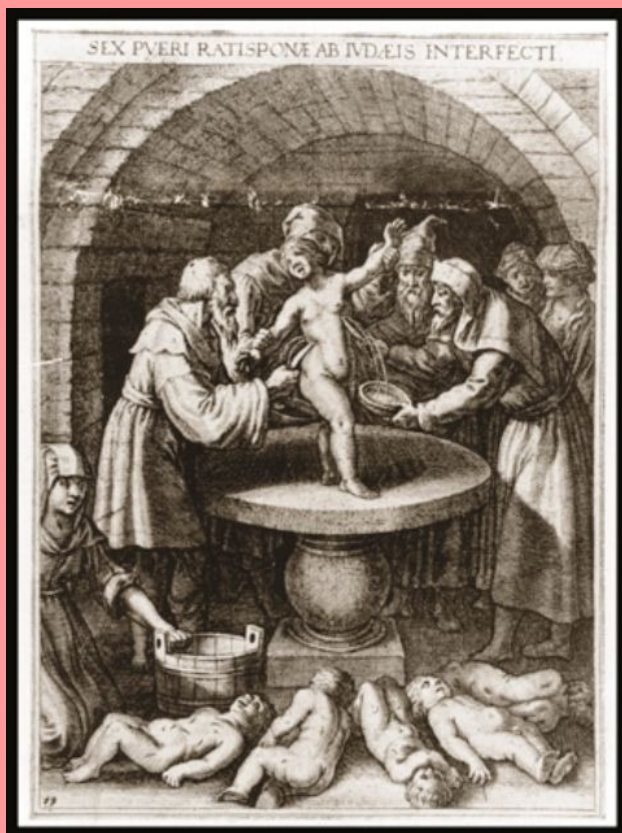


# Jewish Confessions of Ritual Murder



# JEWISH CONFESSIONS Of Ritual Murder

## I. THE SECRET OF THE BLOOD

Further and irrefutable proofs of the existence of Jewish ritual murder are the numerous Jewish confessions. They come from trials, voluntary statements and from confessions by former Rabbis. The confessions were made in two court cases. One of them took place in Trent in 1475, and the other one in Damascus in the years 1840-1842. The voluntary statement was made by the young Jewess Ben Noud, who made it to the French Count Durfort-Civrac. The confessions were made by the following Rabbis who changed over to Christianity: Drach and Goschler, Fra Sifto of Siena, Paolo Medici, Giovanni da Feltre and by the former Chief Rabbi Neofito, who later changed his name to Teofito and became a monk. These men more or less confirmed the existence of ritual murder. In 1803 the former Rabbi Neofito published a sensational book in the Moldavian language. In it he gives details about the terrible Jewish secret of the blood mystery. This book was translated in 1843 into Greek and later in 1883 into Italian, under the title *'Il sangue cristiano nei riti ebraici della moderna Sinagoga,'* causing the Jews to become very excited the world over.

On page 19 of this work the Jew Teofito confesses how he was initiated into the knowledge of ritual murder, and how the Jews for thousands of years have concealed it from the Gentile world. Teofito writes:

*"This secret of the blood is not known to all the Jews, but only to the Chakam (doctors) or the rabbis and the scholars, who therefore carry the title 'Conservators of the mystery of the blood'. They pass it on by word of mouth to the Jewish fathers. They in turn reveal it to their sons who regard this as a great honor. At the same time they make terrible threats of punishment if one of them betrays this secret.*

*"When I was thirteen years old," recalls Teofito, "my father took me aside, led me into a room, where nobody could listen, and after he described to*

*me the hatred of Christians he taught me that God ordered the Christians to be slaughtered and to collect their blood.... 'My son,' he said (as he kissed me), 'With this confession I have placed my trust in you.' With these words, he put a crown on my head and explained to me the Blood Secret, adding that Jehovah had revealed it to the Hebrews and commanded them to practice it...I was, in the future, the possessor of the most important secret of the Hebrew religion.*

*"...Thereafter followed the curses and threats of punishment if I should ever reveal this secret to anyone, neither my mother nor my sister nor brothers or future wife; but only to one of my future sons who was the most wise, eager, and most suitable. In this way the secret shall be inherited from father to son until the farthest descendant."*

This is a part of the monk and former Chief Rabbi Teofito's confession. From other confessions and admissions there is a remarkable agreement on the following points:

1. The laws demand the Jews to butcher non-Jews from time to time. (of The Laws of the Talmud and Human Sacrifice)
2. The sacrifice shall take place chiefly:
  - a) at the Purim Festival, and
  - b) at the Passover Festival

It is demanded of the Jews to butcher an adult non-Jew for the Purim and to butcher a child for the Passover. The child must not be over seven years old and **MUST die IN AGONY (!!!)**

3. The blood of the victims must be violently drained. It is to be used at Passover in wine and in the Massen (bread). What this means is that a small part of the blood is mixed into the dough and the wine. The procedure is to be performed by the Jewish father.

4. The procedure takes place in the following manner: The father pours a few drops of fresh or dried or powdered blood into a glass, dips a finger of his left hand into it and sprinkles (blesses) everything which is on the table, saying: "Dam Issardia chynim heroff Jsyn porech harbe hossen maschus pohorus." (Erod. VII, 12) "We therefore beg God to send down the ten plagues upon all the enemies of the Jewish religion." (This means the Christians.) With this they dine and afterwards the father cries: "Sfach, chaba, moscho kol hagoyim!" "Thus (like the child whose blood has been mixed in the bread and wine) may all Goyim burn in hell!"

