

HELLMUT SCHRAMM

**JEWISH RITUAL-MURDER: A
HISTORICAL INVESTIGATION**



TRANSLATION BY REGINA BELSER

**AAARGH PUBLISHING HOUSE
INTERNET
2007**

Der jüdische Ritualmord: Eine historische Untersuchung
von **HeIImut Schramm**, Dr.phil.

published in 1943 by Theodor Fritsch Verlag in Berlin.

See this German original version on the AAARGH website.

The book was dedicated to Alfred Rosenberg, Minister of the Reich.

Painting by Caravaggio

AAARGH PUBLISHING HOUSE
< aaarghinternational@hotmail.com >

T r a n s l a t o r ' s P r e f a c e

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

R. Belser

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 lobotomized 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 Proposphere, 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 favors, 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 Vital, 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' endeavor. 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 pretense 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 USA

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 Defense 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.

R. Belser
December, 2001

* The Proposphere 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 behavioral 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 center 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-plowed 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.

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

Table of Contents

Foreword — xi

Introduction — xix

Jewish Ritual Murders up to the Year 1840 — page 1 — 5

— page 2 — 23

— page 3 — 41

Damascus 1840 — page 1 — 63

— page 2 — 82

— page 3 — 101

— page 4 — 123

Tisza-Eszlár 1882 — page 1 — 135

— page 2 — 156

— page 3 — 178

Skurz 1884 — page 1 — 197

Corfu 1891 — page 1 — 205

Xanten 1891 — page 1 — 229

— page 2 — 249

Polna 1898/99 — page 1 — 265

Konitz 1900 — page 1 — 289

— page 2 — 310

Kiev 1911 — page 1 — 333

— page 2 — 355

Summary of the Historical Events — page 1 — 375

— page 2 — 395

Appendix — 417

1. Translation of the address delivered to the Vice-Regent of Egypt (4 August 1840) — 419

2. M. Crémieux in Vienna (December 1840) — 420

3. Protocol II from 22 May 1882 — 426

4. From the speech of Deputy Rickert in the Prussian House of Deputies (9 February 1892) — 428
 5. Letter of Rohling to the Court at Cleves — 430
 6. Excerpt from speech of the attorney Dr. Braxa at Kuttenberg — 432
 7. Alliance for the Solution of the Konitz Murder — 434
 8. Excerpt from speech of Deputy Liebermann von Sonnenberg, 7 February 1901 — 435
 9. Table of Ritual-Murders established through present investigation — 443
 10. Bibliography — 451
- Index of Locations — 461
- Index of Persons — 465
-

Gallery and Maps Section

Gallery I

Gallery II

Gallery III

Gallery IV

Gallery V

Gallery VI

Illustrations

Maps

A Note from the Translator...

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

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

Here the bolden characters are lost.

Foreword

Johann von Leers

Page 1
(p. XI)

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 *gēber* — 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. 109BII. (Neu)Herausgegeben von Chr. Reineccius, Leipzig. 1705) [The entire Jewish belief together with a true and basic report of all doctrines, rites, prayers, secret and public traditions, etc. Leipzig 1530 2.A., enlarged and improved. Melchior Lotther. 1531. 109 pages. New edition by Chr. Reinccius, Leipzig. 1705]. In this book he says expressly that for a sin-offering one "*ain affen zu solchem nemen soll, dann der selb, sehe ainem Menschen am aller geleychesten*" ["should take for such an ape, for that would seem most like a human being"].

According to Oskar Goldberg's book *Die Wirklichkeit der Hebräer* [The Reality of the Hebrews] (1925), Maimonides has mistaken the essence of Yahweh as (being) that of a god directed against the order of Nature. In this debate Goldberg, an authentic *Chacham ha Yisroel*, becomes at once very candid and stresses: "What is the reason for eating? For the building of the body. Therefore the equation follows between sacrifice and eating, that the performance of sacrifice serves the formation of the divine organism. It says *expressis verbis* in the *Pentateuch* [The first five books of the Old Testament: *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*; these are the so-called Mosaic books, which contain Mosaic Law.] — the sacrifice is designated as *lechem Elohim* [the Hebrew translated literally is: "bread of the Lord"] — as the dish for the Lord." And now appears a highly significant passage. Goldberg emphasizes: "In conjunction with the laws of cleanliness and uncleanliness 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" (*1 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 Psalms* 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

I n t r o d u c t i o n

Page 1
(p. XIX)

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

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

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

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

"On the other hand, even devout Christian theologians adopt the expression by which the Jews are the Chosen People of God and moreover play the role of prison chaplains for whom every convict is an innocent man; since for one thing he of course protests his innocence, and secondly he hasn't set down in writing any notes about his alleged crime...The noble simplicity of these gentlemen is worthy of admiration..." wrote the Hamburg University Professor Siegfried Passarge in the year 1928 in the foreword to the 2nd volume of the Braffmann *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 Polnäer 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 Konitz crime, supported by the Berlin University Professor of the Law, Dr. Franz v. Liszt, privy-councilor; already, in 1911, the ritual-murder of little Andrei Yustschinsky in Kiev followed, after an entire series of "puzzling" murders which remained unsolved had also occurred on German soil.

Those "uneducated" persons, however, who did not tire of calling attention to this monstrous Jewish peril despite these Jewish tactics of muddying the waters — Theodor Fritsch, Liebermann von Sonnenberg, Otto Glagau, Dr. Ernst Henrici, the Förster brothers, and as was said of all the best, were showered with a deluge of slanders, insinuations and insults, and according to the "judgment" of Paul Nathan, they formed "the morally and intellectually backward elements of the nation," "a troop of unscrupulous men without any intellectual prestige and without moral respect," according to the "opinion" of the Jew Loewenstein (*Damascia*, page 247) "the scholarly rabble in Germany" — to give only a modest sampling.

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

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

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

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

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

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

meaning: "All Jews vouch for one another" — from the least Galician Jewish beggar up to the Jewish Lord, the last and greatest Jewish secret was defended.

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

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

This desire for destruction is by no means to be understood in the narrow framework of a "denominational" standpoint. The Middle Ages saw the Jewish blood-murders as the outflowing not of racial, but of religious hatred. A certain inner justification of this conception might perhaps be acknowledged, insofar as the various Gentile — in this case Christian — classes in the population **instinctively, because not yet undermined**, saw in the Jew its natural enemy; but this latent or open hostility was immediately warded off when the Jew decided for some reason or other, either voluntarily or by coercion, to be **baptized**. This already becomes manifest in the early centuries. That Christianity ceased thereby to be a danger for Jewry, history has of course demonstrated: from that baptized Jewry arose the most zealous defenders of Jewish interests. In the 20th century, then, the Jew Cheskel Zwi Klötzel was able to maintain entirely with logic that the Christianity **of today** no longer meant danger, while Jewish hatred toward it was hotter than ever.

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

education or for the sake of the ringing of Jewish gold-pieces, do not now wish to see or hear, be horribly opened..." (A. Fern).

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

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

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

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

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

In the war year 1941

Dr. Hellmut Schramm

Before 1840

Page 1
(p. 5)

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 "un suspect" witness and an eminent expert in Jewish antiquity and customs, wrote in the (7) *Katholischen Vierteljahrsschrift 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 30-40¹ 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

¹ Several hundred ritual-murder cases became well-known. Dr. Martin is speaking only of the child-murders at Easter time. — See also Abbé L.A. Chiarini: *Théorie du Judaïsme*, I, page 356, notes.

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 les 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 paper² 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"

Brafmann⁴, to whom one owes informative revelations about (10) the rabbinate, was poisoned in accord with Talmudic murder-laws at the end of the previous century — just as happened to a Chevalier Gougenot des Mousseaux, who was so "incautious" as to also mention some ritual-murders in his work: *Der Jude, das Judentum and die Verjudung der christlichen Völker* [The Jew, Judaism, and the Judafication of the Christian Peoples].

A "sudden death" overtook Doctor Pinner at the moment when he had translated the first part of the *Talmud*... Others, who could not be immediately eliminated for one reason or another, were nonetheless slowly harried to death with the same end result, with the support of authorities belonging to the Jews and by "Christian" theologians; such was the case for Justus-Briman, who published his *Judenspiegel oder 100 neuenthüllte, heutzutage noch geltende Gesetze der Juden* [Jewish Mirror or 100 newly discovered and still currently valid laws of the Jews], and also for the Orientalist at the University at Münster, Jakob Ecker, who completed and wrote commentaries for the Jewish-Mirror, and even beyond his death in 1912 — he died as a highly respected Professor at

² See Stauf von der March, 1933, page 166.

³ See also the *Summary of Historical Events*.

⁴ Jacob Brafmann: *Das Buch vom Kahal*; published by Siegfried Passarge (Leipzig, 1928).

the Bishop's Priest Seminary at Trier; he was slandered in shameless fashion by the Weimar Regional Rabbi Wiesen. About the treatment which was accorded to the Prague University Professor August Rohling, a book hardly laudable to the situation obtaining in the Royal and Imperial Monarchy could be written, and even in the most recent times, 1933, the hospitality of Leiden University was withdrawn from Johann von Leers by the old Huizinga, because the German scholar had also written about Jewish ritual-murder...

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

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

During the course of the centuries, in warding off these Jewish crimes and their perpetrators, the people oftentimes grasped at self-help, though no lasting success attended it, since the protection of those to whom the blood and honor of the people was entrusted, faltered. But the people nonetheless emotionally and correctly recognized what their spiritual or secular authorities in nearly all cases either didn't want, or were not allowed, to see — that the Jew and his crimes are constantly and unalterably the same, or, as a chronicler plainly and rightly says in his description of the martyrdom of a child kidnapped for ritual-murder in the year 1724: "The Jews are still Jews, and not one hair better than they were before this" (Ignatius Zach von Wilthau: *Das heilige Kind Andreas von Rinn*, Augsburg, 1724) [The Holy Child Andreas of Rinn]. Two centuries earlier the great adversary of Luther, D. Johann Eck of Ingolstadt, in his book: *Ains Judenbuechlins velegung* [Publication of a little Jewish Book], Ingolstadt, 1541, establishes the same thing: "...Thus there is no more blood-thirsty a people on the earth than the Jews, for they are blind, constipated, and of a hardened heart... not even a miracle is of help to them..."

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

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

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

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

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

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

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

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

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

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

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.

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

In the 13th century this terrible custom seems to have spread more and more. In Zaragoza the Jews made a law among themselves that anyone who delivered a Gentile child into captivity should be free from all debts and fees. During the long reign of King Alfonso X the "Wise" (1252-1284) countless ritual crimes, in part judicially and historically attested, occurred on Spanish soil. Alfonso X of Castile was finally so convinced of the fact of blood-murder, that in the 24th volume of the penal code *Las Partides* (named after the 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 the symbolic mockery of Christendom, crucifies a figure representing a Christian copied out of wax, will become a child of death." Jews were not allowed to leave the house during the Eastertime. The sexual intercourse of the Jews with Christian women was made punishable by death. Truly, a wise king, but unfortunately an exceptional phenomenon in terms of his conduct. (Géza von Ónody, p. 79; see also G. Caro II, 239). In the year 1220 at Weißenburg in Alsace the child Heinrich was killed by Jews (*Acta sanct.*, April II, p. 505). Jews in Munich extracted from a small child by means of piercings and incisions all the blood, "while they made use of their customary criminal practices" (H. Desportes, p. 65). The crime was discovered by accident: 140 Jews were condemned to a fiery death (see Meichelbeck, *Geschichte von Freising*, II, 94)[History of Freising].

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

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

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

Ten years later Pope Innocent IV based his decision upon the Imperial pronouncement of judgment from July of that same year, which delivered the nation up to even future Jewish murderers and child-desecrators. With explicit reference to the events of Fulda, this pope acquitted the Jews from the suspicion that they made use of the blood for ritual purposes after the commission of a blood-murder of a twelve-year-old girl on Tuesday of Easter week of 1247 in Valréas (Department Vaucluse); (17) he [stated that he], the Pope, did not want Jews, whose conversion was awaited by the Lord, to be unfairly persecuted. The bishops in Germany received an express papal directive on 5 July 1247, to show favor and mercy to the Jews and "to legitimize their status" (Aron., p. 242)⁶. In this position of "legitimized status" sanctioned by Emperor and Pope, the Jews were able to continue to lead their victims to slaughter; the defenders of the slaughterer Buschhoff at his blood-murder trial in Xanten in 1892, were still referring to the *Enquette* of 1236.

The historian Matthias Parisiensis reports, according to the account of the Hungarian diplomat Géza von Ónody⁷, 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

⁵ Taken from the *Golden Bull* of Frederick II of July 1236, published by R. Höninger in *Die Zeitschrift f. d. Geschichte der Juden in Deutschland* (1887, p. 137/144) [Magazine for the History of the Jews in Germany].

