

Hellmut Schramm's Book
*Der jüdische Ritualmord: Eine
historische Untersuchung*
***Jewish Ritual-Murder: an
Historical Investigation***

Translated
By
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Part One

Introduction

By

Translator

I was first approached nearly a year ago by researcher Mark Farrell, with a request for help in translating Hellmut Schramm's book, *Der jüdische Ritualmord : Eine historische Untersuchung* [*Jewish Ritual-Murder : a Historical Investigation*]. I agreed to translate one chapter into English, with the possibility of my making a deeper commitment should I deem the book worth such an investment of my time and energy. To my great surprise, I not only found Schramm's work to be worth translating, but I became determined to perform the entire translation myself and see it made available in English.

Perhaps this is the place for me to state my own educational/political background and my approach to this topic. I have a bachelor's degree in Mathematics, but I also took a heavy course concentration in European History, particularly of the period prior to 1600, and I have fluency in reading German. In high school -- this was before the long slow slide of the educational system into its present lobotomised condition -- I took four years of Latin and have periodically refreshed my Latin skills. Aside from formal course work, I've maintained a life-long interest in History and consider myself well-read (for a lay person) in the subject. I do not hold any advanced degrees; nor can I point to a long list of credentials which might imbue my writing with the aura or status which attends the opinions of 'experts.' Therefore, as you read my comments -- and as you read Schramm -- it is *your own* intelligence, common sense, and life experience which must be the final arbiter of the validity or invalidity of the phenomenon of Jewish ritual-murder (JRM).

I believe that it is becoming increasingly clear -- and even to those disinclined to think or analyze events around them -- that Jewish/Zionist control of what I term the 'Propasphere' * is very real; in Germany, Austria, France, and other European countries, to voice mere *doubts* about the so-called 'Holocaust' -- the number of Jewish dead and/or the cause of their deaths -- is punishable as a felony-level crime, and there have been literally thousands who have been imprisoned for writing forensic analyses and/or carefully reasoned and well-documented articles which contest the 'party line' on such issues. 'Israel' -- occupied Palestine -- directs the foreign policy of the United States and other countries, and *billions* in foreign aid, military help, grants (outright gifts), loans, 'reparations' for supposed crimes, have flowed in one direction -- toward Israel -- ever since the end of the Second World War. The actual circumstances involved in the creation of the Soviet state, of the Third *Reich*, and the truth as opposed to the propaganda about the 'Jewish Question,' are finally emerging after years of distortion. Many who are reading this are already well aware of the scholarly work of Kevin MacDonald -- as well as the honest writing of such Jews as Shahak and Freedman. The essence of what they have to say was succinctly captured by Nietzsche, when he wrote:

The two sets of valuations, good/bad and good/evil, have waged a terrible battle on this earth, lasting many millennia; and just as surely as the second set has for a long time now been in the ascendant, so surely are there still places where the battle goes on and the issue remains in suspension... The watchwords of the battle, written in characters which have remained legible throughout human history, read: "Rome vs. Israel, Israel vs. Rome." No battle has ever been more momentous than this one.

That deep and abiding antipathy felt by Jews (whether religious or not) toward non-Jews and in particular toward Aryans, runs like a poisonous theme throughout the *Talmud*, and has been explicitly expressed by many prominent Jews -- rabbis, politicians, financiers, writers, etc. -- in unmistakably clear words. Jewish boasting about the degree of control which Jews now have in all facets of the media, banking, and government has been well documented and the sources for

all of this are widely available through the Internet and in any large library; it is not my purpose to rehearse them here, but only to make it quite clear that that control and that marrow-deep animosity are factors which I took as a given from the very beginning of the project of translation. But it is important that I also make it clear that, in regard to the subject of JRM, I was totally skeptical at the beginning; had I been asked to make a wager, I certainly would have bet that JRM was not a real phenomenon. I suspected that, like a lot of mythical material, it expressed a *metaphysical* truth: that it was a metaphor for the essence of the relationship between the various Jewish communities in the Diaspora and their host populations in Europe and elsewhere over the centuries. At most, I thought that perhaps a sporadic case or two of Jewish murderers killing children, or the like, had taken on lurid overtones in the retelling. After all -- whenever this topic is encountered in print or is spoken of anywhere in the Propasphere, is it not always referred to as the "blood-libel"? And isn't an entire package of images contained in this term? What comes to mind is a scene from *Frankenstein*, with a mob of peasants, carrying torches and howling, about to set upon some hapless victim of its ignorance and superstition. The substitution of such images in lieu of a genuine neutrality toward the question is a rather fine example of how insidious the media, particularly television, have been in transposing such issues to a pre-set frame of reference which guarantees how discourse will occur and how it will terminate. The official 'party line' on JRM is that all such incidents were crimes which ignorant and superstitious peasants blamed on innocent Jews during the Middle Ages. The truth, however, is different: these accusations predate both the Middle Ages and the start of the Christian era. Reports from a range of sources, varying widely in chronology and geographical setting, show remarkable consistency, and learned, conscientious investigators were often involved in ascertaining what actually occurred. In many cases -- such as the Damascus double murders -- men of known rectitude, intelligence and of wide experience in the world, such as Sir Richard Burton, confirmed its existence.