(This wicked Jewish ritual is suspiciously similar to Christian Communion. In this the wine is taken in place of blood and the bread as the body. What Christians do symbolically, the Jew does in reality - this is the unique difference!)

5. The ritual blood is also used in other ways:

a) The young married couple is given a hard boiled egg which is seasoned with dried blood which has been pulverized.

b) It is also given to pregnant women in the same way in order to ease their child birth.

c) It is mixed with egg-white, put on a linen cloth and placed on the chest of dead Jews so that they will enter heaven without atonement.

d) At circumcision powdered blood will be sprinkled on the wound so it will heal quickly.

The blood can also be used in its liquid state:

e) If you dip fruits or vegetables into it and then eat them (Talmud - Schuldran aruch, Orach cajjim 158,4)  
or

f) If a dying or decrepit Jew can be saved with it. (Jore deah 155,3). (The Jews have a superstition which originates from the Orient. They believe that old people can become younger by drinking the blood of young children.)

6. The remainder of the blood is preserved with the greatest of care by the local Rabbis and sold in small bottles by appointed wandering Jews at neighboring synagogues. This same Rabbi certifies that the blood is genuine pure Christian blood.

7. The ritual murder and the Blood Mystery are acknowledged by all Talmudic Jews, and practiced whenever possible. The Jew believes that he will be 'atoned' by it.

These seven Jewish customs and regulations were established not only in the trials from Trent and Damascus, but in various trials and court cases which took place in different parts of the world throughout history. And of course they were completely independent of each other. This proves beyond a doubt their truth and validity.

## **II. PURIM MURDER**

The ritual murder at Purim is committed against adult Gentiles. Fresh strong men and women are preferred. The Purim festival is celebrated annually by the Jews in February or March. It is in commemoration of the 75,000 anti-Semitic Persians murdered by the Jews. This massacre occurred under the Persian King Ahasueros (Xerxes). He had a minister (Haman) who recognized the Jewish danger and wanted to expel the Jews. The King's Jewish whore Esther persuaded him instead to hang Haman and his ten sons. After that came the murder of the 75,000 anti-Semitic Persians under the leadership of the Jew Mordecai. The following day the Jews celebrated with joyous festivities which are observed as the 'Feast of Purim' even today.

At this festival the Jews usually become completely drunk. This occurs particularly at meetings of Orthodox Jews. During these orgies, plays are

staged in which the murder of Haman is re-enacted by the Jews. An effigy of 'Haman' is put on the stage and is hanged while the Jews curse and cast spells (directed against the 'Goyim'). The Talmud commands the Jews to cry out aloud: "May Haman and the Gentiles be cursed. May Mordecai and all the Jews be blessed." (Talmud: Orach cajiim 690, 16). Finally the Jews throw stones at the effigy and stab it with knives.

In Palestine and in some areas of Russia the Jews hold their processions in public. At the head of the procession the effigy of Haman is carried, and is stoned, stabbed with knives, and beaten with sticks. In 1764, the Jews of Monastyr (Russia) celebrated Purim with a live 'Haman.' The Jewish inn-keeper Moscho from Michalowetz had brought the drunken farmer Adamko to the festival in his wagon. The Jews took off his clothes, celebrated their festival, dressed him as 'Haman' and gave him a savage beating. They also burned him on the back. Adamko arrived home totally drunk, complained of severe pains and died the next day. The Jew Moscho poisoned him so that he would never tell about the Purim Feast. The case was brought to trial, and the Jew Moscho was sentenced to death. (The documents from this trial were kept by the authorities at Kammetz until the Bolshevik revolution. They were then destroyed by the Jews. - Ed.)

Even today the Jews are celebrating similar Purim festivals throughout the world.

## **THE BUTCHERING OF FATHER THOMAS**

This happened in Damascus at the beginning of February of 1840. The Jews were preparing for the Purim feast which was to take place on February 5th, 1840. On the afternoon of February 5th the Capuchin Priest Thomas was sent for to attend a sick child. The Priest was a great healer and physician. He was respected and loved as a saint. On the way back from the child he was invited by his friend (!! ) the rich Jew Davud Arari to come to his home. Father Thomas accepted. When he arrived the Jews immediately attacked, gagged and bound him up. They then dragged him into a secret room, and sent for the Jewish barber Soliman. The Priest was laid on a table and his head was held over a copper bowl. The barber seized the old priest by the beard, the Jew Aaron Arari held his head, and his

brother Davud Arari (the Priest's friend!) slit his throat. The blood was collected in the copper bowl and filled into bottles.

Shortly afterwards the Priest's servant Ibrahim Amara appeared in the Jewish ghetto. The Jewish Arari brothers, who were standing in front of the house, said to him: "Come on in, your Master is with us." Ibrahim Amara was butchered in the same way as his master Father Thomas. The next day the Priest was missed and a search was made for him. The barber Soliman was suspect due to papers which were found on him belonging to the Priest. The French Consul, Ratti-Menton, under whom the priest had served, and the Sherriff Pascha led the investigation. Soliman made a full confession and was convicted. Traces of blood were found and pieces of the priest and his servant's body were found in the sewer. After this all the Jews that took part in the murder were arrested, and three of them confessed to the crime in detail. They were Mourad el Fath'al, the Gentile servant of David Arari, and the Jews Aslam-Farkhi and Monca Abou el Afieh. The latter was a Rabbi. He confessed that he himself had carried the blood that had been collected in bottles to the grand Rabbi Yakoub el-Antabi. After a thorough investigation the three Jews who confessed were pardoned. Ten others who took part in the murder were sentenced to death. Their names were Davud Arari, Aaron Arari, Isaac Arari, the Rabbi Bokhor Youda (called Salonikli), Mechir Farkhi, Mourad Farkhi, Aaron Stambouli, Isaac Picciotto, Tacoub Abou-el-Afieh, and Youcef Menakem Farkhi.