⁶ Further Jew-protecting bulls were issued in time to come by the popes Gregory X, (October 1272), Martin V (20 February 1422), Paul III (12 May 1540), Clement XIII (9 February 1760/21 March 1763); Clement XIV (1769-1774) declared that not a single pope had given recognition to the blood-charge.

⁷ Tisza-Eszlár, page 75.

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 time⁹.

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

⁸ *Histoire des Juifs*, p. 1838 (cited by Géza v. Ónody, p. 76).

⁹ These three cases are likewise according to Matthias Parisiensis, *Grande Chronique* (translation by Huillard-Bréholles, IV and V). — Matthias Parisiensis, one of the most important historians of his time, was born at the end of the 12th century at St. Albans in England. His *Große Chronik* [Great Chronicle] must be regarded even today as a treasure-house of the first rank.

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 them¹⁰. The mutilated corpse was thrown in a well, which led to the discovery of the crime. The chief perpetrator, the Head Rabbi, was dragged to death by horses, while the accomplices died on the gallows; the threads of the crime extended back to London, and in total 91 Jews were imprisoned. But the judicial investigation further brought the following to light: The Jews of Lincoln had "invited" to this horrible spectacle of the crucifixion four participants from every city of England which had a Jewish community; they confessed that such sacrifices occurred annually in the Jewish congregations, that most remained undiscovered since they "happened in secret in concealed locations". Schudt (IV, Chapter 11, p. 140) wrote in 1714: "A cruel and Jewish wicked abomination was practiced among them, every year around the time of Easter, although it is not known generally, of stealing a young boy, to circumcise him and after a "solemn" condemnation ...to crucify him, out of their devilish malice..."

On the 14th of September (at the time of the Jewish "festival of Atonement") of the year 1279, the Jews at Northhampton 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*

¹⁰ Concerning the tearing out of the bowels on the occasion of the symbolic hen-sacrifice, see page 381.

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 report¹¹.

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

¹¹ Aronius: *Regesten zur Geschichte der Juden im fränkischen und deutschen Reich* [Collection of Documents for the History of the Jews in the French and in the German Kingdom].

mighty researchers in the field of history," as follows: "It was a poor day-laborer 14 years old, named Werner. The faithful of the Talmud took him into service and used him to shovel out the dirt in a cellar. His landlady, uneasy about this, said to him: 'Be careful of the Jews, Werner, for Good Friday is approaching.' ... The Jews dragged him into the cellar and gagged him... then they bound him head downward to a wooden stand. Then they began to strike the boy with a lash, opened his veins with his very own knife that he carried with him, and squeezed the blood from his body. They let the body hang, until all the blood had been gotten from it."

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

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

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

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

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

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

(23) 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, Wencesles 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 Philipp V (Denis de Saint-Martin, *Gallia christ.* II, 723); a year later they were expelled from all of France — again "for all time..." "But the Jews are like the flies, one chases them away and soon there they are again..." maintained the honorable Frankfurt vice-headmaster of Classics Schudt in his *Jüdischen Merkwürdigkeiten* [Jewish Oddities](I, p. 115), who was by no means hostile to the Jews per se but was resigned [to this] as being their racial peculiarity.

In the County of Savoy several children disappeared, again at Easter time, and so also at Geneva, Rumilly, Annecy and elsewhere. A Christian, Jaquet of Aiguebelle, confessed that he had sold the children by arrangement with the Jew Acelin from Tresserve 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 Menscheit* [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 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).

¹² See Joh. v. Leers in *Weltkampf*, [World Struggle]

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

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

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

The devotion to this slaughtered child is not yet extinguished today [i.e., 1943; and now?] in Lienz. The father of the child had a tablet erected in 1452 at the grave of the little martyr, originally to be found at the cemetery of the city parish church with the inscription: "Thomas Pöck had this made to the memory of his daughter Ursula, whom the Jews tortured on Good Friday and who lies

buried here." (According to Dr. Jos. Deckert: *Vier Tiroler Kinder, Opfer des chassidischen Fanatismus*, 1893 [Four Tyrolean Children, Victims of the Hassidim Fanaticism]).

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

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

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

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

When the mother had gone some distance, the farmer gave the Jews an agreed-upon signal from his house...Two of the Jews now secretly entered the house of the farmer, filled his hat with the agreed-upon quantity of gold pieces (400-600 Ducats) (29) at which he led them up the wooden stairs to the room where the child still softly slept. He awakened the child, dressed him in his clothes and handed him over to the strange men..." (from Dr. Jos. Deckert: *Vier Tiroler Kinder*, etc.). As a precaution, the Jews had brought along a Rabbi. In a birch forest not far from the village of Rinn, the child was slaughtered: the rabbi placed his sacrificial victim on a stone block, which survives in historical

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

Around Easter time of the year 1468 the Jews in the small Spanish city of Sepulveda, at the behest of their Rabbi (30) Salomon Pecho, nailed a young girl to a cross and pierced her all over. By order of the Bishop Juan Arias de Avila, the convicted Jews were brought to Segovia. Following the judicial process the main perpetrators were condemned to death at the stake, the remaining Jews who had taken part in the torture were, for one group, condemned to the gallows and the wheel, while those of the other group were strangled in prison. The rest were expelled from the city (*Colmenares in Historia de la insigne ciudad de Segovia and Synopsis episcoporum Segoviensium*, p. 650).

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

Probably the first person who was able to report this crime to his countrymen authentically and in detail was the first Saxon *Landrentmeister* [Master of Revenues for Saxony], Johann von Mergenthal, who in the year 1476 under the leadership of Duke Albrecht of Saxony undertook a pilgrimage to Jerusalem in the retinue of the latter. This journey led him also through Trent, "where Germany ends and Italy begins." Here the populace still was feeling the impression of the wicked deed one year after the bestial murder, and Mergenthal was able to set down his written report, as it were, "on the scene," in his travel book which was later published by a D. Hieronymus Weller at Leipzig.

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

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

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 pomodello*), in order to obtain the last of the blood. Finally the circumcision was performed. At the conclusion, the executioners imitated the crucifixion, in that they held the convulsively jerking creature stretched in the four directions with the feet extended uppermost (*in modum crucis*), as the rest of the Jews again pierced him with needles and sharp instruments. The murderers screeched: "That is what we did with Jesus, to [such an end] may all our enemies come forever." The still weakly breathing child was killed by smashing his skull bones; at this, the Jews joined in a hymn of praise to Yahweh. The child's blood was collected into a pot and divided among the individual Jewish families. The Easter banquet could be prepared.

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

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

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

The rich Jews of Italy, although in their social standing still held within certain limits, exercised a great influence already at that time by means of their money and their physicians at the courts of Italian princes and even at the papal court. Supported by their well-off racial comrades living abroad, particularly in the commercial regions (34) of South Germany, they set heaven and hell in motion to suppress the Trent trial or at least to salvage what was still to be salvaged — "for the golden calf bestirred itself: and the Jews from all nations pooled much money and accomplished much with it." (*Judenbüchlein* of D. Joh Eck.)

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

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

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

more closely the second when it comes to the matter of excerpts from the documents.

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

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

(36) On the 1st of October 1475 Hinterbach 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 Novara, 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 maneuver (37) (promises of money, a hoax involving a letter of safe-conduct) a completely unsuspecting incorruptible Trent citizen by the name of Anzelin was lured to Roveredo, held prisoner in his quarters by Ventimiglia against all law and tortured daily so that he would accuse a Trent couple (Zanesus Schweizer) of the child's murder. Later, this unfortunate man stated that the Papal Legate inflicted upon him a "painful interrogation" (= torture) so that he would say what he knew nothing about...For the most part he was hidden under a bed; only when Jewish visitors had come was he allowed to emerge. Every evening Jews came to them to consult with the Legate. The Jews had often counted out money. Finally, because nothing could be gotten from him, he was released on condition that he would say nothing about the incident.

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

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

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

(38) Ventimiglia had finally dug his own grave: his "mission" had taken on such a scandalous shape that the Pope had to leave him to his fate, good or bad. The populace had risen against the Legate and mocked him in derisive songs as Caiaphas [i.e., the High Priest who plotted Christ's death] and as "*pseudoantistes Judaeorum*" [antistes, the Latin term for a temple overseer or priest; thus: a pretended high priest of the Jews] much to the anger of the Pope.

"But it has displeased the Pope that his Legate has been everywhere convicted [i.e., in the judgement of the people] of injustice, that satires and epigrams have been published against him and that he has also been mocked pictorially. Hinderbach would like to put a stop to this in his diocese" (documents). At the end of 1477 in an energetic letter, Hinderbach asked the Pope "to make an end to this scandal at last... all are rebelling against this, and he (the Pope) might want to appoint another man Commissar, who would be a **friend of the truth.**"

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

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

Hinderbach, born 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 Trent¹³. 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 documents¹⁴ from the year 1475 found a late so-called "revision" by the Jew Moritz Stern, in the Jewish sense of course, faithful to the principle: what is not deniable must be at least subsequently falsified and distorted, so that in the end someone not initiated must receive a totally distorted picture. Upon this irresponsible type of portrayal, a German researcher of world reputation, Dr. Erich Bischoff, whom no one could bring under the embarrassing suspicion of "anti-Semitism," passed a devastating judgment in his foundation-making work in this subject of 1929, *Das Blut in jüdischem Schriftum und Brauch* [Blood in Jewish Scripture and Custom]. It may be taken as evidence of bad conscience that Moritz Stern occupied himself merely with the already widely available, allegedly coerced-by-torture statements of his racial comrades — but simply held back the most important thing, the Protocol of the three physicians which was received before the interrogation. That Stern finally accuses the Trent Bishop Hinderbach, presiding at the time of the murder, without any indication of reason and proof, of "preparing" the trial documents after [the trial], serves only as a rounding out of what has already been said about these "researches" by competent experts.

The Trent pronouncement of sentence took drastic measures; one could almost have promised a lasting effect from it. Yet already, five years later, in 1480, in the (41) Portobuffole region, belonging to the Republic of Venice, the seven year-old boy Sebastian Novello of Bergamo is slaughtered by several Jews. Here too the case against the Jews could be made and their guilt proved beyond

¹³ *Der Orient*, Number 45 (7 November 1840).

¹⁴ The important disclosures which the accused made about the far-spread use of the blood in the cult actions of the Jews will be treated in a special chapter (see page 398 etc.)

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 money¹⁵. 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).

¹⁵ According to the statement of Jakob Burkhardt, in the year 1423, the state debt of Venice had already reached the enormous sum of 6,000,000 ducats.

¹⁶ B. Freimut: *Altjüdische Religionsgeheimnisse usw* [Ancient Jewish Religious Secrets, etc.] — Münster, 1893, p. 127.

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 Bösing¹⁷. 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."

¹⁷ In the Hungarian National Museum at Budapest there is a [document printed in] block letters of the same text. The Hungarian University-Professor Aladar Bellagi published the same in 1882, in the year of the Tisza-Eszlár ritual-murder, in a Hungarian translation.

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

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

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

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

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

In 1540, at Easter, the four-and-a-half-year-old Michael Piesenharter from 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 Szydłow the Jews stole a peasant boy and withdrew his blood from him through opening the veins and numberless piercing wounds. The corpse was found in an isolated spot and bore all the signs of torture (*Acta sanct.*, *ibid.*)

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

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

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

In 1598 in the village of Woznik (Podolia) the four-year-old son Albert of the farmer Pietrzynin of Smierzanow, who had left his father's side and lost his way, was kidnapped by two young Jews and butchered [in the Jewish manner: Whenever the verb *schächteln* 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 Judentherz* [The Jewish Heart, Hard to Convert], p. 121; Tentzel, *Monatl. Unterr.*, 1694, p. 130). As we have seen, the Jewish plague simply had terrible free range in Poland; in every year countless children disappeared, most around the time of Easter. "All of Poland was aroused at that time."

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

In 1665, on the 11th of May, in the Jewish Quarter of Vienna, a woman was murdered in the most horrible fashion and the blood-emptied body, (48) in a sack weighted with stones was thrown into a horse-trough. The body was

covered with countless piercing wounds, while the head, both shoulders and thighs had been separated by an expert hand.

Since the Jews in the following years committed a series of similar crimes, on the 4th of February of the year 1670 it was proclaimed in every public place in Vienna "that all Jews without exception take themselves away from there forever and on the evening of Corpus Christi that not one should let himself be seen there any more, on pain of the death penalty." The fortunate city of Vienna straightaway lost 1400 Jews, one part of whom characteristically migrated to Venice, another portion of them to Turkey — thus into the regions in which they were able to go about the ritual-slaughter of human beings without being disturbed (Eisenmenger-Schieferl, *Entdecktes Judentum* [Judaism Uncovered], Dresden, 1893, p. 369).

