Talmud states that people (on the part of the Jewish authorities) did not desire this slaughter, and therefore let the minor grow up with his mother, and not with his brothers, who were avaricious, and wanted at the same time to inherit the boy's property; it was not allowed because the dead father had bequeathed the boy to the mother, and so they wanted in this case to show respect for his last will.—In this affair, logic [!] forces on everyone the conviction, that (1) even a Jew boy, whom his father's last will did not protect, can be slaughtered as an Easter lamb. . . . (2) If Jews sought for [!] Easter lambs even among the minors of their own people, how much more will they ritually [!] slaughter the non-Jews (esteemed low as the beasts?)—The memorable passage runs. . . . according to the Amsterdam edition of the Talmud "Babli" as follows: "מי שמת וחניח בן קטן לאמו יורשי האב אומרים יהא גדל אצלנו ואמו אומרת יהא בני גדל אצלי מניחין אותו אצל אמו ולא מניחין אותו אצל ראוי לירשו. מעשה היה ושהמורו ערב הפסח." That means: If a person dies and leaves behind a son, not yet of years, for his mother, and the father's heirs (the brothers) say: "Let him become big (grow up) with us, but the mother says: "Let my son become big with me"—he is left with his mother, and he is not left with those entitled to his inheritance: the case comes to pass (it might occur in analogous cases, Cf. Berakoth 2a), THAT THEY WOULD SLAUGHTER HIM ON THE EVENING BEFORE THE EASTER FESTIVAL (14th Nisan, on 15th is the actual Easter Festival."

This passage in the Talmud had been known to me since 1885; I did not, however, mention it in the first edition (1891) of this book of mine, because I did not think it possible for anyone, who had read even a

single page in the Talmud, to come upon the idea of using these sentences for proof of the accusation that *Christian blood* is employed by Jews for *ritual* purposes. As, however, they had been quoted by Rohling, I give the correct interpretation in the fourth edition (1892). First of all an exact translation of the whole extract.

Mishna xiii., 1 (101b): If anyone takes a wife, and she arranges with him that he should rear up her daughter [from a previous marriage] five years, he is under obligation to rear her up for five years. If she marries another man [after being divorced from that one] and arranges with him, that [also] he should nurture her daughter for five years, he is [likewise] under obligation to nurture her five years. Let not the first one say, 'Only if she comes to me, will I rear her up,' but he brings her her maintenance THERE WHERE HER MOTHER IS."

The Gemara, 102^b attaches the following elucidation to the last sentence:—

Rab Hisda says: "This Mishna teaches, the daughter must be with her mother." (QUESTION)— "Whence does it follow that it holds good of a grown-up daughter? Perhaps it holds good of a little daughter, and the Mishna refers to a fact which has once occurred for a doctrinal tradition says: 'If any one has died and leaves a little son to his mother, and the father's heirs say: Let him be brought up with us—and the mother says, my son shall be brought up with me—he is left with his mother, and not with anyone who might inherit from him, for it once happened that he was murdered (shāhát) on the day*

* Rashi declares: It has namely to be feared (on account of the occurrence mentioned in the doctrinal tradition), that the brothers might murder her (hārág) in order to inherit the tenth of the fortune due to her. But in the case of a grown-up daughter murder (reḥiḥā) is not to be feared; whence one might continue thinking that she might live with the brothers.

before the Easter festival.'” (ANSWER)—“In that case* it would be said in the Mishna: ‘There where SHE is.’† But why does the Mishna say: ‘There where THE MOTHER is’? Thence you can infer that the daughter should be with the mother without distinction, whether she is grown up or little.’”

To understand this it may be remarked: The wife is not the heiress of her husband; altogether women only have the right to inherit in a very limited way, if males entitled to inherit are present. (Cf. *M. Bloch*, “Das mosaisch-talmudische Erbecht,” Budapesth, 1890); so the small children (the daughters, and, according to the doctrinal tradition quoted in the question, also the sons) are safe with the mother, but this is not equally the case with the males entitled to inherit.

The reader will ask in wonder: How is it possible to find in Kethubboth 102^b, the ordaining or even merely the permission of the ritual slaughter of Christians? In this sphere everything is possible for R. when he pleases.—Firstly, e.g., he translated “Shāhát,” by “religious, ritual slaughtering.” This meaning, however, is only proper to the verb when animals are in question. When human beings, “Shāhát” stands for the meaning of a violent death, e.g. the word “slew,” in Jerem. xxxix., 6, and lii., 10: The King of Babylon slew the sons of Zedekiah, and the chief Jews; Jerem. xli., 7: Ishmael, the son of Nethaniah, slew eighty Israelites; II. Kings x., 7: The inhabitants of Samaria slew 70 of Ahab’s descendants; Judges xii., 6; Jephthah’s followers killed 42,000 Ephraimites; Cf. also Numbers xiv., 16: “The heathen will say of God, He slew Israel in the wilder-

* Rashi: “If namely there was a distinction to be made between a grown-up and a little daughter.”

† Rashi: “A grown-up daughter, where she is, and a little daughter, where she is.”

ness," and I Kings xviii., 40; Elijah slew the priests of Baal. With regard to the human sacrifices which were offered up on the part of the idolatrous Israelites, the word *Shāhát* is twice contemptuously used, *Isai.* lvii., 5; *Hezek.* xxiii., 39. It need not be pointed out that in all these passages, and in *Genesis* xxii., 10, Jewish ritual slaughter cannot be alluded to.—In agreement therewith is the Talmudic use of language, v. "Nedarim," 22a, "Megilla," 7b; "Hullin," 56b, *infr.* Of violent death at the hands of the Romans: "Sanhedrin," 110b, and "Pesahim," 69a. In the ritual blood-murder was taught assuredly in oral Midrash on *Jerem.* ii., 2, it is related that *Nebusardan*, in the place where *Zachariah* was killed, killed, "*shāhát*," the members of the great and the little synedrium, the young priests, the school children; but the Talmud, "*Gitṭin*" 57b, says of the occurrence, therefore quite synonymously, '*harág*.' The two verbs are likewise used, "*Sukka*," 52a, *supr.*

Secondly: The "doctrinal tradition" advanced by *Rohling* alone closes with the sentence: "For it once happened," etc. These words ("*ma'áse^h hajá^h*"; literally, "fact [or occurrence] has been") are so interpreted by *R.* that a reader ignorant of Hebrew gets the doubly false impression: that such actions happened repeatedly, and the Talmudic ordinance (the child shall stay with the mother) had the object of preventing religious butcherings from taking place on the day before the Easter festival. In reality, however, the ordinance is not intended to forbid religious slaughtering on the day before the Easter festival, but to assure the lives of young heirs and heiresses. And furthermore it is only a matter of a single event that happened once. The latter follows from the permanent use of the word "*ma'áse^h*," Cf. *Mishna Sabbath* iii., 4; xvi., 7 sq.; xxii., 3; xxiv., 5, etc.; moreover, in the old collection of Jewish law traditions called

"Tosephta," Zuckermandel's edition, 273, where the same thing is related, the words are; "ma'ase^h hajā^h b'ehād," "it came to pass with one man, that they killed him on the day before the Easter festival." The phrase "ma'ase^h hajā^h," or the Aramaic (of identical meaning) "hawā obadā," often points to a previous case, which gives occasion for the establishment of a decree of the law. Cf. "Qiddushin," 85^b. fin., and especially "Kethubboth," 60^b. It is stated in the latter passage, in the addendum to the doctrinal tradition brought forward 60^a fin., according to which a suckling woman, whose husband dies, can neither be betrothed or marry before the lapse of 24 months: "If the child dies, the new betrothal or marriage is allowed; if she has weaned it, she must await the expiry of the 24 months. Mar, the son of Rab Ashe, said: 'Even if the child has died, the prohibition holds good, that she may not kill it so as to marry. The fact once happened, that she strangled it.' But that is worth nothing, because that woman was a fool; women, after all, are not wont to strangle their sons."

Thirdly: From the words "the day before the Easter festival"* no inference can be drawn about the *ritual* character of the killing. Far from it. The choice of the day (if altogether there is need to think of anything else than a purely historical assertion) is connected with the circumstance that on this day there was least fear of discovery of the cause of death. Everyone is occupied with the preparations, and no one enters the house of a dead person, unless obliged, because he would then be unclean for seven days, and therefore miss the whole of the festivities, cf. Tosephta "Abiloth," iii., 9 (Zuckermandel, 600).

* The conjecture expressed on the Jewish side in consequence of R.'s "find" (they wanted to deprive the "Antisemites" of a point of attack), that the statement of the time rested on an error in the text, is quite untenable.

According to Talmud "Hullin," 83^a, this day of preparation belonged to the four days on which many entertainments at meals and rejoicings took place.

Fourthly. The reference to the Christians is introduced by R. into the passage in the Talmud by the following audacious conclusion:—"If Jews sought for Easter lambs, even among the minors of their own people, how much more will they ritually slaughter the non-Jews (esteemed low as the beasts)?" But in the whole passage there is no word about Jewish children as Easter lambs. As far as the words, "non-Jews (esteemed low as the beasts)," are concerned, the uncompromisingness of the utterance must be, and is intended to provoke in all, who are not professional experts in the subject, false ideas.

The Austrian Reichsrat Deputy Schneider had this "newly discovered, amazingly important passage from the Talmud" photographed, according to the imprints of Venice, 1526 sq., and Amsterdam, 1644 sq., and made it the subject of inflammatory dis- No. 190) and pamphlets. Moreover, too, he had the courses (v. e.g., *Staatsbürger-Zeitung*, 23 April, 1892, effrontery to say at the sitting of the Reichsrat, 10th November, 1899: "Now there are quite a number of Jews who state that there is no written passage in the Talmud about the use of Christian blood. Well, I have here a photograph, which I have taken personally. . . . So no explaining away is possible. . . . There is no falsification in regard to this passage in the treatise Kethubboth."

Be it observed in conclusion, that the passage in "Kethubboth," 102b, if it really meant what according to Rohling and Schneider it does, would have been deleted by the Christian censorship, or at any rate altered. All the impressions produced in Germany, however (e.g. the Berlin edition of 1862), give exactly the same text as those photographed by Schneider.

XVIII. THE PRETENDED EVIDENCE OF HISTORY FOR JEWISH RITUAL MURDER

"Personne ne la racontera sans que la plume n'hésite et que l'encre, en écrivant, ne blanchisse de larmes." (J. MICHELET, "*Du Prêtre, de la femme, de la famille,*" 3rd edition, Paris, 1845, on the history of the Waldenses).

The first writer in recent times,* who busied himself to prove, by instances from history, the actual existence of the doctrine of ritual murder among the Jews was, as far as I perceive, *Konstantin Cholewa de Pawlikowski*, "*Der Talmud in der Theorie und Praxis,*" Regensburg, 1866. He enumerates 73 "human sacrifices" (p. 245-308), which the Jews had brought about, or at least had tried to bring about, "in order to eat the blood in their unleavened bread."—*Geza v. Onody*, "*Tisza-Eszlár in der Vergangenheit und Gegenwart,*" authorised translation by G. v. Marczányi, Budapesth, 1883 (215) devotes a chapter of 91 pages to "Ritual murders and blood-sacrifices."—*Rohling* referred to the "verdict of history" in "*Meine Antworten,*" 53 sq. in "*Prof. Dr. Rohling, die Judenfrage u. die öffentliche Meinung,*" 22-6, and further in the letter of 10th July, 1892 (v. supr. p. 114). He

* Eisenmenger II., 220-7, gives a long list of Christians (especially children), who are said to have been murdered by Jews. In relation to the use of blood, he says at the end: "Every one can guess that not everything is bound to be untrue. But I leave it undecided, whether the matter is so or not."

copied out some articles that appeared in the *Civiltà Cattolica* in 1887 and 1882.—*H. Desportes*, "Le mystère du sang chez les Juifs de tous les temps," Paris, 1890, has devoted almost 200 pages to the "facts of the case."—Anonymous: "Die Juden und das Christenblut," L., 1892 (46), a plagiarism, especially from Pawlikowski, Desportes, and Onody, superabounding in ignorance.—The book of *Carl Mommert* (a Catholic priest), "Der Ritual-Mord bei den Talmud-Juden," Leipsic, 1905 (127 p.), a contemptible mixture of malignancy and ignorance, is almost entirely stolen from the writings just mentioned.—Similar books about "ritual murders," not a single one of which rests on original work, have often been printed, cf., e. g., *Athanasius Fern* [pseudonym], "Die jüdische Moral und das Blut-Mysterium," L., 1893, 32-45.

In March and April, 1892 (Nos. 8438-8473) the Milan paper, *Osservatore Cattolico* published 44 articles on "Certezza del ritualismo nelle uccisioni giudaiche" ("certainty of the ritual character of the murders practised by the Jews"), including lastly a comprehensive "list" of 154 cases "of perpetrated or attempted ritual murders."

This long list has received attention among many people, partly because of the bold impudence shown by its author. But it was undeserved, because he is an ignorant plagiarist, who does not even observe the simplest rules of historical criticism.

First of all, a few examples of the disgraceful ignorance of the *Osservatore Cattolico*. Copying a printer's error of Desportes, it declares, case 106, Dublin to be the capital of a Russian government! Copying two other mistakes of Desportes, it believes "Steyer-Marck" and "Karntey," case 96, to be towns! Eisenmenger II., 223, correctly has "in Steyer-marck, Kärnten." Likewise the town of "Thorn," in the

“Belgian Province of Lüttich,” case 103, is merely a printer’s error (for Theur?) copied from Desportes. The Emperor Joseph II. died on 20th February, 1790, but the *Osservatore Cattolico*, case 102, makes out the Jews, condemned for a murder committed in 1791 in Transylvania, to have been pardoned by this “Freemason!” Desportes, the *Osservatore Cattolico*’s authority, read perfunctorily Onody’s account, and thereupon misunderstood it!

The *Osservatore Cattolico* conceals the fact that it is *plagiarising*, by very often naming not *Desportes*, but the authority mentioned by him, and in doing so not infrequently copies wrong numbers, and wrong or inaccurate quotations. In case 4, e.g., occurs the wrong number, 1071 (instead of 1171) as in Victor, Desportes, and the Leipsic anonymous writer.—Case 22, “Florent de Worcester, p. 222.” In an Italian paper the name ought to have been given either in Latin, according to the title of the book, or in English, according to the country of the author, or in Italian, but not in French. Desportes forgot to give the number (II.) of the volume, so it is also missing in the *Osservatore Cattolico*. The page number is missing in both: in case 91 and 111.—In case 113, Desportes has the incorrect page number, “355” instead of “356;” so also the *Osservatore Cattolico*.—Desportes *and* the *Osservatore Cattolico* have wrongly: “Wizzens” instead of “Weissensee,” case 36; “Zirgler” instead of “Ziegler,” case 77; “Orkul” (in Hungary) instead of “Orkuta,” case 102; “Pecho” instead of “Pico,” case 61.—In the name “Colmenares” the letters “en” are not clear in Desportes’s book, which has been produced by stereotyping. To this circumstance the author “Colmohares” owes his existence in the *Osservatore Cattolico*. The exact title of the book, which Desportes also did not look for, runs: “Historia de la insigne ciudad de Segovia,” Madrid,

1640, fol., v.p. 400, 1649 sq.; the author, who is not named on the title page, is Diego de Colmenares.—Also the quotation taken from Desportes, "Onody, Tisza-Eszlar passim," in cases 132-5 betrays the plagiarist, because Onody, 137, mentions these four cases in two immediately successive lines.—The *Osservatore Cattolico* has also plagiarised from Rohling. Firstly in regard to his book, assumedly written by Victor, 25 sq., for in cases 22, 29, 42, 46, 47, 69, 73, 74, there are the same mistakes or inaccuracies in the quotations. Secondly, in regard to "Meine Antworten," 55 sq. Both "authorities" have the following errors in common: Case one is attributed to the year 425 under appeal to Baronius, whilst the "Annales Ecclesiastici" of that industrious compiler have "415;" for case 39 these annals are brought forward for the year 1325 instead of 1305; that the Jew Salomo killed the boy Konrad, case 66, is stated in the Annals for the year 1476 not in No. 20, but in No. 19. Incidentally, whoever looks closely into the matter, can easily recognise that Rohling did not derive information from the authorities themselves in the domain of history any more than in that of Jewish literature.

Likewise those quotations of the *Osservatore Cattolico*, which are neither in Desportes nor in Rohling-Victor, so far, at any rate, as concerns dates up to 1840 inclusive, are copied without verification from other sources (mostly indeed from the *Civiltà Cattolica*; cf. e.g. case 8: "Pagi n. 15," and case 17: "Blancas. Arag. Comment." with *G. de Mousseaux*, "Le Juif," Paris, 1869, 191).

A large number of the cases are impossible of examination because Desportes and his copier, the *Osservatore Cattolico*, neither adduce an authority nor give otherwise sufficiently precise information, e.g. case 30: "1289, Suabia, ritual murder."

At least four times the same case is counted double.

Case 23, "Northampton, 1279;" case 24, "London, 1279." The chronicler Florence, of Worcester ("Florentii Wigorniensis manochi Chronicon ex Chronicis," de. B. Thorpe, II., London, 1849), 222, whom Desportes and the *Osservatore Cattolico* quote, but have not looked up, says quite distinctly: "Apud Northamptonam die Crucis adoratae [14 September] puer quidam a Judaeis crucifixus est; ipso tamen puero non tunc penitus interfecto. Cujus quidem rei praetextu multi de Judaeis statim post Pascha [2 April] Londoniae equis distracti et suspensi sunt." (Moreover let the word "praetextus" (a pretext) be taken into consideration).—Case 25 "Munich, 1282," is identical with case 27, "Munich, 1285," as Desportes and his copier must have seen, if they had not merely quoted but also read *Matth. Rader's* "Bavaria Sancta," II. (Munich, 1624), 315 sq. The Leipsic anonymous writer uses the same passage in Rader even for a third case, "Munich, 1286."—Case 74, "1503, Walkkirch," and case 75 are one and the same. The *Osservatore Cattolico* did not look up either the "Acta Sanctorum," which Desportes mentioned as his authority, nor the work of *Joh. Eck* ("Echio!"), which he found quoted in an Italian book.—Also case 12, "1235, Norwich," is identical with case 15, "1240, Norwich." It is true, Matthew Paris mentions in both years in his "Chronica Majora" (ed. H. R. Luard, London, 1876 sq.) the circumcision of a Christian boy; but the account of *D'Blossiers Tovey*, "Anglia Judaica" (Oxford, 1738), 96-101, based upon the original documents, leaves no doubt that it concerns only one occurrence.

Yet worse than these faults is that *there is no criticism whatever exercised as regards the credibility of the reports*. All accusations are regarded as correct, without consideration as to when and by whom they

were made, and without testing the question, whether they are probable or even possible.

Even were it assumed—but not admitted—that all the cases announced by the chroniclers and other reporters had actually happened, and indeed happened just as they are said to have (followed by miracles, etc.), *very many cases* would nevertheless not belong here, because they *have no ritual character whatever even according to all these reporters*.

In several cases, always assuming the credibility of the tradition, it would be a matter of *popular-medical belief*, and therefore hardly of anything ancient Jewish, and quite certainly not specifically Jewish. According to the Marbach annals, the Jews of Fulda (when tortured, of course), confess in December, 1235, that they had murdered the miller's children, "ut ex eis sanguinem ad suum remedium elicerent." Here should be placed the confession forced from the Jews at Tyrnau, in 1494, with which the statements of J. Pfefferkorn and F. A. Christiani (v. Ch. 19 B) should be compared. The case of Poesing, in 1529 ("at the marriage festival,") points perhaps to a popular belief of a similar kind.

Thomas Cantipratanus (called after the monastery of Cantimpré, near Cambrai, b. about 1201, d. between 1270 and 1272) believed that the Jews use Christian blood as a means of cure. (Note the words, "importune fluidam," and "verecundissimo cruciatu.") In "Bonum universale de apibus," II., 29, §23 ed. Colverenius, Douay, 1627, 304 sq.; cf. W. A. Van der Wet, "Het Biënboec van Thomas van Cantimpré," 's-Gravenhage, 1902, 221, 222), he examines the question, why the Jews annually shed Christian blood: "It is namely quite certain that they cast lots every year in every province, which community or city shall produce Christian blood for the other communities. When Pilate washed his hands and said:

'I am innocent of the blood of this just person,' the excessively godless Jews cried out: 'His blood be upon us, and on our children!' (Matthew xxvii.) St. Augustine appears to allude to this in a discourse, which begins "In cruce;" that in consequence of the curses upon their fathers, the criminal disposition is even now transmitted to the children by the taint in the blood, so that the godless posterity suffers torment inexpiably through its violent coursing through their veins till they repentantly admit themselves guilty of the blood of Christ, and are healed.* Besides, I heard that a very learned Jew, who was converted to the faith of our times,† said that a man, who was revered among them as a prophet, had prophesied to the Jews at the end of his life: 'You may be firmly convinced, that you can only be cured by Christian blood of this secret torment, with which you are punished.'‡ This utterance was caught at by the ever-blind and godless Jews, and they hit upon the plan that every year Christian blood should be shed in every province, so that they might be healed by such blood. And he [the proselyte] added: They all interpreted the utterance by understanding the blood to be that of any Christian whatever; whilst yet that

* "Quod ex maledictione parentum currat adhuc in filios vena facinoris per maculansanguinis, ut per hanc importune fluidam proles impia inexpiabiliter crucietur, quousque se ream sanguinis Christi recognoscat poenitens et sanetur."

† [Perhaps *Nicholas Donin*, of La Rochelle, who in 1239 presented Pope Gregory IX. with a complaint against the Talmud, containing a good many calumnies, which led in 1242 to the burning of a mass of Talmud MSS. which filled 24 waggons, Cf. *Js. Loeb* in *Revue des Etudes juives* I. (1880), 247-61; II. (1881), 248-70; III., 39-57, and I., 293-6. In 1240 a Disputation between *N.D.* and *Jechiël*, f Paris, and three other Rabbis about the Talmud. Thomas, of Cantimpré, was in Paris 1237-42, and relates in the "Bonum universale" I., 3 §6; van der Vet, "Biënboec," 230 about the Talmud-burning; so he was personally acquainted with Nicholas.]

‡ "Certissime vos scitote nullo modo sanari vos posse ab illo, quo punimini verecundissimo cruciatu nisi solo sanguine Christiano."

blood was meant, which is daily poured on the altar for the forgiveness of sins; everyone of our people who, converted to belief in Christ, receives this [the blood of Christ in Holy Communion], as is proper, is soon healed of the curse inherited from his fathers."

It is a question how those cases should be judged, in which the desire for blood is mentioned without a statement of its object, e.g. Pforzheim (1261), Weissenburg (1270), Krems (1293). The actual or presumable motive may either have been the above-mentioned (popular medicine or absolute superstition connected with folklore), or that which will presently be mentioned.

Numerous other murders might, if not be justified, at least be explained as a *reaction against* the far more numerous *deeds of blood and violence practised against Jews*, especially in the Middle Ages, by *Christians*, and indeed not only by private but also by official individuals.*

The first incident that is relevant here is that related by the Ecclesiastical historian Sokrates, vii., 16. In the Syrian town of Inmestar the Jews, who had got drunk on the occasion of a festival, began to scoff at the Christians, and then at Christ Himself. They next tied a Christian child to a cross, and made mock of it. Finally they so ill-treated the child that it died. The Jews were severely punished for this outrage committed in their insolence. The Jewish festival was presumably the feast of Purim, and the child was supposed to represent Haman (*H. Grätz*, "Geschichte der Juden," 2nd ed., iv., 393; *J. G. Frazer*, "The Golden Bough," 2nd ed., iii., 173 sq.)

* No Christian will be able to read without pain and without shuddering the fifty-page chapter on "Sufferings" in *Zuns's* "Die synagogale Poesie des Mittelalters" (Be. 1885). (Cf. also *A. Neubauer* and *M. Stern*, "Hebräische Berichte über die Judenverfolgungen während der Kreuzzüge," Be. 1892).

The hatred of Jews for Christians, the Christian religion, and its founders, [odium Christi et Christianorum] corresponded to the hatred of Christians for the Jews and the Jewish religion. The crucifixions of Christian children, more rarely of grown-up Christians, at Easter, frequently reported, especially in the 12th and 13th centuries, so far as they are really historical, would give expression to this hatred, e.g. William of Norwich,* 1144, Harôld of Gloucester, 1168, Blois, 1171, William of Paris, 1177, Richard of Paris, in Pontoise,† 1179, Robert, in Bury St. Edmunds, 1181, Winchester, 1182, Prague, 1305 (v. infr.) Christians were treated as Jesus was once treated, and as they would gladly have treated all those by whom they were hated, persecuted, and killed. Also, whoever assumes all these reports to be exact accounts of actual happenings, has no right to speak of ritual actions. Such ideas are simply contradicted by the fact that the reports referring to the more remote periods speak of the *Christian*, not of the Jewish Easter festival.—The combination of the crucifixions, and the other so-called "ritual murders" with the *Jewish* Easter I hold to be something quite secondary. It is utterly perverse to imagine these assumed or actual murders to be sacrifices of atonement. If they had that character, they would have frequently been mentioned about the time of the Jewish Day of Atonement, i.e. the end of September or in October.

* This accusation is the oldest after 416 A.D., and appears to be an imitation of what happened at Inmestar. Cf. A. Jessop and M. R. James, "Life and Miracles of St. William of Norwich," Cambridge 1896 (91 and 303 p.); S. Berger in "Mélusine, Recueil de mythologie," etc., vol. viii. (Paris 1896-7), col. 169-74.

† Louis VII. of France (1137-80) subsequently admitted that the Jews were not guilty of the murders in Blois and Pontoise, v. *A. Neubauer* and *M. Stern*, 34 (p. 149 of the German translation).—That false charges were often brought, can be seen by the Jewish ordinance of the Bohemian King, Ottokar II., in 1254 (v. Ch. 19 D).