In the meantime the murder and the trial were publicized by the press throughout Europe. Instead of Jewry condemning this savage murder, and demanding a thorough investigation and just punishment, it did the very opposite. Jewry joined with its racial comrades and gave them its complete support. Collections were organized and TWO MILLION FRANCS were raised. The Jew Cremieux, who established the 'Alliance Universelle Israelite' and who made the remark "All Israel goes to bail for one another," led a large retinue to Mehemed Ali, the Viceroy of Egypt. His retinue included the Jews Munck and Moses Montefiore. And, of course, the two million francs. Mehemed Ali let himself be bribed to issue the following order:

*“Due to the suggestions of the gentleman Moses Montifiore and Cremieux, who came to us as delegates of all European Jewry [!-Ed.], we have recognized that they wish to see the liberation of the Jews who were arrested because of the disappearance of Father Thomas. As it would not be wise to refuse their request, due to their large population, we order that the Jewish prisoners be set free.”*

The Jews were released. All Israel had gone to bail for them. But the remains of Father Thomas were buried in the cemetery at Damascus. Upon the gravestone, in Arabic and Italian, was inscribed:

*“Here lie the remains of Father Thomas of Sardinia, Capuchin missionary, assassinated by the Jews, February 5th, 1840.”*

(The transcripts of this trial are in the Paris Archive. The French Orientalist Achilles Laurent duplicated the transcripts and published them in his book: "***Relation historique des affaires de Syrie depuis 1840 jusqu'en 1842.***")

This trial proves that Jewry acknowledges and tolerates ritual murder. That it conceals ritual murder from the public and protects its criminals. The Jews, by any method possible, without regard for the consequences, will attempt to set Jew criminals free; despite the fact that they are guilty. The Jews have proven in the case of Father Thomas that they are nothing more than a well-organized gang of criminals and murderers.

## **THE BUTCHERING OF AGNES HRUZA**

Three Jews, the junk-peddler Leopold Hilsner of Polna and his racial comrades, Erbmann and Wassermann, on March 26th, 1899, (at the time of Purim) enticed a 19-year-old seamstress, Agnes Hruza, into the Brezin Forest near the town. Her body was found April 1st, 1899. She was half naked and completely drained of blood. Her neck had a horrible gaping wound. Leopold Hilsner was arrested on suspicion of murder. He later made a full confession. He explained how he had chained the girl, with



the help of the Jews Erbmann and Wassermann, and cut her throat. The blood was collected in a bucket. One of the helpers carried it away by train where it was used for ritual purposes. Hilsner first made a confession to one of his fellow prisoners, then to Inspector Misska, and then to the trial judge Baudisch. He repeated this confession over and over. The jury in Kuttenberg sentenced him to death by hanging. As in the case of Father Thomas, the Jewish press began to rave and scream during the trial and demand that Hilsner be set free. However, their attack failed against the incorruptibility and integrity of the appeals court judge, Dr. Schneider. With a will of iron he conducted a completely impartial trial.

Hilsner and his Jewish lawyers appealed the sentence. The government, which was influenced by the press and bribed by Jewish money, granted a new trial at Piseck. During this new investigation it was discovered that Leopold Hilsner had committed a second ritual murder. On July 17th, 1898, he had butchered Marie Klima, a Gentile girl, in the same way. Leopold Hilsner was tried for this murder. The jury in Piseck confirmed the Kuttenberg death penalty. However, Jews have a powerful and strong arm. It reached out to protect the endangered racial comrade. The government (Kaiser Franz Josef) commuted this ritual murderer's sentence to life in prison.

This, however, was not the end of this extraordinary case. In 1918, Marxist Jews under the leadership of the Jews Viktor Adler, Otto Bauer, and Julius Deutsch revolted. The Jews remembered their racial comrade Hilsner. The prison doors were opened to him and the murderer and human butcher was joyously greeted and put into a Jewish old folks home (!! ) Several years later he died and was buried in an honorary grave in Austria at the 'Central Israelite Cemetery.' In this case, which was proven beyond any doubt, the Jews proved themselves to be in support of ritual murder. Yes, besides that it HONORED the criminal! Once again Jewry proved itself to be nothing but a gang of organized criminals!

## **THE BUTCHERING OF HELMUTH DAUBE**

On the night of the 22nd to the 23rd of March, 1928 (it was the time of the Purim Festival) a shocking murder happened in Gladbeck, Westphalia.

The young 20-year-old Helmuth Daube had passed his final exams in high school. He celebrated this event on the evening of March 22nd. He left for home at two o'clock in the morning. At five o'clock his parents found him lying dead in the street in front of his house. His throat had been cut down to his spine and his genitals had been removed. There was almost no blood found. The hands of the unfortunate youth were hacked to pieces and his abdomen showed several knife wounds.

There was no doubt that this was a case of ritual murder. The experts stated in court that the throat wound was an artistically performed cut that went in a circular form from ear to ear. It is very possible that Helmuth Daube was circumcised before the butchering. (There are ritual-murderers who circumcise their victims before the butchering. Ed.) Since the circumcision would have proved that ritual murder had been committed, the genitals of the victim were completely removed.