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

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

These findings are all the more remarkable, when indeed in this 18th century the so-called Enlightenment ran its pernicious course through all of Europe and looked back with sovereign contempt, as if upon a conquered position, upon the "Dark Middle Ages," which nonetheless showed instances of incorruptible righteousness, an attitude of mind which was only too happy to a priori reject anything which could be somehow laid to the account of supposed medieval prejudice. Even the mere possibility of believing in the existence of

blood-murder or of listening to witnesses was condemned in advance — there must be a misunderstanding, the death a misadventure, some kind of accident, to be attributed to some sort of perverse and unfortunate inclination of a pathetic individual — under these circumstances it is at any rate understandable, then, that the thus "enlightened" 18th century was not prepared to solve any murders of the constantly exercised Jewish blood-practice — and, from pure enlightenment no longer recognized the closest-occurring and simplest case in its true essence, and above all in its deepest-lying motives.

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

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

The blood was taken away by the Rabbi. An eyewitness of the autopsy, the Reformed Pastor of Pér and "Chief Notary of the Reformed Church District beyond the Theiß," the former Daniel Hécsey, writes in his notes²⁰: "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...**"

¹⁸ Tisza-Eszlár, p. 65.

¹⁹ Géza von Ónody, Tisza-Eszlár (1883), p. 113.

²⁰ Contained in the court documents of the Komitatsgericht [Comitat Court] at Zilah (Hungary).

(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 Comitat 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 follows²¹: "The belief has spread among the people, that the Jews require Christian blood on certain feast days; that is an old deeply-rooted error and serves only to awaken undeserved hatred against the Jews in our homeland. His Majesty has deigned to command that the clergy and the civil authority might enlighten the people to this, for this opinion is only a fable. If it were true, surely it would have been betrayed long ago by the Jews converted to Christianity. If murders committed by Jews do happen, such murders are nothing other than the ordinary murders [also] committed by Christians and have no connection with the [Jewish] rite..."

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

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

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

The facts of the case, based upon the interrogation protocols of 12 August 1744 at the *Schlöss* [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

²¹ v. Ónody, p. 116.

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 Zaslov; a lonely traveling journeyman had been gotten drunk in a Jewish gin-mill and then tortured in the presence of the elders of the Kahal, mutilated and ritually butchered. The tortures extended over several days. The blood was collected in basins and bowls, bottles filled with it and brought into the city of Zaslav to the Rabbi there. Each of the participants of the murder had taken a little of the blood, in order to add it to the *matzos*.

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

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

Other sources then report the butchering of the three-and-a-half year-old son of a Russian nobleman on Good (54) Friday of the year 1753 in the vicinity of Kiev. The blood of the victim was collected in bottles, the corpse thrown into a nearby wood where the residents of the village found it on the first day of Easter. The documents concerning this case were located at the court in Kiev (v. Ónody).

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

In more recent times **certain clerical currents** [of thought] have accepted this phenomenon as [the Jews allege it to be]. They regard the Jews — if not with baptismal water immediately at hand — as lost lambs whose cause should be taken up all the more lovingly to the point of complete purification. To this dubious enterprise, the disastrous "Mission to the Jews" — in its time as removed from the world as it was close to the Jews — owed its origin as well as its inglorious end. It was never conscious of the physiological as well as psychological — and eternal — law involved, that blood is always thicker than water, even baptismal water, which indeed, as far as the Jews are concerned, is termed "whore's water" (*Majim kedeschim*) or as "stinking water" (*Majim seruchim*), while baptism itself appears as an act "of uncleanness" and of "filth" (according to Eisenmenger), which can only be allowed to be done to deceive the *Akum* (non-Jews). But the Jew who lets himself be baptized in earnest, makes himself guilty of an offense worthy of death, according to the Jewish conception of the law (according to Rohling: *Polemik und Menschenopfer*, 1883, p. 20.21) [Polemics and Human Sacrifice]. In general, the Jewish baptismal candidates resemble those "honorable Jews" Heine and Börne, who, to use the words of a leading so-called Reform Jew, the Professor at the rabbinical seminary at Breslau, Grätz²², (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.

²² Grätz: *Geschichte der Juden* [History of the Jews], Volume II (1870), p. 368.

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, professorships²⁴ 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

²³ *Jüdisches Lexikon* [Jewish Lexicon], Emancipation, Sp. 385.

²⁴ D'Israeli: "In Germany, nearly the entire monopoly of professorship positions has fallen to the Jew" — and that was over 100 years ago. [And proof positive that we are experiencing once again but another episode in what Nietzsche called the 2000 year-old struggle between "Rome" and "Israel"].

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". (Lyutostanski: *Jüdische Ritualmorde in Rußland* [Jewish Ritual-Murders in Russia], p. 17). Velish had a whole chain of blood murders to display.

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

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

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

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

1819 Two small beggar-girls were lured into a Jewish gin-mill and murdered. Numerous accused Jews were convicted of deliberately [making] false statements, but were released.

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

But the other Jews stubbornly kept silent or screamed and threatened in such a way that the Commission had to interrupt the interrogations. At a wink

and a nod from a higher authority, the proceedings came to nothing. (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 revelations of the former Rabbi Noe Weinjung (**Neophyte**), to which we shall return in another connection.

During the trial proceedings, however, yet five other, entirely similar blood-murders came to light, which, aside from corresponding to one another in the same goal of gaining blood, also corresponded in the fact that all of the murderers remained unpunished, although they could be exactly identified. But on February 28, 1817, the Imperial Russian government issued the order that

Jews were in no event to be charged with blood-murders. The files were simply made unrecognizable or held back and duty-conscious, uncooperative officials were discharged or deported...

1824 — In Beirut the translator Fatchallah Sayegh was killed by his Jewish landlady. The investigation found ritual-murder (Henri Desportes: *Le Mystère 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 Gouvernement zu Wilna* [Official communication of the government at Vilna]; see Pawlikowski, p. 282). Two Jews who had given incriminating statements were found dead shortly thereafter: the one had been slain [outright], the other had been poisoned... (Lyutostanski, p. 20).

1827 — In Warsaw Jewish constables kidnapped a non-Jewish child shortly before the Jewish Easter (Chiarini, *Theoria del Giudaïsmo*, 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.**

²⁵ *guésira* (from the Syrian = égorger = *schächten*.) [*schächten* = to sacrifice, to butcher according to Jewish ritual law].

Damascus 1840

(65)

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

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

The author of the work translated by our Reichsleiter was a **Chevalier Gougenot des Mousseaux**, of the old French nobility. The title read: *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*, which translated is: "The Jew, Jewry, and the Judaification 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 people²⁶, 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

²⁶ The psychologist and naturalist Heinrich Schubert mentions the Father in his *Journey to Palestine* as a great friend of mankind and scholar.

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.²⁷

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.²⁸

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

²⁷ A. v. Morell: "The Arabic files concerning the murder of Father Thomas and his servant in Damascus, translated into German according to the literal version in *L'Univers*", Nuremberg, Leonhard Schrag 1843. This German translation still exists only in single copies.

²⁸ See page 400.

that the following Jews be brought from the Jewish Quarter, in whose presence he would then lay out his confession: the Rabbis Moses Saloniki and Moses Abu-el-Afieh, the three brothers David, Isaak and Aaron Harari, their uncle Joseph Harari and a Joseph Laniado.

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

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

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

Soliman answers: "What I have said is the truth; I've said it in their presence." It is important for what follows to keep this point in mind, since it's precisely the Consul in his capacity as judge of the investigation who has been exposed to the most incredible suspicions from the Jewish parties.

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

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

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

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

Soliman then went on to describe how the bones and the skull of the victim were crushed on the floor with a pestle. The Jews who stood around gave instructions at the dismemberment of the body. "We had only one knife; first I'd cut, then the servant. When the one became tired, the other one relieved him. The knife was like those of the Jewish *schächter* — it was the same, which had served for the murder." [As many readers will know, reference is being made here to *shochets* — the Hebrew term for the ritual slaughterers who butcher animals according to *kashrut*, the elaborate Jewish dietary laws which are also related to the rituals for sacrificing a victim in religious rites. The German term for ritual-slaughterer is: *der Schächter*, while the term for a regular Gentile butcher is: *der Schlächter*.]

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

In consideration of the conformity of both witness statements, Colonel Hazez 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 Father's cowl. All of this was carefully assembled and sent over for inspection by the Pasha and physicians. An application of the French Consul was furnished with the following document files: 1. Declaration of the Austrian Consul, Merlato, that he (71) immediately recognized the black cloth cowl of the Father, because he had been the only one who wore such a thing. 2. Declaration of the four European physicians Massari, Delgrasso, Raynaldi and Salina, that they had recognized the remains as those of a human body. 3. The same declaration by seven native (Syrian) physicians. 4. Statement of the barber who used to serve Father Thomas.

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

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

The Rabbi Moses Abu-el-Afieh, when questioned about this, replied: "The chief Rabbi of Damascus, Jakob Antabli, had a discussion with the Harari brothers and the rest of the accused, in order to get a bottle of human blood, and let me in on this. The Hararis promised to supply such an item and it was supposed to cost 100 purses (12,500 French Francs). When I went to David Harari, it was reported to me that a man had been procured for slaughtering and to take his blood. I stepped in, the murder was completed; the blood was taken and they said to me: 'you are a sensible man, take this blood and hand it over to the Rabbi Jakob Antabli.' I answered: 'Let Moses Saloniki take it.' They replied: 'It's better that you yourself take it, you are a (72) sensible man.' The murder was committed at David Harari's."

Rabbi Moses Abu-el-Afieh gave in conclusion to this the important statement to the protocol, that a portion of the blood, mixed into meal, was sent to Baghdad.²⁹

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 unsuspiciously, for he had had a close social relationship with the Harari brothers for many years. At the disrobing of the corpse, Moses Saloniki helped himself to the gold timepiece of the Father; during the interrogation in front of the Pasha regarding this, the following scene played itself out: the Harari brothers, when asked what had become of the valuable timepiece, replied: "It has remained in the possession of Moses Saloniki ." Question: "How did it come into his possession?" Answer: "He stretched out his hand for it and took it." Question: "When did he do that?" Answer: "After the Father was undressed, he extended his hand and took it from out of the clothes." The Rabbi was brought before the interrogator: "Where is the watch?" — "I have not seen it." The Pasha interposed: "Here are the Hararis, who testify that you have taken the watch." The Rabbi: "They are lying." The Pasha: "They swear against you by their religion." The Rabbi answers: (73) "They stand outside the religion."³⁰ 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"

²⁹ The statements concerning the use of the blood shall be dealt with in a chapter of their own. (see page 400)

³⁰ "Outside the religion": they have placed themselves outside of Jewry through their statements, they are free as birds. One should compare the *hors de loi* of the French Revolution.

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, writes³¹: To obey Your Excellency's commands, I have the honor to report to you the further circumstances of the murder of Father Thomas. Because I now have nothing further to fear for my life, by virtue of my faith in Almighty God and in Mohammed, his Prophet, whom I hereby most urgently call upon and hail: (74) thus I witness the truth, as follows: ten or fourteen days before that event (blood-murder) the Rabbi Jakob Antabli revealed to me that, for the fulfillment of the command of our religion he was in need of human blood, that he had spoken about this to the Hararis and they would be going ahead with the matter, that the latter already had given their word on it and that I was supposed to be there... On Wednesday, for the Jews the first of March, I went out in the afternoon to proceed to go into the synagogue. I met David Harari who said to me: 'Come, we have need of you.' He reported to me that Father Thomas was in his house and that he would be murdered at night. As ordered, I went to Harari and found him sitting in the furnished room; Father Thomas I also saw there, and how he was lying tied up. After sunset he was slaughtered and brought into the unfinished room. The blood was caught in a thin basin and filled up a white bottle. This they gave to me and said: 'Bring it right away to the Rabbi Jakob Antabli.' I found the latter already waiting in the forecourt; as he saw me, he stepped into the library room. 'It is too late' I said to him, 'here, take what you want'; He took the bottle and placed it behind the books. I left him and proceeded home.

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

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

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

³¹ Reported by A.v. Morell, page 26.

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..."³² — 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.

³² This translation from the year 1840 agrees completely in its contents with the translation of shorter passages of the *Schulchan aruch* (compare *Choschen ha-misch-pat* 388, 10 and *Hagah* 388, 15) by E. Bischoff: "It is also at the present time allowed, to kill the man who makes the declaration. He has abandoned himself by his own action to death." -- "It is a command, to kill him, and anyone, who is first to strike him dead, is in the right." -- "If a Jew provably has already denounced Jews three times already, so the means are to be sought to remove him from the world..."