Again, it should be carefully noted, that *even in the case of the twelfth century, the utilisation of Christian blood by the Jews is not mentioned by any ancient writers, much less its utilisation for ritual objects.* According to the Marbach annals, it was in 1236 the Emperor Frederick II. first inquired whether, as a wide-spread idea was current, the Jews needed Christian blood ("utrum. . . Christianum sanguinem in parasceve necessarium haberent,") and he received a negative answer from the expert commission appointed by him (v. Ch. 19 B).

The long list of "ritual murders," which terrifies the ignorant, will shrink very much in size in the judgment of anybody who seriously weighs all the facts here presented. It is at once nullified, if one critically examines every single "case" which is described in sufficient detail. Whilst referring the reader to a series of articles called "Die Blutlüge" (the blood-lie), published by *Dr. H. Hildesheimer* in the *Oesterreichische Wochenschrift* (Vienna), 1899, No. 44 sq., I shall mention here at any rate the majority of those older cases which are often brought up, and a portion of the accusations belonging to the most recent times, and indeed in chronological order. Fulda, 1235; Valréas, 1247; Trent, 1475; Tyrnau, 1494; Pösing, 1529; Damascus, 1840; Tisza-Eszlar, 1882; Corfu, 1891; Xanten, 1891; Polna, 1899; and Konitz, 1900 are the most "famous" cases.

1235. *Fulda*, Cf. *supr.*, p. 176 sq. It is related in the Erfurt Annals ("Monumenta Germaniae, Scriptores," xvi., 31): "In this year [1235] on 28 December, at Fulda, 34 Jews of both sexes were put to the sword by crusaders, because two of the Jews had, on holy Christmas Day, cruelly killed the five sons of a miller who lived outside the city walls, and was at the time at church with his wife; they had collected their blood in bags smeared with wax, and had then, after

they had set fire to them, gone away. When the truth of this occurrence was made known, and confessed to by the guilty Jews themselves, they were punished, as stated above." Here, too, no witnesses; here, too, merely confession produced by torture, therefore valueless. At any rate, there can be no question here of a ritual murder; because (1) the Jews' confession concerns only the use of blood for curative purposes (Marbach Annals, v. supr. p. 176 sq.); (2) the expert commission appointed by the Emperor Frederick II. declared the untenableness of the accusation that the Jews were obliged to have human blood for any object whatever, and the Emperor in consequence "fully acquitted the Jews of Fulda of the crime attributed to them, and the rest of the Jews of Germany of such a serious charge" (v. Ch. 19 B); (3) on 25th September, 1253 (v. Ch. 19 C), Pope Innocent IV. likewise declared against this accusation: "Since many Jews at Fulda and in several other places have been killed owing to a suspicion of the kind, we forbid," etc.—Cf. *R. Höniger*, "Zeitschrift für die Geschichte der Juden in Deutschland," I. (1877), 136-51, and *M. Stern*, *ibid.* II. (1888), 194-9. The names of the victims are given in the Nuremberg Register, v. *S. Salfeld*, "Das Martyrologium des Nürnberger Memorbuches," Be., 1898, 13. 122 sq.

1247. *Valréas* (a little town in the present department of Vaucluse). Meilla, a girl two years' old, disappears on 26th March, the Tuesday in Passion week. The following day she is found dead in the town ditch, with wounds on her forehead, hands, and feet. The child has been seen previously in the Jews' street; for the rest, torture was employed here also as a substitute for all evidence. The confession ran to the effect that Christian blood was used as a kind of sacrifice ("quasi sacrificium.") Cf. *A. Molinier*, "Enquête sur un meurtre imputé aux Juifs de Valréas" (in "Le

Cabinet Historique. Nouvelle Série," II., Paris, 1884, 121-34), and *M. Stern*, "Beiträge," II., 46-62. This "case" gave rise to two bulls (not known to Molinier at the time) of Innocent IV. to the Archbishop of Vienne, 28 May, 1247. I translate the one which is most important here, according to the first impression in *E. Berger*, "Registres d'Innocent IV.," Vol. I., Paris, 1884.

I., No. 2815: "If the Christian religion were carefully to weigh, how inhuman and contrary to piety it is, to torment with divers oppressions, and exasperate with manifold grave injuries, the survivors of the Jews, to whom, as the remaining witnesses of His redemptory suffering, and His victorious death, the goodness of the Saviour has promised the grace of salvation, then would it not only keep its hands from doing them injustice, but would also, at least for the sake of the semblance of piety, and out of reverence for Christ, impart the consolation of humanity to those who to a certain extent pay tribute to it. Now a petition of the Jews of Vienne to us states that the nobleman Draconetus, after the Jews of Valréas had been accused of having crucified a girl who was found dead in a ditch, despoiled three Jews, without their having been convicted or having confessed, nay, without anyone having accused them, of all their property, and consigned them to terrible imprisonment, refused them legal redress and justification of their innocence, had some of them cut to pieces, others burnt. The genital organs were torn off the men, and the breasts off the women, and they were tortured with all manner of tortures until they admitted with their mouths what their conscience knew nothing about, because they preferred to die once in agony than to live and be continually tortured. In order to increase*

* "Donec ipsi id quod eorum conscientia non didicit ore, sicut dicitur, sunt confessi, uno necari tormento potius eligentes quam vivere et penarum afflictionibus cruciari."

the agonies of the tortured, the Bishop of Trois-Châteaux and some magnates of the province had seized this opportunity to rob all the Jews dwelling in their districts of their possessions, and to imprison and torture those whom the Apostolic See has taken under its protection, by various forcible methods and oppressions. They have therefore humbly entreated us, mercifully to be solicitous for their innocence. As therefore, when there has been no antecedent crime, no one shall suffer punishment, and also no one may be punished for another's crime, we, filled with fatherly sympathy for them, command you, if things are so, to cause the Bishop and the others to restore to the aforesaid Jews their freedom and belongings, to give them compensation, and to allow them to live unhampered."

II., No. 2838: "*It proves an unpraiseworthy zeal or a repulsive cruelty, when Christians, acting contrary to the clemency of the Catholic religion, which permits Jews to dwell among them, and has ordained that they may live in their own rites, despoil, mutilate and kill the Jews out of avarice or blood-thirstiness, without a trial. The Jews of your province are now making bitter complaint to us, that some prelates and nobles of those parts, in order to have a cause for raging against them, charged them with the death of a girl, who is said to have been secretly murdered near Valréas, and on that account inhumanly delivered some of them to the flames, without their having been legally convicted, or having confessed,* deprived several of all their property, and banished them, and that they are compelling their sons (con-*

* "Quod quidam prelati et nobiles ut in ipsos haberent materiam seviendi eis cuiusdam puelle, que apud Valria furtim perempta dicitur, interitum imponentes quosdam ipsorum non convictos legitime nec confessos flammis ignium inhumaniter cremaverunt."

*trary to the manner of the free mother, who bears her children to freedom) to become baptised. Since we do not intend to tolerate this, as indeed, under God, we cannot, we command that you restore everything again to legal conditions as regards these Jews, and do not allow them to be unjustly oppressed by anybody whomsoever henceforth, on account of these or similar accusations, by using the compulsion of ecclesiastical punishment, without granting appeal, in the case of those who oppress them.**

1261. *Pforzheim.* Thomas Cantipratanus (about him v. Ch. 20, ad init.), "Bonum Universale," Douay, 1627, 303 sq., gives the story according to the accounts of two Dominicans, who are said to have been at Pforzheim three days after the incidents: A thoroughly bad woman, on friendly terms with the Jews, was said to have sold them a girl of seven years. The Jews inflicted many wounds on the child, and carefully collected the blood on a folded piece of linen placed under her. They then weighted the corpse with stones, and threw it into the river. A few days later some fishermen noticed a hand raised up to the skies, and find the dead child. The populace at once suspected the Jews. When these are brought to the corpse, the wounds begin again to bleed (v. supr. Ch. 3, p. 49. When they are brought before the dead child a second time, her face flushes, and her arms rise up, as had already happened before in the presence of the Margrave of Baden, who had hastened to the spot. There were in addition statements by the woman's little daughter ("filia parvula,") and ("quia a puero et ebrio extorquetur veritas,") because the truth is extracted from children and drunken people, the Jews were broken on the wheel after various tor-

* "Non permittas, ipsos de cetero super his vel similibus ab aliquibus indebite molestari, molestatores hujusmodi per censuram ecclesiasticam appellatione postposita compescendo."

turings; two of them strangled one the other. A proper judicial examination did not take place; the miracles taken together with the child's statements sufficed. It is curious that the same miracles are reported apropos also of other "ritual murders" (Werner, of Oberwesel, etc.). If proof were necessary that the Pforzheim "case" was also a judicial murder, it is forthcoming in the manner of its narration in the Nuremberg Register (Salfeld, 15. 128), and in the synagogal poems. Cf. *Oesterreich. Wochenschr.* 1899, No. 45, p. 850 sq., where in my opinion it is justly assumed, that the woman should be regarded as the murderess.*

1270. *Weissenburg.* The Leipsic anon. writer, Desportes and *Osservatore Cattolico*: "1260. The Jews of Weissenburg kill a child," following the minor annals of Colmar, "Monum. Germ. Script." xvii., 191. But year and day of the death are established by the Jewish authorities and Hertzog's "Edelsasser Chronik" (Strasburg, 1592, 198 sq.): Peter and Paul Sunday, 29 June, 1270. Heinrich Menger, a boy of seven, was on that day left alone by his father in a field near the town. When the father returned, the child had vanished. His cap is found on the brink of the Lauter, which flows near at hand; on Tuesday his mangled corpse in the river near a mill. There is no investigation as to whether the wounds have been caused by the mill-wheels, but the Jews are accused, because the wounds bleed afresh as soon as the corpse was carried into the town. Count Emicho IV. of Leiningen, who is summoned, postpones judgment till the following Friday. As the wounds bleed on that day also, although, according to the accusation, the Jews

* (Salfeld, 128-30, holds the year to be 1267; but Thomas's book, so far as we know, was ready as early as 1261, and that date is given both in the above-mentioned edition of the Latin text and also in the Middle-Dutch translation, v. van der Vet, "Biënboec," 222.

had hung up the child by the legs, and opened all his veins, in order to extract all the blood, any further examination into the actual circumstances was thought superfluous, the former torturing of the protesting Jews was even omitted, and they (seven of them) were brought by the wheel from life to death. Cf. *Oesterr. Wochenschrift*, 1899, No. 47, p. 888 sq.; Salfeld, 21 sq., 148-151.

1283. *Mainz*. Leipsic anon.—“A child is delivered over by its nurse to the Jews of Mainz, who killed it.” In April, 1283, the body of a child was found near Mainz. Archbishop Werner, of Mainz, befriended to the best of his abilities the Jews who were accused without proof, but could not even accomplish the introduction of a regular trial; the rabble, exasperated by a relation of the child's, fell upon the Jews on the 7th Passover Day (19 April), slew ten of them, and then started plundering. Cf. K. A. Schaab, “Diplomatische Geschichte der Juden in Mainz,” Mainz, 1855, 32 sq., Salfeld, 20. 144 sq., *Oesterr. Wochenschr.* 1899, No. 45, p. 851.

1285. *Munich* (Cf. supr. page 173). An old woman, caught kidnapping, accused the Jews when tortured. The fury of the populace cannot in any way be restrained, either by the authority of the magistrate nor by the command of the prince (“*nec magistratus auctoritate nec principis imperio ulla ratione cohiberi potest,*”) M. Rader, “*Bavaria Sancta*,” II. (Munich, 1624), 315 sq. There was no waiting for judicial proceedings and pronouncement of sentence (“*non expectato iudicio vel sententia,*” Hermann von Altaich, “*Mon. Germ. Hist., Scriptores*,” xvii., 415), but on 12th October the mob storm the synagogue and burn it down, together with 180 Jews who had taken refuge in it. Cf. also Salfeld 21. 146 sq.

1286. *Oberwesel*. “The good Werner.” Leipsic

anon.: "At Oberwesel am Rhein, the fourteen-year-old Saint Werner is slowly tortured to death by the Jews for three days." Neither the brief Worms Annals ("Monum. Germ. Script." xvii., 77, for the year 1286), nor Baronius (for the year 1287, No. 18), say anything about blood, or even of a ritual purpose. The sole evidences against the Jews were the "miracles." The corpse swam upstream to Bacharach, gave forth a halo, healed sick people. And yet there were between 1286 and 1289 persecutions of Jews in Oberwesel, Bacharach, Siegburg, and numerous other places, v. Salfeld, 24 sq., 155 sq. The Emperor Rudolph I. of Habsburg, to whom the oppressed Jews had turned with prayers for protection (would they have done so had they been really guilty?) commanded Archbishop Heinrich to announce solemnly in his sermon that the Christians had done the Jews the greatest injustice, and that "the good Werner," who was commonly described as having been killed by the Jews, and was worshipped by some simple-minded Christians as a Saint, should be burnt, his ashes scattered to the wind, and brought to nothing (Colmar's "Chronik," for the year 1288, in "Monum. Germ. Script." xvii., 255. Cf. *Oesterr. Wochenschr.* 1899, No. 44, p. 832 sq.)

In spite of these being the actual circumstances, F. S. HATTLER, "Katholischer Kindergarten oder Legende für Kinder" (4th edition), Freiburg i. B., 1889 (606) ventures to inform Roman Catholic children in detail, that the Jews of Oberwesel first hung up the boy Werner by the legs, because they thought they would in that way get hold of the consecrated wafer [v. supr. p. 58 sq.] of which he had partaken beforehand, and then opened his veins and cut him with scissors, in order to collect his blood. Tales are told about Andreas, of Rinn (1462), and Simon, of Trent (1475) in a similarly mendacious manner! Does this work rightly commence with the statement: "With approval of the right rev. vicarship of the Chapter of Freiburg?"

1293. *Krems* (Lower Austria). "The Jews in

Krems had a Christian sent from Brünn, and killed him in the most cruel way, in order to get his blood." Thus Zwettl's "Klosterchronik," the only original source, "Monum. Germ. hist. Script.," ix., 658. But it was written nearly three centuries after the occurrence. Who believes that the Jews at that time were able to "send" each other living Christians, and in addition, over so long a distance? Besides which, the chronicler adds that after two Jews had been already broken on the wheel, Duke Albert I. (as King of Germany, 1298-1308) and the nobility interfered in favour of the rest.

1294. Rudolph of Berne. Leipsic anon. for the year 1287: "The Jews rob St. Rudolph at Easter, put him to fearful tortures, and finally cut the child's head off. The chief offenders were broken on the wheel, their accomplices banished." The best examination of the actual facts has been made by the Bernese clergyman, *J. Stammer*, in "Katholische Schweizer-Blätter," Lucerne, 1888, 268-302, 376-90, which I follow here.* The Roman Ritual Congregation had indeed in 1869 approved the mention of the boy Rudolph in the Diocesan Supplement (breviary and missal), and in the Diocesan Calendar of the bishopric of Bâle (17 April); "but that certainly did not imply any declaration of the truth of the whole contents of the story of his life, but merely a permission of its use in the breviary or choir prayer. It is altogether not forbidden Catholic knowledge, to test the correctness of the historical part of the breviary" (269).—All later mentions go back to the Chronicles of Konrad Justinger, who died in 1426. The Jews

* His predecessors in correctly judging the affair were *J. E. Kopp*, "Geschichte der eidgenössischen Bünde" II., 399; *W. Fetscherin* (in "Abhandlungen des histor. Vereins des Kantons Bern" II. (1851) 61 sq.; *G. Studer* (in "Archiv des histor. Vereins von Bern" 1863, 536); and *C. v. Wattenwyl* ("Geschichte der Stadt u. Landschaft Bern" I., 146, Schaffhausen 1867).

were alleged to have horribly martyred and murdered the boy Ruof in the house and cellar of the rich Jew, Jöli. "Die morder wurdent gevangen, ein Teil uf reder gesetzt, die andren usgeslagen und wart da einhellenklich von einer gemeinde bern gelopt und verheissen, daz kein jude niemerme gan bern komen solte" ("The murderers were caught, some broken on the wheel, the others banished, and it was there unanimously sworn and proclaimed by a meeting of the Bernese community, that no Jew should ever again come to Berne.") King Rudolph of Habsburg is said to have waxed very wroth about it, and to have appeared before Berne with an army of 30,000 men at the end of May in the same year, 1288. But the real cause of the King's wrath was the refractoriness of the town, and the dealings of Berne with Savoy, which were dangerous to the kingdom. The King repeatedly besieged the town in 1288 without, however, taking it; his son, Duke Rudolph, defeated the Bernese in 1289, and peace was concluded in the same year. "The Jewish persecution narrated by Justinger" was "not even a complementary cause" of the fighting, "and indeed for the simple reason that the persecution can be proved to have taken place only later on" (284). The Bernese quarrel with the Jews, and the murdering of the child belong, according to the original documents, to the year 1294, i.e. to the time of King Adolphus of Nassau. A boy of the name of Rudolph was found dead in the year mentioned, and public opinion accused the Jews of having killed him out of hatred for Christians. The man Jöli, described by Justinger as the chief criminal, appears alive in the original documents of June and December, 1294, so he was not broken on the wheel; there is also nothing recorded about the execution of one or several other Jews. The words "ut dicitur" (as people say) in the quittance of the magistrate of

December, 1294, prove "that no judicial finding of guilty took place, and accordingly also doubtless no breaking on the wheel" (293 sq.). Moreover, the contemporary annals of Kolmar for the year 1294 merely announce: "As people say, the Jews of Berne killed a boy," and King Albert, in the year 1300, speaks only about "excesses which, as people say, have been perpetrated by the Jews." In 1294 the Jews were maltreated by the Bernese before 30th June. The Jews turned to their liege-lord, King Adolphus. The judgment of his ambassadors said nothing about the guilt of the Jews, did not especially mention the death of the boy, but levied a heavy money-bail on the Jews: they were obliged to remit all debts of all the inhabitants of Berne, and pay besides to the community 1,000 silver marks, to the magistrate 500 silver marks (according to the present value of money about £4,000 and £2,000). This can only be explained if it was not a question of blood-guiltiness, but bitterness prevailed owing to the fact that very many persons owed the Jews money (297).—Not before the 18th century comes the statement of *J. R. v. Waldkirch*, "Einleitung zu der eidgenössischen Bundes-und Staatshistorie" (Bâle, 1721), I., 135, that the Jews "crucified" the child, and *J. Lauffer*, "Beschreibung helvetischer Geschichte" (Zurich, 1736), III., 108, is the first to know that the Jews "distilled all his blood out of him, in order to practice their damnable superstition!"

1303. *Weissensee*, in Thuringia. The contemporary Presbyter, Siegfried von Klein-Balnhäusen, "Monum. Germ. hist. Script.," xxv., 717 relates that the Jews before the Passover had drawn all the blood out of a schoolboy named Konrad, after opening all his veins, and put him to a cruel death. No further proof of the guilt of the Jews apart from the miracles (the Jews are supposed not to have been able to bury the

corpse, etc.) is brought forward. There was no judicial investigation; but on the 14th March the Jews were nevertheless slaughtered in heaps ("turmatim.") The Nuremberg Register has preserved the 120 names, v. Salfeld 59. 215-17. The Jews in other parts of Thuringia, with the exception of the town of Erfurt, were visited by the persecution of that period. Cf. *Oesterr. Wochenschr.* 1899, No. 49, p. 929 sq.

1305. *Prague* (*Osservatore Cattolico* wrongly "1325.") Crucifixion of a Christian at Easter time. Oldest authority: Johannes Dubravius, who wrote two and a half centuries later, in his history of Bohemia. In this case, too, the rabble, without waiting for judicial proceedings on the King's part ("non expectato iudicio regis") put the Jews to death in a horrible fashion ("exquisitissimis suppliciis.") These hasty proceedings become comprehensible, when it is considered that Wenceslaus II. (1283-1305) had confirmed Ottokar II.'s Jewish Ordinance a few years before, and therefore no condemnation of the Jews without proofs was to be expected from him. If the accusation was well-founded, it was a question of one of the crucifixions mentioned supr. p. 125 out of hatred against Christ ("odio Christi.")

1317. The Jews of *Chinon* (in Touraine) complained to the French Parliament that four of them had been arrested and tortured because of a suspicion they were guilty of a child's death. Two of them, under force of torture ("vi tormentorum,") had confessed, and been hung; two had resisted, and were still in prison. The Parliament named plenipotentiary commissaries of investigation (*Boutaric*, "Actes du Parlement," II., No. 4827, 5 May, 1317). The investigation quickly took place, and led to the arrest of a number of Christian men and women, who had come to be suspected of being the real murderers (*ibid.* No. 4936, 12

July, 1317). "In order to determine the commissaries to these arrests they had to have very strong evidence; above all the innocence of the Jews had to appear quite clear to them," *Molinier*, "Cabinet Historique," new series II. (Paris, 1884), 127.

1329. Savoy. Children had disappeared in Geneva, Rumilly, Annecy, and elsewhere. A Christian, Jaquet, of Aiguebelle, was under suspicion; when arrested he admitted the kidnapping, but declared that he had sold them to some Jews through the medium of a Jew called Acelin, of Tresselve. Acelin confessed voluntarily ("sponte,") i.e. according to the language of that period, "after the first degree of torture," he had resold five children to his co-believers, Jocetus (Jose) and Aquinetus (Isaac). These, he said, had killed the children, and compounded out of their heads and entrails a salve or food, "aharace,"* so as to give some of it to all the Jews; "and the Jews eat of this food at every Passover instead of à sacrifice ("loco sacrificii,") and prepare it at least in every sixth year," because they believe they are saved thereby ("credunt se esse salvatos.") The accusation was soon levelled also against the Jews of other parts, in fact, throughout the whole of Savoy. Count Edward of Savoy thereupon set on foot a thorough investigation of the matter. This led to the result that the accusations were heaped upon the Jews by deliberate misrepresentations and deceptions on the part of some adversaries of theirs, so that they might be robbed of their property, contrary to God and justice," v. *H. Hildesheimer* in *Jüd. Presse*, 1892, No. 18, p. 211, and *Oesterreich. Wochenschrift*, 1899, No. 51, p. 963, and Edward's whole original documents of 20 July, 1329, in *Stern*, "Beiträge," I., 7-14.

* i.e., "haroseth," the sauce, in which the bitter herbs (endive, etc.) were dipped on the first Passover Evening.

1332. *Ueberlingen* (in the present Grand-Duchy of Baden). A boy was found dead in a well. John of Winterthur relates in his Chronicles,* that the parents had "observed by definite surmises and clear proofs, especially by incisions in the bowels and veins, that he had been killed by the Jews." In addition to this proof occurred "the renewed flowing of wounds when he was carried in front of the Jews' houses." The Jews (as is said, more than 300), were enticed together into a house, and this was set fire to from below, without consulting the Emperor Ludwig [1314-47] and without paying attention to the judgment of his Imperial Governor." Cf., besides, *Oesterr. Wochenschr.* 1899, No. 51, p. 964 sq.

1345. Munich. It can only be gathered from Rader's "Bavaria sancta" that the lacerated body of the boy Heinrich was found, and the guilt for the deed was laid on the Jews. Nothing is said about using the blood, and as little about a judicial investigation. Even John von Winterthur (Wyss, 232; Freuler, 334), relates that Ludwig, the Bavarian, forbade worship of the boy.

1462. *Rinn*. The boy Andreas Oxner, of Rinn, near Innsbruck, is said to have been sold by his godfather to Jewish merchants, to have been cruelly killed by them on the "Jew-stone" ("Judenstein,") in the neighbouring birch-wood; they had carefully, it is alleged, collected the blood in vessels. *Adrian Kembter*, "Acta pro veritate martyrii corporis et cultus publici B. Andreae Rinnensis," Innsbruck, 1745; *J. Deckert*, "Vier Tiroler Kinder, Opfer des chassidischen Fanatismus," Vienna, 1893, 87-119; also a

* "Johannis Vitodurani Chronicon," published by G. v. Wyss, Zurich 1856, 106sq.—"Die Chronik Johann's von Winterthur," done into German by *B. Freuler*, Winterthur 1866, 145-7.—In regard to the date (*J. v. W.* says "1331"), cf. *M. Stern*, "Die israelitische Bevölkerung der deutschen Städte; I., Ueberlingen am Bodensee," Frankf. a. M. 1890, 3 sq.

bibliography in *Daumer* II., 263. The tradition was not committed to writing before the beginning of the 17th century, and then especially by the physician Hippolyt Guarinoni, in Hall, who died in 1654. He also found beneath the wall decoration, dating from 1575, near the pulpit in the Rinn Church, pieces of an older inscription, in which the Jews are indeed accused of the murder, but there is nothing said about the extracton of blood. That the inscription cannot be regarded as historic in the strict sense of the word, is clear from the two following statements contained in it: that the money given to the godfather changed into leaves, and a lily grew on the child's grave. There was no judicial examination into the facts of the case; nothing is even said of an inspection of the corpse by the authorities. The Jews are said to have bought the child on their return to their homes, on the pretext that one of them wanted to adopt him. But how, then, is it intelligible that they did not delay the sacrifice, which took up time on account of the collecting of the blood, till they had crossed the boundary which was near at hand? The careful reader may perceive even in Deckert's excessively biassed account that a "ritual murder" is nothing less than proved.

1468, *Regensburg*, v. 1476.

1474, *Regensburg*. *C. Th. Gemeiner*, "Regensburgerische Chronik," III. (Regensburg, 1821), 532 sq., narrates as follows, according to the official documents: "A master of the Jews [Judenmeister] living here, too, Israel, of Prunn [Brünn], was acquitted of such inhuman dealing. For a time there were only rumours about it in the community, till it was said aloud that Hans Veyol, a baptized Jew, had really asserted about the Judenmeister and himself given information that he had sold him a boy seven years old. Then nobody doubted any more that the lawless deed had truly been done." As King

Wladislaus pronounced from Prague and the Emperor from Nuremberg a very decided prohibition of Israel's execution, the council resolved to try again the baptised Jew, about whom it was probable that he had only made such assertions through hatred of Israel, and who was destined to the death penalty on account of other crimes. This man, "in the certain expectation of death, confirmed his earlier statements [about his own crimes], and he only recalled the accusation brought against the master of the Jews, and declared him innocent. His recantation was the more readily believed, since, in spite of all searching, nobody had been able to discover the parents from whom the child was said to have been stolen."