The position I have come to after translating this work, is that the accusation of JRM has always been based upon a *real* and not an imaginary, phenomenon, a historical reality. I believe that, for all practical purposes, and for a variety of reasons, genuine cases of JRM were beginning to peter out at around the turn of the 20th century. I believe that they were perpetrated by what are usually referred to as the "ultra-Orthodox" Jews; after the mid 17th century, that means the Hasidim in particular; that up until the late 19th century, the existence of JRM was more generally known to exist by the Jews themselves, although its practice was anything but universal among them. I believe that today, very few Jews know its history and most of them do indeed honestly regard it as a "libel." What has convinced *me* of it as historical reality are the following:

1. Descriptions of the various incidents go back in the historical record to around 170 B.C., and then occur over the next approximately 2000 years wherever a Jewish community of any size has lived;
2. The *details* of the cases -- what today would be called the "signature" and the *modus operandi* of these crimes are remarkably consistent, especially considering the lack of communication over widely separated geographical locations during much of that millennium-and-a-half.
3. Contrary to the way it is always portrayed, JRM is not just an hysterical collection of horror stories originating in ignorant peasant minds, but has been considered genuine by educated persons who actually had opportunity to investigate the crimes committed, and who left detailed documentation in the form of trial protocols, etc.
4. There have been rare but genuine *defections* by Jews who left Judaism voluntarily and not in an attempt to gain leniency or favours, and who wrote about this practice.
5. Even assuming confessions were gained by torture, in several cases the judicial authorities saw to it that witnesses and accused were questioned *separately*, with no

opportunity to compare notes. In some of these cases, physical evidence was found which corroborated the statements of the accused in such a way as to establish their guilt beyond question. In other cases, Jews were actually *caught in the act*.⁶ As with other phenomena associated with the Jews, this one has been associated with no other "minority group" world-wide -- rather *odd* if it were just the result of some sort of myth-creating tendency, or something analogous to it.

7. The details of purported cases of JRM, separated by more than 500 years, show the *same* patterns, the same confessional features, and so forth.

8. There are highly suggestive passages even in Jewish sacred writings which indicate that this practice was not only condoned but prescribed. References to the use of sacrificial *human* blood appear in various religious Jewish works, and in the writings of well-known Jewish luminaries, as Schramm delineates; according to the tractates of the Jewish philosopher Maimonides, blood obtained by the piercing of the body is a curative beverage -- the blood of animals is not what is meant. In a very rare and little-known book by Rabbi Chaim Wital, *Ets-Chaim* (XVII Century), we read that "the murder of *goys* and the drinking of their blood increases the holiness of Israel for the Jews."

What must be appreciated is the nature of Judaism itself. As many have begun to perceive, Judaism has a sort of Siamese twin relationship with 'anti-Semitism,' and it is the kind of Siamese twinship in which the two entities are conjoined at vital organs -- which renders their separation an impossibility, which, if it were performed, would doom them both. As a *culture*, the Jewish people have not produced any science, technology, art, or writing (aside from the *Talmud*, the Jewish scriptures, and other religious works). They have performed well -- sometimes brilliantly -- in the arts and sciences of Aryan culture, but the Jewish race itself -- and it *is* a race or sub-race/taxon -- has never created a specifically Jewish art or science of any kind. This, indeed, makes it unique. Its own sense of identity is so bound up with a sense of being *chosen*, of being not only superior to all other peoples, but a different order of being entirely. Not only this, but the central meaning of human (i.e. Jewish only) life and even of the Universe itself is inseparably related to the existence of the Jews and of their enemies, the *goyim*. In 1994, Menachem Mendel Schneerson, the 'Lubavitcher Rebbe,' and leader of the Chabad sect of Hasidim, died. This man -- who had received countless honors, testimonials, etc. from heads of state and who had followers throughout the world, who had enormous influence in 'Israel,' and who was regarded as the Messiah by his disciples and as a paragon of humanitarianism by many in the Gentile world -- had this to say about *why non-Jews are allowed to exist*:

[...] the body of a Jewish person is of a totally different quality from the body of [members] of all nations of the world.... A non-Jew's entire reality is only vanity. It is written, 'And the strangers shall guard and feed your flocks' (Isaiah 61:5). The entire creation [of a non-Jew] exists only for the sake of the Jews... [Excerpt from Allan C. Brownfeld's review of Israel Shahak and Norton Mezvinsky, Jewish Fundamentalism in Israel, Pluto Press, London, 1999.]

As readers will discover, this Schneerson was a member of a famous dynasty of Jews, each of which succeeded in turn to the position of *Zaddik* -- holy man -- of the Chabad Hasidim. The Propasphere face of the Hasidim -- that presented to the public -- is that of a group of 'fools for God,' who sing and pray their way through the day and eschew worldly pleasures. The *reality* is very different. Several prominent Hasidim have been convicted of large swindles (of course, by Talmudic logic, Jews are only required to deal uprightly with other Jews); the ultra-Orthodox/Orthodox Jews enjoy what amounts to control of the world diamond market -- hardly an 'unworldly' endeavour. In addition, no fewer than three of Schneerson's direct forebears were implicated in various ritual-murders, including the Beilis case (1911).

Another feature of the religion is that there are *degrees of access to knowledge*; for a long time before the *Talmud* was written down, its core existed as *oral law*; in Judaism, the oral law is at least co-equal to the written law, and is sometimes viewed as superior to it. Beyond the *Talmud* itself, there is the *Cabbala*, which is really a system of magic, with esoteric rituals, many of which exist only as oral tradition and which have never been committed to writing.

Schramm completed his book in 1941. The future must have seemed hopeful due to the early military victories of Germany, and before Britain proved to be intransigent and America became involved in the war. Schramm writes as one utterly convinced of the truth of what he is saying, and he makes no pretence at 'objectivity' -- for him, the case for JRM has been proved beyond doubt.

After having read the entire work, I find that I disagree in some minor points with Schramm's views:

1. I believe that *some* (although fewer than one might think!) cases of alleged JRM were garden-variety 'regular' murders -- although not any of the cases which Schramm chose to explore at chapter length.
2. I do not believe that the practice of JRM was quite as common as Schramm believes it to have been. But we must also keep in mind that the situation in Europe and Asia Minor vis-a-vis the Jews was radically different during the first decades of the 20th century. Jewish communities were unimaginably more insular and more traditional than is the case today for any but the most ultra-Orthodox Jews.
3. I believe that the practice of JRM was waning even during the last decade or so of the 19th century, that it continued to do so after the turn of the century, and that, if it still exists today, it exists as a very rare phenomenon.

I believe that, as concerns JRM, there has been a process of *forgetting*, deliberate only in the sense that it is purposeful and not in the sense of having been consciously invoked, by Jewry. This mechanism, I think, is not so very different from the process of creation of the gas chamber/6-million-died myth of the 'Holocaust' -- it's a rearrangement and distortion of *what actually happened* in the (perceived) interests of Jewry.

In the final analysis, the reason why I have performed this translation is that I see a *1984*-like surgery being performed on History; this is, of course, not restricted to the topic of the 'Holocaust' and related subjects, but is interposing a distorting lens between the present and the past -- a lens which skews and warps one people and one people only: non-Jewish Whites. In fact, something much more profound than a simple distortion is taking place. The *historical sense itself* is being destroyed. This is, in part, a result of the notions of Modernism and Progress, which sees all that came before the present as prelude, which views the past of any era as if it were a Hollywood costume drama -- in other words, a way of seeing the world (for the past is an inescapable part of the world) as a fashion statement, no more, no less. The real tragedy of our times, concurrent with and connected to the threat to White racial survival, is this robbing of life of its depth and contact with Nature, and its reduction to an entirely derivative and artificial experience of the lowest common denominator.

Acknowledgements . . .

I would like to thank researcher Mark Farrell for assisting me in this difficult project. His help has been invaluable in finding other pertinent information regarding this subject.