The Jewish press distracted the public's attention from this Purim murder and wrote that it was a sex murder. It directed suspicion toward the young friend of Daube, Huszmann. The public prosecutor in this case was Rosenbaum, a Jew!! Huszmann was indicted. The investigation was not carried out by the Gladbeck police, but instead detectives were sent for from Berlin. They were under the command of the Jewish (!) police commissioner Dr. Bernhard Weiss. Of course they did not find a ritual murder, but found that it was a sex murder. When the trial came up, the Jewish press from all over Germany appeared. The trial proceeded under their control. The public prosecutor Rosenbaum made himself and the entire court look ridiculous with his charge against Huszmann. One exposure followed another, but he maintained the accusation regardless. An acquittal naturally followed. The fact was: due to the numerous Jewish editors present, no one dared to speak of ritual murder. Only the Bochumer Abendblatt in its edition No. 251 noted the similarities between this case and the ritual murder of the schoolboy Winter in Konitz. The Stormer wrote about ritual murder and explained that from this point of view the case was completely understandable. This issue was confiscated and banned; its editors were prosecuted and sent to prison. The ritual murderer of Daube was never prosecuted and is still walking around free.

## THE BUTCHERING OF MARTHA KASPAR

In Paderborn, Martha Kaspar was the Gentile servant in the home of the Jewish butcher Moritz Meyer. She was an honest and hard-working peasant girl. The old Jew Meyer (about 60 years old had a son, Kurt Meyer, 24 years old. One day he attacked the unsuspecting girl in the hayloft and raped her. He sneaked into her small room, which could not be locked, whenever he felt like it. Martha Kaspar became pregnant and demanded that the Jew Kurt marry her. She, of course, was not aware that while the Talmud permits the Jew to use the non-Jewess as he pleases, it strictly forbids him from marrying her. To keep her quiet, The Jew Kurt Meyer promised to marry her, but secretly the father and son decided to murder the troublesome girl. It appeared that they made the necessary arrangements with the local Jewish 'Masters.'

The Purim feast was approaching. Then one morning Martha Kaspar disappeared. This was on March 18th, 1932. Six days later, on March 24th, the Feast of Purim took place. Early on the morning of March 18th the girl was seen in the courtyard. She had been ordered by the Jew to sharpen a knife. While she was sharpening the knife she said to neighbors: "A calf is going to be butchered here today." She was never seen again. It struck the neighbors as odd that Martha Kaspar was not to be seen any more. They discussed it among themselves and the rumor spread all over Paderborn: "Martha Kaspar was butchered by the Jews." It was reported to the police that she was 'missing,' but they didn't search the Jew's house. However, the disappearance of the girl was brought to the public's attention in the most shocking manner. A young couple went for a walk outside Paderborn on Sunday, March 20th, 1932. In the middle of the road they found what appeared to be a piece of meat. On closer examination they discovered that it was the genitals, which had been expertly removed, from a female body. (The same as with Helmuth Daube. -Ed.) It appeared that it had been purposely placed there with the intention of leading the public to believe: "This is a sex murder." The young couple reported their horrible finding to the police. Promptly the Jewish press began to cry that "Martha Kaspar was the victim of a sex murder," and promptly the police fell for it. The police began a thorough search of the house and discovered the bloodstained clothes of Kurt Meyer and traces of blood in the hay-loft.

Kurt and Moritz Meyer were arrested. At first Kurt Meyer denied everything, but his mother demanded that he take all the guilt upon himself so that his father would be set free. So that the main danger which faced the Jew could be avoided the father began to talk like a lunatic. Due to constant pressure by the Jewish lawyer, Dr. Frank, he was put into an insane asylum (!! ) and then set free. He immediately fled abroad. (This acquittal is so shocking and unbelievable that one can only understand it if he knows that at this time the entire government and legal system was Jewish through and through. -Ed.) Moritz Meyer's son then made his 'confession'. He claimed that he had "attempted an abortion," and, as a result, Martha Kaspar had bled to death. (He explained to the court that he had attempted this abortion without any instruments, and that he had done it several times to cows (!! ) with success.) Afterwards (because he was a butcher) he had dismembered the body. In the meantime, pieces of the body were found everywhere. The Jew had cut Martha into pieces of flesh, which weighed about a pound each, and together with his father had scattered them throughout Paderborn. They were found in a small wood, in meadows, in willow stumps (!! ), in a pond, in a brook, in a sewer (same as Father Thomas), and in a manure pile!! Her breasts, which had been sliced off, were found in the hayloft. The Jew fed her intestines to the pigs!!!

The most peculiar thing was that no blood was found anywhere. A small pool of blood was found in the hayloft and at most contained only half a pint. It turned out that all the pieces of her flesh were completely drained of blood. The police detectives and an expert German doctor testified during the trial that several quarts of blood had disappeared. One detective said that he believed it was carried away in bottles (!! )

The trial lasted from Sept. 13th until Sept. 16th, 1932. Kurt Meyer sat shamelessly in the courtroom. In contrast to the Gladbeck murder trial the Jewish press was not represented, because, this time, a racial comrade was on trial. The big newspapers, which had earlier carried large reports on their front pages about the trial of the Gentile Huszmann, reported absolutely nothing about the trial of the Jew Kurt Meyer. "All Israel goes the bail for one another."

It was established during the trial that the 'confession' of the Jew about an attempted abortion was a lie. This was proven by the pieces of flesh that had been found. The Jew finally admitted tearfully that he had beaten Martha Kaspar to death in a "fit of rage." The court accepted this second 'confession' with gratitude. They were noticeably relieved that the question of ritual murder had not arisen. The state prosecutor accepted 'manslaughter.' Kurt Meyer was sentenced to 15 years in prison.