1475 Murder of Simon of *Trent*, a child of two and a half years, on Good Friday night. Bibliography: "Acta Sanctorum, March IX," 24 March; Bonelli, "Dissertazione apologetica sul martirio del Beato Simone da Trento," Trent, 1747; *Civiltà Cattolica*, 1881, sq.: Onody, 83-99; Rohling, "Meine Antworten," 58-80, 96-101; Desportes, 132-63; *J. Deckert*, "Ein Ritualmord. Aktenmässig nachgewiesen,"³ Dresden, 1893 (39); *J. Deckert*, "Vier Tiroler Kinder, Opfer des chassidischen Fanatismus. Urkundlich dargestellt," Vienna, 1893, 1-72.—I here use the results of the archival researches of *Dr. Moritz Stern*. Trent, 1475, and Damascus, 1840, are the two chief bulwarks of the blood-accusations, when it is a question of proof by adducing "historical facts." But unjustifiably, because both in Trent and in Damascus the confessions desired by the examiners, but untrue, were extorted by torture. All Jews were for several days subjected to inhuman torments, and only confessed after repeated torturing, increased in agony each time. Bishop Hinderbach, of Trent, admitted this himself in his letters to the Pope.

The assertion that a ritual murder in the proper

sense of the phrase, i.e. a murder for procuring Christian blood to be ritually used, took place, is proved impossible merely by the date of Simon's death. The Jewish Passover in 1475 fell on Maundy Thursday, 23rd March, so it began on the evening of 22nd March. The partaking of the "mazza" (the unleavened Easter bread) and the four cups of wine is prescribed by the religious law precisely for that initiating evening, the so-called "Seder" evening. But the boy first disappeared on Maundy Thursday, and so the charge states, was murdered on Good Friday night. How on earth could the Jews on the 22nd March bake into the Easter bread and put in the wine the blood of the boy who was staying in his parents' house, still hale and unharmed? And, after all, according to the accusation confirmed by "confession," they were obliged to have "fresh Christian blood" precisely in that year as in a year of Jubilee! Incidentally: The year 1475 was celebrated with quite extraordinary pomp by Pope Sixtus IV. as "annus jubilei," but since the destruction of Jerusalem in 587 B.C. the Jews have no longer commemorated the Year of Jubilee (Leviticus xxv.) Thus have the accusers made constructive charges arising out of their own peculiar point of view, and then had them confirmed by the Jews by means of torture!

About the kind of torture practised, the documents, which Hinderbach sent to Rome for his justification, and therefore prepared for publication, afford even then more than sufficient revelation (Vienna, Codex, 5360):

On 30th March, Samuel, the most respected of the incarcerated Trent Jews, was "tried" for the first time; at the conclusion he was led back to prison "in order to recover" ("animum repetendi," i.e. in the judicial language of that age, he had fainted). The following day he is stripped naked, bound hand and

foot, and drawn up high by a rope, so that his limbs, drawn down by the weight of the body, were wrenched out of their sockets. As he protests his own and the other Jews' innocence, he gets "una cavaleta," a "jump," i.e. he was quickly let drop, in order that he might be pulled up again equally quickly; they then "move," i.e. strike the tense-stretched rope on which he was hanging, and made him "jump" several times more. A swoon prevents the continuation.

Torture is resumed on 3rd April, and first of all, with the repetition of all the grades already applied. As he asseverates he can pledge his word for the innocence both of himself and of all Jews, the rope is "vigorously moved,"* and he is made to "jump" twice from twice the height of his arms. Run up again, the poor wretch cries: "Where has your Worship learnt that Christian blood has importance and use for us?" The reply is, he had learnt it from other Jews like Samuel† The "jumping" procedure is then twice repeated, each time twice or thrice the height of his arms, and as even this martyrdom does not force any confession he is let float up aloft for two-thirds of an hour, till a swoon again overpowers his senses.

The fourth day of torture (7th April) begins with a repetition of the previous grades. As Samuel not only disputed any guilt, but called out: "Were I to

* "Corda fuit pluries squassata." Innsbruck "Akten"; "also rueret man das sail ettwas vill." (Lit. "then one moves the rope rather much."—Trlr.).

† "Quod didicerat illud a Judaeis similibus sicut ipse Samuel," i.e., from the statements procured by torture in previous trials. This answer of the city prefect, who was conducting the examination, confirms what is established by other documents (Cf. "Archiv für katholisches Kirchenrecht," vol. 50, p. 46), that Bishop Hinderbach furnished the protocols connected with other trials. No wonder that the confessions of the Trent Jews partly tallied with those of their companions in suffering in other trials.

confess I had done any evil, I should be lying," they tied to his leg as he floated in the air a piece of wood (which wrenched the limbs yet further apart and substantially increased the pains); next they took an iron pan filled with burning material, on which sulphur was thrown, and held it under his nose. In spite of the stinking sulphur gas, fatal to all breathing and feeling, and the pressure of interrogations ("cum pluries interrogaretur,") he abides by his denial of any guilt. Accordingly they "move" the rope several times, and thereupon tie the piece of wood between the shin bones (whereby the weight became yet heavier, and the pain greater), and let the poor wretch hang thus for a quarter of an hour. When the "jumping" process was now again repeated, Samuel's power of resistance was broken; he "confesses" that he and Tobias "put a pocket-handkerchief round the boy's neck and drew it tight, so that the boy was strangled." Apart from this "statement," which directly contradicts the accusation of extracting blood, nothing could be got out of him. When the question is put to him, how and by whom the wounds were inflicted on the boy, he declares he knows nothing.

There is now a pause of nearly two months in Samuel's "examination." During this interval occur the torturings and "confessions" of the rest of the Jews, which now form the basis for his further interrogation. About the 6th June the protocols concerning Samuel only report about the first degrees of the torture (stripping, binding, hoisting up); but as they add that he was taken back into the prison "animum repentendi," the tortures must have been substantially greater. He probably RECANTED already on 6th June his "CONFESSION" OF 8TH APRIL, as he did on 7th June. The protocols report verbatim as follows regarding the tortures on this day:—

"In the torture chamber. When invited to tell the truth, since he did not need to hide WHAT ALL HIS ACCOMPLICES HAD ALREADY ADMITTED, he replies that IF THEY HAVE ADMITTED ANYTHING, THEY HAVE NOT SPOKEN THE TRUTH. As the aforesaid town-prefect had been told that the drinking of HOLY WATER brings to confession rogues who do not wish to confess, he gave Samuel a spoonful of such water. Then being invited to tell the truth, he said he had told it. Where-upon two BOILING HOT EGGS were taken and put under his armpits. Once more invited to tell the truth, he answered he was willing to tell it; he wished that only the Hon. City Captain, and the Hon. City Prefect should be present at his CONFESSION. The captain and prefect then ordered all those present to leave the torture-chamber, and Samuel now declared, as the Captain afterwards informed me, the Notary, that he was willing to speak the truth, ON CONDITION that the captain and the prefect PROMISED him TO HAVE HIM BURNT, AND NOT TO PUT HIM TO ANY OTHER DEATH."

The report speaks a deeply-moving language: although Samuel learns that his companions in suffering have already confessed, he disputes any guilt till the abominable tortures force him to acknowledge the hopelessness of further resistance, the certainty of fresh, augmented martyrdom, and place him at the disposal of his tormentors. In dull resignation he has but one wish, to be liberated by the quickest death possible from his agonies, which had now lasted almost four months and a half: after all it had been promised him that he would ONLY (!) be burnt!

At first he only makes the "confession" to the two officials named; he then, we assume, repeats it to a third party (Odoricus de Brezio), whilst he only says to the other councillors, who have been recalled to the torture-chamber, "he WANTED to tell the truth." Since the

Captain and the prefect, however, saw that he "was well disposed to tell the truth,"* they did not make him do so immediately on the spot, as he is said to have done a short time before; but he is brought into the City Captain's house, and there he is said to have delivered his "confession," "sitting on a kind of cathedra," † before a number of witnesses. In spite of his self-accusations his torturers were not yet satisfied; because he is again "tried" on 11th June, again in the City Captain's house. He is invited "to tell the truth BETTER," ‡ whilst he is threatened with a hoisting on the rope in case he does not tell the truth. Samuel answers he wants to tell the truth; after confessing to the murder of the boy, he would also confess the rest.—Further denials would have been futile in the position of affairs, would only have resulted in a renewal and enhancing of the tortures, and accordingly he "confesses" everything they want to hear from him. On 21st June the poor wretch was burnt.

Thus do the documents of the proceedings, the documents PREPARED by Bishop Hinderbach for submission to Rome, describe the manner in which the "declaration" of Samuel, the chief accuser, was compassed! And ALL the other victims in this tragedy were treated likewise, even those who let themselves be baptized. Typical of it is what Israel, the son of the Mohar from Brandenburg, has certified. The latter was taken prisoner on 27th March, was tortured from 12th to 21st April, desired baptism on 21st April, is set free in consequence and is now called Wolfkan (Wolfgang). But on 28th October he is again imprisoned, repeatedly tortured from then till 11th January, 1476, and on 19th January broken on the wheel. This

* "Bene dispositus ad dicendum veritatem."

† "Dum sederet super quadam cathedra."

‡ "Quod melius dicat veritatem."

subsequent punishment accrued to him because he bore witness at Roveredo before the Papal Legate, the Bishop of Ventimiglia, about the torturing of the accused Trent Jews. At his "examination" at Trent, on 23rd November, 1475, Wolfgang says he answered the aforesaid bishop's inquiry: "That fire with sulphur was held under his (Wolfgang's) nose, by which his face was burnt . . . and that the other Jews were tortured in many ways, that fire with sulphur was held under their noses, so that their faces and breasts were burned, and that boiling-hot eggs were placed under their armpits."

The Jews had already in this first trial pointed to the Swiss Zanesus as the murderer. This man had lost a lawsuit against his neighbour Samuel, and was therefore a mortal enemy of the Jews. In the second trial, conducted at Sixtus IV.'s command, by G. B. dei Giudici, Bishop of Ventimiglia, at Trent and Roveredo, in 1476, Anzelinus, too, a citizen of Trent, accused Zanesus of the murder. It was besides established, firstly, that the "confessions" of the Jews were only forced from them by cruel torturings, secondly, that the clerks of the court of Bishop Hinderbach in Trent had committed gross forgeries. At the third trial, which took place in Rome in 1477-8, the guilt of the Jews was not the point of issue, but only the question whether the first trial had been conducted with formal regularity. To save the face of Bishop Hinderbach the Pope, on a bed of sickness, allowed himself on 20th June, 1478, to be implored into giving the decision that "*processum ipsum recte factum,*" i.e. the trial as such. In the same document, however, he ordered the bishop to take heed, that no Christian should venture, on account of the Trent episode, or for any other reason, to kill any Jew without permission of the authorities, or to mutilate or to wound or unjustifiably to extort money from them,

or to hinder them from continuing to observe their rites which were allowed by law ("ritus suos a jure permissos continuare.") The ritual of the Jews is here positively placed under Papal protection, which is again a proof that the Pope considered the Jews innocent who were done to death on account of the boy Simon. The careful reader can recognise that this was the state of the case, even in Deckert's biassed account.

The fact that Pope Sixtus V., more than a century later, in 1588, allowed the Mass in honour of Saint Simon, proves nothing as to the guilt of the Jews; from the standpoint of the Roman Catholic Church this permission seems justified by the miracles which were admitted by the Church. Similar proceedings took place in respect of the boy Lorenzino of Marostica (ob. 1485), v. "Bullen," 113 (note by *M. Stern*).

1476. *Regensburg. Gemeiner III.*, 567 sq. Proceedings arising from the Trent "confessions," because of a murder which the Regensburg Jews are supposed to have committed eight years previously, i.e. 1468. New light is thrown upon it, and consequently upon the Trent occurrences, by *A. Osiander*, 22 sq. (for title v. Ch. 19 E): "So too, many years ago at Regenspurg, in the case of seventeen Jews, and among them the most respected and wealthy, it had to be acknowledged that they had never done [the deed], and when the commissaries of His Imperial Majesty had heard the evidence, they came to the conclusion that one of the Jews, namely Jossel Jud, on the day, on which he was said to have committed the murder at Regenspurg, had indisputably been at Landsshut, engaged in great and important business with, and in the presence of, the same commissaries, and so it was discovered, that everything the seventeen Jews had confessed was untrue, and had simply been extorted by threats and violence." Jossel was

the chief of the accused, and had described himself as a murderer, under torture.

1490. The child at *Guardia*, near Toledo. Isidor Loeb, "Le saint enfant de la Guardia" (in "Revue des Etudes Juives," xv., Paris, 1887, 203-32) points out, that there was no search either for the remains of the body nor for the clothing of the child, nor for the instruments of the crime, also that neither the place nor the time of the crime have been established; there was not even an inquiry whether a child had really disappeared. In the same sense Henry Charles Lea, "El santo nino de la Guardia" (in *The English Historical Review*, IV. [London, 1889] 239-50). Loeb and Lea follow the work of the Jesuit Father *Fidel Fita*, which is based on careful study, "El Proceso y Quema de Jucé-Franco (in "Boletin de la Real Academia de la Historia," xi., July-September, 1887, Madrid).

1494. *Tyrnau*. Anton Bonfin, "Rerum Hungaricarum decades," Decad V., Book 4, Edition of C. A. Bel, Leipsic, 1771, 728:

"In the same months several Jews of Tyrnau suffered the penalty they deserved. Twelve men and two women strangled a Christian youth of high rank, whom they had secretly caught and brought into the nearest house, and drew his blood from him whilst he was dying, by opening his veins. This blood they partly drank at once, partly kept for others; the body, which was cut to pieces, they buried. As the youth did not make his appearance, and it was sufficiently established that he was last seen on the previous day in the Jews street, a judicial examination is set on foot against the Jews. The servants of justice sent into the house find fresh traces of blood, and arrest the master with his whole family. The women, dragged to judicial examination, confess, under compulsion of the fear of torture ("metu tormentorum adactae"),

the whole story of the extremely unworthy deed. Through their evidence the rest are convicted, and then they are all burnt, at the command of the Count Palatine, who was the chief authority of the town, after a big wood-pile had been raised for the purpose in the market-place; others, who seemed less guilty, were mulcted in a large sum of money. When the reasons for the perpetration of such a horror were ascertained from the old men by the agony of tortures ("per tormentorum cruciatum"), it was found there were four reasons why the Jews at Tyrnau at that time and elsewhere had often made themselves guilty in a criminal way. Firstly: They were convinced by the judgment of their ancestors that the blood of a Christian was a good remedy for the alleviation of the wound of circumcision. Secondly: They were of opinion that this blood, put into food, is very efficacious for the awakening of mutual love. Thirdly: They had discovered, as MEN and women among them suffered equally from MENSTRUATION, that the blood of a Christian is a specific medicine for it, when drunk. Fourthly: That they had an ancient but secret ordinance by which they are under obligation to shed Christian blood in honour of God in daily sacrifices in some spot or other; they said it had happened in this way that the lot for the present year had fallen on the Tyrnau Jews."

Bonfin is, so far as I know, the only Christian authority.* No examination of witnesses. The men in their prime and the youths confess nothing; the fear of torture opens only the women's mouths, the torture itself opens the old men's mouths. And the

* A Hebrew elegy on an empty sheet of a Hebrew MS. in Cracow bewails the death of the innocent slain, cf. *S. Kohn*, "A Zsidók Története Magyarországon" [History of the Jews in Hungary] I., Budapesth, 1884, 241-4. Had a ritual extraction of blood taken place, the poet, who was sure no Christian would read his verses, would have boasted of the fact.

confessions thus extorted are so silly, contain partially such impossible stuff * that one recognises that the accused spoke what was expected to be heard from them; they thought an end of terror was better than a terror without end. In a very large number of cases of "blood-accusation," the sequence of events, alas! is simply as follows: A Christian child is murdered or has vanished; no witness is in a position to state anything; suspicion is directed against the hated Jews; the suspicion suffices to raise the accusation; the accused are tortured, and at length confess, preferring any death, however, painful, to the agonies which are worse than death. *Such judicial transactions yield no proofs of the positive occurrence of ritual murders.*

1504. *Frankfort a. M.* A shoemaker, Henrich Bry (also called Henrich Bry's son) beat his step-child with leather thongs, so that it died. Immediately at the first hearing he made a candid confession; also at the second he confessed, likewise without torture, that he was the murderer, but added that he had stabbed the child, gathered the blood in a vessel, and taken it to the Jew Gompchen (who had lent him money against security). The latter even under torture asserted he knew naught of the deed, and begged, but in vain, to be conducted to the evil-doer, that he might confront him eye to eye. The latter's guilt was then made evident by the statement of the

* And yet the Bollandist, Gottfried Henschen ("Acta Sanctorum," April II., 501, Paris 1866) give these four confessions according to Bonfin, as the grounds why the infamous Jews commit murders of children! What impossible and at the same time horrible statements have been wrung by *torture*, can be seen especially in the ghastly instances afforded by trials of witches (intercourse of female werewolves and witches with the devil, etc.); Cf. e.g., *De l'Ancre*, "Tableau de l'inconstance des Mauvais Anges," Paris 1613, and *Boquet*, "Tableau des Sorciers," Lyons 1608 (some extracts in *W. Hertz*, "Der Werwolf," Stuttgart 1862, 100 sq.); *W. G. Soldan*, "Geschichte der Hexenprozesse," Stuttgart 1843; *Jakob Sprenger* and *Heinrich Institoris*, "Malleus maleficarum," *passim*.

servant; Gompchen acquitted. A few days before his sentence was pronounced, the criminal admitted having falsely accused the Jew, and repeated this again a short time before his execution. *L. Neustadt*, "Eine Blutbeschuldigung in Frankfurt a. M. im J. 1504. Auf Grund der Prozess-Akten des Frankfurter Stadt-Archivs," Magdeburg, 1892 (26).

1529. Pösing in Hungary, ritual murder of a kidnapped boy. *Osservatore Cattolico* and *Desp.*, following Eisenmenger, wrongly: "1509." Onody, 103-7, relates the case in detail according to a very old printed sheet of eight pages: "Ain erschrockenlich geschicht vnd Mordt, so von den Juden: zu Pösing, ain Marckt, in Hungern gelegen: an ainem Neün-jährigen Knäblin beganngen, wie sy das jämmerlich gemarttert, geslagen, gestochen, geschnitten, vnd ermördt haben: Darumb dann bis in die Dreyssig juden, mann und weybs personen vmb jr misshandlung, auf Freytag nach Pffingsten, den xxi. tag May, des M.D.vnd xxix. Jars, verbrennt worden seind," and the *Staatsbürger-Zeitung*, 1st July, 1892, No. 302, did the same.—"After enduring the agonies of torture [I quote from Onody verbatim], the tortured ones at last confessed," one "that they sucked such blood out of the little child with quills and small reeds," another that they "afterwards took the blood into the synagogue, whereupon they had great rejoicing," a third "that the Jews must have Christian blood, wherewith Jews of the highest rank besmear themselves for their wedding feasts, and the Jews term such in Hebrew 'komandy (?) pentsche.'"—The fairly careful reader, on merely reading the above-mentioned account, must feel extremely doubtful as to the credibility of the statements made. In this case, however, we do not require any internal evidence for the *valuelessness of confessions extracted by torture: the child alleged to have been slaughtered by the Jews was stolen by*

the prosecutor himself, and later on was discovered alive.

G. WOLF, "*Historische Skizzen aus Österreich-Ungarn*," Vienna, 1883, 296-8, fixes the actual circumstance according to the documents ("*Examen und Vrtel ober die Juden zu Bösing in Ungarn*") in the Imperial Finance Ministry at Vienna as follows: "Count Wolf of Bösing owed money to the Jew Esslein Ausch of that place, and besides to several Jews at Marchegg in Lower Austria. He wanted to free himself of those debts by getting his creditors out of the way. A pretext for doing the Jews an injury was soon found. Count Wolf induced an old, half-imbecile woman to leave B. with a Christian child not belonging to her. Whereupon . . . Count Wolf raised the charge against the Jews. . . . Esslein Ausch was taken in custody and tortured. . . . He declared everything they wanted him to say, among other things also, that the Jews in Marchegg were his accomplices. Thereupon all the Jews, who had not saved their lives by absconding, were burnt to death. Count Wolf then wanted to continue his work in Marchegg. The Jews then applied . . . to the Emperor Ferdinand, with the request that the matter should be looked into . . . Whilst the proceedings were going on, some Viennese Jews, who were travelling on business, discovered the woman and the boy who was alleged to have been murdered, whereupon the proceedings came to an end, as a matter of course. The fate that befel Count Wolf, even supposing anything happened to him, is not ascertainable from the documents here [*in Vienna*] deposited."—Cf. also the work of Andreas Osiander mentioned in Ch. 19 E.

1764. *Orcuta*, in Hungary. The son of Joh. Balla, a boy of ten, is discovered dead in the brushwood on 25th June, "with the signs of ritual murder" (*Osservatore Cattolico*.) Dr. S. Kohn, of Budapesth, who

some time ago went through the legal documents in the provincial archives, writes in a letter that was before me: "I remember well, that the *judges* in this trial were at last condemned, and that lengthy legal proceedings were instituted because of the child, who was forcibly converted in prison." Cf. also *P. Nathan*, "Tista-Eszlár," 29-31.

1791. *Tasnad*, in Translyvania. February. Murder of a boy of thirteen, Andreas Takal. Desportes and his copiers affirm that the guilty and condemned Jews were pardoned by Joseph II. [ob., 20th February, 1790!] At the Tisza-Eszlár trial the anti-semites produced documents to prove that in 1791 certain Jews were condemned to death, because they had murdered a Christian boy and extracted his blood. It resulted, however, from the findings of the courts of higher instance, that the Jews were finally acquitted, and the functionaries of the court of first instance were called to account for practising tortures, etc., v. *P. Nathan*, "Tisza-Eszlár," 266.

1834. During the night of 13/14 July, a boy of six was murdered near *Neuenhoven*, in the Government district of Düsseldorf. "Circumstances came to light in connection therewith, which seduced a portion of the credulous mob with the delusion that the boy's blood had been drawn off in an outrageous manner, whence it was then further concluded that Jews and Jewish fanaticism had necessarily had something to do with it." In consequence of this, during the night of 20/21 July an attack was made by "a numerous crowd on the dwellings of two Jews living at *Neuenhoven*, and they were almost entirely laid waste together with the furniture and goods in them, whilst at the same time the Synagogue at *Bedburdyk* was stormed and likewise completely destroyed" (*Elberfelder Zeitung*, 26 July, No. 205). A few days after, on 26 July, a decree of the Kgl. Ober-Procurator at

Düsseldorf, proclaimed (*Amtsblatt der Kgl. Regierung zu Düsseldorf*, No. 48): "The murder of a child of Christian parents in the Grevenbroich district has awakened a superstition sprung from the barbarism of centuries long past, and occasioned wild deeds of violence against Jews living in the neighbourhood and the places of their religious gatherings.—The judicial establishment of the facts of the murder has completely banished any thought of the reality of the silly tale, and the ringleaders of the attacks directed against the Jews are in the hands of justice." Cf. the brochures of *Binterim* and *Wiedenfeld* (Ch. 19 E.)

1840. Murder of the Capuchin Father Thomas and his servant in *Damascus*, February. Chief work: *Achille Laurent*, "Relation historique des affaires de Syrie, depuis 1840 jusqu'en 1842, et la procédure complète dirigée en 1840 contre les Juifs de Damas," Paris, 1846, 2 vols. (After this: Pawlikowski, 284 sq.; Onody, 116 sq.; Rohling, "Meine Antworten," 84 sq.; Desportes, 188 sq., etc.) Achille Laurent was never a Professor, and is not to be confounded with Professor François Laurent, of Ghent, the Jurist and Historian. He asserts, II., 399: "As all documents referring to the proceedings taken against the Jews of Damascus are deposited with the Ministry for Foreign Affairs, the [possible] inaccuracy of the protocols, etc., in this part can be easily established." This assertion is either *untrue* (because the aforesaid Ministry, when L. wrote, allowed nobody to look into its archives; it is only since 1874 that permission has gradually been granted to use documents extending to 1830), or Laurent used the documents *illegally*. In either case his credibility may be regarded as open to suspicion. But even if the words are correctly reproduced, the correctness of the contents does not therefore follow, because the prejudice of the then French

Consul, Ratti-Menton, is universally admitted by those who have looked closely into the matter.—The confessions are forced from the accused by tortures equally barbaric and refined; two of the accused died in prison of their maltreatment. I particularly allude to the reports of the missionary *Pieritz*, a convert, who was sent to Damascus by the great London Jewish Mission Society, and who, as he says himself, was “in no respect a friend or defender of Rabbinism.” “Persecution of the Jews at Damascus. Statement of Mr. G. W. Pieritz,” London, 1840 (21), and his work addressed to the Jews of Alexandria on 13th May, 1840, in which it is said (v. *Löwenstimm*, “Damascia²,” 203 sq., in which book there is still further material for the confutation of Laurent):

“I will not here describe what my feelings were when at Damascus I found the whole charge against the Jews there a vile fabrication, that all means and right of legal defence was denied them, whilst the most cruel tortures were employed to extort from them false confessions of guilt, which some were cowards enough to make. . . . The tortures employed were—1st, flogging. 2nd, soaking persons in large tanks of cold water in their clothes. 3rd, the head machine by which the eyes are pressed out of their sockets. 4th, tying up the tender parts, and ordering soldiers to twist and horribly dispose them into such contortions that the poor sufferers grew almost mad from pain. 5th, standing upright for three days without being allowed any other posture, not even to lean against the walls, and when they would fall down, were aroused up by the sentinels with their bayonets. 6th, being dragged about in a large court by the ears until the blood gushed out. 7th, having thorns driven in between the nails and the flesh of fingers and toes. 8th, having set fire to their beards till their faces are

singed. 9th, having candles held under their noses so that the flame arises up into their nostrils."

It may incidentally be remarked that Desportes's assertion, which he made twice, and which was repeated by others, to the effect that the documents disappeared during the time of the Crémieux Ministry, is untrue. An official document of the Ministry of Foreign Affairs of 5th May, 1892, says verbatim: "Les pièces concernant le meurtre du P. Thomas à Damas en 1840 n'ont nullement été dérobées ou détruites par Crémieux en 1870. Ces pièces se trouvent, en effet, complètes au ministère."