It seems that this topic has again resurfaced, thanks to Dr. Schramm's book now having been translated, and other efforts as well. In particular, among these efforts to renew the research into

the topic of Jewish occult murder is a new and highly controversial video tape about Jewish ritual murder by Worldwide Revisionist News & Views, entitled *Human Sacrifice among the Fanatical Hasidic Jews and Other Cults from Ancient Times to the Present*. Many people have praised this video effort. Dr. Ed Fields of the newspaper *The Truth at Last* has called this video "a real breakthrough." Harrell Rhome, M.Div., Ph.D., said that "this fast-paced documentary," which is nearly 2 hours long, is "virtually irrefutable, and is most educational." Rev. Dr. Matthew F. Hale (J.D.) says that "this is an excellent video demonstrating without question that the accusation of Jewish ritual-murder is indeed true."

This video is available from the following address for \$25.00 including shipping and handling:

Eagle Publications
POB 6303
Corpus Christi TX 78466-6303.

There are other recent efforts to stop this cruel and extremely vicious act from occurring by revealing its nature as well. For instance, Michael Hoffman wrote about this in an article that appeared in one of his newsletters. Syrian Defence minister, attorney, and Dr. (of History) Moustafa Tlass has published a book in English called *The Matzo of Zion* [*], which may be available shortly. The book *Blood Ritual*, another investigative study into this matter by Philip DeVier, Ph.D., has recently been published, and is available through the National Alliance.

In the Russian language, linguist Vladimir Dal's book *Notes about the Ritual Murders*, has recently been republished, which may be available soon in English. Also in Russian, Yuri Vorobyevsky's *Path to the Apocalypse, Vol. III*, has an interesting chapter about ritual murder as well. A new Web site -- <http://www.RitualMurder.org> [†] -- also describes many such incidents. In short, efforts to reveal this phenomenon and stop this terribly vicious act from occurring are taking place more every day across the globe.

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* The Propasphere is every facet of public life -- educational institutions, the media, government, churches, entertainment -- *as* a complete and seamless system of propaganda, with each part reinforcing the message of the others. As such, the great and profound effectiveness of this sphere of deception lies in the fact that it is perceived *as reality itself*. It is a world of surfaces only - of verbal and non-verbal cues, of inferences, innuendos, and it makes use of one of the key behavioural levers in the psychology of most people: the *fear of the contempt or disapproval of others*. For example, the 'correct' attitude toward: interracial dating (trendy and 'cool'); the Jews and 'Israel' (innocent victims always and to be supported unequivocally and without limit); toward the White race (the 'cancer of the human race') -- is conveyed continually and relentlessly by television. The context in which these messages appear may run the gamut from situation comedy, dramatic series, talk show, or even a sporting event; whatever the venue, the globalist, NWO, anti-White, pro-Zionist ethos is omnipresent as the 'default setting' like a carrier wave. Because of its masquerade as reality in the public sphere, it is simultaneously incorporated into private life. Television, by its property of literally bringing public life into the centre of private life (i.e., the living room, bedroom, or kitchen), by the fact that it is present almost universally in every home and actually provides a sort of 'white noise' background for daily life -- and by the fact that it is a highly *visual* medium, has an innate tendency to atrophy the active mental processes -- analysis, synthesis, and *imagination* and to supply a homogeneous *Weltanschauung*. To an astonishing degree, the images which accompany thought are the images provided by television; the catch- words, rationales, etc. -- even the conversational exchanges of daily life -- follow a furrow already pre-ploughed by those presented on television. In essence, an alarming percentage of the population is living a second-hand life within the parameters set by television.

Jewish Ritual Murder An Historical Investigation

Introduction By Author

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 favours 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-councillor; 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 councillor 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 armour 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 defence 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. Marcziónyi, 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 identify-

ing 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, Lutsch), 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. Jon. 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 prophesied 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



Foreword

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. Daselbst. 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. Reineccius, 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



Jewish Ritual Murder - An Historical Investigation

Chapter 1

Before 1840



Simon of Trent

by Gandalfino d'Asti

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 Judaification 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 en cyst 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 Judenbuech-lins 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 favourable opportunity placed in their hands! It is conspicuous that Josephus, among the very feeble arguments in his "defence," 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 Innestar 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 cruellest 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 Philip 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 neighbouring 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 Hagenau 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 legitimise their status" (Aron., p. 242) (6). In this position of "legitimised 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 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-labourer 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).