In reality the whole trial was a comedy, which challenged the credibility of the judicial system. The murder of Martha Kaspar was obviously a Purim butchering. It was established that, shortly before the murder, people had gathered in secret at the Jew's house, and then disappeared the day of the murder. It was also proven that the old Jew Moritz Meyer went to the Synagogue (!!) immediately after the murder. It is also known that the entire Jewish Meyer family left Paderborn and Germany shortly after the National Socialists were elected to power.

The truth in this case is as follows: Kurt Meyer, together with his father and most likely other Jews (Rabbis?) butchered Martha Kaspar. He butchered her in the attic, her head was held over the trap-door by the Jews and her blood was collected in a bucket. The two assistants carried the blood away and the old Jew went to the Synagogue where he either reported the deed or prayed to his Devil-God. The body was then dismembered so that the ritual cut would not be discovered.

In this trial, too, The Stormer pointed out that a ritual murder had taken place. The consequence of this action was: confiscation and banning of The Stormer, and the start of legal action against its editors.

The Jew Kurt Meyer accepted the judgment of the Paderborn jury with obvious enjoyment and gratitude. He did not appeal. The Supreme Court, for its part, did the same. It approved the verdict at Paderborn and with that there was one more ritual murder, which went unrecognized and unpunished.

### **III. RITUAL MURDER AT PASSOVER**

Ritual murder at the time of Passover is similar in certain respects to the Purim feast. The Purim feast commemorates the day of the Persian murders, while the Passover commemorates the day when Christ was murdered. At the Purim feast the Jews murder an adult Gentile as a replacement for Haman, while at Passover they murder an innocent Gentile child as a replacement for Christ. Purim murder is usually a plain and simple butchering, but, on the other hand, the Passover murder is usually a tortuous death. In both cases, however, the object is to obtain blood, which is used for ritual purposes. And both crimes occur out of a desire to murder and torture and from a hatred for Gentiles.

The sacrifice, however, of a human being on Passover has existed not only since the murdering of Christ. It is as old as the Jewish race itself. For centuries it was their custom to sacrifice a lamb, a cock, or a monkey at this festival in place of a Gentile human. The lamb is used as a substitute for an innocent Gentile child.

Typical examples of ritual murder at Passover are:

#### **CONFESSION OF THE JEWESS BEN NOUD**

Ben Noud, born in Aleppo, confessed to Count Dufort-Civrac that at the age of seven (in 1826), she traveled from Iattakia to Antioch. And, while she was staying there in a Jewish home, she witnessed the Jews hanging two children from the ceiling by their feet. One of those children was about 5 and the other was a 12-year-old. Frightened by this spectacle she ran to her aunt and told her what she had seen. The aunt laughed at her and explained that it was probably only two naughty boys being punished. To get her mind off it, Ben Noud's aunt sent her to the 'Bazaar.' When she returned the two bodies had disappeared, but she noticed a brass vase on the floor, which the Arabs call "laghen," completely filled with blood.

## THE CONFESSIONS OF THE JEW EMANUEL OF GENOA

As early as the year 1600, there were people who defended the Jews. They took the Jews under their protection and wrote books in their favor. Dr. Eck, the opponent of Martin Luther, wrote in reply to these defenders of the Jews. The latter wrote a treatise in which it was maintained that there was no such thing as ritual murder, and that a grave injustice was being done to the Jews. Dr. Eck's book, written in reply to this, was entitled *Ains Judenbuechlein Verlegung*. It was printed by Alexander Weissenhorn at Ingolstadt in 1541. In it, Dr. Eck published a confession by a Jew who converted to Christianity. Dr. Eck writes:

“Because he [the pro-Jewish author -Ed.] makes the claim that no baptized Jew has ever acknowledged such a crime on the part of the Jews, I am replying: It is not true that no baptized Jews have ever acknowledged a child murder. For example, Emanuel (baptized in the Year of our Lord 1456), son of the doctor Solomon of Genoa, testified to the martyrdom of two Christian children after he had become a Christian. One of these cases was reported second-hand. He related how master Simon from Ancona, a doctor by profession, had beheaded a small child. The child's head was then dragged outside into the street by a dog. Officials followed the bloodstains and discovered the child's body in the Jew's house, lying in a tub. The Jew, however, escaped across the sea. The other murder he saw with his own eyes in Saona, a province of the Republic of Genoa. He stated: My father led me into a house where eight Jews were assembled. They took a sacred oath that they would rather suffer death or kill themselves before they would confess to the deed they were going to commit. After that, they brought in a two-year-old Christian child. One Jew held its right arm, another his left arm, and the third one held his head so that he formed the shape of a cross. The fourth violator had a long, sharp, pointed needle or scalpel in his hand. With it he stabbed the child from his stomach to the heart. He quickly pulled the needle back and stabbed once more so that the blood began to flow freely from the wounds into a basin held beneath. This was repeated until the child died. They then threw the child's body into a secret chamber. Afterwards, they dipped slices of apples, pears and other fruits into the blood and ate them. He,

Emanuel, ate some of them himself. This made him so nauseated that he was unable to eat for two days. He felt as if his bowels wanted to come out of him. He stated he felt this way before as well as after his baptism that took place at Valle, in Castile. He made this confession before the Master Garsias of Boamon, Bishop of Lucena; before Master Peter Basques, dean of Compostella; before Peter Vela, Quardian; and before Peter Martin of Gnetario, notary public and secretary to the Bishop. This story was proven true by documents preserved by the Franciscan monks. At his baptism Emanuel was Christened 'Francisco.'”