1844, On 17th April, the Jews of Tarnow addressed a petition to the Emperor Ferdinand of Austria, that he would oppose the blood-accusation which was continually being levelled against the Jews in Galicia. Out of this petition I extract the following according to *G. Wolf*, in *Wertheimer's "Jahrbuch für Israeliten, 5623,"* Vienna, 1862, 30-9:

"The first attempt of this kind was made by fanatics in 1829 in the village of BOLESLAW (in our district), on the river Weichsel. There came a girl and informed against the Jews dwelling there . . . that three weeks before the Jewish Easter holidays they bought her child off her for a fixed paid price, for the purpose of killing it and using its blood for the Easter festival. On the basis of this . . . charge the magistrate, without further examination, arrested four of the Jews mentioned, and chained them to the walls of the prison, and thus they languished for several weeks." Then the accuser confessed "she had murdered her child with her own hands, through want of means to support it, and hid it in a pool, and by the advice of the provost of the place made her above-mentioned accusation. Thereupon the Commission went with this murderess to B., where, in the presence of the magistrate of the place,

the child was drawn out of the depths of the pool, without any external injury, with a stone tied to its neck. The murderess was then condemned to the penalty she deserved.

“The second attempt was maliciously made in 1839 in the village of Niezdow, in the Bochnia district, where similarly a girl called S., who drowned her child in March of the same year, accused the Jews of the place . . . of a similar crime, the buying and murdering of the child for the Jewish Easter festival, before the magistrate, who, after undertaking a search through their houses, had them at once arrested and chained. The Government councillor at Bochnia being put in possession of the facts, at once appointed a criminal commission, whilst the innocently-suffering Jews were set free. The traducer was convicted of the murder of her own child, concerning which the legal documents in possession of the worthy district officer of Bochnia as well as of the Royal Imperial Court at Wisznia can give the authoritative proofs.

“On 25th March, 1844, W. Ritter von D., barrister of the Royal-Imperial District Court in these parts, brought the charge before the worthy magistrate here that he had gone from the village of Gtobikowka in the district into the Jews’ street with an orphan boy, called J. G., who was in his service and was eight years old, and when he made the same wait for him there till he had made his purchase, this boy had disappeared in the Jews’ street, and was already two days missing, whom the Jews had kidnapped in order to get blood from the same for their approaching Easter festival. In consequence of his information an official inquiry was ordered, which was undertaken on the evening of the same day at about 7 o’clock by many officials appointed for the purpose, the entrances and exits of the Jews’ street being barred, in all the Jewish houses in the town and the nearest

neighbourhoods, with the help of 80 men of the military provided with loaded arms, besides the finance and police watches . . . in the course of which all rooms, chambers, cellars, chests and drawers were most strictly examined, and in several cellars even the earth was dug up. D., however, not yet satisfied with this, made charges in this connection also before the Imperial-Royal criminal court at Rzeszow, when he adduced as proof the bloody stories of the Damascus and other murders. This worthy penal court at once ordered an investigation. Ten days went by, and the boy had not yet been found. Hatred and demand for revenge became continually louder among the Christian public. We lived through an anxious time; disgrace and shame, fear and despair lay heavy upon us; full of care and anxiety we saw each day dawn, which showed us again there was no trace of the missing lad. We were scoffed at, and could not encounter a single Christian, however good friends he might be, without hearing reproaches about our cannibalistic methods. It was simply with a shudder that we looked forward to the approaching Easter Festival."

At last it was found possible to ascertain beyond doubt that the boy (who was, by the way, 12 not 8) had run away from D. owing to ill-treatment and bad food, and is bringing him back alive to Tarnow.

1873. *Enniger*. The (then) Berlin paper *Das Volk*, 13 March, 1892, No. 62, has the following information from Ravensberg: "So far as I know, a Jewish ritual murder or blood-murder has not hitherto been reported from Westphalia. But there has* already been such a one here. About 1860 or 1870 a young girl was murdered in the village of Enniger, near Ahlen. The Jews, of whom there was a large num-

* The word "has" should be noticed, in contradiction of the following "no proofs."

ber there, were universally accused of the deed. It was asserted the Jews wanted to use the blood of the girl, who had a reputation for genuine piety, for the consecration of the new synagogue [building sacrifice, v. supr. p. 31]. The judicial inquiry certainly produced no proofs of the charge; but public opinion spoke vigorously enough to drive all the Jewish families out of Enniger. The synagogue has never been used, and not only time, but also the hatred of the inhabitants, has treated it ill, as is related: horror dwells in the empty window-holes."—Attorney-General *Irgahn*, of Hamm, said in reply to my request for information about it, "that certainly an investigation was carried out on the part of the Royal Court at Münster on account of the murder of an unmarried person, Elizabeth Schütte, which was committed near Enniger on 23rd April, 1873. The person who did it was not discovered. The motive of the deed, however, is from the beginning not doubtful to the persons entrusted with the enquiry, and is exclusively to be found in the *satisfaction of the sexual appetite.*"

1881. Franciska Mnich, alleged to have been murdered by the Jewish publican, Moses Ritter, and his wife in *Lutscha* (Galicia). The accused were acquitted by the supreme Court of Judicature. Cf. *J. Rosenblatt*, "Prozess Ritter" (in *Das Tribunal. Zeitschrift für praktische Strafrechtspflege*, Vol. I. and II., Hamburg, 1885 and 1886).

1882. *Tisza-Eszlár*. On 14th April [Friday] there disappeared at Tisza-Eszlár, on the Theiss (Hungary), the young servant, Esther Solymosi. Suspicion turns against the Jews, several of whom are arrested by Bary, the investigating judge, who was only twenty years old. Moritz Scharf, the son of the temple servant, Joseph Scharf, declared at the first hearing that he did not know Esther, and likewise knew nothing about her disappearance;

at the second hearing he made precise statements about the alleged "religious butchering" of E. S. in the Synagogue, which he said he had observed through the keyhole, and this declaration he repeated on the first day of the trial, 19th June, 1883. But on the 17th July it was established by an inspection on the part of the court of the premises, that Moritz could not possibly have seen what he said he had. One of the judges said: "We ought to have begun with this inspection of the place of the deed; we should not then have needed to deal with the matter for five weeks." The verdict, which corresponded with the pleadings of the State Attorney and the defence was to the effect "that there was not the least ground for the assumption that E. S. had been murdered, and all the accused would be acquitted." This sentence was confirmed by both the courts of higher instance. A body which floated to the bank on 18th June, 1882, some twenty kils. below Tisza-Eszlár was in all probability that of E. S. Cf. Paul Nathan, "Der Prozess von Tisza-Eszlár," Be., 1892 (416). Onody and Desportes, 212-43, wrote on the racial anti-semitic side.

1891. Corfu. In the night, between 12th and 13th April, a girl of eight was murdered. The magistrates have unfortunately omitted to publish an official report on the inquiry. It is usually asserted it was a Christian woman, Maria Desylla, who was murdered by Jews and deprived of her blood. It is in reality as good as certain that the murdered woman was called Rubina Sarda, and was a Jewess, the daughter of the Jewish tailor, Vita Chajim Sarda de Salomon; Cf. particularly the following document, which has lain before me in the original:

"CERTIFICAT: *Je, soussignée, religieuse institutrice de l'Ordre des Soeurs de Notre Dame de la Compassion de Marseille, actuellement au Couvent et Orphelinat*

de cet ordre établi à Corfou, certifie: Que la petite Rubina Sarda, Israélite, après autorisation préalable de sa Grandeur Monseigneur Boni, Archevêque latin de Corfou, a été admise dans la classe gratuite que je dirige, au commencement du mois de Juillet de l'année mil huit cent quatre-vingt-neuf (1889); qu'elle a quitté notre école au mois d'octobre de la même année, pour suivre, m'a t'on dit, les classes d'une école fondée vers cette époque, à Corfou, par le Gouvernement italien. Je déclare en outre: 1° que cette enfant, fille de père et de mère israélites, professait, à ma connaissance, la même religion que ses parents; 2° qu'elle a toujours été connue à l'école sous le nom de Rubina Sarda, et que, jamais je n'ai entendu parler d'une nommée Marie Desylla; 3° que ladite petite fille a toujours été très douce et très sage tout le temps qu'elle a fréquenté ma classe, et qu'enfin, elle n'a nullement manifesté le désir de changer de religion.—Et à la demande du Consul de France en cette ville, je signe le prescrit que j'affirme sincère et véritable. Corfou le 22 Juin, 1891. Signé: Joséphina Martin, en religion Soeur Marie Loetitia.

Le consul de France à Corfou certifie véritable et bien conforme à l'original déposé aux archives de la Chancellerie, la copie de la déclaration çï-dessus.

Corfou, le 22nd Juin, 1891.

Le Consul de France,

(L. S.) (Signed) A. DANLOUX.

In a communication of M. Danloux to M. Pariente, the Director of the Israelite Schools in the Orient (Corfu, 23rd June, 1891), the murdered woman is expressly called Rubina Sarda, and the sentence occurs: "Nobody can tell me whence the name of Marie Desylla comes, about which it is asserted it was the victim's name."—On the respective side (known to me by a photograph) of the register, which is kept by the Rabbi in Corfu, there are nine entries, Nos.

28-36, in the period between 29 March till 18 April, 1883. No. 35, of 16th April, runs: "Rubina di Vita Sarda e Lucie Eliezer," i.e. Rubina, daughter of the [Chajjim] Vita Sarda and Lucie Eliezer.—Cf., too, M. HOROVITZ, "Corfu," *Frankf. a. M.*, 1891 (15).

1891. Nagy-Szokol, Tolna County, Hungary. Esther Fejes, a young servant of an Israelite, Jonas Grünfeld, disappeared in June. The charge of ritual butchery was raised, and as the father and the authorities searched for the girl in vain, Grünfeld was put under police supervision. Half-a-year later Esther was seen at Buda-Pesth by another girl from Nagy-Szokol, and told her she had left her home secretly because her parents did not live at peace and her mother had taken all her money away. Besides, a strange gentleman had persuaded her she should not remain at the Jew's, else it would happen to her as it did to Esther Solymosi; and he had given her ten gulden for travelling expenses. She was now in service at Moritz Fischl's, Karls-Ring 17. *Oesterr. Wochenschrift*, 1892, No. 3, p. 40, following the *Magyar Hirlap* of 7th January.

1891. Xanten (Rhine province). Cf. "Der Xantener Knabenmord vor dem Schwurgericht zu Cleve, 4-14 July, 1892. Vollständiger stenographischer Bericht," *Be.*, 1893 (509).* On the evening of Monday, 29th June, the corpse of a boy of five and a half years, Johann Hegmann, was found with a gaping wound in his neck on loose-lying chaff in the barn belonging to a publican, Küppers. In connection with the fact ("Report," 384) that the medical practitioner, Dr. Jos. Steiner, in the protocol of the inspection of the corpse, which was drawn up on the

* The three defending barristers corroborate the trustworthiness of this report in prefatory autographic writing, and the three shorthand writers similarly give assurance that they have worked reliably to the best of their ability.

evening of 29 June, had written, "The trace of blood appears as an after-bleeding," it was declared in wide circles that undoubtedly a Jewish ritual murder had been perpetrated for the sake of obtaining blood, and people soon talked also about a Jewish butcher's cut ("Schächterschnitt," Cf. *supr.* p. 108). Some of the inhabitants threw suspicion on the butcher and former "Schächter" of the Jewish community, Adolf Buschhoff. Firstly, as far as concerns the species of the neck-wound, it was irrefutably established that there could be no serious question of a "Schächterschnitt," by the protocol of the dissection ("Report," 461 seq.) prepared on 30th June by the district physician, Dr. Bauer (Mörs), and the district surgeon, Dr. Nünninghoff (Orsow), and by the expert report (478 sq.) drawn up by the medical college at Coblenz on 4th April, 1892: "The cut was not prolonged below the Adam's apple, the knife was applied much higher up—namely, in the region of the upper margin of the Adam's apple. Thus the air-pipe was not only divided, but the cut went also—which is expressly forbidden under penalty in the "Schächterschnitt"—through the gullet instead of through the oesophagus. . . . Further, whilst the "Schächter" so conducts his cut as to cut evenly through the soft parts on both sides of the neck, we see that in the case before us all the soft parts on the right side were divided up to the spinal column; whilst on the left side, on the other hand, not even the sterno-cleido-mastoid muscle and the big blood-vessels were touched. Next, the "Schächter" carefully avoids penetrating with his knife into the spine, so as not to injure the spinal marrow. Here the cut had pierced two centimetres deep into the spine ("Report," 488, cf. 48). Cf. also the declaration of the Prussian Minister of Justice in the Chamber of Deputies in Berlin on 9th February, 1892: "The manner of the cutting of the throat [was]

not such as is observed in the butchering of animals according to Jewish ritual." It was further proved beyond doubt that the place of discovery (Küppers' barn) was also the place of the deed ("Report" 40, 45), so that the child could not have been killed in Buschhoff's house. Thirdly, it was settled beyond any doubt that so much blood was found in the chaff under the body, on and in the body of the murdered boy, and in his clothes, that there was not the very least ground for assuming that any blood had been removed.* Cf. "Report" 39-48, 388, 478 sq. The Attorney-General Hamm declared: "It is therefore beyond dispute that the deed took place in the barn. That is established beyond the possibility of doubt. I shall lose no words about the initiatory and repeated remarks that a large amount of blood was missing, that there was only a little blood there, whereas there ought to have been a great deal more. Such remarks are all utterly confuted." Prof. Köster ("Report" 374) stated besides that the murderer would have plied his knife deeper if he had been concerned about obtaining blood. It seems to me Dr. Steiner's statement before the Court on 9th July was especially important. "On 29th June [1891] I was . . . asked to take up the case of the finding of the corpse. I could not then touch the wounds more particularly; I could only look at them. I could also not undress the body, etc. It was dark at that time, 9 o'clock at night, and the inspection of the corpse took place by the light of a petroleum lamp. . . . The experts have now . . . explained to me how much blood a man has altogether, and how much he can lose so as to bleed to death; I have also learnt the opinion of the experts about the chaff and earth, and have, for the first time, been able to inspect the clothes, as you

* *J. Marcus*, "Etude médico-légale du meurtre rituel," Paris 1900 (107 p.), pp. 22-48; Xanten; p. 49-76: Polna.

have here seen them. 'At that time I did not dare to take the clothes away. I have now come to the conviction that all the blood which the child could lose has been discovered, and . . . so it is a matter of course that the place of the discovery is also the place of the deed' ("Report" 297).

The Attorney-General Hamm, moreover, said in his pleading ("Report" 399): "It is proved that Buschhoff could not have done the deed, and the court must come to the conclusion to pronounce a sentence of 'not guilty' with regard to the accused." And the Chief Attorney Baumgard ("Report" 417): "I must observe that in my long experience of criminal cases no single instance has yet come to my notice in which there has been brought forward such clear, circumstantial proof that the accused cannot have perpetrated the deed as in this case." The Editor-in-Chief of the *Staatsbürger-Zeitung* (Berlin), O. Bachler, again disseminated at least four *deliberate untruths* when he allowed it to be stated on the 19th September, 1899, in No. 438 of his paper: "On 22 [read "29"] June, 1891, the bloodless [1] corpse of the boy Johann Hegemann [read "Hegmann"], of Xanten, was found behind the ground-property of the Jewish 'Schächter' [2], Buschoff [read "Buschhoff"], with a 'Schächtschnitt' [3] in his neck, whilst the blood, which had streamed away from the small body, was nowhere to be found [4]."

1892. *Eisleben*. As this case seems especially valuable to the *Osservatore Cattolico*, No. 8,454, and also the Leipsic anon. and others have made a fuss about it, I will, as far as possible, make the matter clear.

On 1st February, 1892, Herr G. Krüger, President of the Reform Association at Eisleben, held a discourse on "Rituelle Morde der Juden und der Knabenmord in Xanten." *The EISLEBENER ZEITUNG* of 7th Febru-

ary, 1892, No. 32, reported in regard to the discussion: "A citizen of our town, who had appeared as a guest, and well deserves his claim to credibility, stated. . . . that he had opportunity for keeping up intercourse with Jews during his sixteen years as a handicraftsman in a small town in Posen. The friendship between him and them became so intimate owing to their meeting every night, that he gladly and repeatedly accepted the Jews' invitations to accompany them into the temple. He was there handed by the Jews all kinds of dainties and sweet drinks. When he had visited the temple several times he received one Friday evening—it was the time before the Jewish festival—an invitation to accompany them again into the temple. The Jews who accompanied him there, first of all left him standing at the outer door, with a view to bringing him in later on. Scarcely had he approached nearer when he was informed that he would only then be allowed to stop in the temple any longer, if he was 'pure,' and that he must be subjected to a testing for the confirmation of the assumption. Then there immediately appeared an older Jew, who was hung round with a big white cloth, and wore a black head-gear, and he bade him strip his left arm. As he dreamt of no ill befalling him, he did what was desired of him. Hereupon the same Jew made a cut with a small sharp knife into the inner elbow joint of the guest, who is an Evangelical Christian, and collected the blood flowing from the wound in a vessel which already stood prepared, whilst during the operation the other Jews sang songs (certainly Hebrew) which were unintelligible to him. The wound caused was bound up, and healing followed in about eight to fourteen days. The scar can even now be seen[!]"

As early as the next number (33, 9th February) there appeared a declaration signed "Walther Simon, Max Zweig," that these statements "rest upon lies. At

any rate they may be referred to a morbid desire for bragging on the part of the person in question. We do not hesitate to pronounce the supporter of the Reform Association to be simply a malignant slanderer."—THE STAATSBÜRGER-ZEITUNG, No. 68 (10th February) introduced its report of the meeting with the words: "We are able in the following to bring forward a fresh example . . . as regards the question of ritual extraction of blood," and it remarked at the conclusion: "That was an occasion for two genuine Jews of those parts . . . to publish a notice in which they represented the honourable citizen with truly Jewish shamelessness as 'a liar and malignant slanderer.' As the man who has been so grossly insulted will not let the matter rest as it is, it is good news that the affair will be decided BEFORE A COURT OF LAW." But the "honourable citizen," W. Schneider, the miner, did NOT bring an action! THE STAATSBÜRGER-ZEITUNG, so far as I know, has not robbed its readers of the expectation that W. Simon and M. Zweig would have to atone for their crime in prison.

1892. INGRANDES (department of Vienne, France). The (clerical) paper that appears in Tours, the JOURNAL D'INDRE ET LOIRE, published on 27th March, No. 74, an article headed, "Un meurtre rituel," which treats of the discovery of a child's shockingly-mangled corpse. "Justice has set on foot the customary investigations, but has reached no result up to now. That is perhaps because a wrong road has been taken, although the mutilation which the victim has endured points sufficiently to the real criminals. . . . A murder for motive of gain or out of revenge does not bear that stamp. That the murderer cuts off his victim's head so that it may not be recognised is not out of the way. But why the other mutilations? [The genital organs and the limbs were also cut off]. . . .

We find ourselves in the presence of a ritual murder achieved by the Jews; everything proves it. . . . The body was found in a new sack, therefore the blood was drawn off from it beforehand. . . . The murder could not have been committed at the place of discovery, but in a perhaps distant part, certainly at a place, where it was quite convenient to draw off the blood from the yet living victim, and to cut the body in pieces, which could readily be made to disappear. . . . It is easy to understand the interest of the murderers in the disappearance of the limbs: the point was to get rid of the marks on the neck, on the arms, on the femoral artery, on the limbs which were finally crucified, of the extraction of blood, which would have been terrible and irrefutable accusers on the count of ritual murder. And if there had been found on the body the marks of circumcision, which is ordained for the obtaining of the circumcision blood, a panacea in the eyes of the Jew—who then does not understand the interest of the sacrificers in the disappearance of the traces?”—The Paris paper LE TEMPS, of 5th August No. 11,397, reports about the result of the affair: “The investigation showed that the child was the son on an unmarried woman named Marquet, who let herself be called by the name of a former lover, Widow Joubert. During the searching of the house there were found in the privy the entrails and the half-burnt cap of the poor little boy. The mother was arrested. She declared in her own defence that she wanted to suffocate herself with her son, when she was awakened by violent pains; the child lay on the ground, and one of his legs had been half-charred by the overturned coal-pan. She had then made up her mind to cut the corpse to pieces, and to throw the larger portion into the water in a sack. The prosecution, however, is of opinion that she only proceeded to this mournful operation after she had

strangled her own son, and had attempted to burn him. The jury of Vienne has just condemned the unnatural mother to 20 years' hard labour."

1892. *Bacau* (Roumania). An Israelite, Eisik Suler, had a young gipsy girl, Florea, in his service. The girl's parents, who knew of the accusation that Jews used Christian blood for their unleavened Easter cakes, made her secretly leave her master, and hide in their hut. They then, accompanied by a crowd of half-drunk gipsies, demanded their child back with great outcry; Eisik had killed their child in order to get its blood. The chief of police quickly ascertained the baselessness of the charge. He therefore arrested the parents, and threatened them with severe punishment if they did not point out where their daughter was staying. Next day they confessed where the girl was, and that their sole intention was to extort money from the Jew. Monthly Report of the "Alliance Israélite Universelle," 1892 (Cologne), p. 84 sq.

1893. *Kolin* (Bohemia). At the beginning of March, Marie Havlin, a girl in whom melancholy had shown itself for a considerable time, and who was in service with the Jewish family of Brett, was missed. Not until over a month had elapsed was the dead body found in the Elbe, whilst sand was being drawn up from the river. The Young-Czech, anti-semitic journal, *Polaban*, announced in leaded type, that stabbing wounds had been noticed on her body, so that suicide was out of the question. The accusation that a ritual murder had been committed was bruited through the town, and led to serious excesses against the Jews, so that the military were summoned from Kuttenberg. On the 15th of April, the burgomaster, A. Civin, issued the following proclamation, in the section of the Royal Imperial County District in his charge: "At the dissection of the body of Marie Havlin, which was held by the Commission of the

Royal Imperial District Court, consisting of the judge and the official physicians, Dr. Sil and Dr. Stappan, it was confirmed that there were no marks of an injury or assault found on the corpse. It was on the contrary established that Havlin came to her death by drowning, and in fact by suicide, and that the body must have lain already five weeks in the water, because remains of red clay, such as the then high water carried with it, were found on the clothes. . . .

All rumours which were set afloat about the girl's murder are untrue and without any foundation. Therefore the further dissemination of these rumours is to be punished as a malicious deception of the people."

Cf. *Jüdische Presse*, 20 April, 1893, No. 16. Also in the Bohemian Landtag, the Statthalter, Count Thun, declared on 3rd May, in consequence of an interpellation: The judicial inspection of the corpse had proved, that there were not the slightest traces of violence found on the corpse, but that it was rather a case of suicide. On the grave a memorial tablet was placed with the following inscription: "Here rests Maria Havlin, who died a martyr's death before the Jews' Easter. May God reward them for it!" Owing to complaints from the Israelite religious community it had to be removed. Otherwise the tablet would certainly in a few years have been used as an original, monumental proof of the reality of ritual murder. *Jüd. Presse*, 12th October, 1894, Nos. 41-42.

1893. *Holleschau*. On 9th, or on 15th June, 1893, the servant Karoline Schnula and the peasant-woman Katharina Schönbaum were condemned by the Court at Ungarisch-Hradisch to 13 or 15 months' imprisonment with hard labour, because they had made the accusation against David Tandler, and also two other Jewish inhabitants of Holleschau, that these had wanted to slaughter them for ritual purposes. The barrister asked for severe punishment, so that cases

might not recur in the future, by which honourable citizens of the state would, in consequence of an absolutely stupid fairy-tale, be menaced in their honour, life, and property. The actual authorship of the libel was alleged to be due to an unknown third person; that person must be very powerful, since both of the condemned women shrank from giving him up. *Jüd. Presse*, 22nd June, 1893.

1893, *Prague*. Jaromir Huscek, the editor of the Czechish journal, *Nove Zajmy*, had announced that in August, 1893, the "Schächter," Hermann Löwy, of Chotzen, had for ritual purposes extracted blood from a worthy, industrious Christian named Joseph Horky, and then given him two gulden, that he might recover from the loss of blood. Inquiry showed that Horky, a toper, suffering from hallucinations, had invented the whole story. He was punished by the Court at Hohenmauth for spreading agitating news; Huscek was condemned by the Prague Penal Court on 3rd April, "in contumaciam," to 14 days' imprisonment, emphasised by two days' fasting. (*Neue Freie Presse*, Vienna, telegram from Prague, v. 4 April).

1893. The trio, *Paulus Meyer, Josef Deckert, Franz Doll*. Paulus Meyer (born 1862, at Wlozlawek, Russian Poland; baptised, alas! in 1887), was expelled from Berlin by the police in September, 1892, because he had made himself "troublesome." Next he produced in Leipsic the material for the libel mentioned *supr.* p. 148. He was on that account arrested on 25th May, 1893, at the request of the Leipsic Assize Court, in Vienna, where he was in the pay of the Catholic Priest, Josef Deckert, in order to collect from Jewish literature proofs of Jewish ritual murders. Aug. Rohling had recommended him! He had already written a letter to Deckert on 20th April (Leipsic is named as the place of composition), in

which he asserted that in 1875, before the Jewish Easter festival in Ostrowo, Government of Lublin, he had been the witness of the ritual slaughter of a Christian boy. Ten Israelites were said to have been present at this holy transaction, of whom the names were given of the Rabbi "Jehoschua Ben h'Rab Schlohme Leb m'Lentschna" [son of the Rabbi Salomo Leb at Lentschna], and the Synagogue servants, Moische Berriches and Srul [Israel] Partzewar. A portion of the blood is said to have been poured into flasks, and to have been sent to the parishes subject to the Rabbi named; another portion was kept in a silver goblet for baking into the unleavened Easter loaves. A Jewish landed proprietor, Schmiel [Samuel] Tarler, was said to have procured the victim from Levertof, a place three miles distant. Deckert had already triumphantly referred to this letter on 5th, 7th and 10th May in the Viennese journal *Das Vaterland*; on 11th May its publication followed in No. 129. Numerous anti-semitical papers copied it with delight. But the joy was premature. Three of the persons accused by name of ritual murder were still alive; the fourth, Rabbi Jehoschua, had been dead more than two years *before* the crime falsely imputed to him, but his daughter Rahel and her husband, the Rabbi Jankiel (Jacob) Rabinowitz of Biala (Russian Poland), were still alive. They brought an action, with the result that on 15th September Meyer was condemned to four months' arrest (in which the long remand in custody during the inquiry was taken into consideration), Deckert to a fine of four hundred gulden, and the Editor of the *Vaterland* to two hundred gulden. The whole contents of the letter were a lie. But also in the case of Jos. Deckert two deliberate untruths were pointed out (by Meyer's official defender); Cf. *Neue Freie Presse* (Vienna), Nos. 10,040 and 10,041 (15th September evening and 16th

September); *Oesterreich. Wochenschrift*, Vienna, No. 38, pp. 731-65 (shorthand report). The well-known Pastor F. v. Bodelschwingh of Bielefeld gave his opinion of Meyer on 27th Sept., 1892: "A limitless amount of cynical ingratitude towards all his benefactors, who finally perceived his true character and did not desire to gratify his immoderate pretensions! About his behaviour here I need not tell you anything, and compress it briefly when I say that in my whole life I have never known such an example of deep degradation, malice, mendacity and arrogance, altogether of bottomless sordidness, as this fellow!"