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

After initial denials, the servant Murad-el-Fattal finally declared that on the day of the murder he was given the task by his master, David Harari, to go immediately to Meir Farahi, Murad Farahi, and Aaron Stambuli, and to instruct them (78) "to pay close attention as to whether the servant of the Father Thomas was coming into the Quarter to search for his master, so that they might cook his goose before he could sound the alarm." The servant now describes in detail how he imparted his mission to the individual Jews, who, having gotten excited by this, came to an agreement among one another. David Harari, who was personally on friendly terms with the Father, was also aware of his habit of leaving behind exact information about where he was going for his servant Ibrahim, because he felt somewhat insecure because of his advanced years, and was glad of it when the servant went to meet him. The servant [of Father Thomas] now turned into the Jewish street and asked the Jews Aaron Stambuli, Meir Farahi, Aslan Farahi and Isaak Piccioto, who were coming out of their houses, about the failure of his master to return. Meir Farahi pointed to his house and answered: "Your master stayed with us late; he is inoculating a child in there, if you want to wait, go inside and look for him." Murad-el-Fattal went back to David Harari after finishing his mission. When the latter now learned that the servant of the Father was already located in the house of Meir Farahi, Murad-el-Fattal had to immediately turn around again and check to see "what was happening with Ibrahim." Murad-el-Fattal testified before the Court about this: "I again went to Meir Farahi and found the door bolted, and I knocked: Meir Farahi opened it and I asked him in the name of my master, whether they had seized the servant. He replied: 'We have him; do you want to come in, or do you want to leave again?' I stepped inside and found there Isaak Piccioto and Aaron Stambuli. They were just getting busy binding his hands behind his back with his own handkerchief; they'd stuffed his mouth with a white cloth. This occurred on the small couch which was located in the exterior little courtyard, where the lavatories are, into which afterwards were thrown the flesh and the bones; the doors they had blocked with a beam, which was lying in the courtyard. After Isaak Piccioto and Aaron Stambuli had bound his hands behind his back, he was thrown to the floor by Meir Farahi, Murad Farahi, Aaron Stambuli, Isaak Piccioto, Aslan Farahi, Abu-el-Afieh³³ 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

³³ This Rabbi was therefore present at both slaughters. In both cases he delivered to the Head Rabbi Antabli the blood collected in bottles.

handed over to Moses Abu-el-Afieh. Then I went to my master, in order to provide a report of all that I had seen."

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

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

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

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

The Battue

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

While the Court proceedings were still underway, Ratti-Menton had seen himself induced to send the Pasha a message about unusual events. He wrote that the Jews, with the intervention of the Austrian Consul Merlato, had sent an application to him, in which they petitioned for omission of the intended translation of the *Talmud* and of their special books, since this intention would be tantamount to a "degradation and shaming" of the Jewish religion. At the same time, the Count reported that the Jews had offered an official of his

consulate, Herr v. Beaudin, 150,000 Piasters and also had placed in prospect the increasing of the sum, if he should succeed in acquitting the Jews of the suspicion of ritual-murder.³⁴

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 businessmen³⁵ by the Pashas in command in that very place because of their wealth, they thus possessed significant influence, which made them frightening to the Christians there. Although every year in Damascus Christian children disappeared suddenly without a trace, although the Jews were always under suspicion for it, no one dared accuse them, indeed, no one dared to pursue the trail of a well-founded suspicion, so great was the influence which their money procured for them with the corruptible Turkish authorities. Now, as well, there has been no lack of offers of money; to the Secretary of the French Consul a very high sum was proposed, would he but exert himself to instill into the Consul another opinion of this matter..."

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

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

³⁴ Gèza v. Önody, page 133

³⁵ Tax-collectors, usurers, and deceivers.

from the "official report" of the Jew Pieritz from Damascus from 13 May 1840³⁶ — the "unfortunate prisoners" together with their children were placed in ice-cold water (which indeed in and of itself would already be a "torture" for the Jews [Jews living in Orthodox communities throughout Europe and Asia Minor had the reputation of being less than scrupulous about matters of personal hygiene]) and then left to roast slowly; "by means of a machine" their eyes were squeezed from their sockets and glowing irons pushed into their bodies. The "victims," pinched day and night, had had to stand erect for three full days, and with burning candles even their bent noses were delicately tickled. Hundreds of Jewish children were thrown into confinement and they were dropping like flies there. When one reads this nonsense, one has to ask oneself, who would actually have reacted to this. The sense of these atrocity reports was clear: the statements of the arrested Jews were supposed to lose their value through these maneuvers, as "having been wrung from tortured men"; but the embarrassing fact was that the criminals presently in solitary confinement made, in separately held interrogations, statements which agreed, not to mention the results of the investigations conducted on the site. [These atrocity stories may strike the reader as "warm-up" exercises for those contrived or confabulated for propaganda about "the" Holocaust, ninety-five years after these events took place.]

Nevertheless, the French government commissioned its Consul from Beirut, Desmeloizes, to go to Damascus, in order to begin the trial anew. His protocols concerning this second trial could not but confirm the facts of the case recorded by Ratti-Menton, in full compass.³⁷

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"³⁸, 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."³⁹ 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.

³⁶ Loewenstein: *Damascia*, page 203.

³⁷ A.V. Morell, page 63/64.

³⁸ *Damascia*, page 118.

³⁹ *Der Orient*, Numbers 21, 23. May 1840, page 159.

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*⁴⁰, 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..."⁴¹. 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."⁴²

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"⁴³, which went off so well that it was "distributed in print by demand." The title actually already says it all. The Rabbi asserted to start with, that he: a) for Zion's sake can not be silent, b) for the sake of Jerusalem cannot be at peace and c) will speak for the sake of the honor (85) of his religion. After numerous citations from the Old Testament he comes, with tearful eyes, to the most noteworthy

⁴⁰ "Dedicated to the progress of the Jewish spirit in history and literature".

⁴¹ *Der Orient*, Number 34, page 264.

⁴² *Der Orient*, Number 34, page 264.

⁴³ Leipzig with Adolf Frohberger, C.G. Naumen printing, Leipzig.

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.

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 exactly⁴⁴, and have zealously researched. This is true, so help me God"..."⁴⁵

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 Rhodes⁴⁶." 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-murder⁴⁷ — had had to make the "heartbreaking" discovery, that Israel still hadn't the slightest desire to be "converted," although

⁴⁴ This Jewish "trick" shall be dealt with in a special section.

⁴⁵ Emanuel Baumgarten: *Die Blutbeschuldigung gegen die Juden* [The Blood Accusation against the Jews], 1883.

⁴⁶ Dresden with Julius Naumann.

⁴⁷ see page 176.

the high amounts of the Jewish-collection⁴⁸, 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 donations⁴⁹ 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.

⁴⁸ One should compare the treasury reports of the numerous mission organizations, as they were published in the "mission pages".

⁴⁹ From the "Mission Song" let only the following passage be cited: "... Come, put down your mite, too, for the blessing, which shall bring to the heathens the joys of the savior." According to E. Bischoff, who knew these gentlemen like no other knew them -- and saw through them, **Delitzsch** himself was born a Jew (1813), who was baptized in the Leipzig church of Nikolai and was active all his life as a "fanatic friend of the Jews." His brothers had preferred to remain unbaptized (E. Bischoff "Schulchan aruch", page 138 in the place cited.). Delitzsch's father was a junk-yard Jew [this is the closest English rendering of "Trödeljude" I could think of; the noun *der Trödel* means "junk, second-hand articles" etc.], who conducted "a trade with old things, a so-called merchandise store". "My benefactor from youth onward was a Jew by the name of Levy Hirsch, who lived with us in one house and dealt with books..." ("Franz Delitzsch -- A short picture of his life, composed by himself" in *Peace over Israel.*, 10th year, Number 1, Leipzig, 1913). -- In the same tract another Missionary to the Jews, P. v. Harling, makes this judgment about Franz Delitzsch as "friend of Israel": "...no one has felt the pulse beat of Jewish life like he has and understood the **spiritual type** of this remarkable people. It was his **glowing love** for Israel, a **mysterious** trait rooted in him for this people from childhood onward... He was revered in Israel **like a saint...**" -- It would seem to us that these connections are not so very mysterious. Also according to the *Anti-Semitic Correspondence* from the year 1893 (page 458) **Delitzsch was a Jew**. In 1910 Elisabeth Delitzsch dedicated among others the following "Memorial Page" (in: *Franz Delitzsch as Friend of Israel*, page 10/11) to her grandfather: "As in our own day, so in Professor **Delitzsch**'s day the Jewish people was accused of ritual- murder. Full of holy indignation, the scholar stood up for Israel and fought with the weapons of **Talmudic knowledge** against the 'blood-liars', who had dared to raise such unjust charges. The grateful mind of the Jews has never forgotten the courageous support of the great friend of Israel for the truth and for Israel's innocence and honor."

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*⁵⁰, 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. Smeerhoff)

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 Smeerhoff⁵¹, he was by trade an "attorney," the "true and correct advocate of Israel, the great advocate for justice and the honor of Jewry, defender of the innocent and advancer of civilization." -From his lips speech dripped sweeter than honey, "with blazing words, with magical eloquence he laid bare the tissue of lies, the credulousness (89) of the ignorant rabble (the Gentile citizens of the state are meant.)."⁵²

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

⁵⁰ This book, numbering over 400 pages, according to its entire layout is a commissioned work inspired by the highest Jewish-diplomatic circles, which at any rate permits extremely valuable insights into the cosmopolitan machinations of the Jewish Internationale. -- Appeared 1840 published by Lehrberger at Rödelheim. (Rödelheim near Frankfurt-on-Main was since the middle of the 18th century the preferred place for Jewish publishing.)

⁵¹ Article by Johann v. Leers in the *Weltkampf*, volume 190, October 1939, page 449.

⁵² The *Orient*, Number 34, page 264.

Jewry⁵³ 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, p. 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-Crémeieux 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" 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

⁵³ Stauf v. d. March, page 135 (1933)

Hofjuden [Court Jews]⁵⁴ 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 Fern⁵⁵, 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."⁵⁶

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..."⁵⁷

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

⁵⁴ Nuremberg, 1939

⁵⁵ A. Fern: *Jüdische Moral und Blutmysterium*. [Jewish Morality and Blood-Mystery] -- 5th edition 1926.

⁵⁶ Walter Freund in the *Hammer*, Number 853/54 (1940).

⁵⁷ *Der Orient* [The Orient or The East], Number 44.

"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.⁵⁸ The *Allgemeine Zeitung* published the "expert opinion" of a Herr Councilor Professor Dr. G.H. von Schubert in Number 121 from April 1840 under the headline: "The alleged Act of Murder by the Jews in Damascus." The Herr Councilor finds it "inconceivable, that the echo of a barbaric, (93) **senseless fairy-tale of the Middle Ages** about the manner in which the Father disappeared and then is supposed to have been murdered by the Jews, was able to pass on to us Christians of the 19th century and so easily be repeated among us." As a Christian traveler, he has become accurately acquainted with the Jews of the East and is able consequently "to say with fullest conviction, that that strange horrifying fairy-tale stands in such a total contradiction to the attitudes and inviolably strictly-held religious practices of the Jews," that the Jews can in no way be viewed as the perpetrators.

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

But "the sympathy which enlightened Christians showed the stigmatized, did the heart good, and history will never forget those who let no time go by in placing Man and his moral being in the right light, against the attacks of narrow-minded stupidity. Among these noble men the bishop Dr. Dräseke was the first, in that he made the declaration in writing to the Rabbi Philippson 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,

⁵⁸ see page 174 and following pages.

upon the altar of offended humanity"⁵⁹ Not in vain had Jew Loewenstein directed his cynical appeal "to the liberal Rationalists, who fight for the principle of theological enlightenment": "You lights upon the field of Theology, it would now be for you to show that this study does not merely amount to verbal wisdom, but on the contrary that also a sweet, marrow-like core is contained in those many dry and indigestible peels, that Humanitarianism is the beautiful reward for years-long research. You great theologians and philologists of Germany, here is a practical field for your wisdom acquired in long years. You have toiled greatly, greatly, plowed and sown; here stand stalks in full ripeness, the time of the harvest has come, do not sleep through it." — Let us note the year: 1840.

In the *Journal de Smyrne* since the 14th of May 1840 there appeared ongoing reports out of Alexandria, which had as author the Christian-camouflaged "missionary" G.W. Pieritz. This "report-making" about the events in Damascus can be described as the quite successful and effective precursor of the modern Jewish atrocity-propaganda. In a shameless manner the facts were mixed up — even the representative of a European Great Power, the French Consul Ratti-Menton, was accused of "a punishable negligence" — so that it is appropriate to concern ourselves more closely with the character and the racial affiliation of the author. The "Protestant missionary" G. W. Pieritz was a member of the "London Society for the Propagation of Christianity among the Jews, which was the first organization among the Christians to grasp the standard for protection of Jewry"⁶⁰. 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 informed⁶¹ 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 Jew⁶², the "Herr consistorial councilor Professor Dr. A. Neander **has performed very important services in Berlin with the researching of means of proof for the justification of the Israelites**," then we know already enough information about the Jewish convert Pieritz that we actually wouldn't have needed his self-confession, produced in another passage, that he was "born a Jew, trained to be a Rabbi and then converted to Christianity." This Rabbi Pieritz took himself from Jerusalem to Damascus, "in consideration of the Christian mission which obligates him to defend human rights in places of

⁵⁹ *Der Orient*, Number 34, page 264. -- The Protestant Bishop Dr. Dräseke, Magdeburg, was a Freemason. (Compare F.A. Six: *Fraumauerei und christentum* [Freemasonry and Christianity], Hamburg, 1940, page 661).