## **THE TORTURE AND DEATH OF THE BOY OF LANGENDENTZLINGEN**

In the second chapter, Dr. Eck writes:

*"So that the believing reader will not be hindered by further discussion, and the defenders of the Jews will not be able to say that Dr. Eck has no proof for what he says; I would like to report an account of ritual murder. I did not learn of this from hearsay, but from having seen the victim with my own eyes. in the year 1503, when I traveled from Cologne to Freiburg, because of my studies, I received the information that a child was missing from a farm at Langendentzlingen.*

*"A neighbor found the body in the woods, after his attention was brought to this horrible discovery by the lowing of the oxen. Shortly afterwards, the child's father was arrested on suspicion of robbery and was taken to Buchen near Freiburg. He was questioned about the murder of his child, but he claimed that he knew nothing about it. Afterwards the murdered child's body was brought into him and he confessed without painful questions (meaning 'without torture' -Ed.), that he sold his four-year-old child to two Jews from Waldkirchen.*

*"They assured him that they did not want to kill the child; only take some blood from him. He regretted that things had gone awry, and that his child had died as a result of being bled. I have seen this small child's wounds with my own eyes, and have touched and examined the wounds. I was also*



*present when the father was executed at Buchen. He maintained his innocence even to the executioner and went calmly to his death. The Jews had gestupft his child to death. (gestupf means: to torture to death by pricking with a needle. -Ed.)*

*"In this case the slanderer of Christians cannot say that the actions of the authorities were due to their desire for Jewish property. Chief among these authorities was Herr Konrad Sturtzel of Kinzingen, under whose jurisdiction Buchen came; a man who was known in the four counties of Alsace, Breisgau, Suntgau and Tirol as a man of honor, who, with manliness and diligence maintained his loyalty at all times despite offered bribes and gifts, to his prince Duke Sigmund of Austria, and who never was led by threats to forsake his lord or his honesty and faithfulness. Furthermore, I have seen the Christian who received the child's blood from the Jews of Waldkirchen so that he could carry it to the Jews of Alsace.*

*"This Christian was executed at Breisgau by the judgment of the noble and honorable council of Freiburg. Despite the certainty of a death-sentence he confessed that he had brought the child's blood for the Jews from Buchen to Alsace. This confession was heard not only by me, but it was heard by many hundreds of people who saw how the criminal calmly went to his deserved death. There were, from both districts, a great number of people present at the site of execution.*

*"All this, my Jew-defender, is certain; it is evidentiæ facti. For everyone saw the child. One could see and touch the punctures and wounds. Even though the Jews did not torture this child as unmercifully and horribly as they did the child of Sappenfeld here in the bishopric of Eichstadt, the facts of the case remain the same. Furthermore, I have not yet finished, and will sing many a song to the defenders of the Jews until their ears are ringing!"*

The Stormer also has not yet finished. Its battle cry shall ring all over the world in the ears of the Jews and their defenders.

## THE TORTURE AND DEATH OF ST. SIMON

The small Simon, a little boy from Trent, was slain on the 21st of March, 1475, on Maundy-Thursday during Holy Week. The Jews of this town wanted to celebrate Passover in their own way; so they secretly abducted the small boy and carried him to the house of the Jew Samuel. During the Holy Week, on the day before Passover, about three hours after supper, the little boy, like children do, was sitting in front of his parents' house. Neither his father or mother were home at the time. It was at this time that the Jew Tobias approached the child, who was not quite 30 months old, and while speaking kindly to him, picked him up and carried him at once to the house of the Jew, Samuel. When night fell, the twin brothers Saligman and Samuel, with Tobias, Vitalis (Veitel), Moses Israel and Mayr, undressed the little boy and unmercifully butchered him. While Moses strangled him with a handkerchief as he lay across Samuel's knee, pieces of flesh from his neck were cut with a knife and the blood collected in a bowl. At the same time, they punctured the naked offering with needles and murmured Hebrew curses. They then cut pieces of flesh from the boy's arms and legs and collected the blood in pots. Finally, the torturers imitated the crucifixion by holding the twitching body upside down and the arms outstretched and during this horrible act they spoke the following:

*“Take this, crucified Jesus. Just as our forefathers did once, so may all Christians by land and sea perish.”*

They then rushed to their meal. When the child had died they threw his body in the river that flowed by their house. After this, they joyously celebrated Passover.

The case was prosecuted by Bishop Hinderbach, and the Jews sentenced to death. Immediately, all the Jews in the area protested the sentence and succeeded in gaining a new trial for the accused. It was tried before Guidici of Ventimiglia, and he confirmed the sentence. Again, because of Jewish protests, the case came before the court of Pope Sixtus IV. He

commissioned the greatest and most famous professor of law at that time, Panvino, to serve as Chief justice. Assisted by six Cardinals, he too confirmed the sentence. the court stated:

*“The Hebrews killed the little boy Simon, in order to obey a rabbinical religious law; their motive being to serve a most wicked piety and devotion by obtaining Christian blood for their celebration of Passover.”*

The records of this trial were originally kept in the secret archive of the Citadel of St. Angelo and were then transferred to the Vatican, where they are now available for examination. They were disclosed by Pope Benedict XIV; Pope Clement XIV as legal counselor for the Holy Office, before he became Pope, verified the murders of both St. Simon and St. Andreas of Rinn as cases of ritual murder almost 300 years later, in 1770. The boy who was tortured to death at Trent was canonized by Pope Sixtus IV.