1894. *Berent* (West Prussia). On the 5th of April the town was excited by the rumour that a girl of nine had been kidnapped by the Jews for purposes of ritual. It was due to the following circumstances:—A Jewish butcher, Werner, had bought a small she-goat from a Roman Catholic widow, Hermann. The mother sent her daughter to deliver the animal and receive the rest of the money. The child, however, sold the goat otherwise, and did not return home. So when Werner came to ask about the goat, Mrs. H. began to scream out: "My child has gone; the Jews have put her to death." She then hastened to W.'s house in order to demand her child back. A crowd of people soon assembled there with menacing gestures, and, in particular, some witnesses turned up who alleged they had *seen* that the child went into W.'s house in the morning. The woman at length ran off to the Burgomaster, and asked that her child should be released. Soon after the girl turned up again. The woman declared that she had often read in the newspapers that the Jews were obliged to have Christian blood. *Jüd. Presse*, 12th April, 1894, No. 15.—Mrs. H. was condemned to two weeks' imprisonment for gross contumacy.

1896. *Mährisch-Trübau*. As a "contribution to

the use of blood by the Jews," a story went the round of the papers, especially the Austrian, at the beginning of 1896, that the merchant Moriz Moller had extracted blood at the joints of the arms and legs of his former servant, Philomena Waclawek, at night, by pricking them with needles. The gossip had proceeded from the two present servants of M., Emilie Schwab and Sophie Nemluwil, who appealed to the utterances made them by Waclawek. The preliminary examination conducted against M. was stopped after a short time for want of any details or facts. Thereupon M., who had had to suffer under the false accusation, brought an action against the mendacious servant for insult to honour. The affair was decided on 22nd May before the Assize Court of Brünn. On the proposition of the Public Prosecutor, the woman W. was condemned for libel to three months' strict imprisonment, which was to be rendered more severe every fortnight by a day of fasting. *Oesterr. Wochenschr.*, 1896, No. 18, p. 357, and No. 22, p. 436; Cf. also *Gemeinde-Zeitung* (Prague), 15th April, 1896.

1898. SKAISGIRREN (*Niederung District, East Prussia*).

STAATSBÜRGER-ZEITUNG, 16th February, 1898: "*The rumour of a RITUAL MURDER set the inhabitants here in excitement, and causes a great deal of talk even now. Some time ago the SERVANT GIRL OF A JEWISH MERCHANT IN THE PLACE DISAPPEARED WITHOUT LEAVING A TRACE; the search inaugurated has so far resulted in no explanation of the girl's mysterious disappearance, but certainly given rise to the above-mentioned black rumour. We hope the matter will soon be cleared up.*"—According to the official material lying before me, the police authorities had no cause whatever to make enquiries. The servant girl, *Wilh. Picklapp*, had illegally left other places previously, and had done the same thing in the case of the merchant *Markus Grodzensky*; and she had

first gone to her sweetheart, and then to the foster-mother of her illegitimate child at Plicken near Mehlauken.

1899. Polna (Bohemia). On 1st April, on the Saturday in Passion Week, the corpse of the nineteen-year-old sempstress, Agnes Hruza, who had been missing from Klein-Wieznitz since Wednesday, the night of 29th March, was found in the Brezina forest between Polna and Klein-Wieznitz. Suspicion of having committed the murder fell upon Leopold Hilsner, a Jewish cobbler's apprentice of twenty-two, who had often roamed about in the aforesaid forest. On 12th September the affair came before the District Court at Kuttenberg for trial. To the first question put to the jury, "Is Hilsner guilty of having, in association with others, murdered Hruza?" they answered, on the 5th day, 16th September, "No," with eleven votes. On the other hand, the second question, "Is Hilsner an accomplice in the murder?" was answered in the affirmative with all the twelve votes. The Court of Justice consequently pronounced judgment for H.'s condemnation to death by the rope. The Assize Court at Pisek, on 14th November, 1900, convicted him also of the murder of Marie Klima, who had disappeared on the 17th July, 1898.

It is universally admitted that H. was a man who shrank from work, and was not on good terms with the truth. He repelled the offer that on the day of Atonement (10 Tishri=14th September) i.e., on a day which even Jews, who care almost nothing at all about their religion, hold sacred, the trial should be postponed. And he contrived after his condemnation to point out as accomplices two innocent men, Josua Erbmann and Salomo Wassermann. Both were speedily found and arrested, but had to be set free after a short time, as they were able perfectly to prove an alibi. At the

recantation of his "confession" Hilsner asserted that in spite of his innocence he had been dreadfully frightened by the news that the gallows were already being erected for him, and he had given the false information in order to get a postponement.

The unsympathetic nature of his personality, however, should not seduce us into declaring H. to be the murderer or an accomplice without convincing proof. Still less should "ritual murder" be asserted without convincing proof. And yet the public prosecutor, Schneider-Swoboda, put forward this assertion, in veiled words it is true, and the barrister, Dr. Baxa, representing the "Anti-semites," after describing desire for revenge, jealousy, lust as motives to be excluded, even said (Viennese NEUE FREIE PRESSE, 17th September, No. 12,597): "But we demand to know why Agnes Hruza was murdered! (Stormy cries of "Viborne" in the audience.) The body of the murdered woman tells why she was murdered. The body speaks to the whole world; it shrieks out why a poor, innocent Christian girl had to die. (Storm of applause in the auditorium.) The circumstance that Agnes Hruza was first caught with a noose shows plainly the motive of the deed, shows plainly why she was butchered. Up till now we knew the most diverse motives for murder, even political murder; but this motive, as it is exposed here, was unfortunately till now not yet believed in by everybody. Hruza was murdered for the sole reason that a Christian virgin had to be murdered. . . . The highest circles in the State will have to take heed of the fact that there is a society of human beings among us who only murder our Christian fellows in order to get our blood. The State must rise up against this class of persons, who want our blood, who want the blood of Christian girls; that is an inevitable duty, whether it is a sect of this people or the whole

race. We do not know where the blood went. That will have to be cleared up presently. But Hruza was murdered by a society that lives among us with the sole object of taking our blood from us. . . . Hilsner, with two other persons, tried to extract as much blood as possible from this girl, this Christian virgin. (Great sensation.) It is quite certain that everything was prepared beforehand for the murder in that synagogue where the blood-stained breeches were found; there the actual proof of the ensuing murder, the grey, blood-stained breeches, was actually taken. This synagogue is both the beginning-point and the ending-point of the Polna murder. No blood was found. That means everything. . . . The murderer wanted the blood. Therefore—according to the opinion of the experts—the blood was not found. (Prolonged sensation)” And after that Baxa said: If the defender declared he had proofs contradictory of a ritual murder, “I have proofs in favour of it. Perhaps the defender knows the books of the Rabbi Eleasar, perhaps also that of the Rabbi Mendel” (STAATSBÜRGER-ZEITUNG, Berlin, 19th September, No. 438.*)

And both before the legal proceedings and after them the “anti-semitic” newspapers spoke in the same sense. DAS BAYERISCHE VATERLAND, Munich, 20th September: “The Court of Justice . . . has answered in the affirmative [the question if it was a Jewish

* The mentioning of Rabbi Mendel is based upon a gross falsification of A. Rohling's, as I, as early as August, 1883, pointed out in a letter to Prof. W. Bacher, of Budapesth v. *Judisches Literaturblatt*, Magdeburg 1883, no. 34). Cf. also J. Kopp, “Zur Judenfrage,” 35-7, and J. Bloch, “Acten” I., 157-60. There is certainly, apart from Hartwig Wessely's Hebrew book of synonyms “gan naül” [“closed garden,” v. Song of Songs, iv., 12] another book of this name; but it is not by Rabbi Mendel, but by Abraham Abulafia, and it is not “in some twenty editions” (as Rohling lies), but a not even yet printed commentary on the Book Jeçira (Cod. Hebr. fol. 58 of the Royal Library at Munich).

ritual murder]; it implicitly assumed that it was a RELIGIOUS CUSTOM OF ORTHODOX JUDAISM to drink the blood of Jewishly butchered CHRISTIAN PERSONS. . . . Anna Hruza was therefore simply butchered like any cattle, in order to draw off her blood! . . . Hilsner filled the position of a JEWISH SLAUGHTERER [untrue!—H. Str.], which is among Jews a kind of RELIGIOUS OFFICE, and into which the RABBI INITIATES THE CANDIDATE AFTER SEVERE TESTING. . . . All the facts point to a RITUAL MURDER, in connection with which it has also to be considered that Hruza was slaughtered immediately before [untrue!—H. Str.] the JEWISH EASTER FESTIVAL, at which, as is asserted, the Talmud prescribes the consumption of CHRISTIAN BLOOD [untrue!—H. Str.]”

The assumption of an actual “ritual murder” (for using the blood at the Jewish Passover) is decisively disproved by the simple fact that Agnes Hruza was, till the evening of 29th March, still in Polna with the sempstress Prchal, whilst the Jewish Easter began on 26th March. Furthermore, the accusation and condemnation are essentially based on the opinion that Hruza was murdered in the forest in which her corpse was found. This view, however, is false. Cf. the works of the Prague Professor Th. G. Masaryk, “Die Nothwendigkeit der Revision des Polnaer Prozesses,” Vienna, 1899 (31), and “Die Bedeutung des Polnaer Verbrechens für den Ritualaberglauben,” Be., 1900 (94).

I take the following from him:—The corpse was found lying in such a way on the belly that the lower portion of both legs were bent upwards in an acute angle, and the trunk was somewhat curved to the right. This bending of the legs and this curving of the body could only have been effected after the setting-in of the *rigor mortis*, or otherwise the body would not have remained curved and the legs would have

sunk down again. But *rigor mortis* only begins some hours after death. Therefore the corpse was brought where it was found, only after the appearance of *rigor mortis*. One alternative is that it was carried so that the legs were bent over the right shoulder of the carrier and held by one of his hands, whilst the other hand drew the trunk of the dead body to him by means of a rope placed round her neck. It would also be explained in this way why only the right side of the neck showed a strangulation furrow. Had the girl been strangled with the cord before death, the furrow would have been visible right round her neck. The other alternative is that the corpse was brought into the forest in a wheelbarrow. In that case the legs would have been bent, otherwise the wheelbarrow would have been hampered by the length of the body. It was important to the murderer or murderers that no blood should drip on the ground during transport. That explains why the head was wrapped up in the shift and petticoat. The murder probably happened in a house, and, indeed, at a late hour of the night, when Hruza was already partially undressed. The following circumstances point to it: Firstly, the body was clothed only with gaiters, stockings, and the remainder of a shift (the statement about the breeches are contradictory); secondly, her hair was undone; thirdly, there was only blood, not dirt, on the palms of the hands and behind the nails of both hands, although, according to the charge, the murder took place in the forest on ground soaked with rain; fourthly, the cleanness of the corpse, no blood-stains on breast or stomach (the murdered woman was perhaps washed); fifthly, on dissection numerous remains of food, especially milk, were found in the stomach (A. H., who began her return home after 5 o'clock, seems, before she was murdered, to have had an evening meal). Six metres from the

place of the crime two cloths belonging to A. H. were found, "folded together." Had the murderers, who, according to the charge, did the deed in the greatest haste, time to fold up these cloths? Hilsner was seen in Polna a short while before the time of the murder (about 6 p.m.), as fixed by the charge, in the evening he was at home. The Viennese *Juristische Blätter*, September, 1899, also pronounced a new trial necessary: "He was accused without proofs, condemned without proofs, and that is a judicial murder in the eyes of lawyers. . . . An important piece of counter-evidence, that the criminal alone would not have been able to overpower the strong girl, led to the accusation and condemnation for being an accomplice, without any intelligible reasons for thinking there were accomplices being given." It observes about Hilsner's denials: "It is well known to every practical man that persons belonging to the populace deny everything, even the most harmless, as soon as they are aware they are under accusation."

Dr. Arthur Nussbaum ("Der Polnaer Ritualmord-process. Eine kriminalpsychologische Untersuchung auf aktenmässiger Grundlage." Be., 1906, 259 pp.) has now convincingly shown: (1) That Agnes Hruza's neck-wound was not a Jewish butcher's cut, but more probably inflicted after death in order to remove the rope tied round the neck; (2) that the amount of blood to be expected under the circumstances was present; (3) that the reasons given for Hilsner's guilt are entirely null, that the statements of the witnesses for the prosecution not merely became definite only gradually and in the course of time, but that they also contradict each other, i.e., are in themselves unworthy of belief; (4) that throughout no probable motive was adduced by which Hilsner could have been impelled to murder A. Hruza (either as the

result of blood-thirstiness, or as a deed of perverse sexuality, or for the purpose of robbery).

In regard to the Klima case Hilsner's alibi is proved to be credible; concerning the manner in which Marie K. met her death, the inspection of the skeleton found on the 27th of October, 1898, in the forest north of Polna, no longer afforded a solution. The identity of the perpetrator, or, as the Public Prosecutor asserted, of the perpetrators, was not proved in any way in either case.

The Court of Justice did not allow the execution of Hilsner, who had been condemned for the double murder, but changed the punishment to life-long imprisonment. That is a clear sign that they did not trust in the truthfulness of the sworn witnesses.

1900. *Konitz* (West Prussia): On 11th March, 1900, Ernest Winter, a public school youth ("gymnasiast") of eighteen and a half, left his lodgings in the house of Lange, a master-baker. In the afternoon he was seen by several people. In the afternoon of the 13th of March Winter's father (a builder in Prechlau) and the master-baker found in the water by the bank of the Mönchsee a parcel, the wrapper of which consisted of packing-paper; it contained in a sack the upper part of Winter's body, without head or arms. Quite close by they found the lower portion of the trunk. On 15th March the right arm was found in the Evangelical Churchyard; on the 20th of March the left upper leg in the Mönchsee; and, lastly, on 15th April, in a pit two kilometres from Konitz, the head wrapped in paper.—The anti-semites again raised the charge that here was a case of ritual murder committed by the Jews. Not even the shadow of a proof of this could be adduced. The Royal Medical College of the province of West Prussia and the Royal Scientific Medical Committee (in Berlin) who carefully examined the parts of the body and the

articles of dress which were found, arrived, in two detailed expert reports, at the following conclusion (which was indeed very painful to the feelings of those who had celebrated Ernst W. as a hero in virtue, especially at the funeral of the parts of his body):—

“(1) The death of Ernst Winter was the result of suffocation. (2) There is no scientific foundation for the assumption that the cut in the neck discovered on the mutilated corpse of Winter was perpetrated during his lifetime, and thus caused death from bleeding. (3) The death took place on 11th March, 1900, within the first six hours after he had enjoyed a meal. (4) The evidence of seminal spots on the outside of his trousers and shirt renders it probable that Winter was performing the act of coitus, or was trying to do so, shortly before his death.” Cf. “Die Gutachten der Sachverständigen über den Konitzer Mord,” *Be.*, 1903 (87).

XIX. CONTRADICTION OF THE "BLOOD-ACCUSATION" BY PIOUS JEWS AS WELL AS CHRISTIANS

My intention has been to collect not as many testimonies as possible, but those that really carry weight.

A.—JEWS

ISAAK ABRAVANEL, a well-known Bible exegetist (born in Portugal 1437, died in Italy 1508), on Ezekiel xxxvi., 13.

SAMUEL USQUE, in his Portuguese book printed in 1553, "Consolations for the oppressed among Israel" ("Consolaçam," etc., v. Wolf, "Bibliotheca Hebraea," III., 1071-5.)

JEHUDA KARMI, "De charitate," Amsterdam, 1643, v. Wolf, *Bibl. Hebr.*, II., 1131-5.

MANASSE BEN ISRAEL (born in Lisbon 1604, lived later in Amsterdam; intercourse with Queen Christina of Sweden; brought about permission for the Jews to return to England), "Vindiciae Judaeorum" [in English], originally London, 1656, then in the compilation "Phenix," London 1708; in German, "Retzung der Juden," by Marcus Herz, with a preface by Moses Mendelssohn, as supplement to Chr. W. Dohm's "Über die bürgerliche Verbesserung der Juden," Berlin and Stettin, 1781.—The OATH OF PURIFICATION taken by him in the volume mentioned, runs: "If all that has been hitherto said is not even then sufficient to nullify this accusation, I am forced, since the

matter on our side is simply one of negation, and therefore is incapable of elucidation by witnesses, to use another kind of proof, which the Eternal has ordained (Exodus xxvii.), that of an oath. I therefore swear, without any deception or trickery whatever, by the highest God, the Creator of heaven and earth, who revealed His law to the people of Israel on Mount Sinai, that I have never, even to this day, seen such a practice among the people of Israel, that they have never regarded such a practice as a lawful, divine ordinance, nor as a command or institution of their wise men, and that they have never (as far as I know, as far as I have heard in a credible way, or read in any Jewish author) practised or attempted such a villainy! And if I lie in this, may all the curses mentioned in the books of the Law (Leviticus and Deuteronomy) visit me; may I never see the blessing and the solace of Zion, nor take part in the resurrection of the dead!"—MOSES MENDELSSOHN declares himself ready to repeat this oath verbatim; this oath has been uttered by SALOMON HIRSHELL, the London Chief Rabbi, and by DAVID MELDOLA, the Chakam of the Portuguese-Israelite community in London, on 30th June, 1840; in the same year the missionary G. W. PIERITZ (a Jewish Christian) did the same thing (v. Löwenstein, "Damascia,"² 203, 237 sq.).

ISAAK CANTARINI, "*Vindex sanguinis*," Amsterdam, 1680; reprinted as supplement to Wülfer's "*The-riaca judaica*," Nuremberg, 1681.

JAKOB EMDEN (1698-1776, at Altona and Amsterdam) in a missive, which is attached to his edition of the "*Seder olam rabba wezutta*," Hamburg, 1757; v. D. Hoffmann, "*Schulchan-Aruch*,"² Be., 1894, 26.

JONATHAN EIBESCHUTZ (1690-1764), v. *supr.* p. 151.

J. TUGENDHOLD (Censor in Warsaw), "*Der alte Wahn vom Blutgebrauch der Israeliten am Osterfeste*"

- [written in 1831]. Translated from the Polish. Be., 1858 (90).
- ISAIAK BAER LEVINSOHN, "Ephes Damim" [in Hebrew], Wilna, 1837; Englished by L. LOEWE: "Efés Damim. A series of conversations at Jerusalem between a Patriarch of the Greek Church and a Chief Rabbi of the Jews," London, 1841; German by A. Katz: "Die Blutlüge," Be., 1892 (102).
- L. ZUNZ, "Damaskus. Ein Wort zur Abwehr," Be., 1840 (reprinted in "Gesammelte Schriften," II., 160-70).
- L. H. LOWENSTEIN, "Damascia. Die Judenverfolgung zu Damaskus und ihre Wirkungen auf die öffentliche Meinung." Second revised edition. Rödelheim, 1841 (416).—Supplement to it by the same author: "Stimmen berühmter Christen [J. F. v. Meyer, F. J. Molitor] über den Damaszener Blutprozess," Rödelheim, 1843 (46).
- M. SCHLESINGER, "Neki Kapajim." "Clean hands." Refutes the accusations levelled against the Jews. (from the Hebrew). Budapesth, 1882 (30).
- M. L. RODKINSSOHN, מִצֵּת-מִצֹּהָ וְעַלִּילַת הַדָּם. "Das unge-säuerte Brot und Die Anklage des Blutgebrauchs am Passah-Feste." [Hebrew with German preface]. Pressburg and Vienna, 1883. (VIII., 32).
- M. H. FRIEDLÄNDER "Zur Geschichte der Blutbeschuldigungen gegen die Juden im Mittelalter und in der Neuzeit." Brünn, 1883 (32).
- M. DUSCHAK, "Tôr Estêr" [v. Esther ii., 15] "Mittel gegen die falschen Blutbeschuldigungen." Cracow, 1883 (66).
- CORRADO GUIDETTI, "Pro Judaeis. Riflessione e documenti. Turin, 1884 (386).
- GIORGIO A. ZAVIZIANI, "Un raggio di luce. La persecuzione degli Ebrei nella storia," Corfu, 1891, Tipografia "Corai" (356).

The statements which occur in poetry, which is

only intended for Jewish readers, seem to me of a special importance.* Violent outbursts of bitter rancour against their merciless persecutors are not rare, but nowhere is there even a single word which could be applied to the charge here in question; the "blood accusation" is much rather regarded as an abominable slander, as, for instance, in a "Selicha" (prayer of penitents) by Salomo ben Abraham (about 1220), v. Zunz, "Die synagogale Poesie des Mittelalters," Be., 1855, 27.—The Jews, as they say themselves, in the last five hundred years of the Middle Ages, slaughtered, sacrificed children—but their own children, in order to save them from baptism, cf. Zunz 16, 20, 22 sq., and likewise the moving report of Salomo bar Simeon about the persecution of the Jews in Mainz in 1096, v. "Quellen zur Geschichte der Juden in Deutschland," II. (Be., 1892), 9, 12, or 101, 107. Cf. also *Salfeld*, 105 (note 3), 143, 202.—In recent times cf. *G. Dalman*, "Jüdischdeutsche Volkslieder aus Galizien und Russland," 2nd edition, L., 1891, 49.

B. PROSELYTES

Owing to what happened in Fulda (v. supr. p. 178 sq.), the German Emperor Frederick II. set on foot a thorough investigation of the question, whether the Jews used human blood. *R. Höniger* ("Zeitschrift für die Geschichte der Juden in Deutschland," I. [1887], 137-44) has published the golden Bull of July, 1236, from the Cologne municipal archives, in whose second part the Emperor reports as to the result of his researches:

* The contradiction in "Niççahôn jashân" (p. 257 of Wagenseil's edition in "Tela ignea Satanae"), was also not intended for Christian readers.

“Moreover all men now living and going to live should know: As, in consequence of the murder of some boys at Fulda, a grievous accusation was brought against the Jews then living there, and hence a menacing public opinion arose generally against the rest of the Jews in Germany, on account of the sad event, although the traffic in secret crime was not revealed, we, in order to clear up the truth in respect of the before-mentioned accusation, resolved to summon before us from every quarter princes, magnates, and nobles of the Empire, as well as abbots and ecclesiastics, and to question them. Now as these were of divers opinions about the matter, and could not arrive at a satisfactory issue in relation thereto, we came to the conclusion that owing to the secret action taken against the Jews accused of the aforesaid crime, the matter could not be more suitably dealt with than by those who had been Jews, and had been converted to the Christian faith, since these as adversaries would conceal nothing of what they know against those other Jews, or against the Mosaic books, or the whole series of the Old Testament. And although our conscience regarded the innocence of the aforesaid Jews as adequately proved on the ground of several writings, which had been brought to the knowledge of our Majesty, yet for the satisfaction no less of the uneducated populace than of the feeling of justice, according to our sound decision, and with the unanimous consent of the princes, magnates, nobles, abbots, and ecclesiastics, we sent extraordinary ambassadors to all the Kings of the West, by whom accordingly many converts experienced in the Jewish law were sent to our presence from the various kingdoms. We commanded these, who sojourned no short time at our Court, to trace out the truth, so that they might industriously investigate and inform us, whether there was any opinion existing among them [the Jews]

which would induce them perchance to commit another crime, and which might have induced the Jews themselves to commit the aforesaid crime. Their ANSWER ran: 'Neither in the Old nor in the New Testament is it found that the Jews are greedy for human blood. Rather it is expressly stated in complete opposition to such an assertion in the Bible, which is called in Hebrew "Bereschith," in the laws given to Moses, in the Jewish ordinances, which are called in Hebrew Talmud, that they must altogether beware of pollution with any blood whatever. We add, and it is an addition which concerns us very closely, that those who are forbidden the blood, even of the animals allowed them, cannot have any thirst for human blood, because of the horror of the thing, because nature forbids it, and because of the relationship of species which connects them also with the Christians . . . and that they would not expose their property and life of peril.' We have therefore with the agreement of the Princes declared the Jews of the before-mentioned place to be entirely acquitted of the crime attributed to them, and the rest of the Jews in Germany of so grave an accusation." . . . †*

Paulus, de Santa Maria, 1351-1435 (as a Jew,

* [Bereshith, "In the beginning," the first word of the Hebrew Bible among the Jews, the ordinary name of Genesis, here signifies the whole Hebrew Bible.]