⁶⁰ *Der Orient*, Number 35, page 272.

⁶¹ *Damascia*, 1840, page 104.

⁶² According to Emanuel Baumgarten: *Die Blutbeschuldigung gegen die Juden -- Von christlicher Seite beurteilt* [The Blood accusation against the Jews -- evaluated from the Christian side], page 45.

despotism⁶³." 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:⁶⁴ "...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."⁶⁵ 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"⁶⁶.

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] ..."

⁶³ *Damascia*, page 104.

⁶⁴ *Damascia*, page 109.

⁶⁵ Achille Laurent in his work, subsequently bought up by Jewry, *Affaires de Syrie*, Paris, 1846, II, pages 355/356, cited by Gougenot des Mousseaux.

⁶⁶ *Der Orient*, Number 35, page 272.

The sudden change of opinion of Merlato and his downright obstinate manner of fighting against his French colleagues are therefore by no means accidental or of a personal nature; he, too, was only a tool in Jewish hands. But the final disclosures Peter Deeg procures for us in his work, which has just appeared, *Hofjuden* [Court Jews]⁶⁷. We learn there that the Parisian Ambassador of Austria, Count Apponyi, was deeply in debt to the Viennese Rothschild. Under the date 6 July 1840, the former wrote in reference to the ritual-murder of Damascus to Salomon Rothschild, in Vienna: "As concerns the affair of your poor co-religionists in Damascus, I will thus execute the orders and instructions reaching me on their behalf, with the sincere wish to be useful in this matter." About these matters not even Merlato, who was then sent on ahead as a battering ram, would have been permitted to have known.

For the revision of his views Merlato, as desired, needed only a few weeks. He reports still on the date 28 February 1940 to the General Consul Laurin in Alexandria, with the highest degree of indignation over the "disgraceful Jews, eight in number", who "slaughtered the unfortunate old man and collected his blood," so he makes report on the 23rd of March 1840 to the same royal and imperial General Consul in Alexandria about the result of his "most conscientious inquiries" performed on the spot. These are to the effect that the Father and his servant were perhaps not lured by Jews lying in wait and then overpowered, but on the contrary, at a very popular place in the city "had a hard brawl with Muslims of the lowest class, the meanest riff-raff" (*Musulmani della più bassa e più impertinente canaglia*), in the course of which both the missing men could very well have been done away with. Aside from the fact that an old man already having become somewhat insecure, who went out almost always only in the company of his servant, would hardly still feel the need for a substantial brawl, it would have to have been an easy matter for the report-writer to come by witnesses to (98) such a public incident as this, yet Merlato spares not a word about this in his verbose epistle. It is striking that the Austrian Consul interests himself in the accused Piccioto to an extraordinary degree and energetically demands the release of this man immediately. The key to this behavior is already supplied to us. In a supplementary report — aside from the usual attacks upon Ratti-Menton — the "poor Israelites" are pitied: "The Israelites have endured in this city tortures which only from this pariah of the Earth are borne without [there being] a frightful reaction. At every hour the French Consul on entering any house, meets the most respected names among the Jews, with the most refined manners, and [who have] a wealth originating from the purest sources, [and who have] infirmities most deserving of sympathy, [but] nothing is made of it..."⁶⁸.

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

⁶⁷ 1939, page 389

⁶⁸ *Damascia*, page 74.

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 success⁶⁹, in that he succeeded in submitting a petition to the Viceroy of Egypt, Mehemed Ali, in order to "introduce the essential matter." Laurin requested "respectfully to obtain a potent order at the French Ministry, to the effect that the French Consul in Damascus, Count Ratti-Menton, who through his conduct caused the Turkish authorities to use coercion, might at last be dismissed"... This was all the more urgent, since the "unrest among the Gentile population very easily could get out of hand and turn into a regular persecution of the Jews in Palestine." In fact, Jakob Rothschild, the brother of Salomon Rothschild, in Paris, had attempted to push through the immediate dismissal of the inconvenient Consul with King Louis Philipp.

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

"This intervention from the European side has encouraged our deeply afflicted brothers in the East to take the initiative with their own government," wrote *Der Orient* on 30 Mai 1840; these deeply afflicted brothers now directed a petition⁷⁰ to the Viceroy of Egypt, Mehemed Ali, "in favor of the persecuted brothers-in-the-faith in Damascus." This reads in part: "The Israelite Nation has no princes, no State; her glory is buried by the Ages, her nationality is extinguished. Religion governs her conscience, but it does not sever (us) from (our adopted) nations. The Israelites of Damascus are your children, for God has entrusted them to your government. They are slandered by malice and oppressed by cruelty. The name of Mehemed Ali rings loudly throughout the universe, for in one hand he holds Glory and in the other Justice. The Hebrews of Damascus are (100) accused of a horrifying crime, of a crime which contradicts reason, their religious principles, and even more, history. The people of Israel are unfortunate, it's true, but their character in travail has been astonishing, and men such as Your Highness, whom God has gifted with genius, take pity upon them and do not despise them. Your Highness, we ask for no mercy for our bothers-in-faith — we ask for Justice. To you alone has God

⁶⁹ *Der Orient*, Number 22, page 168.

⁷⁰ *Der Orient*, Number 22, pages 168/169.

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"⁷¹ — 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 benefactors⁷²."

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*⁷³ under examination of the French reports, in that the paper had reached the conviction that "the accusations against the French Consul all came from Jewish sources," since "also Herr Merlato as well as most of the other Consuls in Syria, namely those from Russia, Denmark, Prussia and so forth are Jews..."

These cosmopolitan gentlemen finally agreed upon a formula, that "the Austrian Consul General made the proposal, to withdraw the pending trial from the hands of the Turkish justice (Sherif-Pasha), and hand it over to a commission of four European (read: Jewish) Consuls, to which four German 'criminologists' should be added for the bringing out of the facts"⁷⁴ — in other words: The Gentile Ratti-Menton was to be eliminated. Before this plan could be pushed through, an event took place on Rhodes, which seemed suited to throw the Jewish direction of the case into confusion during just these critical days.

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

⁷¹ *Der Orient*, Number 34, page 272.

⁷² *Damascia*, page 52 (from the *Archives Israélites* of Herr Cahen).

⁷³ 1840 annual, page 1142, and page 1216 respectively.

⁷⁴ *Der Orient*, Number 35, page 272.

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 to Rhodes in a direction through Triande.

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

At the direction of the Pasha the Jewish Quarter of Rhodes was from now on cordoned off by a military unit, in order to have the possibility of drawing up an exact list of the Jews present and to be able to search their houses. Obviously a great bewailing arose over this "shocking act of violence." After the surveys had been taken, representatives of the Islamic population, a civil judge and several foreign Consuls were assigned to compose a decision. Thereupon the Turkish *Gouverneur* ordered that the cordoning off of the Jewish Quarter remain in force until the child, who of course could not have disappeared with no trace, was found.

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

In those days there now appeared "by chance" a "Finance Director" out of Constantinople, to collect the taxes due. He soon unveiled his actual mission, in that he visited the cordoned-off Jewish Quarter and inquired after the reason for this regulation. He demanded immediate lifting of the blockade, otherwise

he would see himself forced to report to Constantinople straight-away. The Pasha gave in and decreed the cancellation of the state of siege; the suspected Jews were nonetheless held in solitary confinement and underwent, in the presence of several Consuls, repeated interrogations, during the course of which extraordinary contradictions appeared. Meanwhile the Grand Rabbi of Constantinople had been informed; he negotiated with the "High Gates" [*Topkapi* : This term refers to the Sultan's government 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"⁷⁵ (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 *Der Orient*⁷⁶ 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 Price Metternich at Vienna a short while ago. Against the Consuls involved no measures will be taken by their own governments until after judgment in this affair has been pronounced by the High Gates, which, as I can reliably assure you, **will fall out entirely to the favor of the Jews at Rhodes.**"

The Highest Court at Constantinople then announced, too, the "Innocence of the Jews at Rhodes" in a public declaration. The Jews were "totally acquitted of the accusations of kidnapping a child and of child-murder, and as compensation were entitled to some benefits... those who had accused them illegitimately, had to pay the compensation..." We can imagine of what these benefits consisted.

The mother was sent back to Rhodes, without having accomplished anything, without being left even the possibility of further investigation. However great a crime it was to have sat as Consul in judgment over Jews — of which the report above gives hints — how much more, then, must a plain and defenseless woman of the people have to fear being met with Jewish vindictiveness, if she committed the offense of further troubling about her child. In a later ritual-murder trial in Hungary⁷⁷ 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

⁷⁵ *Der Orient*, Number 34, page 257.

⁷⁶ *Der Orient*, Number 32, page 248.

⁷⁷ Tisza-Eszlár, 1882, see page 168.

"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 *Der 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"⁷⁸ — moreover Sherif-Pasha, despite all expectations and threats, was well along the way to transporting the convicted murderers to the pastures of their patriarchs.

New "Interventions"

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

"Grateful mention must be made of the efforts and strivings, eternally memorable in the history of the most remarkable people of the earth, of the family of Rothschild. Various circumstances and considerations do not permit us to recount all the high-minded sacrifices and successful steps, to which our unfortunate brothers, in the regions once subject to the scepter of David and now sighing under barbaric oppression, owe so very much... But the time will come, when History, not merely of the Israelites but of humanity itself, will tell of those glorious deeds in its eternally lasting annals and will erect an indestructible, immortal monument to them..." Now, (106) since the Jew L. H. Loewenstein in his *Damascia*⁷⁹ 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,

⁷⁸ *Der Orient*, Number 30, 1840., page 225

⁷⁹ page 153.

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 praiseworthy 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, praiseworthy spirit revealed itself, the numerous "meetings" show, at which "Christians" appeared in great number, in order to "discuss what means to grasp for the benefit of the unfortunates of Damascus" — we shall consider more closely these "Christians" in another place; we want to say beforehand only this, that the smell of garlic penetrated the baptismal water and subdued it; but then even the Lord Mayor of London personally took a most vigorous share in the high-minded decisions and steps of the noble Sir Moses Montefiore, a close relative of the family of Rothschild. This "Sir" was even prepared "to offer up his entire wealth, indeed even his life for his oppressed brothers-in-the-faith in the East" and — what for him as a Jew would signify still more — he has expressed the intention, as in the past the Crusaders — this simile was actually used. — to board a ship and sail across the water to the shores of the Holy Land. — The Member of Parliament Sir Robert Peel "and associates" put their "party quarrels aside" and supported Lord Palmerston in his diplomatic efforts to aid the Jews of Syria. Then we must still also make mention of the "London Society" of the baptized Rabbi George Wildon Pieritz, "who let their voices be heard in defense of innocence" — and we have presented the best of "English" society: "Thrice fortunate Britannia, how much more worthy of envy than thy powerful fleets do thine citizens, thine Parliament, thine Meetings make thee. *Beate popule, cui haec sunt.*"⁸⁰ [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..."⁸¹ On the 15th of June 1840 the assembly of the Committee of British Jews" appeared in the new synagogue Great St. Helen's in London⁸². 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 Mr. 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 Mr. 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;

⁸⁰ Loewenstein: *Damascia*, page 225.

⁸¹ *Der Orient*, 1840, Number 35, page 272.

⁸² *Damascia*, page 189.

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 the Baron Lionel v. Rothschild⁸³ 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 nobleness, 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 Rothschild each participated with 200 Pounds apiece, Mr. 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."⁸⁴ — A glorious piece of theater: The Gentile *Intelligentsia* contributes its not insignificant mite to the "rescue" of Jewish criminals. Indeed: "Such a noble example was powerfully effective, the sympathy for the unfortunate Jewish population increased all the more, as (109) on the one hand this tragedy no longer stood isolated, on the contrary similar occurrences in other places, this time in Rhodes, also had turned up and had been exploited with fanaticism... all the more happened from the other side. Louder and ever louder shouted the English House of Commons for aid for the Israelites."⁸⁵

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"⁸⁶, 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

⁸³ His son Nathaniel, born in this eventful year, achieved a Lordship.

⁸⁴ *Der Orient*, Number 35, page 271.

⁸⁵ *ibid.*

⁸⁶ *Damascia*, page 191; Sir Robert Peel was the former Minister-President.

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. Connell, "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 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."⁸⁷ (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.⁸⁸

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

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

After the departure of the captains of Judah, not only was "the Israelite population of the various nations" taking upon themselves this matter of "trodden-upon Innocence," but also "purely Christian organizations"⁸⁹ 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

⁸⁷ *Damascia*, page 241.

⁸⁸ *Der Orient*, Number 40, page 311.