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 Tenzel, *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 Philip 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! *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 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 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; 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 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 cruellest fashion".

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. 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 Eendingen, 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 favoured 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; rumours 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 honour 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 favourable 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 favourite 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 favourable 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 "*scapulo 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 manoeuvre (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 *currupam 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*]. I

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 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.

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 slanderous 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 Maißlinger 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 Wolf 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 Sappenfeld, 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 Szydlow 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 Szydlow, 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 synagogues at Szydlow. 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 bekehrende Judenherz* [*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 manoeuvre. 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 Montiggel, 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 honourable 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 travelling 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 "honourable 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 trades woman 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 slaughtering 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. (Lyutostanski, 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 Lyutostanski, 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 revela-

tions 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. . .(Lytostanski, 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).

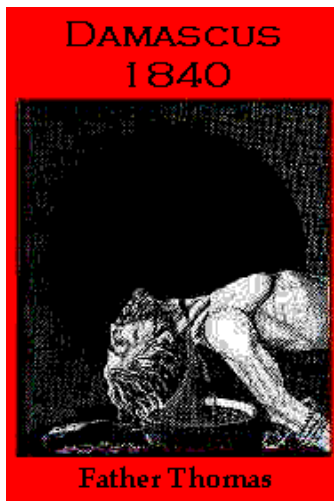
1831 In St. Petersburg the Jews killed the daughter of an officer of the Guard. The ritual purpose of the murder was recognized by four judges, but designated as doubtful by the fifth. The guilty parties were merely banished (Henri Desportes, *le myst. du sang.*, p. 91).(61)

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.

Chapter 2 Damascus 1840

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 unfavourable 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 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 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 fulfilment 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 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 honour 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 fulfilment 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 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 Stumbuli, 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 Kesselreiben*, 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 instil into the Consul another opinion of this matter."

The French Consul and his officials had remained incorruptible -- the recognition of their correct behaviour 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!.

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 manoeuvres, 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. Philippson 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 honour (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

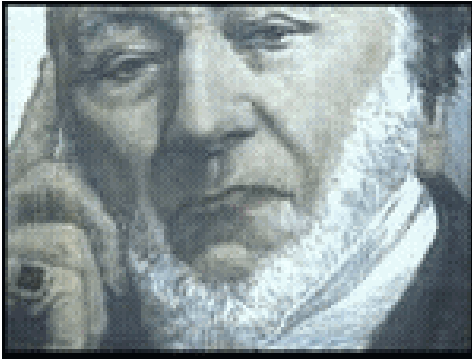
dark power, has brought new, bloody persecutions upon the people already oppressed there (the Jews)." The events in Damascus must have transformed everyone "to holy rage and pain." It is irresponsible, "that such an evil reputation has been made of the Christian name among the Jews of the world."

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 honour 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 Defence" 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 *Hoffjuden* [*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 Councillor 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 Councillor 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 traveller, 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 Councillor 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 traveller, for instance in some that already in those years, when the professor was roving the shores of the East as a Christian traveller, 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 stigmatised, 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 Philippsen 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, ploughed 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 councillor 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, *Hoffjuden* [*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 1840 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 behaviour 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 Rattimenton, 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 favour 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 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 Rattimenton 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. 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 behaviour 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 favour 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 defenceless woman of the people have to fear being met with Jewish vindictiveness, if she committed the offence 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 sceptre 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 defence 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 theatre: 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 travelling 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. Salomons 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 honour 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 honour 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 honourable, 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 harbour 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 forebear" 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 favour 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 Honour" 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 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!



David Harari makes the first cut. . .

At about the end of October 1840 Crémieux and Montefiore took leave from each other in Egypt: the "attorney" travelled directly back to Europe to "give his report," while Sir Moses Montefiore surfaced in Constantinople. He had -- according to a report of the 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 theatre 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)

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 Triumphantor travelled 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 honour 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 favour 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

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 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. 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 neighbours under the pretence 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 neighbourhood, to see whether the child perhaps had drowned.

Without first visiting the wells of other houses, the officials immediately headed for a wagonshed 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 neighbourhood 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 neighbouring 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!

End of part One



THE NEW CHRISTIAN CRUSADE CHURCH

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**"For out of Zion shall go forth the law, and the
Word of the Lord from Jerusalem"
(Isaiah 2:3)."**