† The sentence that contains the judgment of the Commission runs verbatim as follows in the copy of the Bull which belongs to the 14th century, but is unhappily not free from mistakes: "Quorum super hoc assercionibus publicatis, quia compertum non est in testamento veteri vel in novo, Judeos avidos esse humani sanguinis hauriendi, immo [add. : quia], quod est predicto prorsus contrarium, quod ab omnis omnino sanguinis fedacione caveant in biblia que dicitur abraice berechet, preceptis Moysi datis, decretis iudaicis que dicuntur ebrayce talmilloht, expressius habeamus, presumenteseciam presumpcione non modica, hiis quibus sanguis prohibitus est et animalium permissorum sitim non posse humani sanguinis superesse, rei horribilitate, nature prohibicione ac speciei comoditate qua Christianos eciam amplectuntur, et quod pro eo quod expositum de animalibus de virorum municionibus [?] habere possent pro nichilo,

Salomo Levi), *Bishop of Burgos*, who was by no means friendly inclined to the Jews, nevertheless writes in his additions to the commentary of Nikolaus von Lyra on Genesis I.: "It is therefore not useful for the conversion of the Jews to ascribe this aberration to them. For they believe that we are inventing lies against them, and that affords us no small impediment in being believed by them." (Ganganelli has already referred to this passage).

Many persons will be influenced less by actual reasons given than by the testimony of *Johannes Pfefferkorn*, the enemy of the Talmud and the Jews, well known through his dispute with Reuchlin (cf. Wolf, "Bibl. Hebr.," No. 1845, in Vols. I. and IV.). In his pamphlet about the Jewish Passover, which appeared in 1509, he says nothing about the Jewish use of Christian blood. And in "*Speculum Adhortationis Judaicae ad Christum*," Cologne, 1507, he writes: "I should here like to refute a wide-spread, but worthless piece of gossip against the Jews, in order that we Christians may not in consequence become ridiculous. It is commonly said among Christians, that the Jews have need to use Christian blood as a means of cure, and therefore kill little Christian children. Dear Christians! Believe it not! It is contrary to the Holy Scriptures and the law of Nature and reason. Therefore I must defend the Jews in this matter, but with one limitation. It is conceivable that Jews are found, and perhaps may hereafter be found, who secretly persecute Christian children even to their death, nevertheless not on account of any necessity for having their blood, but out of hatred, and in order to revenge themselves on

non exponerent periculo substancias et personas, Judeos loci predicti ab obiecto crimine ac alios Judeos Alemannie a tam gravi infamia dictante sententia principum pronunciavit [read: "avimus"] penitus absolutos."

the Christians, even as they once, when they had more power than they have now, publicly persecuted Christ, the Apostles and his pupils, and followers. Therefore do not be disquieted about it! . . . Flee from and avoid accordingly this ludicrous, mendacious talk which, if you wish to consider it closely, contributes no little to casting contempt on the Christians. Abide by the truth, whilst abandoning such delusions, oh Christians! We do not want to invent anything that is false and brings us no honour!"

Ant. Margaritha, once lecturer in Hebrew in Augsburg, Leipsic, and Vienna, says in "Der gantze Jüdische Glaube" (Augsburg, 1530; I possess the edition of Reineccius, L., 1705), much wicked stuff about the Jews and their blindness, but not a word about the utilisation of Christian, or generally speaking, human blood for superstitious or even ritual purposes.

Julius Morosini (ob. 1687, as Reader of the Hebrew language in Rome), author of the anti-Jew book, "Via della fede nostra mostrata agli Ebrei," Rome, 1683, characterised the assertion of the use of blood as a fiction.

Also the physician, *Paolo Medici*, "Riti e costumi degli Ebrei confutati," Madrid, 1727, and often, said not a word about the blood-accusation. Against the contrary declarations of Rohling and others, v. *J. Kopp*, 32-4; *Bloch*, "Acten," I., 152. Cf. about Paolo Medici, also *A. Fürst*, "Christen und Juden," Strasburg, 1892, 94-6.

FRIEDRICH ALBRECHT CHRISTIANI, baptized 1674 at Strasburg, "Docent" at the University of Leipsic, a thorough-going expert in Rabbinical literature, says in his work which is by no means friendly to the Jews, "Der Jüden Glaube und Aberglaube," L., 1705, Supplement IV., 181-4, amongst other things:

“Although there is indeed a general slander against the Jews, that they follow after Christian children, and when they have got hold of them, stab them horribly, extract the blood from them, using it with certain ceremonies as a remedy, partly in the case of their wives during the severe pangs of labour, and partly for dying persons in their last agonies, I am able, as a born Jew (who without boasting, know well all their customs, having myself practised, or at any rate seen with my eyes, most of them) to asseverate by God, that the whole time I was connected with Judaism, I never heard among them of such dealings with Christian children, much less that they had ever had Christian blood or had ever used it in the aforesaid manner.”—So far as concerns the cases reported to have occurred at Trent, Fränkfort a. M. and elsewhere in the latter centuries Christiani believes *“assuredly and veritably, that some wicked Christians, who were spiteful against the Jews in these places, committed the deeds out of peculiarly bitter hatred to bring disaster upon them.”*

Aloysius von Sonnenfels, *“Jüdischer Blut-Eckel, Oder Das von Gebrauch des unschuldigen Christen-Bluts angeklagte, untersuchte und unschuldig-befundene Judenthum, Aus Trieb der Wahrheit An Tag gegeben.”* Vienna, 1753 (161; Latin title: *“Judaica sanguinis nausea.”*) Cf. especially 20 sq.: *“Now if all this as it is narrated were to correspond with truth, Christian authorities would not have to be blamed for persecuting this so villainous inhuman people with fire and sword, and tearing them to pieces with raving dogs, or they might order them to be dismembered by the hangman. I, however, who under guidance of my father as Chief Rabbi at Berlin and of the whole electorate of Brandenburg, got to know, even in my tenderest youth, the most precise and hidden secrets of the whole of Judaism, even to the*

smallest detail, because at one time he desired to make of me a man of his profession. I can bear witness before God, on my soul and conscience, that this is one of the greatest untruths which has ever been heard in the world."

Joh. Heïnr. Raph. Biesenthal (missionary, died 25th June, 1886, in Berlin), "Ueber den Ursprung der wider die Juden erhobenen Beschuldigung, bei der Feier ihrer Ostern sich des Blutes zu bedienen, nebst kurzer Darstellung des jüdischen Rituals in Beziehung auf den Genuss des Blutes. Historisch-kritischer Versuch von Dr. Karl Ignaz Corvé" [pseudonym]. Be., 1840 (66).

Johann Emanuel Veith, Cathedral preacher at St. Stephen in Vienna, baptised 1816, died 1876. F. J. Molitor writes in his professional account (mentioned p. 192): "This pious priest, who was at one time a Jew, uttered [1840] in the pulpit, crucifix in hand, a high and holy oath, that there was no single word of truth in the charge against the Jews."

Since then both Jews and Christians have very often appealed to this testimony, e.g. the Roman Catholic clergyman and Bavarian Landtag Deputy, F. FRANK, "Die Kirche und die Juden," Regensburg, 1892, 53. But on 14th March, 1892, the Viennese DEUTSCHE VOLKSBLATT (and following it, other papers) published an article called "Eine millionenmal gedruckte Judenlüge" ("a million-times-printed Jewish lie,") in which it is observed: "The WIENER KIRCHEN-ZEITUNG, in 1854 and 1856, at the time when Dr. Veith was a collaborator. . . . and articles signed by him appeared in that journal, published AT VEITH'S INSTIGATION a declaration that the whole story of the oath-taking in the pulpit was a 'contemptible slander,' and that Dr. Veith had never said a word in the pulpit on the subject." On which I remark: (1) The years mentioned in connec-

nection with the WIENER KIRCHEN-ZEITUNG show no articles with Veith's signature. (2) The declaration (1854, No. 19; repeated in 1856, No. 80) was NOT published at Veith's instigation. (3) The statements, which, as can be easily recognised by the crude manner of expression ("lying in the most contemptible way," "lies thick as your fist," "unparalleled impudence,") were drawn up by Sebastian Brunner, the publisher of the WIENER KIRCHEN-ZEITUNG, are UNTRUE in substance, and Molitor's statement is far more correct.

1. The Israelite religious community in Vienna possesses the following holograph of Dr. med. Joh. Veith, University Professor, a piece of testimony notarially authenticated on 17th June, 1882, which has lain before me in the original: "At the request of Herr L. A. Frankel, I declare that the article contained in the ILLUSTRIRTES EXTRABLATT of [5] June,* about a statement made at the end of a sermon by my late brother, Canon John Emanuel Veith, regarding the

* [Illustrirtes Wiener Extrablatt, Vienna, Monday, 5th June, 1882, no. 153. This is the chief passage in the article, "A timely reminiscence": "It was on Ascension Day of that year [1840; accordingly on 28th May] when the famous pulpit-preacher spoke the following remarkable words at the end of his sermon, in the presence of thousands of pious Christians: 'You all know, my pious hearers, and those, who perhaps do not know it, may learn, that I was born a Jew, and, enlightened by the Grace of God, have become a Christian, further, I have given faithful expression to this conviction attained to by me in Christian mission, and on every occasion have given testimony for the truth' And then the excellent man raised the crucifix, and went on in impassioned tones: 'And so I swear here, in the name of the triune God, whom we all acknowledge, before you and all the world, that the falsehood which has been disseminated by cruel cunning, to the effect that the Jews use the blood of a Christian in the celebration of their Easter festival (Pesach) is a malicious, blasphemous slander, and is contained neither in the books of the Old Testament, nor in the writings of the Talmud, which I know thoroughly and have zealously examined. So may God help me and be a merciful Saviour to me in my last hour!' What a deep impression, what a thrilling effect this solemn testimony produced within and without the cathedral are indescribable."]

absolute untruth of the rumour of the Jewish custom at the Passover feast of using the blood of a Christian child was truly delivered by my late brother, according to my recollection. Vienna, on 12th June, '82. Prof. Veith, m.p." (The uneven structure of the sentences, which is not strange in a man of advanced years, proves that Prof. Veith immediately and readily complied with the request for him to write down what he remembered, that therefore no attempt was perchance made to induce him to sign a declaration he had not himself written).

The Israelite religious community in Vienna possesses the following writing, which DR. EDUARD KAFKA, the celebrated barrister, addressed to Dr. Alois Müller, the University Librarian at Graz, on 30 August, 1883. (The original has lain before me):

"It is a NOTORIOUS fact, and therefore needs no proof, that Dr. Veith said in the [Viennese] City Church am Peter, before a congregation as crowded as usual [and one] of a most highly educated public, as was always the case, at the period when for the first time for centuries the absurdity that the Jews used Christian blood at Easter again cropped up, and was being used as a pretext by the populace for plundering the Jews: Dear Christians! I was myself born a Jew, and have a most thorough knowledge of their laws, and esteem myself happy to have become a Christian, but on my word of honour, and with the clearest conscience, I declare and confirm it to you that Judaism possesses no such law and no such interpretation of law, nor has ever followed such.—I myself, who never omitted a sermon of Veith, was one of those who heard him say this. He always published his sermons systematically in book form; whether he included this episode in his next book I do not know. . . . So far as I am concerned, I do not go into the question of the Talmud and its interpreters,

because I do not possess the necessary knowledge for it, but I judge merely according to the course of history, and say: If the need of Christian blood were a command or a custom of Judaism, all orthodox Jews would be bound to know, and to practise it. However, we hear of nothing of the kind either from Jerusalem nor from Poland, where the greatest Jewish fanatics live; only the poor, small ignorant community of Tisza-Eszlar is alleged to have been an exception. Why, Christian blood might be got from America, China, etc., and it would be a very costly article of traffic, of which nobody has ever heard."

So far Dr. Kafka. As the declaration of Veith was only an "episode," it is quite natural that it was not reproduced in the collections of sermons, at least, as far as I have been able to ascertain. According to the three independent testimonies of Prof. Molitor, Prof. Veith, and Dr. Kafka is it nevertheless to be considered certain, that J. E. Veith publicly and solemnly spoke out against the blood-accusation.

Dan. Chwolson (Prof. of Oriental Languages in St. Petersburg), "Die Blutanklage und sonstige mittelalterliche Beschuldigungen der Juden." Frankfurt a. M. 1901 (362).

Christ. H. Kalkar, Dr. theol., Pastor (in Copenhagen, ob. 1886), son of a distinguished Rabbi, in a declaration on 22nd October, 1882 (v. "Christliche Zeugnisse gegen die Blutbeschuldigung der Juden," Be., 1882, 23 sq.).

Alex. Mc.Caul, "Reasons," 45 sq., 57 sq., published the following statement signed by 58 proselytes: "We, the undersigned, by nation Jews, and having lived to the years of maturity in the faith and practice of modern Judaism, but now by the peace of God members of the Church of Christ, do solemnly protest that we have never directly nor indirectly heard of, much less known amongst the Jews, of the practice of

killing Christians or using Christian blood, and that we believe this charge, so often brought against them formerly, and now lately revived, to be a foul and Satanic falsehood."—The first of the signatories, M. S. Alexander, at that time Professor of Hebrew and of Rabbinical Literature, was once Rabbi at Norwich and Plymouth, and became later Anglican Bishop of Jerusalem (d. 23 November, 1845). And also every one acquainted with the history of the mission to the Jews knows about most of the others, that they proved themselves upright Christians in their lives and teaching.

A similar declaration (in the German language) was made on 16th November, 1899, by more than thirty Jewish Christians living in Jerusalem. It lies before me in two despatches attested by the English missionary, A. Hastings Kelk. The chief sentences run: "As born Jews, who are intimate with all the ritual prescriptions, uses, and traditions of the Jews, and all Jewish sects, and as Christians who believe in Him who is the truth and the light, we hereby testify solemnly before the All-knowing Triune God, by the salvation of our souls and by our honour and conscience, that the accusation against the Jews in general or any Jewish sect whatever, that they are either compelled to use or have used at any time Christian blood or human blood for ritual purposes, is an absolutely mistaken, false calumny, lacking in all foundation, and is nothing but a calumny."

The signatures (I put them in alphabetical order) are:

Lazar Abramovich, Samuel Alkalay, J. Th. Altarresky, Samuel Amada (?), Hermann Axler, Vitali Behor, Salomon Beinisch, Simon Bortnikoff, Adolph Datz, Joseph Datz, Samuel Feldmann, John Morris Goldmann, Nathan Grossmann, J. Haddas, Bernhard Heilpern, Lucas Huff, Peppi John Karp, Johannes Kroiter, Paul Levertoff, J. Lyons, Isidor

Metzger, M. Perahas, Jaca Perahia, P. Reinstein, Joseph J. Silbermann, Josef Stern, S. Wisemann, Franz Zimmermann, Hermann Zimmermann, jr.

C. POPES.

The peculiarly high position of the Popes justifies me in devoting a special section to them. The utterances of the Popes are the more significant, in that they shared the mistaken notions of their age in regard to magic, witchcraft, etc. (Cf. Graf von Høensbrøech, "Das Papsttum in seiner sozial-kulturellen Wirksamkeit," vol. i., L. 1900). The anonymously published work, "Die Pöpstlichen Bullen über die Blutbeschuldigung," Be., 1893, and Munich (Aug. Schupp), 1900 (151), contains on pp. 1-36 the Bulls of Innocent IV. of 28th May (2) and 5th July, 1247, and of 25th September, 1253; Gregory X.'s of 7th October, 1272, Martin V.'s of 20th February, 1422; and Paul III.'s of 12th May, 1540; and further on pp. 37-133, the expert report of Lor. Ganganelli in 1759 (infr. p. 259).—Cf. also *Moritz Stern*, "Urkundliche Beiträge über die Stellung der Pöpste zu den Juden," 2 vols., Kiel, 1893, 95 (192 and 72 pp., unfortunately not completed).

Besides the Bulls that expressly rebut the blood accusation, there is also importance in the numerous "Bulls of protection," especially those in which the *ritual of the Jews* is also taken *under protection*. The oldest of the "Sicut Judaeis" Bulls that have been preserved is that of Alexander III. (1159-81) who explicitly announces his intention of walking, in this respect, in the footsteps of his predecessors, Calixtus II. (1119-24, and Eugene III. (1145-53) (Mansi, "Conciliorum nova et amplissima collectio," XXII., 355

sq.; *Stern*, "Beiträge," No. 171). Under threat of excommunication, he forbids forcing Jews to be baptized, killing or wounding them without judicial trial, robbing them of their money, disturbing* them in the celebration of their festivals with cudgels or stone-throwing, or damaging their churchyards. Clement III., 1187-91 (*Stern*, No. 172), Coelestinus III., 1191-8 (No. 173), Innocent III., 1198-1216 (No. 174), Honorius III. 1216-27 (No. 178), Gregory IX., 1227-41 (No. 195), Innocent IV., 1243-54 (Nos. 204, 208, 212), Urban IV., 1261-4, Gregory X. (10th September 1274; Cf. Potthast, "Regesta Romanorum Pontificum," 20915), Nicholas III., 1277-80; Honorius IV., 1285-7; Nicholas IV., 1288-92; Clement VI., 1342-52 (4th July, 1348); Urban V., 1362-70 (7th July, 1365); Boniface IX., 1389-1404 (2nd July, 1389); Martin V., 1417-31 (*Stern*, No. 11); Eugene IV., 1431-47 (No. 34), renewed this Bull.

Among other Bulls of protection that belong here let the following be mentioned. On 6th April, 1233, Gregory IX. commanded the Archbishops and Bishops of France to take care that the Jews should not be maltreated, despoiled, or banished without proper reason or proved guilt, but they should be let live according to their Law in the customary way ("secundum legem suam vivere in solito statu permittant.") He closes with words worth taking to heart: "The same kindness, however, should be shown Jews by Christians as we wish should be shown to Christians living amongst the heathens" (*Stern*, No. 192).† In two Bulls of 5th September, 1236, the same Pope demands that compensation be given the persecuted and plundered Jews of France (Nos. 196, 197).—

* "Praesertim in festivitatum suarum celebratione quisquam fustibus vel lapidibus nullatenus perturbet."

† "Est autem Judeis a Christianis exhibenda benignitas, quam Christianis in paganismo existentibus cupimus exhiberi."

Martin V., 1417-31, confirmed on 12th February, 1418, the privileges and marks of favour (No. 9) granted by previous Popes to all Jews in Germany, Savoy, and Bresse, and explains this on 22nd February amongst other things by the sentence, that they should be troubled by nobody in their synagogues, festivals, houses, books, churchyards, property, on account of their observance of the law ("propter eorum observantiam legis a nemine valeant aggravari," No. 10). Confirmation of the privileges on 1st January, 1421, occasioned by the complaints of some Austrian and Venetian Jews (No. 16). On 13th February, 1429, the Dominican friars are forbidden to incite the populace in Italy against the Jews; the Jews are, in particular, not to be compelled to work on Sabbaths and other days on which they are accustomed to practise their ceremonies and laws, and they must not be prevented by a far-fetched pretext from observing their ceremonies, rites, laws, and ordinances, and rejoicing in them ("quominus eorum ceremonias, ritus, leges, et statuta observare illisque uti et gaudere valeant," No. 31). This prohibition was repeated, in great part verbatim (v. infr. p. 257 sq.), by Nicholas V., on 2nd November, 1447.—Julius III., 1550-5, expressly mentions in his confirmation of the privileges of the Jews at Ancona the liberty to live according to their ritual ("ritu vivendi," No. 106).

Pius II., 1458-64, wrote, shortly before his elevation to the Papacy, whilst he was Enea Silvio de' Piccolomini, the history of Bohemia. In that book he expresses himself about the persecution of the Jews, which took place in Prague in 1389, as follows "Historia Bohemica," Ch. 34; Works, Helmstädt, 1699, 48: "Inter hæc Pragenses populari tumultu incitati atque in furorem acti Judaeorum domus invadunt, bona eorum diripiunt, domos incendunt atque inter duas horas non sexui non aetati parcentes

*infelicem gentem gladio caedunt. Periisse aliquot milia feruntur, servati complurimi infantes misericordia bonorum civium baptismi gratiam acceperunt. CALAMITOSUM GENUS HOMINUM Judaei inter Christianos agentes, qui ubi paululum abundare creduntur mox, tamquam Jesu Christi Dei nostri majestatem contempserunt aut religioni illuserunt, non fortunas tantum sed vitam quoque amittunt. Impune apud Pragenses FLAGITIUM fuit, tum quia populi haud facile corriguntur scelera, tum quia Venceslaus desidia corruptus praesenti rerum statu contentus neque praeterita corrigere neque futura curavit. Fuit enim Venceslaus longe patri absimilis, voluptatum sequax ac laboribus refugiens, vini prorsus quam regni curiosior.”**

Bulls printed directly against the “blood-charge.”

Innocent IV. The two Bulls of 28th May, 1247, resulting from the “Valréas case” (v. supr. pp. 179 sq.) are printed: Bulls 2-9; Stern, Nos. 206, 207. The Bull of 5th July is represented by: Bulls 10-13; Stern, No. 210; the single despatch of 18th August for Vienne, Stern, No. 211. The beginning of this original document of 5 July, 1247, repeats in detail the complaint of the Jews, “that certain spiritual and temporal princes, in order unjustly to appropriate their belongings, are meditating godless attacks on them, and inventing manifold occasions. . . . Although the Holy Scriptures say, ‘Thou shalt not kill,’ and forbids them to touch anything dead at their Passover festival, they are falsely accused of dividing among themselves, precisely at the Passover festival, the heart of a murdered boy. . . . And they are

* About this persecution, Cf. F. Palacky, “Geschichte von Böhmen,” III., 54; Pelzel, “Lebensgeschichte Wenzel’s I.” 214 sq.; Grätz, “Gesch. der Juden,” VIII., 50, and the “Passio Judeorum Pragensium secundum Johannem Rusticum Quadratum,” published by Tomek, in “Sitzungsberichte der Kgl. Böhm. Gesellschaft der Wissenschaften,” 1877 [Prague, 1878].

malevolently charged with murder, when a déad boy is found anywhere." The judgment then runs: "We do not wish the aforesaid Jews to be unjustly tormented ('injuste vexari,') and therefore command you, that showing yourselves kindly and affable to them, you restore legal conditions whenever any thoughtless action has been taken against the Jews by the aforesaid prelates, nobles, and magnates, and do not tolerate that the Jews should be further unduly molested ('indebite molestari') on account of these or similar points."—Several persons have inferred from the words "injuste" and "indebite" that this Pope did not discountenance the blood-accusation in itself, but only when it was unjustified, and made without proof. This conclusion, however, is shown to be false, firstly, by the context of the three Bulls sent to France in 1247, secondly, by the despatch at least three times of a "Sicut Judaeis" Bull, thirdly by the Bull of the same Pope of 25th September, 1253, v. Rössler, "Deutsche Rechtsdenkmäler aus Böhmen und Mähren," I. (Prague, 1845), 178 sq.; Bulls 14-17; Stern, No. 212. The chief sentence of the Bull of September, 1253, runs:

"*Ad haec malorum hominum pravitati [et]* avaritiae obviantes decrevimus ut nemo cimiterium Judaeorum inutilitare vel minuere audeat seu obtentu pecuniae corpora humata effodere, NEC ETIAM ALIQUIS EIS OBHICIAT, QUOD IN RITU SUO HUMANO UTANTUR SANGUINE, cum tamen in veteri testamento praeceptum sit eis, ut de humano sanguine taceamus, quod quolibet sanguine non utantur, cum apud Fuldam [v. supr. p. 178 sq.] et in pluribus aliis locis propter hujusmodi SUSPICIONEM multi Judaei sint occisi, quod auctoritate praesentium, ne deinde fiat, districtius inhibemus."*

* "Et" is wanting in the MS.

The attitude of Innocent IV. deserves the more consideration, because that Pope was by no means well-disposed towards the Jews, Cf. his ordinances of 23rd October, 1245, on the imposition of the Jewish mark, and 7th July, 1248, about the burning of the Talmud, dated 8th May, 1244, and the Bull of 5th January, 1245, directed against the Jews.

Gregory X., 1271-6. Dr. Moritz Stern was, so far as I know, the first to call attention to his Bull of 7th October, 1272. I owe my knowledge of its wording to the courtesy of Prof. M. Flunk, S.J., of Innsbruck (now also in Stern, "Beiträge," No. 1; Bulls 18-23). The original document, preserved in a 15th century copy, is at the present moment in the Government archives at Innsbruck; in the margin are three notes by the hand of Bishop Hinderbach, well-known through the proceedings in respect to Simon of Trent (v. supr. p. 193). The substance of the older Bulls of protection is renewed at the beginning and end; between them occurs the following pronouncement:

"*Statuimus eciam, ut testimonium Christianorum contra Judeos non valeat, nisi sit Judeus aliquis inter eos Christianos ad testimonium* perhibendum, cum Judei non possint contra Christianos† testimonium perhibere, quia contingit interdum, quod aliqui Christiani perdunt eorum pueros christianos et impingitur in Judeos ipsos per inimicos eorum, ut pueros ipsos christianos furtim subtrahant et occidant, et quod de corde et sanguine sacrificent eorundem, ac PATRES EORUNDEM PUERORUM VEL CHRISTIANI ALII JUDEORUM IPSORUM EMULI CLAM ABSCONDUNT IPSOS PUEROS, UT POSSINT JUDEOS IPSOS OFFENDERE et pro eorum vexacionibus redimendis*

* Hinderbach says indignantly in the margin: "Istud videtur esse iniquum et non servatum."
The manuscript has "Judeos"; Hinderbach correctly: "Christianos vult dicere, ut credimus."

possint a Judeis ipsis extorquere aliquam pecunie quantitatem ASSERANTQUE FALSISSIME, QUOD JUDEI IPSI PUEROS ipsos clam et furtim SUBTRAXERUNT ET OCCIDERUNT ET QUOD JUDEI EX CORDE ET SANGUINE EORUM SACRIFICENT PUERORUM, cum lex eorum hoc precise inhibeat et expresse, quod Judei ipsi tangant* non sacrificent, non comedant sanguinem neque bibant nec eciam comedant de carnibus animalium habentium ungues scissas, et hoc per Judeos ad christianam fidem conversos in nostra curia pluries probatum, HAC OCCASIONE HUIUSMODI JUDEI PLURIMI PLURIES CONTRA IUSTITIAM CAPTI FUERUNT ET DETENTI. STATUIMUS, quod Christiani in casu [et]† huiusmodi occasione contra Judeos audiri non debeant et mandamus, QUOD JUDEI CAPTI HUIUSMODI OCCASIONE FRIVOLA A CARCERE LIBERENTUR NEC DEINCEPS HUIUSMODI OCCASIONE FRIVOLA CAPIANTUR, nisi forte, quod non credimus,‡ in flagranti crimine caperentur. . . .”