## **THE TORTURE AND DEATH OF FEODOR JEMEL JANOV**

On April 22nd, 1823, on Easter Sunday, 2½-year-old Feodor Jemeljanov of Welisch (Russia), the son of a soldier, disappeared without a trace. His body was found one week later outside of town in a condition that left no one in doubt that the child had been tortured to death by the Jews. The whole body was covered in abrasions, as if it had been rubbed with a rough object. The fingernails were cut off, and over the whole body were small wounds as if made with a needle. The suffusion of blood to the feet indicated that there had been tight bandages put on below the knees. The nose and lips were pressed flat by tight bandages, and finally the Jewish circumcision (!!) was performed. The doctor testified under oath that the child had been deliberately tortured to death. This savagery was carried out on the child while he was naked. The body was then washed and dressed again, because the clothes showed not the slightest trace of blood. From the carriage tracks found nearby you could see that a two horse carriage had been turned off of the road and driven to a suitable spot. From there the body was carried a little further and thrown down at the edge of the swamp.

The case was investigated. After years of investigations and hearings, the crime was solved. A large number of Jews were arrested. They were: Channa Zetlin, Slavka Berlin, Mirka Berlin (Jewesses), Schifra Berlin, Jossel, Orlik, etc. (Jews). Three Russian women converted to Judaism (Terentjeva, Maximova, and Koslovskaja) made a confession from which the following facts were established:

During the great fast of 1823, one week before the Jewish Passover, the tavern proprietress Channa Zetlin (the Zetlins were highly-respected and rich Jews in Welisch) got the Russian woman Terentjeva drunk, gave her some money and asked her to bring her a small boy. On Easter day Terentjeva spotted the boy Jemeljanov by a bridge. Terentjeva took the child and Channa Zetlin met them in the street in front of her house. Terentjeva then took the child to Mirka Berlin (the Berlins were also influential Jews who controlled large amounts of property). She took the child to her daughter Slavka's room, where already a large number of Jews were assembled; the child was then taken into a small chamber.

On Monday of the following week, the Jewess Channa served the two women with wine and took them to the Berlins, where numerous Jews had met with Slavka Berlin. Mirka gave them more to drink and asked them to throw the boy's body into the river at night. They then brought the little boy out of the chamber, undressed him at a Jew's command and laid him on the table. One Jew performed the circumcision while Schifra Berlin cut his finger-nails down to the flesh. At this time the woman Koslovskaja came back from the tavern. Slavka met her in the front room, and when she realized the woman had seen something, she led her into a chamber where the Jews threatened that if she revealed what she had seen, they would do to her what they had done to the little boy. She swore to remain silent. The Jews began their incantations and Terentjeva held the child over a bowl while Maximova washed it.

Afterwards he was put into a barrel from which the bottom half was removable. After Jossel had put the bottom half of the barrel back together again, he began, with the help of Terentjeva, to roll it about on the floor. Then all the others joined in and helped, working in pairs, they relieved each other every two hours. The child was removed very red, as if he had

been scalded. (This agrees completely with the testimony given by the doctor). Terenjewa wrapped him up in a cloth and laid him on the table; all three women dressed themselves in Jewish clothes and carried the child to the school. the Jews followed behind them. At the school there were already a number of Jews, who laid the boy into a trough on the table which was lined with nails. Terentjeva tied the little boy's feet together below his knees. Then a large, sharp nail was given to Terentjeva, who was ordered to stab the boy in the temple and sides with it. All the Jews, one after another, did the same. Orlik twisted and turned the child back and forth in the trough. At first he screamed, then he was quiet, looking at everyone and breathing very heavily. He soon bled to death and gave up the spirit. The women Terentjeva and Maximova then carried the body into the woods.

After the women left, Jossel poured some blood into a bottle and ordered Koslovskaja to carry it to Slavka Berlin; the rest being left in the little trough at the school. When Terentjeva and Maximova returned from the woods, they met Jossel and a second Jew in a carriage pulled by two horses. (Seven witnesses stated under oath that they had seen the carriage rushing there and back at dawn). They had driven out to supervise the women. Jossel stepped down and inspected the spot where the body had been hidden. The Jews then drove back into town. Mirka gave both women plenty of wine to drink; Slavka gave them money and warned them not to tell anyone what they had done, because the Jews would deny everything and they alone would be the guilty ones. The Next day, Fratka, the wife of Rabbi Orlik, gave Terentjeva a drink of brandy, dressed her in Jewish clothes and took her to school where the same Jews, along with Koslovskaja, were present. The little trough containing the blood was still on the table, and next to it were two empty bottles. (A third bottle had already been taken to Slavka Berlin the day before.) Channa Zetlin arrived with Maximova, who brought yet another bottle, a funnel, and a jug. Terentjeva stirred the blood with a small spatula and Jossel poured it into the bottles. A piece of linen was dipped into the excess blood. Jossel then cut this into little pieces. (Orlik dipped the nail in what was left of the blood, put a drop on each piece of linen and drew various figures on them.) A piece was given to each person present, including the three Russian women. They then left.

The trial went before the Imperial Council at St. Petersburg. In all previous instances the Jews had been found guilty, but the Imperial Council did exactly the opposite. With their judgement of January 18th, 1835, the three Russian women were sent to Siberia and the Jews were set free! Jewry returned its thanks for the compliance of the government 82 years later, when it overthrew the House of Romanov, established Bolshevism, and committed mass murders, mass tortures, and mass ritual murders in such horrifying ways that all previous efforts (including the torture death of Feodor Jemeljanov) were put in the shade.