⁸⁹ *Ibid.*, Number 35, page 272.

the large auditorium in the Egyptian Hall, Mansion House⁹⁰ was barely able to hold," (113) has been handed down to us. We encounter there, to give only a very modest "selection," a Lemm  "and Company," Lewis Lloyd, Masterman, an Abel Smith, Colmann, Schaezler "and Company," an Udadelizen Freudenteil "and Company," Schunck-Souchay "and Company," Suse and Sibeth, a Godfroy and Simson, a Benjamin Greene, a Jeremias Bryant, David Salomons, Samuel Garney, Turnbull and Curtis "and many other respected bankers and merchants of the City," and we immediately know all about it — practically in advance we are able to set what the course of the meeting will be.

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

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

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

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

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

⁹⁰ The building seems to have become the traditional locale for every Jewish ballyhoo. An assembly was held there again in 1882 thus: "In a meeting held under the chairmanship of the Lord Mayor of London on 1.2.82 in the Egyptian Hall of the Mansion House, may England lend its expression according to protocol in the form of a resolution of its displeasure and its disgust over the outbreak of the Russian persecution of the Jews and its sympathy for the poor, innocent, persecuted Jews" (G za von  nody, *Tisza-Eszl r*, page 8).

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?**"⁹¹ 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"⁹². 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."⁹³

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 York⁹⁴. 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

⁹¹ Father Thomas had formerly been on friendly terms with his murderers.

⁹² *Der Orient*, Number 40, page 310 and following.

⁹³ *Damascia*, page 225 and "Der Orient", Number 40, page 311.

⁹⁴ *Der Orient*, Number 43, page 332.

intensely that the sympathy and the active intervention of the government of the United States might not remain uninvolved in so noble-minded an effort..."

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

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

Meanwhile it had become the beginning of August. The God of Israel had guided his children, as formerly through the Red Sea, step by step, safely over the Mediterranean Sea on a steam ship to Alexandria. "Listen, from the distant coasts of Europe a flying steamship rushes by; it approaches, majestically it comes into the harbor where once the vessels of Solomon arrived from far-off Ophir; it touches the consecrated ground of the Holy Land...Out of the high regions gazes a radiant spirit...The old forebear has bid his grandson welcome..."⁹⁵

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:⁹⁶ "Sir Moses Montefiore and Herr Crémieux reached here on the 4th of August with a large retinue, which occupied two hotels almost exclusively, and will continue their journey to Damascus toward the end of the month, in order to, as is well known, take steps in favor of the so atrociously abused Jews, and to subject this matter to new investigations. A talk of Sir Moses with the Pasha which occurred yesterday did not accord with the wishes of the former. The Pasha has declared that the intervention of legal scholars in this affair is not agreeable to him, and has promised to give Sir Moses a further reply in a few days."⁹⁷

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..."⁹⁸

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

⁹⁵ *Damascia*, page 142.

⁹⁶ *Der Orient*, Number 36, page 273.

⁹⁷ *Ibid.* Number 37, page 282.

⁹⁸ An "address" was delivered which because of its historical content is added in the appendix -- see page 419.

which presently are understood to be in progress in connection with Sir Moses Montefiore's mission, will not remain without result..."⁹⁹

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..."¹⁰⁰

"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 Damascus¹⁰¹.

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..."

⁹⁹ *Der Orient*, Number 38, page 290.

¹⁰⁰ According to a report of the *Temps*; cited in the *Orient* under the date 30.8.1840.

¹⁰¹ This decree, on account of the better wording, was taken from another publication which appeared in the same year.

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

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

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

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

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

"By the way, our projected journey to Damascus is no longer really necessary, since the prisoners have been released", wrote Crémieux in conclusion from Alexandria — Judah had wrested a shining triumph.

"The Jews were finally freed more than anything else through the intervention of England, Austria and also of the Prussian Consul in Alexandria."¹⁰²

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."¹⁰³

¹⁰² Paul Nathan: *Tisza-Eszlár*. page XXVI

¹⁰³ According to Rohrbacher, *Histoire de l'Église*, Paris, 1852, Volume 28, page 684.

(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."¹⁰⁴

"Justice has lost its way."¹⁰⁵

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 Cappuccino, 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.

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 sums¹⁰⁶, in order to prepare intellectually and economically the political resumés 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 Supreme Gate, 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

¹⁰⁴ Hamont, *L'Égypte sous Méhémed-Ali I*, page 171, cited by G.D.Mousseaux.

¹⁰⁵ Gougenot des Mousseaux.

¹⁰⁶ Crémieux took on the obligation of remitting yearly to the Jewish school in Cairo founded by him 6000 Francs.

conjunction with the (for example) "Christian" meetings arranged in London were remitted, among others, to these very *Talmud*-schools.

At about the end of October 1840 Crémieux and Montefiore took leave from each other in Egypt: the "attorney" traveled directly back to Europe to "give his report," while Sir Moses Montefiore surfaced in Constantinople. He had — according to a report of the *Journal des Débats* — "brought along residents from Damascus and Rhodes, in order to have an appeal of the charges lodged there against the Israelites heard before the Tribunal of the Grand Vizier" — to be well noted is the fact that: it is not a question of an appeal of the judgment, for this had occurred long ago to the satisfaction of world Jewry, but the charges as such, that is, that anyone at all had dared to designate the murderers by name, was supposed to be subsequently declared null and void. "As reliable reports show, Father Thomas is not supposed to be dead at all." It says further in the report of the Paris paper: "As soon as the political situation (122) allows it, he (Montefiore) wants to proceed to Damascus and Jerusalem and settle there, if he succeeds in founding a kind of Republic. Lord Ponsonby paid him (Montefiore) a visit..." Very interesting: England and Judah already had dark plans there in Palestine and Syria. This news, which in its main points is also confirmed elsewhere, is one of the most significant things in the Damascus story¹⁰⁷."

"The newly-born kingdom of Mehemet Ali threatens to crash, the coastal regions of Syria and with it also Palestine's are already under the occupation of the Four Powers, and Damascus, the theater of the sad story, has already declared itself together with Aleppo for the Sultan. Mehemet Ali is declared an outlaw and put under ban as a rebel, his army, created and assembled with difficulty, and the single prop and core of his power, is demoralized, and the provinces and nationalities which were torn away are placing themselves with joy under the protection of the Sultan..." And this Sultan was now showered with the same disgusting flattery which just a few weeks before his great opponent, the Vice-Regent of Egypt, had requited with "a pleased smile". Jewry sniffed an inheritance, for, as it reads: "Also the Jews of Palestine, Syria, and Arabia are an already highly significant nationality in relation to their great number in the great Kingdom of the Halfmoon." Montefiore seemed in those days to already have seen himself as governor of Jewry in Syria and Palestine; in no case should one underestimate these early Montefioran political strivings in their historical significance.¹⁰⁸

After his final departure the Jewish influence was so firmly grounded "in the great Kingdom of the Halfmoon" through an explicit Firman¹⁰⁹ of the Sultan Abdul Meschid, that (123) those areas of the East, in which human life already counted for nothing, immediately became an El Dorado for numberless blood murders.¹¹⁰

¹⁰⁷ *Der Orient*, Number 46, page 353, 14.11.1840.

¹⁰⁸ In his valuable essay in the *Hammer* (Number 853/54) Walter Freund points out with justice that (political) Zionism did not first begin with the infamous Theodor Herzl.

¹⁰⁹ *Israelitische Annalen [Israelite Annals]*, Number 51 from 18.12.1840. -- This deals with the Firman of 6.11.1840. "The Jewish nation shall be protected and defended; to this end we have issued certain commands..."

¹¹⁰ See the expositions to follow.

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 ladies Nanette Edle v. Wetheimstein, Louise Edle Wertheimstein and Regine Biedermann had managed..."¹¹¹ 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.¹¹² After "toasts were proposed with great enthusiasm to the Emperor and the entire Imperial house and to the Prince State-Chancellor (Metternich), and to the Consuls of the great powers who rendered assistance in this cause of Justice and Humanity, and the celebration was inscribed so indissolubly in the emotions of the Israelite population through many significant features," Crémieux Triumphant traveled back to Paris on the 9th of December 1840. In Fürth, appropriately, a magnificent edition of the book of Esther was presented to him¹¹³. In Frankfurt on the Main, "Mr. Crémieux also honored our citizens and high-school children with his presence..."

But Sir Moses also entered London again after long "diplomatic" (124) stay in Constantinople. Here there occurred for him the honor unattainable for the ordinary Englishman, of being received personally by the Queen. Paul Nathan mentions with a sense of pride this detail, which by itself speaks volumes, in the foreword to his sorry and Talmudic piece of work about Tisza-Eszlár which appeared in 1892: "...thus it was natural that Montefiore was given special distinctions, when he returned home from Egypt after a happily concluded mission in this affair. Queen Victoria of England received him personally and as a special sign of her favor in recognition of his position and his success in Alexandria, bestowed upon him the privilege of bearing supporters to his arms." [In heraldry, this consists of (usually) human figures which are displayed outside of the escutcheon proper and signify an enhancement of the family's distinction.]

Crémieux in Paris again — Montefiore back in London, the blessing of Yahweh, which the Rabbis in the synagogues had beseeched, had indeed proven successful. Both had returned as the uncrowned heads of their people, of whom the Jew Mendelssohn wrote in an open letter from Paris as an Epilogue to "this sad drama in Damascus"¹¹⁴: "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

¹¹¹ *Israelitische Annalen*, Number 51 (18.12.1840), page 423.

¹¹² see page 420 and following.

¹¹³ Even the reports of the stop-over stations between on German territory are added in the appendix.

¹¹⁴ Letter from 13.10.1840. *Der Orient*, Number 47 (21.11.1840).

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 the most loyal and patriotic attitude" pushed Jewish world politics¹¹⁵ in grand style and in Jewish modesty, divided the "world to be liberated and still to be conquered" into 17 districts¹¹⁶.

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.¹¹⁷

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 places¹¹⁸.

¹¹⁵ Motto of the Order: "B'nai Brith has made it its mission to unite the Israelites in such a way that the development of the highest interests of Jewry is made possible as early and as generally as possible." (*General Handbook of Freemasonry*, volume I.)

¹¹⁶ Compare W. Freund: *USA. - Die Großen Unbekannten der amerikanischen Weltpolitik* [USA. - The Great Unknowns of American World Politics], 1942.

¹¹⁷ *American Hebrew*, New York (30.XII.1938).

¹¹⁸ Hamont, *l'Égypte sous Méhémed-Ali*, Paris, 1843.

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 prosecuted¹¹⁹.

1881: The Jews again slaughtered a child in Alexandria at the beginning of April, the Greek boy Evangelio Fornarachi. The corpse, found on the beach near the sea empty of blood, pierced and resembling a wax statue, was laid out in state for several days by the parents, which gave rise to a riot against the Jews. Several thousand soldiers out of Cairo placed the city in a state of siege. Although the crime was obvious, only "the possibility of murder" was pronounced by an international commission of the Consuls of France, Germany, Italy, Austria, and Greece, and the Baruch family, strongly suspected of the murder was placed on "provisional freedom".¹²⁰

Edouard Drumont reports in his work *La France juive*¹²¹ 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 œcuménical 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 holiday¹²².

1890: On Easter Monday of this year the boy Henry of the French family Abdelnour in Damascus became missing as of nine in the morning. Suspicion fell upon a Jewess, but the mother was prevented from searching there for her child. Instead, the Turkish authorities ordered house searches at the mother's and her neighbors under the pretense that the child had been hidden by relatives in order to be able to accuse the Jews of child-kidnapping. On the 21st

¹¹⁹ The paper *Trompette* in Alexandria of 2.4.1881 as well as *Civiltà cattolica* of December 1881.

¹²⁰ *Civiltà cattolica*, December 1881.

¹²¹ II, page 412 (Paris, Flammarion, 1894).

¹²² Henri Desportes: *Le Mystère du sang chez les Juifs de tous les temps*. -- Paris, Savine, 1889, page 98.

of April 1890 agents of the authorities appeared with instructions to search a well in the neighborhood, to see whether the child perhaps had drowned. Without first visiting the wells of other houses, the officials immediately headed for a wagon-shed at the entrance of the Jewish Quarter. Located there was a long unused water-shaft sealed with a heavy stone. The officials perceived the smell of decay and the corpse of the child was lifted out of the well. Since boots and clothing were put on incorrectly, a crime was presumed and an autopsy (128) arranged. The child's body, transported to the Military Hospital, was examined by twenty military and civilian physicians. The result reads: The child was thrown into the well, after the blood had been drawn out of him by the artery of the right hand. The doctors thereupon amputated the arm at the elbow and were preparing it. Suddenly a representative of the authorities, a *wali* (office manager), demanded the report of the physicians. The civilian doctors were dismissed by him with the words: "We no longer need your services, go outside and don't come back in."