The Bull issued by *Martin V.*, 1417-31, on 20th February, 1422, repeats much out of the old protective Bulls, to which reference is expressly made at the beginning. Here the following may find room, according to the “*Analecta juris pontificii*,” XII. (1873), column 387 sq. (now also in Bulls 24-9, Stern, No. 21):

“*Sane querelam quorundam Judaeorum nuper accepimus continentem quod nonnulli praedicatores verbi Dei tam mendicantium ordinum quam aliorum ad populum praedicantes inter alia Christianis exhibent per expressum (praeceptum) ut fugiant et evitent consortia Judaeorum nec cum eis quoquo modo participant nec coquere aut ignem vel aliquid ad laborandum ministrare seu ab illis recipere seu Judaeorum pueros*

* Dele “tangant,” or read “non tangant.”

† The word “et” is wanting in the manuscript.

‡ Hinderbach: “Prout est compertum hic in civitate Tridentina.”

lactare et alere audeant vel praesumant quodque facientes contra sint jure ipso gravibus excommunicationis sententiis et censuris ecclesiasticis innodati. Propter quae nonnumquam inter eos et Christianos dissensiones et scandala oriuntur daturque materia ipsis Judaeis, qui forte ad christianam fidem converterentur, si pie et humane tractarentur, in eorundem perfidia perdurandi. Nonnumquam etiam plurimi Christiani, ut dictos Judaeos redimi facere et eos bonis et substantiis spoliare et lapidibus caedere possint, FICTIS OCCASIONIBUS ET COLORIBUS ASSERTUNT mortalitatum et aliarum calamitatum temporibus JUDAEOS ipsos VENENUM IN FONTIBUS INJECISSE ET eorum AZYMIS HUMANUM SANGUINEM IMMISCUISSE; ob quae scelera eis sic INJUSTE objecta talia asserunt ad perniciem hominum pervenire. Ex quibus occasionibus populi commoventur contra Judaeos ipsosque caedunt et variis persecutionibus et maleficiis afficiunt et affligunt."

Nicholas V., 1447-55, in consequence of a complaint of the Jews in Spain, repeated on 2nd November, 1447, the substance of the old Bull "Sicut Judaeis," and added: "In order to make the Jews more readily hateful to the Christians, some persons have presumed, and daily presume to assert falsely, and persuade Christians, that the Jews are unable to celebrate and do not celebrate certain festivals without the liver and heart of a Christian. . . . We forbid in the strictest way by this permanent and immutable ordinance. . . . all believers in Christ, in the future, either themselves or through others, publicly or privately, directly or indirectly, to take such action against the Jews or against any one of them."* The

* "Nonnulli ut facilius Judeos ipsos ad Christianorum odium deducere possint, eisdem Christianis quod dicti Judei aliquas festivitates absque iecore seu corde alicujus Christiani celebrare nequeunt neque celebrant falso asserere illisque persuadere presumpserunt et dietim presumunt."

prohibitions issued by Martin V. on 13th February, 1429, are then repeated (v. supr. p. 252 sq.). The wording of this Bull was first made public in the *Israelitische Monatschrift*, 1893, No. 6 sq. (supplement to the *Jüd. Presse*, 1893, Nos. 22, 77), "Regest," Stern, No. 39.

Paul III., 1534-49, says in the protective Bull of 12th May, 1540, in which he alludes to Martin V., and many other predecessors, and confirms and declares permanent all the privileges granted to the Jews (v. Bulls 30-36. In the *Evangel. Kirchen-Zeitung*, 1900, No. 50, the wording is copied from the draft preserved in the Vatican archives):

"*Sane universorum Judeorum in partibus istis commorantium conquestionem displicenter accepimus, quod a nonnullis annis citra certi oppidorum domini ac nonnullae universitates et alii potentiores quidam in eisdem partibus degentes semuli capitalesque ut ajunt eorundem Judeorum inimici odio et invidia aut quod verisimilius videtur AVARICIA OBCECATI UT IPSORUM HEBRAEORUM BONA CUM ALIQUO COLORE USURPARE VALEANT, QUOD PARVULOS INFANTES OCCIDUNT UT EORUM SANGUINEM BIBANT ET ALIA VARIA ET DIVERSA ENORMIA CRIMINA praesertim contra dictam fidem nostram tendentia eis FALSO IMPINGUNT sicque conantur simplicium Christianorum animos contra eos irritare, quo fit ut saepe non solum bonis sed propria vita injuste priventur.*"

Clement XIII., 1758-69, the "unchangeable friend of the Jesuits," spoke out twice, 9th February, 1760, and 21st March, 1763, against the blood-accusation (Bulls 144-151). On the former date he made Cardinal Corsini write to the Nuncio of the Apostolic See in Warsaw: "The Jews have often been accused of murder because of the ill-founded popular conviction ('sulla mal fondata persuasione del volgo,') that

they mix human blood, especially that of Christians, in the dough of the unleavened loaves."

Lorenzo Ganganelli (as Pope Clement XIV., 1769-74), when he was adviser to the Holy Office in Rome, had, as the result of a petition by a Jew, Jacob Selek, to express himself professionally about the "blood-accusations." It is true he holds two cases of murder from hatred of the Christian faith to be historical (Simon of Trent, 1475, and Andreas, of Rinn, 1462, v. supr. pp. 193 sq., 191 sq.), but states that no general conclusion can be drawn from these particular cases, and very decisively opposes the assertion of the use of Christian blood for Jewish ritual purposes. He makes the excellent point that no single Pope has regarded the "blood-accusation" as justified. This fact seems to me significant because not a few Popes, in the matter of belief in *witches*, were not superior to the delusions of their contemporaries, e.g. the five Popes between 1484 and 1523: Innocent VIII., Alexander VI., Julius II., Leo X., Adrian VI.

The original Italian text of the report, which was completed in 1759, was first published by Is. LOEB in the "REVUE DES ÉTUDES JUIVES," XVIII. (Paris, 1889), 185-211. A German translation was first given by A. BERLINER, "Gutachten Ganganelli's—Clemens XIV.—in Angelegenheit der Blutbeschuldigung der Juden," Berlin, 1888 (48). M. STERN discovered a better copy at Mantua, and at Verona the supplements as well, which till then were not known, and in 1893 he published it all, with valuable notes and a new translation, in "Die Päpstlichen Bullen über die Blutbeschuldigung," Be., 1893, and Munich (Aug. Schupp), 1900, 37-143.

D. TEMPORAL PRINCES.

German Emperors, too, have declared themselves against the "blood-accusation," as well as Bohemian, Polish, Silesian, French, English, Italian, Hungarian, Russian, Turkish, and other rulers. I consider these declarations extremely significant; for nothing was easier then, by stating this accusation, to inaugurate persecutions of the Jews and lucrative confiscations of Jewish property. So I give here at any rate a selection, referring the reader for yet further material to *H. Hildesheimer's* essay in the *Jüd. Presse*, 1892, Nos. 16-19, 21.

1. *German Rulers.* Emperor Frederick II., v. supr. p. 239 sq.

Rudolph I. of Habsburg, 1273-91, confirmed on 4th July, 1275, the Bull of Innocent IV. of 5th July, 1247, and its renewal by Gregory X. on 7th July, 1274, v. *Ennen and Eckertz*, "Quellen zur Geschichte der Stadt Köln," III. (Cologne, 1867), No. 107. He added that Jews must and should altogether only be punished for a charge of the kind, if they are convicted by the legal evidence of Jews and Christians.* Rudolph's decrees in connection with the "good Werner" are in harmony with this, v. supr. p. 184.

Frederick III., 1440-93, owing to the Emdingen trial, forbade in 1470 the accusation that Jews must have Christian blood, v. *J. Ch. Wagenseil*, "Widerlegung," L., 1705, 169-72; *J. Kracauer*, "L'affaire des Juifs d'Emdingen de 1470," in "Revue des Études juives," xvi (Paris, 1888), 236-45.

Charles V., 1519-56. In the edict issued at Speyer on 3rd April, 1544, it is stated (Limnaeus, "Juris

* "Adicimus ut nulla omnino causa dampnari possint vel debeant, nisi legitimo Judeorum et Christianorum testimonio convincantur." Cf. the Jewish ordinance of Ottokar II. of Bohemia, *infr.* p. 262.

publici Imperii Romano-Germanici, Vol. I., additiones ad libr. III., cap. 2;'' *Jüd. Presse*, 1892, No. 17):

“After the Jewish community inform us how that they are frequently accused by their adversaries that they must have Christian blood for their needs, and are therefore said for their purposes to procure it from Christian beings, not (being accused) because of public or known deeds, or because of sufficient proof and information, but because of imaginary causes and suspicions, on the mere charge of their haters (not considering that our Holy Fathers, the Popes, have made declarations about this, and have forbidden it to be believed, and likewise our dear lord and ancestor, the Emperor Frederick, of most famous memory, in consequence of such Papal declaration, despatched grave letters of instruction to all ranks of the Holy Empire, addressing some of them in particular command that they should abstain from such actions, also prevent others from doing them, and not allow such things, but gravely commanded that, where such things happened the same should be communicated to His Majesty as supreme lord and judge, to whom the Jewish community are directly attached. Also, again, that the liberties and ancient traditions of the Jews are in the highest degree oppressed; they are imprisoned, tortured, brought from life to death, and their goods and property are ravished from them by force, and yet we learn from such Papal declarations, and the decrees pronounced by our ancestor, the late Emperor Frederick, so much information that such treatment must not be accorded to the Jews; therefore, and also because of other causes and motives, we resolve and will that in future no one, whatsoever his standing be, shall commit such actions against any Jew or Jewess, and without previous sufficient information or proof of credible witnesses, or discovery of the deed, punish and torture them, or sentence them from

life to death; but when such complaint or conduct occurs the same must be communicated first of all to us or our posterity, Roman Emperors and Kings, as the supreme authority over the Jewish community in the Empire, and must there await decision."

This document was renewed by Maximilian II. (8th March, 1566), Rudolph II. (15th June, 1577), Matthias (13th November, 1612), Ferdinand II. (2nd March, 1621), Ferdinand III. (12th January, 1645), Leopold I. (22nd September, 1665).

2. *Bohemia.* Ottokar II., the rival of Rudolph of Habsburg, issued on 29th March, 1254, a decree about the Jews, whose 31st article runs:

*"In accordance with the ordinances of the Pope [Innocent IV., Bull of 25th September, 1253, v. supr. p. 253 sq.] in the name of our Holy Father, we most strictly prohibit that Jews dwelling in our dominions should further be accused of using human blood, since, according to the prescription of their law, all Jews must absolutely refrain from any blood whatever. When, however, a Jew is accused by a Christian of the murder of a Christian child, he must be convicted by three Christians and an equal number of Jews; and after he has been convicted, the Jew in question must himself be punished, and then only with the punishment established for the crime committed. But if the aforesaid witnesses do not convict him, and his innocence comes to light, the punishment shall deservedly be meted out to the Christian which the Jew would have had to suffer."**

* "Item iuxta constitutiones Pape in nomine sancti Patris nostri districtius prohibemus, ne de cetero Judaei singuli in nostro dominio constituti culpari debeant, quod humano utantur sanguine, cum iuxta preceptum legis ab omni prorsus sanguine se Judaei continent universi. Sed si aliquis Judaeus de occisione alicuius pueri christiani per Christianum fuerit inculpatus, tribus Christianis et totidem Judaeis convinci debet; et postquam convictus fuerit, tunc ipse Judaeus tantummodo poena, quae sequitur, puniatur crimine pro commisso. Si vero ipsum testes supradicti [non. convincant] et

The main sentence of this decree (up to "any blood whatever,") was renewed on 23rd August, 1268. Wencelaus II. confirmed this briefer version about 1300; John of Luxemburg, Charles I., on 30th September, 1356 (as German Emperor Charles IV.), and Wladislaw IV., on 14th May, 1454, renewed the version of 1254.

3. *Poland.* Boleslaus V. Pius, Duke of Kalisch, repeated verbatim the 31st article of Ottokar's Jewish decree in the "Privilegium libertatis," issued in 1264 for the Jews of Great Poland. Renewal by Casimir III. the Great on 9th October, 1334. Casimir IV. on 14th August, 1453, added to it, that, if a Christian in his audacity accused a Jew of the use of Christian blood, he must prove the charge by three trustworthy Jewish witnesses living in the kingdom [and four Christians of the same kind (thus the Codex Bandtkianus)]. If nobles or burghers do violence to Jews in such matter, their property shall be sequestrated, the omission of the death penalty depend on especial royal mercy. Confirmation of this severer version by eleven later kings, e.g. by Stephen Bathory on 5th July, 1576, and the last King of Poland, Stanislaus Augustus, on 24th April, 1765. Cf. *Bandtkie*, "Jus Polonicum," Warsaw, 1831; Tugendhold, "Wahn," 57-9; *H. Sternberg*, "Geschichte der Juden in Polen unter den Piasten und Jagiellonen," L., 1878 (191).

4. *SILESIA.* Of the ancient Jewish "Privilegia," that of Duke Henry III. of Glogau, in 1299, and that of Duke Bolko II. of Schweidnitz, on 6th December, 1328, are preserved (reproduced in Sommersberg, "Silesiorum rei historicae et genealogicae accessiones," L., 1732, 105 sq. and 91 sq.); they are derived from the protective letters of Henry IV. and Henry V. of Bres-

sua innocentia expurgabit, poenam Christianus, quam Judaeus pati debuerat, non immerito sustinebit." Cf. *Rössler*, "Deutsche Rechtsdenkmäler aus Böhmen und Mähren" I. (Prague 1845), 180 sq.; *H. Jireček*, "Codex juris Bohemiae" I. (Prague 1867), 134; *J. Emler*, "Regesta diplomatica nec non epistolaria Bohemiae et Moraviae," Part II., 9 (Prague 1882), no. 17.

lau, the latter from the Jew ordinance of Ottokar IV. of Bohemia, using at the same time the penal ordinances in Boleslaus V.'s "Privilegium" (v. M. BRANN, "Geschichte der Juden in Schlesien I." Supplement I, in the JAHRESBERICHT DES JÜDISCH-THEOLOG. SEMINARS IN Breslau, 1896).

5. *France.* Philip IV., the Fair, 1285-1314, was certainly very hostile to the Jews, but did not consider the blood-charge had any foundation. For, three weeks after thirteen Jews had been burnt, on 24th April, 1288, by the Inquisition at Troyes, in Champagne, owing to the alleged murder of a Christian, he prohibited the persons of the Order in the strictest way from arresting Jews without previous information to the judicial authorities. Cf. *A. Darmesteter*, "Deux élégies du Vatican," in "Romania," III. (1874), 443-86, and "L'autodafé de Troyes," in "Revue des Études juives," II. (1881), 199-247; *S. Salfeld*, 162 sq. Moreover, in the edict of 21st January, 1306, by which he ordered the expulsion of all Jews from France, neither the murder of Christians nor the use of blood is given as a reason.

Louis XIV. decreed, in consequence of the proceedings against Raphael Levi (Glatigny, between Metz and Boulay), who had been burnt January, 1670, that such charges against Jews should always be submitted to the King's High Council, v. *Grätz*, "Geschichte," X., 271.

6. *England.* Henry III., 1216-72, said in answer to the request of the German Emperor Frederick II., to send him some proselytes for the purpose of testing thoroughly the blood-accusation (Cf. *supr.* p. 260): he would gladly send two of his most trustworthy converts ("duo de discretioribus neophytis qui reperiri potuerunt in regno nostro,") but a case like that of Fulda was unheard of in England ("casum a nobis inauditum.") Cf. *Huillard-Bréholles*, "Historia diplomatice Friderici II." (Paris, 1852), IV., 809.

7. *Italy.* The documentary record of Count

Edward of Savoy of 20th July, 1329. (Cf. *supr.* p. 190 sq.) was first called attention to in Germany by *H. Hildesheimer* (*Jüd. Presse*, 1892, No. 18, p. 211); the complete wording is to be seen in *M. Stern*, "Beiträge," I., No. 2. The Jews are not only declared not guilty of the employment of human blood for ritual objects in the particular case, but also in general; for the corroboration of this judgment reference is made also to the Bulls of Innocent IV., of 5th July, 1247, and Gregory X., of 7th October, 1272.

Decree of the Doge of Venice, Petrus Mocenigo, 22nd April, 1475; decree of the Dukes of Milan, Bona and Johannes Galeazzo Sforza, 19th May, 1479; judgment of the Podestà of Verona, Justinian Contareno, 28th February, 1603; prohibition of the Duke of Mantua and Montferrat, 26th July, 1603; decree of the Senate of Venice, 8th April, 1705; v. GUIDETTI, "Pro Judaeis"; *JUD. PRESSE*, 1892, No. 18, p. 211 sq., and No. 19, pp. 224-6; GANGANELLI (ed. *Stern*), 96-100.

8. *Hungary.* The Royal Constitution of 1791 says in article 38: "The Royal Government has. . . . to enjoin it upon all the counties, that a point should be made of extirpating from the minds of the people the prejudice that human blood is sacrificed at the religious service of the Jews, in the way best suited to local circumstances. . . . and of teaching the people that this revolting offence is contrary to the Mosaic law; consequently, in the case of a murder, which has been committed by some Jew or other, even if it was shown that it was committed from superstitious intention, it could with as little justice be imputed to the whole Jewish religion, as the whole of Christendom could not be accused on account of such cases, when they happen among Christians. (*Jüd. Presse*, 1892, No. 19, p. 226, following *Wertheimer's Jahrbuch für Israeliten*, Vienna, 1862, 37 sq.)

9. *Russia.* At the behest of the Emperor Alexander I., Prince Alexander Galizyn, Head of the Department of the Religious Affairs of Foreign Con-

fessions in Russia, sent an edict to the Governor of Grodno, in which it is stated: "On the ground of the suspicion that they use Christian blood for their Pesach (Passover) cakes, the Jews, at the time of the Polish Dominion, were repeatedly accused of the murder of Christian children. Investigations have not corroborated the charge. . . . In consequence of accusations, which are now being raised against the Jews in some formerly Polish, now Russian, Governments, that murders of Christian children have happened for this object, and considering that such accusations have already been refuted before by unbiassed investigations and Royal decrees, His Imperial Majesty is pleased to command me to make known to all Governors as his will: that the Jews must no longer be accused without proofs, and merely owing to prejudice, of wanting Christian blood; should, however, a murder occur, and suspicion fall on Jews, apart from the prejudice that they employ Christian blood for ritual purposes, the inquiry must take place on a legal basis according to the same ordinances as hold good for persons belonging to other beliefs when they are charged with murder." 6th March, 1817. (*Tugendhold*, 89 sq.; *J. B. Levinstein*, "Blutlüge," 101 sq.)

10. *Turkey*. Sultan Soliman II. (1520-66), in consequence of an accusation, admitted to be false, gave orders that henceforth any accusation that the Jews use blood for their mazzoth should not be tried before any Judge, but before the Divan (i.e. the Sultan himself).

Abdul Medjid issued on 6th November, 1840, the following firman: "An ancient prejudice has prevailed against the Jews. Ignorant people believed the Jews were accustomed to sacrifice a human being in order to employ the blood in the celebration of their Passover. Owing to this prejudice, the Jews of

Damascus [v. supr. p. 207] and Rhodes. . . . have been persecuted. . . . The charges levelled against them and their religion are sheer calumnies. . . . We forbid that the Jewish nation, whose innocence has been acknowledged, should be disturbed or tortured on account of a baseless accusation of the kind; rather should . . . individuals of that religion enjoy equal rights with all the members of other nations subject to our power." (*Jüd. Presse*, 1892, No. 19, p. 227).

E. OTHER BORN-CHRISTIANS (SCHOLARS AND ECCLESIASTICS).

Andreas Osiander [a clergyman in Nuremberg] "Ob es war und glaublich sey, dass die Juden der Christen Kinder heymlich erwürgen und ir blut gebrauchen [appeared anonymously 1540, caused by the Pösing case in 1529, v. supr. p. 204 sq.] "Andreas Osianders Schrift über die Blutbeschuldigung, wieder aufgefunden, im Neudruck herausgegeben und erläutert von Moritz Stern," Kiel, 1900 (66).

The General of Dominicans, *John Baptist de Marinis* writes from Rome on 9th February, 1664, to the Provincial of the Order at Cracow, in order to protect the Jews against the charge of employing Christian blood for their unleavened bread:

Moved by just sympathy, we enjoin on your Reverence that you and yours should come to the help of so unhappy a people against all slanders. . . . Especially may Your Reverence command all preachers of the Divine Word to admonish the people not to persecute this unfortunate people by unallowable hatred, false accusations, fictitious rumours, and thereby to insult God, who is our and their (the Jews') Legislator, by foolishly thinking thereby to show the Supreme Being welcome obedience, although the Christian law and natural ethics teach otherwise. . . . We trust to your insight . . . that the Jews shall learn by your action that we do not desire their destruction, but their salvation."

Johann Christoph Wagenseil, 1633-1705, Professor of Jurisprudence and Oriental languages at Altdorf, near Nuremberg, a thorough scholar in Jewish

writings and customs, who published several works written by Jews against Christianity under the title "Tela ignea satanae" (Aldorf, 1681), and therefore cannot be reproached with partisanship in favour of the Jews, wrote a book whose title runs: "Der Denen Juden fälschlich beygemessene Gebrauch des Christen-Bluts. Das ist Unwidersprechliche Widerlegung der entsetzlichen Unwarheit, Dass die Juden zu ihrer Bedürfnis Christen-Blut haben müssen, Welche so viel tausend dieser unschuldigen Leute um Haab, Gut, Leib und Leben gebracht" (in W.'s "Benachrichtigungen Wegen einiger die Judenschafft angehenden wichtigen Sachen," 1st Part, L., 1705, 126-206; also in "Hofnung der Erlösung Israelis, editio altera," Nuremberg and Aldorf, 1707. Supplement, 45-140).

Johann J. Schudt, who was far from friendly disposed to the Jews, co-Rector of the Gymnasium at Frankfort a. M., in several passages of his thick volumes, "Jüdische Merckwürdigkeiten," Frankfort and L., 1714 sq., e.g. Bk. VI. Ch. 36, § 4, decisively declared the assertion false that Christian blood is required for any object of the Jewish ritual.

The professional opinion of the *Theological Faculty at Leipsic*, of 8th May, 1714 (author *G. Olearius*), is printed in Ch. F. Börner's "Auserlesene Bedenken der theologischen Facultät zu Leipzig," L., 1751, 613-22, also in Löwenstein's "Damascia,"² 352-62.

F. HASELBAUER, 1736 (v. supr. p. 152): "Since I, the undersigned, have been entreated by Jonathan Eybeschütz, the Jewish preacher of Prague, in the name of the whole Jewish community, to give an answer in the form of testimony to the question: Whether the Jews have need of Christian blood according to their Talmud and Rabbinical customs? I herewith declare that I have found neither in any of the Jewish or Rabbinical writings, nor in other Hebrew books that have been printed, that such a thing is enjoined on the Jews therein; rather is all use of blood absolutely forbidden them as an abomination; likewise in the writing of Christians learned in

Judaism, such as Buxdorffer,* Eisenmenger,† and others, who have examined closely the errors and superstitions of the Jews and brought them to light, there is no reason to be found for this accusation, and, lastly, the whole body of Jews who entered the Christian faith before, as well as since the twenty-six years of my professorship, and have frankly revealed the weakness of their nation, have unanimously affirmed that this accusation of Christian blood being needed is a purely invented charge, which I herewith attest as a contribution to truth, and corroborate by signing my name and the printed seal of Tessler Collegium. Prague, the 20th October, 1736. FRANCISCUS HASELBAUER e Societate Jesu Librorum Hebr. Censor mpa."—The copy in the possession of the Israelite Religious Community in Vienna is authenticated by the Imperial-Royal book-controller and censor, Karl Fischer. The document was read by the Deputy Dr. Jos. Bloch in the Austrian Reichsrat at Vienna on 11th February, 1890, v. OESTERREICH. WOCHENSCHRIFT, 180, No. 18.

Christian Benedikt Michaelis (1680-1764) and *Johann Salomo Semler* (1725-91) on 21st February, 1760, v. supr. p. 152.—Semler's report is first printed in S.'s "Historisch-theologische Abhandlungen," 2nd series, 2nd part, Halle, 1762.

Joh. Friedr. von Meyer, "Erklärung über den angeblichen Blutgebrauch der Juden" (1841), in Löwenstein's "Damascia,"² appendix pp. 5-10; also in "Neuer Pitaval," II. (1842), pp. xxv. sq.

Franz Joseph Molitor (a learned Catholic, author of the "Philosophie der Geschichte"), "Erklärung über die Blutfrage im Judentum" (1841), in Löwenstein's "Damascia,"² Appendix pp. 11-16; also in "Neuer Pitaval," II. (1842), pp. xxx. sq.

BINTERIM [*a Catholic priest*], "Über den Gebrauch des Christenblutes bei den Juden," Düsseldorf, 1834 (29) and 1891 (20).

WIEDENFELD [*an Evangelical pastor*], "Was von der Behauptung, 'dass die Juden Christenblut genießen' zu halten sei? Ein Wort der Belehrung und

* There is probably especial reference to Joh. Buxtorff, senior's (1564 to 1629) "Synagoga Judaica," Bâle 1603 and frequently.

† [Cf. however supr. p. 169 note.]

Warnung," *Elberfeld*, 1834 (29). Cf. *supr.* p. 206 sq.

Alexander McCaul, who is proved by his work "The Old Paths" [*N^ethibôth-ôlâm*," or "The True Israelite "] to be not only thoroughly acquainted with Pharisaic Judaism, but also to be a penetrating, even too incisive a critic of it, published in 1840: "Reasons for believing that the charge lately revived against the Jewish people is a baseless falsehood," London (58).

Franz Delitzsch (ob. 4th March, 1890). Cf. *supr.* p. 157, and "Christliche Zeugnisse," etc., 12-18.