## THE RITUAL MURDER OF MANAU

In Lower Franconia, near Hofheim, lies the village of Manau amid lovely countryside. Here is where the Kessler family lived. They were humble people with four children. The youngest was the little boy Karl Kessler. He was a lively, well-developed, blond-haired five-year-old boy. On March 17th, 1929, at five o'clock in the afternoon, Karl Kessler walked down the road towards Walchenfeld, where his sisters were celebrating the end of the school term. From that moment on he was never seen alive again. He did not come home in the evening. The village became alarmed, and then his body was found in a small wooded area not far from Manau. The corpse was fully clothed and had one large wound, consisting of a deep incision in the neck that had severed the artery. From the broken branches lying around it was evident that the boy had put up a struggle.

The knife had been used several times. Near the throat artery smaller stab wounds were found. Also a light incision had been made across thye throat from ear-to-ear. It looked exactly like a ritual cut except that it was only skin-deep. The murderer had committed ritual murder symbolically, then, like a ritual murder, caused the victim to bleed to death by slicing the throat artery. Technically it was a ritual slaughter in the "lawfully valid manner" prescribed by the Jewish law of Human Sacrifice. The child's body was completely drained of blood. On the right thigh and right forearm there were marks of where pressure had been applied. This indicated that the boy must have been held upside down for a while to insure that he bled to death quickly. There was no blood found at the scene of the murder.

Also, the killing occurred just before Passover. It was suspicious that the day after the murder a Jewish butcher from Hofheim disappeared forever.

The body of Karl Kessler was examined by the coroner, Dr. Burgel of Bamber. After noting the characteristic marks he stated: "We are dealing here with a ritual murder." The entire populace was of the same opinion. "A child murdered before Passover--the throat cut through--the blood drained--the Jews had done it!" This opinion spread like wildfire throughout the entire region. An intense bitterness and animosity seized the Gentile community. The crime was taken up by The Stormer, meetings were held by the National Socialists, and anti-Semitism made tremendous strides.

Immediately all of Jewry began to howl. They began to agitate within their political parties, and send delegates from one official to the next. The Jews threatened the governing party (Bavarian National Party). It promptly took action. The police, the court, and the public prosecution all received similar instructions. The public prosecutor's office was forced to issue a statement saying that the case was not one of ritual murder, even though the proceedings were still pending and the facts were not all clear. Teachers were given orders to instruct their children that ritual murder did not exist and belonged in the realm of fantasy. The affair came up in the diet. The Culture Minister Goldenberger (Bavarian National Party) intervened on behalf of his "Jewish national comrades" with suspicious fervor. In Wurzburg the 'Central Organization of German Socialists of Jewish faith' held a mass meeting and invited the National Socialists to debate. They broke it up. Throughout the nation the Jews wrote newspaper articles until they had writer's cramp. In one of those articles the Berlin police President, Dr. Bernhard Weiss, called the editor of The Stormer, Julius Streicher, an "evil instigator." In all the newspapers, large amounts of space were bought to run 'declarations.' One of them ran the following

## **"PUBLIC DECLARATION"**

*"The loathsome crime of the child murder at Manau is again giving unprincipled instigators the welcomed opportunity to spread among the populace the tale of ritual murder, branded countless times as a lie.*

*"This infamous charge was raised equally unjustified against the Christians in the first centuries of Christianity, just as it is now raised against the Jews.*

*"We feel it a disgrace that Judaism is forced to defend itself against such a scandalous charge which must appear to even the most superficial reader of the Bible as a deception based on hatred.*

*"Herewith we declare most solemnly:*

*"The sources of Jewish teaching, especially the Talmud, contain no word which could even remotely be interpreted in the sense of this devilish accusation.*

*"Also, no sect or 'tribe' of any kind, as maintained in anti-Jewish statements, has ever advocated such an hideous doctrine or been guilty of such a deed.*

*"This solemn declaration is fully endorsed by the fundamental works of the most important Christian scholars, of the Catholic Priest, Dr. Frank of Konigshofen, and the Protestant Professor and Privy Councillor Strack of Berlin.*

*"The ritual murder lie is a product of dark hatred, a defamation of our faith which we repudiate with the deepest indignation. We are prepared to prove the truth of this declaration against all defamers before every court.*

*"(Signed) The Governing Committee of the Bavarian Rabbinical Conference Rabbi Dr. Freudenthal, Nuremberg; Rabbi Dr. Stein, Schweinfurt; Rabbi Dr. Baerwald, Munich; Rabbi Dr. Hanover, Wurzburg; Rabbi Dr. Solomon, Bayreuth; Rabbi Dr. Wohlgemuth, Kitzingen; and District Rabbi Dr. Ephraim Burgpreppach."*

The Stormer replied to this declaration. It was confiscated and banned. The laughable author of the Jewish government of that time and certain



## Jewish Confessions of Ritual Murder

bureaucratic creatures went so far, that a high court judge explained to the press: "The acceptance of a ritual murder charge is absurd and ridiculous.

The boy most likely accidentally hit a tree-branch (!! ) (The stab wound was 12 inches deep!-Ed.) or was attacked by a hungry deer." (Thus, the high court judge, to please the Jews, excluded the deer from the ranks of the herbivores and ranked it under the carnivores and beasts of prey! Besides, in March the deer do not have antlers (with which Kessler's throat was supposed to have been pierced), but only a very sensitive and soft, so-called 'bast.'

The 'child murder of Manau' passed, as was expected, into obscurity. The perpetrators were never found. Unatoned, the spilled blood screams heavenward!

**-Julius Streicher  
The Stormer, May, 1934**





**Poland - showing ritual murder of Agnes Hruza, age 19.  
Jew named Hilsner was found guilty of this crime.**



**The Murder of Simon of Trent (1475)**



**Jews of ritual murder and bestiality  
Germany**

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