On the following day the military physicians stated that no blood had been withdrawn from the arm, the child had fallen into the well and drowned. In the night after this declaration the child — without his relatives having been informed — was literally buried. Guards were set at his grave, who refused anyone access. The *Gouverneur* of Damascus threatened the family of the child with prison, or immediate exile if they should express their suspicion that the child was murdered by Jews. Thereupon the relatives turned to the French government to investigate the case. An open letter of a relative of the victim was at that time published in the Paris paper *Le Peuple* — without any success. — The "case," in the mind of Judah, had been "liquidated".¹²³

1891: On the 27th of June of this year in the neighborhood of Mustapha Pasha the corpse of an eight-year-old girl was pulled from the river, which according to the statement of the examining physician had lain perhaps 20 days in the water. (129) The girl was known as the child of a Christian Greek Orthodox family living in the city, and the Greek butcher Stephanos stated that the child had been killed exactly according to the methods of slaughtering customarily used by the Jews. Two days later, on the 29th of June, the Christian butcher was also murdered and found on the shore of the river tied into a sack, and the examination of the corpse yielded the fact that the butcher had been killed by piercing with a broad slaughtering knife.

The conducting of the murder trial was delegated to the Military Gouverneur. Five Jewish slaughterers and four Jewish religious officials were arrested as suspected of the murder. In order to "pacify" the population, any assembly of men in the city, which was occupied in force by the military, was strictly forbidden. A Christian journeyman of the slaughterer David made a comprehensive confession. He stated to the protocol, that he had been given the task of summoning the butcher Stephanos into the house of David, and that

¹²³ From a letter, published in the *Volk*. -- The writing of H. Desportes: *Tué par les juifs -- avril 1890 -- histoire d'un meurtre rituel* (Paris, Savine, 1890, 60 pages, 8°), which apparently treats this ritual murder of Damascus in detail, unfortunately could not be taken into consideration at the composition of this section, since despite thorough searching in libraries it cannot be found - - it has disappeared. We ask, however, private possessors of this letter to make this accessible to us for inspection.

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 inquiries¹²⁴.

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

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

1892: On the Sunday evening before Easter a Jew in the Galata section of Constantinople attempted to kidnap a Greek youngster from off the street. This had been observed, however, by other children, who informed their parents. The child-taker was 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 *Stambu* 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.¹²⁵

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 Bursa, Nathanael by name, gave to his lambs on the 15th of April 1893 a thorny "pastoral letter" in which it says, among other things¹²⁶): "...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

¹²⁴ *Kreuzzeitung*, Number 323 (15.7.1891).

¹²⁵ Both cases according to report of the *Osservatore Romano* of 21.4.1892.

¹²⁶ *Österreichische Wochenschrift*, Number 30, page 563 and following.

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 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.

Tisza-Eszlár 1882

(135)

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

In the second half of the past [19th] century, Hungary was glutted with a flood of the worst type of Jewish sub-humanity, the fanatically Orthodox *Chassidim*¹²⁷, who were immigrating from the "European mass-warehouse of Jewry"¹²⁸, Galicia. Political upheaval made an inconspicuous penetration possible for this riff-raff; how these circumstances affected that village on the Theiss, is still to be dealt with.

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

¹²⁷ Horodezky (p. 180): "In general, Galician Hassidism represents the most conservative direction" (*Religiöse Strömungen im Judentum [Religious Trends in Judaism]* -- Bern, 1920).

¹²⁸ Géza v. Ónody in his work about Tisza-Eszlár, which will be plumbed in detail.

The Hungarian Minister-President Baron Bela Wenkheim thereupon replied: "The government is no opponent of any sort of movement which pursues a constructive trend; but it would be compelled to adopt a hostile position toward any movement which aims at disturbing the peaceful understanding between the churches and [religious] denominations existing in the nation or the citizens who belong to them and the mutual respect for civil rights. Since the law of 1867 declares the equality of rights of the Israelites with all other citizens of the nation, the government recognizes no such thing as a Jewish Question and is unable to recognize such a thing, and thus takes no position toward it whatsoever¹²⁹..."

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

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

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

¹²⁹ Otto Glaglau: *Kulturkämpfer* [Culture-Fighters], Berlin, 1880. -- The Hungarian press, for the most part, held back the speeches of Istóczy, heaped abuse and insinuations upon him and sought to portray him as "mentally disturbed," according to their time-tested pattern. [This was before Freud, of course -- whose work was the pure distillation of the *ad hominem* tactic, supercharged with the scatological preoccupations of the *shtetl*, and sifted through the devious and tortuous capillaries of Talmudic argumentation.] In the Hungarian parliament, Istóczy was seen as the "*enfant terrible*, who blabbed out the most dreadful and dangerous things." All possible effort was expended to block his speeches or, if this did not succeed, to make his speeches unintelligible by means of tumultuously loud interruptions.

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

2. Two years later, in 1877, in the village of Szalacs in the immediate vicinity of the Pér region, where in 1791 a ritual-crime likewise occurred¹³⁰), there was a double ritual-murder of two children. In the registry of deaths of the Szalacs Roman Catholic church, one reads under the date of 13 June 1877, on page 70 of Volume II: "Emerich, son of the late Peter Szabó and his spouse Rosalie Keleman, nine years old, was murdered and on 15 June 1877 laid to eternal rest by the priest Franz Kubowitz. (138) Therese, child of the same parents, six years old, was murdered and buried by the same pastor..."

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

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

¹³⁰ See page 50.

the Jewish doctor was kept secret; yet the judge said quite openly to anyone who wished to hear it, that the necks of both children had been cut through leaving gaping wounds and all blood had been withdrawn from the bodies.

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

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

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

The coachman of the Jew stated before witnesses that his master had ordered him, on the day in question (15 October), to Neusalz on a flimsy pretext.

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

(141) No sort of slaughtering cut could be discovered — that this was again a ritual-crime nevertheless, was confirmed by the case of a Budapest girl, from whom blood had been tapped off, still before the Tisza-Eszlár case had become known; the only difference was that this victim got away with her life. The girl, employed as a servant by a Jew in the Budapest Jewish Quarter, Theresienstadt, reported that directly before the *Purim* festival (14 February) she had been drugged unconscious¹³¹, so that she first reawakened after an entire day. After she came to, she felt so "smashed" that she could barely stand up, and felt strange pains in her limbs. When she inspected her body, she found on her right upper arm, on her left thigh, and above her navel similar round, blood-red spots, in the middle of each of which was a small opening. She assumed that the Jews had sucked out a large quantity of blood during her death-like sleep and she left their service because of this.

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

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

5. Directly before the Jewish Easter of the year 1882, (142) the Jew Leopold Grünwald, who lived in the Kovácsi Comitat in Barser, sent the seventeen-year-old Barbara Kleeman, a Zipser Saxon girl who was in service to him, late in the evening to the neighboring village of Peszér, on the pretext that she might fetch back home a bag of money he had left there in the inn. In the taproom of this remotely situated house, there were only two guests present: the brother of Grünwald and the local ritual slaughterer. The girl, who sensed a

¹³¹ Compare this with the case of Marie Pernicek (p. 273), who was in service with the Polna Rabbi Goldberger.

trap, made to turn around to leave, but her master, who had followed right behind her, blocked her exit. The three Jews threw the girl to the floor, undressed her and bound her. Yet before they could stick a gag in her mouth, the girl gave out a piercing shout for help. Her elder sister, who was in service at this inn, pushed the door in and tried to set the unfortunate girl free. During the scuffle, the victim dragged herself out into the street, where she was found by the inhabitants running up; the rescuers immediately fell upon the Jews, who were beaten within an inch of their lives.

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

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

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

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

The Jewish smoke-screen artist, Paul Nathan¹³² — we have (144) have already introduced him in the foreword and will still have to deal with him in detail — disposed of this "case" too — to be on the safe side, though, some ten years afterward. He counted on the memory of non-Jewish humanity, insofar as it pertained to its own most innate interests, being a bad one, for the accounts of Ónody and Marcziányi were pushed aside — and the articles of a veritable forest of Jewish newspapers overgrew and smothered every national impulse opposed to the Jews.

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

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

Tisza-Eszlár, a modest little village of the Szabolcser Comitat situated on the upper Theiss, had hardly a dozen Jews to show before the year 1848, but a few decades later there were already 200, most of them elements fleeing from military service and smuggled across the Russian border with the aid of the Jewish secret organizations (*Kahal*) — elements which now "work with tireless

¹³² Paul Nathan (1857/1937) came from a many-branched prolific Jewish banking family, whose unbelievable climb represents the epitomizing example of Jewish emancipation politics. Nathan's father, "a merchant with artistic inclinations and with strong speculative interests," was the type of Jewish stock exchange swindler who, however, had speculated so strongly, that he -- if one is to believe the Jewish biographer -- deprived himself of "his" fortune. His son Paul was born in Berlin, at 18 Unter den Linden, in the same house from which -- *genius loci*. -- 21 years later the Jew Nobiling shot at Kaiser Wilhem I. Paul's life as "historian, politician, journalist" was that of the eternal Jew. To his intimate circle belonged (besides the entire group of "leading" Jewish politicians) the German scholar Mommsen, in more recent times the Jewish "poet" Ernst Toller. After the collapse of Germany in 1918, P. Nathan was offered the post of envoy in Vienna. Nathan declined, however, "since in Vienna the anti-Semitism would be too strong." The Jew Feder dedicated in 1929 a biography of Nathan to him, which bears the title: *Politik und Humanität -- Paul Nathan, ein Lebensbild* [Politics and Humanitarianism -- Paul Nathan, a Life Portrait]. We will still have opportunity to get to know the "humanitarianism" of this "Sage of Judah".

industry and never-slackening perseverance at the labor of exploitation and for the material as well as moral ruination of their non-Jewish fellow-citizens" (Géza v. Ónody).

As already mentioned, the region of Hungary lying between the Danube and the Theiss and including the nation's capital¹³³, had been flooded with the most disgusting sort of kaftan-draped Galician Jews. J.G. Bogrow, himself a Jew, describes in his *Memoiren eines Juden* [Memoirs of a Jew]¹³⁴, which appeared in 1880 in St. Petersburg, his own view of this type as follows (p. 313): "In the gloomy, filthy antechamber... stood a ragged Jew of low stature with a puffy, wrinkled face, with a red beard mixed with gray, and long, glued-together red peyes (earlocks). The folds of his over-sized kaftan, with holes and tears of every size and shape, were bordered with a broad crust of dried excrement from the streets, which formed an entirely unique fringe and tassel on the torn edges [of his garment]. At first glance one would take this man for a beggar of the basest type" — but he was a person distinguished with positions of confidence.

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

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

¹³³ Budapest "possessed," according to the statement of Ónody, 7721 Jews in the year 1840, and in 1848 it already had 16,512 Jews, an increase of over 100% in just a few years. Concerning the present Judaification of Hungary, the *Weltkampf* [World Struggle], issues (Nr. 173 and 188) gives revealing details. According to this, the main press is 80% Jewish, all branches of trade are 80-90% in possession of Jews, by which the percentage figures given relate only to the Jewish race. In fact, one can no longer speak of a Hungarian economy or press. As for the latter, the new Hungarian press law of 1939 seems to want to effect a change -- if the government is in a position to do so.

¹³⁴ Contained in Braffmann's *Buch vom Kahal* [Book of the Kahal], published by S. Passarge, Leipzig, 1928.

Esther Solymosi

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

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

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

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

The Murderers

The mother, sobbing loudly, searched for her daughter. Her sister, Frau Gabriel Solymosi, helped her; they searched until sunset... (148) In the direct vicinity of the synagogue the wife of the temple servant Scharf addressed them hypocritically: "What's wrong with you?" and without waiting for an answer continued: "Has Esther become lost? She isn't lost. Possibly a fever took hold of

her and she's lying about, somewhere." Now Scharf himself put in an appearance and got involved in the conversation. The mother of Esther made the following declaration about this on the second day of the hearings: "Scharf, the temple servant, asked me what was wrong with me; I couldn't speak a word, but my sister, Frau Gabriel Solymosi, told him that Frau Huri had sent the girl into the village and that no one could find her since then; to that he replied there was no reason to be so sad, and there was a similar case in Nánás when he was still a child, and that then, too, the Jews were suspected, even their ovens were searched..." But these Jewish "words of comfort" — one can still picture the cunning Jewish faces today — had the opposite effect: the women became increasingly alarmed, and a terrible suspicion tormented them. The Jew Nathan also knew quite well that the Scharf couple had committed a major piece of stupidity with their thoughtless chattering. That's why, when he comes to this part in his book about Tisza-Eszlár, he becomes downright sentimental, which has always been an effective means of fooling one's fellow-man, in this case the non-Jewish reader: "This scene, which played itself out at twilight so peacefully in front of the house of the temple servant Scharf, was the kernel for the most dreadful conflicts, conflicts which were supposed to disturb the peace of thousands. Both Solymosi women went homeward; what was going on in their souls, we know..."