H. Oort, "Der Ursprung der Blutbeschuldigung gegen die Juden," Leyden and L., 1883 (31).

Alois Müller (Catholic), "Brauchen die Juden Christenblut?" Vienna, 1884 (16).

Gustaf H. Dalman, "Die Tötung Ungläubiger nach talmudisch-rabbinischem Recht.," L., 1885 (48).

J. J. J. v. DÖLLINGER in his speech delivered at the Munich Academy on 25th July, 1881, v. "Akademische Vorträge,"² I. (Munich, 1890), 208 sq.: "Accustomed to the idea that every Jew was the born enemy and debtor of the Christian, the nations, at a time which, moreover, credulously grasped at the horrible and unnatural by preference, nay, even with greediness, held the Jews capable of any crime, even the most improbable or impossible. . . . If there was a corpse anywhere, on which there appeared traces of violence, or a dead child was found, a Jew was bound to be the murderer; as a rule it was assumed the crime was committed by several people together, and torture was continued until they made confession. Then followed horrible executions, and in many cases a killing of the whole Jewish population in town and country en masse. An orderly, unprejudiced trial was not to be imagined. The judge or magistrate themselves trembled at the rage of the populace, who were convinced beforehand, for it was now an estab-

lished presumption that the worst villainous deeds were to be expected from each member of the murderous nation."

DIONYSIUS LATAS, Greek Archbishop of Zante, at the International Congress of Religions at Chicago, made the following statement on 23rd September, 1893, v. OESTERR. WOCHENSCHR., 1893, No. 44, p. 864: "*The belief is widespread in the Orient among the ignorant masses of the population that Jews use the blood of Christian children for the objects of their religious ritual, and, in order to procure such, do not shrink from committing murders. Persecutions of the Jews frequently break out because of this belief, and the innocent victims are exposed to many deeds of violence and dangers. Considering the fact that such erroneous ideas are also widespread among the ignorant masses of other countries and that in the last decade Germany and Austria were the scene of maltreatment of innocent Jews, who were charged with having perpetrated such ritual murders, I, as a Christian priest, demand of this Congress that we record our conviction that Judaism forbids murder of any kind, and that none of its sacred authorities or books commands or permits murder or the use of human blood for ritual purposes or religious ceremonies. The spread of such a CALUMNY against the believers in a monotheistic religion is UNCHRISTIAN. It is irreconcilable with a Christian's duty to leave so terrible an accusation uncontradicted, and the good name of Christendom requires that I should beg this parliament to declare that Judaism and the Jews are as guiltless of the crime imputed to them as were the Christians of the first centuries."*

NATHANAEL, Greek Archbishop of Brussa, Pastoral Letter of 15th April, 1893. "*A few days before Easter a young man of Ghemlek, by name Charalambos Spanon, was found dead near the village of*

Cazikli, near Brussa. . . . The doctor examined the body, and after finding neither wounds nor other marks of violence, came to the conclusion that the young man, who was not normal mentally, had spent the night at the spot, and finally been frozen to death.

. . . . We do not understand how his death can be attributed to the Jews. This absurd assertion, which was disseminated by malicious persons, provoked the inhabitants of Ghemlek against the Jews, several of whom were maltreated. These deeds of violence have been repeated in other places in our diocese.

. . . . These barbaric actions have filled us with great pain and sorrow. . . . Nothing is less in consonance with the spirit of our holy religion than the racial hatred and the blind fanaticism which provoke the lower passions of the populace. Therefore, and because we consider absurd and mad the belief that the Jews slaughter Christian children in order to use them for secret rituals, we advise you herewith paternally to refrain from any deed of violence against the Jews. Those who act contrarily will incur censure from us and punishment from the Imperial [Turkish] Government. . . . We beg you to live in freedom and accord with all your fellow-burgers, as the Holy Scriptures prescribe in the words: 'Blessed are the peace-makers: for they shall be called the children of God.' We also entreat for you the mercy of our Saviour, and give you our Archiepiscopal blessing." Cf. OESTERR. WOCHENSCHRIFT, 1893, No. 30, p. 563 sq.

Fr. Frank [a Catholic priest], "Der Ritualmord vor den Gerichtshöfen der Wahrheit und der Gerechtigkeit," Regensburg, 1901 (327), "Nachträge," 1902 (100).

"Christliche Zeugnisse gegen die Blutbeschuldigung der Juden," Be., 1882 (58) [22 declarations and professional reports by Faculties (Amsterdam,

Utrecht, Copenhagen, Upsala, Christiania), bishops, and scholars, among others by Franz Delitzsch, Paul de Lagarde, Ad. Merx, Th. Nöldeke, C. Siegfried of Jena, H. L. Strack and A. Wünsche of Dresden, drawn up apropos of the Tisza-Eszlar proceedings].

A similar compilation, which, however, also goes back to former times, is, "Die Blutbeschuldigung gegen die Juden. Von christlicher Seite beurtheilt," Vienna (Steyrermühl), 1883.

The International Orientalist Congresses at Leiden, 1883, and Rome, 1899, also declared themselves against the blood accusation.

XX. ABOUT THE ORIGIN OF THE "BLOOD-ACCUSATION"

The blood-accusation in its narrower sense, i.e., the assertion that the Jews need Christian blood, is not yet seven centuries old. The monk Rudolph of Mainz, who incited against the Jews in 1146, certainly described them as enemies of the Christian religion, but without mentioning the blood-accusation. And it is as little mentioned by Bernhard of Clairvaux (1091-1153), who, contrary to this Rudolph, warned against murder of the Jews. Agobard, Archbishop of Lyons (ob. 840), made the most violent attacks on the Jews in his works "De Insolentia Judaeorum" and "De Judaicis superstitionibus," in order to keep the Christians as far as possible away from the Jews. He, however, makes not the slightest allusion to the employment of Christian blood by Jews; he does not even say that Jews had committed murders of Christians. His silence is therefore a strong proof that he knew nothing whatever about the "blood-accusation." Aug. Rohling accordingly uttered a gross untruth when he wrote in "Meine Antworten an die Rabbiner," p. 56, that Agobard had, in the two above-named works, "published the more ancient facts of the case."

1. The most ancient accusation against the Jews connected with our work is that out of hatred against Christianity and the Christians they crucify Christian children at the time of the Christian Easter (Inmestar 416, William of Norwich 1144, v. supr. p. 176 sq.).

2. On a line with this and connected with it we find the blood-superstition operative, i.e., the conviction that an especial magical and cure-working power is a quality peculiar to the human blood. It is easy to assume that one's fellow-man also shares a superstition in which one is oneself entangled; one is particularly disposed thereto in the case of those with whom one lives in the same country, but whose language, religion and custom one does not know. Now, there can scarcely be any doubt that the Jews, on the average, knew more about the people in whose midst they lived than the latter about the Jews.* It is therefore, on the whole, easier to assume a transference of folklorist (popular-medical, superstitious, etc.) notions from the ruling peoples to the Jews than the inverse. We have now seen that the belief in the efficacy of the blood, apart from the purely religious offering, was widespread almost universally since very ancient times, but is relatively very rare precisely in the case of the Jews. Accordingly it is probable that the view which was first expressed in the thirteenth century, that the Jews make use of Christian blood as a means of cure (Fulda 1235, Thomas of Cantimpré, v. supr. p. 178 sq.), springs from the belief which was widespread among the Jews in the Middle Ages in the great effectiveness of blood. So far as a judgment is possible after a critical testing of the tradition, this belief has only been imputed to the Jews of the Middle Ages and of later times, but they did not themselves possess it.

* *Thence*, it is also explained, that the Jews became in many ways the object of superstitious ideas, Cf. supr. p. 23, 25 sq.; p. 33 sq.; p. 75, 76; p. 94, 8 sq. and 18; p. 101, 22 sq. and 102, 22. Likewise, *Wuttke*² (v. index); *Ur-Quell* 1892, 51, 53, 54, 126-8, 150, 151, and 1897, 52. According to *Grimm*, "Mythologie," Supplement p. lxx., lxxxii., lxxxv., no. 473, there is a ghost dangerous to children called "Judel." In essentially evangelical country places, the Catholic priest is not seldom regarded as a wonderworker, or vice versa.

3. *Blood-ritual.* The Alexandrine grammarian Apion (first half of the first century A.D.) accused the Jews according to Josephus ("Contra Apionem," II., 8), that every year they fattened up a Greek in the temple, and then made of him a victim for sacrifice, and consumed part of his entrails, whilst they swore to be enemies of the Greeks ("occidere hominem et ejus corpus sacrificare secundum suas sollemnitates et gustare ex ejus visceribus et jusjurandum facere in immolatione Graeci, ut inimicitias contra Graecos haberent"). According to Suidás ("Lexicon," s.v. *Δαμόκριτος*) a certain Damocritos asserted that the Jews "κατὰ ἑπταετίαν ξένον ἀγρεύοντες προσέφερον καὶ κατὰ λεπτὰ τὰς σάρκας διέξαινον καὶ οὕτως ἀνήρονν."

We read nothing about a Jewish blood-ritual for much longer than a thousand years, till right into the thirteenth century. It is mentioned for the first time in 1236 on the occasion of the Fulda case (v. pp. 178, 239, 276), but then already as being generally believed in Germany. The Emperor Frederick II. asks "utrum, sicut fama communis habet, Judei christianum sanguinem in parasceve necessarium haberent." King Henry III. of England writes in regard to the question put him by the Emperor: "Casum a nobis inauditum." Whence came this "fama communis?" I think it very probable that it was due to such notions as Thomas Cantimpré put forward (v. supr. pp. 178, 239), partly on the authority of a proselyte who was hostile to the Jews.—The Christian Easter festival is almost simultaneously mentioned.

In 1247 the Jews tortured at Valréas (v. p. 179), "confessed" on 4th April, after sufficiently long torturing, especially the following (a) Bendig: Out of fear of the populace, the blood had been poured into

the privy.* With part of the blood they wanted to hold communion on the Saturday in Passion Week, because they believed they would thereby be relieved of sin. That was a custom among the Jews, and where there many of them it took place yearly, especially in Spain, and if no Christian could be procured, they bought a Saracen.† (b) Burcellas, in answer to the question what they wanted to do with the blood, said: That in olden times the high priest had sprinkled the altar with the blood. (c) Lucius: That if a child could be got, they wanted to make out of the blood a sacrifice as it were,‡ and that they were under obligation to send some of the blood to other Jews, and that the child ought really to have been crucified on Good Friday (v. supr. p. 178), but they had not been able to conceal it so long, and therefore already killed it on the Wednesday night. All had touched the girl, in order to obtain atonement.§—In the same year,

* He who wants blood and is accustomed ("consuetudo") to murder for the sake of blood, is sure (there can be no doubt about it) to think *before* every murder about a safe place for keeping the costly stuff, and will not be ready to throw away the blood from fear of discovery.

† "Quod de dicto sanguine debebant communicare die sabbati sancto [30th March] nuper preterito et credebant salvari. Item dixit idem Bendig, quod consuetudo est inter Judeos et ubicunque maxima sit multitudo Judeorum, facere factum simile annuatim et maxime in partibus Yspanie quia ibi est maxima multitudo Judeorum, et quando non possunt habere Christianum, emunt Saracenum." The absurdity of the "confessions" is here, too, a proof, that the martyred men finally said everything that was expected to be heard from them. Rightly does Stern remark, "Beiträge" II., 50, on Bendig's statement: "But in Valréas there was precisely a quite small Jewish community. So, how many Christian children must have been killed at Easter every year! In spite of zealous examination of authoritative sources no case of such an accusation has yet come to light before 1247. Neither in Spain, nor in the countries of Islam, did even a single accusation of a ritual murder of a Saracen occur during the whole of the Middle Ages."

‡ "Quasi sacrificium." This phrase is explained by L. by the additional statement that the Jews could not offer a real sacrifice, because they had no temple.

§ Cf. the laying-on of hands at the sin-offering, Leviticus IV., 15. Copy of the protocol in *Stern*, "Beiträge," no. 205.

1247, the Jews of Germany and France complain to Pope Innocent IV. that they are accused of communicating at the Passover Feast with the heart of a slaughtered child.*

It is extremely probable also that several factors were operative in the swift dissemination of the charge, and no doubt in different ways in different places and times. At any rate, hatred and envy co-operated everywhere, even as they were the principal motives for the accusation that the Jews poisoned the wells.† The general imagination excited in some way (e.g., by the Crusades, by the Black Death) may also have received an impulse from the following facts:—(1) The circumstance that the Easter loaves (Maçgoth) were produced with special solemnities, unintelligible to the Christians.—(2) The superstitious value once set upon the Easter loaves by many Jews, and still set upon them.—(3) The Jews remembered in their Easter Festival the Israelite children destroyed, according to the legend (supr. p.

* "Quod in ipsa solemnitate se corde pueri communicant interfecti."
Bull of 5th July, 1247, v. supr. p. 253.

† This accusation occurs in 12th century in Bohemia, 1308 in the Waadt, 1321 in France, 1348 and 1349 in Germany. It was said the poison was prepared out of poisonous plants, human blood, urine, and a consecrated wafer [cf. supr. p. 58] and then thrown in a bag into the well. Cf. Grätz, "Geschichte" VII., 369 sq.—Konrad von Megenberg writes in his "Buch der Natur," p. 112: "Veritably whether some Jews did it, I know not . . . But I know well, that there were more of them in Vienna than any other city that I knew in German lands, and that they died there in such large numbers that they had greatly to enlarge their churchyard there, and had to buy two houses. Now if they had poisoned themselves, it would have been a foolishness."—Clement VI., 1342-52 declared in his Bull of 20th September, 1348, that the Jews were unjustly reproached with well-poisoning, since they were carried off by the plague just like Christians; he therefore forbade, under penalty of excommunication, the persecution of the Jews under this pretext, v. Raynaldus, "Annalen" 1348, no. 33. Martin V. v. supr. p. 256 sq.—It is curious that this accusation was also levelled against foreigners during the disturbances in China, v. "Globe" 1890, p. 384.

62 sq.), by the leprous Pharaoh, and likewise the other murdered Jews, and they therefore liked to choose red wine for the "four cups," "arba' kosôth," which were commanded to be drunk on the two commencing evenings. That ignorance has actually made out of this the consumption of blood is testified by the Polish Rabbi David ha-Levi ben Samuel (born c. 1600) in his highly-prized commentary, "Turê Zahâb," on the "Shulhan Arukh, Oraḥ Ḥajjim," 472, 8, and he asks that this usage should be given up on account of the lies connected with it.—(4) The want of knowledge of the "Drachenblut,"* which is used for the healing of the wound of circumcision, has also given rise to the "blood-accusation."—(5) It is possible that in single cases the Hebrew word "Damîm" (plural only), "money," has been confounded with "Dâm," also often in the plural, "Damîm," "blood," and thereby the gaining of money has been converted into thirst for blood (Cf. Schudt, "Jüd. Merckwürdigkeiten," I., 468.)—Cf. also supr. p. 178, and *H. Oort*, "Ursprung der Blutbeschuldigung gegen die Juden," Leiden, 1883.

A serious warning as to the bringing forward of the imputation that Christian blood is employed for a rite of the Jewish religion is also afforded by history. History shows that imputations of the kind have repeatedly been a terrible weapon against innocent persons (innocent, at least, in that connection). The Christians of the second and third centuries suffered

* "Drachenblut" ("dragon's blood") is the dark, blood-red resin, e.g., of the *Calamus Draco* (Willd.), a palm native of Central India, also of the *Pterocarpus Draco* (L.), native of the West Indies, the *Dracaena Draco* (L.), etc. Cf. *H. Lojander*, "Beiträge zur Kenntniss des Drachenblutes," Strassburg i. E. 1887 (73).

severely under them. The celebration of Holy Communion, the mention of partaking of the body and the blood of the Lord afforded a point of connection.* Already the younger *Pliny*, 111 sq., Pro-consul of the province of Bithynia in Asia Minor, appears to have cherished suspicion and to have started an inquiry.† At any rate, he writes ("Epist," X. 97 to the Emperor Trajan) that the persons accused of belonging to the Christian belief, and therefore summoned by him for inquiry, had assured him that they had bound themselves by an oath, not indeed for any vicious purpose, but not to commit theft or adultery, to keep their promises, and not to disown what was entrusted to them. At their meetings they had enjoyed

* The 13th Fragment of Irenaeus in Stieren's edition (I., 832) relates that the heathens had forced heathen slaves, serving in Christian houses, to give evidence about the Christians. In their fear, these slaves, who had heard of the receiving of the body and blood in the holy communion, had given information about this, "αὐτοὶ νομίσαντες τῷ ὄντι αἷμα καὶ σάρκα εἶναι, τοῦτο ἐξείπον τοῖς ἐκζητοῦσιν." Cf. Justin, "Apol." ii. 12 (v. p. 282).

† Who or what aroused this suspicion in him is not known to us. But we know well that the Jews were not guiltless of the spreading-abroad of this untrue "blood-accusation." *Origen*, "Contra Celsum," VI., 27, writes: "ἐβουλήθη γὰρ [ὁ Κέλσος] τοὺς ἀπίστους τῶν ἡμετέρων ἐντυχόντας αὐτοῦ τῇ γραφῇ πολεμῶσαι πρὸς ἡμᾶς ὡς θεὸν κατηγορούμενον λέγοντας τὸν τοῦδε τοῦ κόσμου καλὸν δημιουργόν. Καὶ δοκεῖ μοι παραπλήσιον Ἰουδαίους πεποιηκέναι, τοῖς κατὰ τὴν ἀρχὴν τῆς τοῦ χριστιανισμοῦ διδασκαλίας κατασκευάσασι δυσφημίαν τοῦ λόγου, ὡς ἄρα καταβύσαντες παιδίον μεταλαμβάνουσιν αὐτοῦ τῶν σαρκῶν, καὶ πάλιν ὅτι οἱ ἀπὸ τοῦ λόγου τὰ τοῦ σκότου πράττειν βουλόμενοι σβεννύουσι μὲν τὸ φῶς, ἕκαστος δὲ τῇ παρατυχοῦσῃ μίγνυται" ἦτις δυσφημία παραλόγως πάλαι μὲν πλείστων ὄσων ἐκράτει πείθουσα τοὺς ἀλλοτρίους τοῦ λόγου ὅτι τοιοῦτοί εἰσι Χριστιανοί, καὶ νῦν δὲ ἔτι ἀπατᾷ τινας ἀποτρεπομένους διὰ τὰ τοιαῦτα κἂν εἰς κοινωνίαν ἀπλουστέρων λόγων ἤκειν πρὸς Χριστιανούς."

About the attitude of the Jews towards Jewish Christians and Christians in the first two centuries, Cf. Acts of Apostles IV. sq.; Justin, "Dialogue with Trypho," 17 and 108 (the Christians were a "αἵρεσις ἀθεοῦ καὶ ἀνομοῦ"); "First Apologia," 31, 36; "The Martyrdom of Polycarp" XIII., 1, and XVII., 2; Tertullian, "Ad nationes," I, 17. But the Christians had no right to disregard the warning of the Apostle, I. Thessal., V. 15.

ordinary and innocent meals together; even this they had omitted after my edict in which I had forbidden all public gatherings.—*Justin Martyr* (150-60) was obliged thus to depend his fellow-believers in the so-called "Second Apologia," Ch. 12: "What man, greedy of pleasure or intemperate, and finding satisfaction in the eating of human flesh, would call indeed death welcome and would not sacrifice everything in order to continue his usual mode of life unobserved and as long as possible? If you have extorted by means of tortures some single confessions from our slaves, wives and children, they are no proofs of our guilt. It is not we who do that which is laid to our charge; but you who did it, and yet worse do ye. We therefore needed not at all to deny it, if we did such things. We might term our meetings mysteries of Cronos; we might, if we filled ourselves with blood, as the talk goes, declare it to be a worship after the manner of your Juppiter Latiaris, and would be justified in your eyes." Cf. also "First Apologia," Ch. 26; "Dialogue with Trypho," Ch. 10. *Athenagoras* (177) writes in his "Apology" for the Christians addressed to Marcus Aurelius, Ch. 3: "Three main reproaches are levelled at us: atheism, Thyestean meals, and Oedipodean intercourse. . . . And yet even animals do not touch animals of the same family," and he then proceeds to confute these reproaches in detail (the second in Ch. 35 sq.). Theophilus of Antioch (180 sq.), "To Autolycus," Book III., 4 sq. In the letter of the Christians at Lyons and Vienne, preserved by Eusebius, "History of the Church," V., 1, the same accusations are mentioned. The following phrase is attributed to the woman martyr Byblias: "How could children be eaten by such people, who are not allowed to eat even the blood of senseless animals!" The theme is handled in especial detail in the "Octavius" (written perhaps in 180 A.D.) of Minucius Felix ("The

heathen Caecilius," Chs., 9, 30, 31). Tertullian, too, is obliged to defend the Christians as compared with the heathens, who in reality do worse than they falsely assert about the Christians. I quote these words, worth taking to heart, from the beginning of the 7th Ch. of the "Apologeticum" (c. 200): "We are called the most villainous of mortals because of the secret practice of killing and eating children. . . . We are called thus; but you do not seek to prove it. *Prove it then, if you believe it, or believe it not, as you have not proved it.*" Likewise Origen, "Contra Celsum," VI., 40. Cf. further: *K. Semisch*, "Justin der Märtyrer," II. (Breslau, 1842), 105-13, and *Kortholt*, "De calumniis paganorum in veteres Christianos sparsis," Kiel, 1668, 157 sq.

Unfortunately Christians, after the Christian religion had become dominant, directed against others the calumny once directed against themselves; firstly against the Montanists, in the latter Middle Ages frequently against heretics, and, as is here shown in Ch. 18, since the 13th century against the Jews. Sectarians, who separated from the Church, were altogether thought capable of any shameful deed.

In regard to the *Montanists* cf. St. Jerome, "Epist." xli. 4: "Praetermitto scelerata mysteria quae dicuntur de lactente puero et victuro martyre confarrata. Malo inquam non credere; sit falsum omne quod sanguinis est." Augustine, "De haeres." 26: "Sacramenta perhibentur habere funesta. Nam de infantis anniculi sanguine quem de toto ejus corpore minutis punctio- num vulneribus extorquent quasi eucharistiam suam conficere perhibentur, miscentes eum farinae panemque inde facientes: qui puer si mortuus fuerit, habetur apud eos pro martyre; si autem vixerit, pro magno sacerdote" (Cf. *ibid.* Ch.

27). In his book on predestination Augustine observes that Tertullian, in the lost work against Apollonius about ecstasy, defended the Montanists against the accusation "de sanguine infantis."—Epiphanius, "Haeres." xlvi. 14, also charges the Montanists with using the blood of a child for their sacrifices, whose body they had stabbed with needles.—Respecting the Gnostics and the Manichaeans, v. supr. pp. 34-7.

Concerning the later Middle Ages, as at present leisure fails me to compile the facts myself, I refer the reader to Chr. U. Hahn, "Geschichte der Ketzer im Mittelalter," 3 vols., Stuttgart, 1845-50. He quotes III., 382 (following the "Brevis notitia" in "Bibliotheca maxima veterum patrum et antiquorum scriptorum," XXV., 308 (Lugdun. 1677), that the Catharians were upbraided because "Adorant Luciferum," and "pueros eorum ei immolant."—About religious concubitus ("omnibus extinctis luminaribus, quam quisque primam poterat mulierem quae ad manum sibi veniebat ad abutendum arripiebat," following D'Achery "Spicilegium," I. [Paris, 1724], 605), *ibid.* III., 380, Cf. also 384, and I., 89 sq. Just the same accusation was brought against the Waldenses in Piedmont, v. J. P. Perrin, "Histoire des Vaudois," Geneva, 1619, 10 sq., in Hahn II., 148.

The last proceedings taken in the Middle Ages against Christian heretics on the ground of the "blood-accusation" is, so far as I know, the "Processus contra haereticos de opinione dampnata," against the "Fratricelli de opinione" existing in the march of Ancona and the neighbouring Romagna in 1466, cf. "Vier Documente aus römischen Archiven," L., 1843 (130), 1-48. Partly owing to the tortures applied, partly from fear of them, the majority of those brought up for examination confess, apart from deviations from the Church doctrine (e.g., the authority of the Pope),

the following:—"In fine dictarum missarum lumina extinxerunt et dixerunt: Alleluja, Alleluja, Ciascuno se pigli la sua [quilibet capiat suam!]; et quod his verbis dictis quilibet eorum unam accipiebat mulierem. . . . Quod . . . in unum coadunati . . . magnum ignem aliquando accenderunt . . . et unum puerum inter eos natum in adulteriis prædictis genitum ceperunt et circum dictum ignem de uno ad alium duxerunt, usque quo mortuus et desecatus [read "desiccatus"] extitit. Et deinde ex illo pulveres fecerunt et in uno flascone vini posuerunt et . . . de hujusmodi vino, loco sacratissimi Christi corporis et veræ communionis, ad bibendum semet præbuerunt et dederunt præbereque et dare consueverunt." Cf. too, the "Octavius" of Minucius Felix, Ch. 9, and Origen "Contra Celsum," VI., 27 (supr. p. 281 note).

Lastly, it may be mentioned that such accusations have often been directed not only against hated religious parties, but also against political foes.—ELIOT WARBURTON, in the "Memoirs of Prince Rupert and the Cavaliers" (London, 1849), I., 17, II., 89, relates that the Puritans had spread the rumour that Charles I.'s cavaliers butchered and ate little children, and in consequence mothers used to overawe their children with the terror of the name of Rupert of the Palatinate.—THACKERAY, in "The Four Georges" ("Works," London, 1876, Vol. X., 329): "I came from India as a child, and our ship touched at an island on the way home, where my black servant took me a long walk, over rocks and hills, until we reached a garden, where we saw a man walking. 'That is he,' said the black man, 'that is Bonaparte! He eats three sheep every day, and all the little children he can lay hands on!'"—LEO TAXIL'S (the notorious inventor of the devil Bitru) pamphlet, "Der Meuchelmord in der Freimaurerei" (Paris), is

known to me only through a review; according to it, he makes the stabbing of the traitor Ritus take place upon his elevation to the grade of a Kadosch-Knight. —For China and Madagascar, v. supr. p. 83 sq.

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JEWISH RITUAL MURDER