Indeed, this Jew, all Jews knew it, only one entity did not know — the Hungarian state, which let many precious weeks go by until the judicial investigation, as time unused. But this intermission was exploited all the more zealously by the Jews, to take defensive measures — i.e., to disseminate slanders to the effect that Esther, who (they said) was a flighty creature¹³⁵, just took off on this day. Consciously or unconsciously, Nathan (149) grasped at this "valuable" line of thought and wrote further: "Finally, the disappearance of Esther was not a rare event; it happened frequently, that Hungarian girls secretly went off for even years..."¹³⁶

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

¹³⁵ Another ritual-murder victim, the 18 year-old high school student Winter, of Konitz, was also slandered -- as a pervert. (see p. 296). In the further course of this trial, the 14 year-old Esther was described as a prostitute.

¹³⁶ In fact, Hungarian girls disappeared without a trace -- if one recalls the cases mentioned above [this case].

destiny of its valuable protégée also changed. Charitableness and party interests brought about collections for the poor widow... From somewhere or other, certain benefits flowed in to the old Solymosi women."

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

Only a Jew can write like that. A widow, whose fourteen year-old daughter was literally butchered, experiences "a visible change in her exterior circumstances" — the death of one's own child was therefore turned into a "business," to "external advantages" for those left behind. That comports fully with the "offer," composed as a business letter, made to the father of the likewise ritually-slaughtered Ernst Winter of Prechlau- Konitz¹³⁷, who was supposed to be "compensated" for the blood of his son with 20,000 Marks — the death of a child as business.

On 3 April, two days after the disappearance of Esther, the mother reported to the community judge Fáarkas at Tisza-Eszlár; she asked that the synagogue be searched. Fáarkas declined — which no longer surprises us — with the argument that he was not empowered to do anything like that and referred the mother to the sitting judge Eugen Jármy. The latter again answered Frau Solymosi, when she repeated her suspicion about the Jews: "Good woman, how can you think such a thing? That sort of thing can no longer happen in this day and age."¹³⁸ He finally issued a circular letter in which the following appears: "On 1 April, between 10 and 11 o'clock, Frau Solymosi's 14 year-old daughter disappeared, whose further description is given below." That was all at first. The family of the temple servant Scharf, however, became in the following period the *enfant terrible* of the Jewish community. A few days after the disappearance of Esther, the six year-old son of the temple servant, Samu Scharf, told his playing companions of a special murder case which he had heard about from his older brother. The eleven year-old Elisabeth Soós repeated in a protocol this tale as follows (Samu said to the children he was playing with): "Father called the Christian girl into the temple and had her sit down in an easy chair; Moritz seized her hand, (151) father seized her head, the schächter [ritual-slaughterer] cut into her feet and then they carried her there, where the large tree stands." With that, Samu pointed toward the cemetery. The mother of little Elisabeth Soós, Frau Andreas Soós, a few days later than her daughter, heard from Samu himself the following (protocol): "Papa called the Hungarian girl to him, he tied her up, washed her, and then right away the *schächter* — Bácsi — cut her neck"

¹³⁷ see p. 311.

¹³⁸ Statement of the sitting judge on the 9th day of the hearing.

and also in this version: "Papa called the Hungarian girl in from the street, mother washed her feet, and the *schächter* cut her across the neck. Bácsi also has slaughtered a hen that way at our place."

That was a few days after Esther Solymosi had disappeared. Later, the Scharf couple came to hear of the chattering of their offspring. they cautioned him. On 2 May (1882) Samu called out: "Now I'm saying nothing about what my father did with the girl."¹³⁹

Concerning this 2nd of May, the 23 year-old Elisabeth Tanyi also spoke in the public hearing¹⁴⁰: "I was driving the geese home toward evening, when the little Samu, out of the temple, set himself down in front of us. I said to him: 'Get out of my way, else you'll catch a smack.' Then Samu said: 'Then I definitely won't tell you what Father did with the Hungarian girl.' I asked him, what it was, then? He said to me: 'Now I won't tell you at all'" —

On 4 May, therefore over one month after the loss of her child, the mother again spoke before the community judge of Tisza-Eszlár, Gabriel Farkas. "On the 4th of May, the Solymosi woman came again to me and said that she had no peace of mind..."¹⁴¹ She made reference to the statements of Samu Scharf. Farkas again declined to do anything. He was [he said] not responsible. Finally, the sitting judge instructed the local magistrate to question the witnesses once more. Thus, a full 36 days after the disappearance of Esther, the first authorized investigation was begun.

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

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

On 20 May, Bary took up the first interrogation with the sixteen year-old Moritz, the brother named by Samu. Moritz Scharf declared by way of an

¹³⁹ Statement of Frau Josef Pásztor.

¹⁴⁰ Third day of the hearing.

¹⁴¹ 26th day of the hearing (1883).

introductory statement, that on the Sunday evening before the Jewish Easter, on 1 April, an election of the new ritual-slaughterers had taken place at the house of Jacob Süßmann. He did not want to admit knowing Esther by name; his performance appeared, in this first interrogation protocol, to be so artificial and contradictory, that he was held in custody. The examining judge had a number of Jews arrested besides [Moritz Scharf]. Since the space of the modest community house did not suffice for a separate accommodation for the arrested persons, the security commissar Andreas Recsky declared himself prepared to temporarily lodge the youngest, Mortiz Scharf, in his office space at Nagyfalu. Separated from his co-religionists, Moritz suddenly broke down in the surroundings which were foreign to him, and stated that he was ready, still on that very evening, to make a full confession; He gave an account of the ritual-crime and the murderers in every single detail; on the basis (153) of his testimony, four Jews could be charged with the murder and five others with complicity. The confession of Moritz Scharf, which was made on the evening of the 21st of May before Commissar Recsky and the protocol chief of the examining judge, Koloman Péczely, reads exactly¹⁴²:

"On Saturday toward twelve o'clock in the afternoon, Esther Solymosi, who was on her way home from the old-village section of Eszlár, came into our house at my father's invitation. My father called her in with the remark that she should take the candlestick from the table. When she came into our house with my father, Esther Solymosi had on a shabby white cloth on her head, a red-colored cloth around her neck, and wore a kind of white coat and a — if I remember this correctly — blue-colored skirt. That the girl was called Esther, I knew that because my father addressed her by that name. The mistress of the girl was Frau Andreas Huri, for Mother had asked her with whom she was living, and she said, mentioning her name, that she was living with Frau Andreas Huri. Esther's face looked like her sister Sophie. At the behest of my father, Esther placed the candlestick, just as she had taken it from our table, upon the chest of drawers. When the girl climbed down from the chair [apparently used to reach the top of the chest of drawers], a Jewish beggar¹⁴³ was sent in from the temple for the girl. The Jewish beggar caught the girl by the hand and lured her in with him to the temple. There, in the corridor of the temple, the tall, brown Jewish beggar took hold of the girl and threw her to the ground. The girl began to moan and scream then, but the already present ritual-slaughterers from Téglás and Tarcal quickly pressed the girl back down on the floor and the ritual-slaughterer Salomon Schwarz, who had arrived from Tisza-Lök, cut the girl's neck through and let the blood flow into a red earthenware plate; when the plate had become filled with blood, he poured the blood into a pot.

I wasn't in the temple at this event, but I looked in on it from outside through the keyhole of the temple doors. My father wasn't there, but was inside our house. When the girl was (154) led into the temple, they barred the temple door from within. Aside from those mentioned above, there were present in the temple: Samuel Lustig, Abraham Braun, Lazar

¹⁴² Protocol I, taken at night in Nagyfalu and sent to Bary with the comment: "most urgent."

¹⁴³ The *Betteljude* [Beggar-Jew] Wollner.

Weißstein, and Abraham Junger. They had previously undressed the girl down to her slip and then the *schächter* [ritual-slaughterer] inflicted the cut; the girl was barefoot. When she was no longer moving, they bound her neck together with rags and dressed her again. The ritual-slaughterers took hold of the girl, the Jewish beggar undressed her; when she was dead, the Jewish beggar likewise dressed her again. After this happened, I went to my father and to my mother into our room and told them that the girl had been killed; then my mother forbade me from speaking to anyone at all of this." — To Recsky's question: "Did your father know that they'd killed the girl?" he answered: "He knew it, for I told it to him, that they had slain the girl." — "I have made this statement without any coercion." — Moritz Scharf m.p."

This protocol, which had been concluded toward ten o'clock in the evening, was delivered to the examining judge Bary still that night, by means of a messenger on horseback; shortly after midnight Bary entered the rooms of Recsky in Nagyfalu. Mortiz Scharf was questioned for a second time. Since the Jewish press wants to take note of contradictions in the protocols and from them construe the statements of Moritz Scharf as baseless, the second protocol, taken by the examining judge himself in the same night, also ought to be published in its complete text again¹⁴⁴.

On the 22nd of May, Moritz Scharf, as witness before the examining judge in Tisza-Eszlár, stated the following in addition: "About 1 o'clock the foreign beggar (Wollner) came and said to me that I should close the synagogue. When I was about to do this, I saw the three foreign ritual-slaughterers Lustig, Braun, and Weißstein walking to the house just then. Then the body was no longer in the entrance hall, also there was no trace of blood to be seen. I don't know where they concealed the girl. It wasn't in the synagogue, (155) because they would only have been able to hide it by the *Torah*. But when I looked for it in the cabinet in the afternoon, there was nothing there to see. They would not have been able to bury it in the courtyard, because there I would have had to see it, so they could only have carried it into the Theiß. During the afternoon and the evening I saw no wagon near the synagogue, perhaps there was one nearby after 10 o'clock at night, when I lay down to sleep. Then there were, still in the synagogue: Lichtman, Rosenberg, Süßmann, Romer, Einhorn, and my father. When they went away I don't know. I believe that the corpse was carried out, not through the door, because geese are herded in the vicinity, but through the window of the entrance hall¹⁴⁵."

Finally, in the protocol taken on the 23rd of May 1882 before the Nyiregyháza Court of Justice for authentication of the confession, after his attention had been drawn by the President of the Court to the consequences of a false statement by a witness, Scharf declared that he upheld, in their full compass the confessions made on the night of 21/22 May in Nagyfalu and on the same day (22 May) before the examining judge Bary in Tisza-Eszlár, that he confirmed them and stood ready to take an oath on them. His confessions [he

¹⁴⁴ Protocol II, in the Appendix, see page 426.

¹⁴⁵ The entrance hall of the synagogue was an unfinished, large surface which faced the Theiß, and which therefore could not be observed.

said] he had made without any psychological or moral force, and the fact that he had not so stated the facts on 20 May before the examining judge, or had denied them, was out of fear of the members [of the Jewish congregation].

If we examine the grave statements of Scharf, whose plainly monstrous significance Bary immediately had realized — for not only this blood-murder, but countless others of that region finally found their solution — the following aspects, with which the public court hearings then had to deal, emerge:

1. On the day of the murder of Esther, the *schächter*-election took place.
 2. The girl was lured into the house of the temple servant next to the synagogue, as she was returning from her shopping at about twelve o'clock in the afternoon.
 3. The child was led out of the house by a Jewish beggar into the synagogue situated in the direct vicinity.(156)
 4. Several ritual-slaughterers who were already present there overpowered the girl.
 5. The *schächter* from Tisza-Eszlár, Salomon Schwarz, slaughtered Esther.
 6. In the synagogue still several other Jews were present.
 7. The parents of the witness Scharf were accessories.
 8. After the crime, still numerous other Jews appeared toward five o'clock in the afternoon.
 9. The body of the girl was removed without leaving a trace, and probably sunk in the Theiß.
 10. Three foreign Jews were had come to Tisza-Eszlár already on the day before the crime and had found a hiding place in the house of the temple servant.
- So far we are taken by the observations of the young Scharf. We must now determine what the court did with this.

As mentioned, old Frau Solymosi had reported to the community judge on 3 April; when he did nothing, the mother repeated her report a full month later on 4 May. On the 19th of May — therefore now a month and a half after the loss of her child — the examining judge Bary appeared, who embarked upon the case all the more energetically from now on. This tactic of dragging things on, which became endemic in all the nations where Jewry had already spun its threads, was the topic of an interpellation of the Representative Istóczy, which the latter directed toward the Justice Minister Dr. Pauler on 24 May 1882 in the Hungarian Reichstag: "In connection with that, which my Representative colleague Géza von Ónody said in yesterday's sitting, in relation to the girl Esther Solymosi, murdered in Tisza-Eszlár in the synagogue, directly before the Jewish Easter festival by the Jewish *schächter* [ritual-slaughterer] Salomon Schwarz, I ask the Herr Minister:

1. Have you knowledge of the fact that the sitting judge of the upper Dada region, in the Szabolcser Comitat, to whom the mother of the murdered girl reported, (157) instead of making the case the subject of a preliminary investigation, as was his duty, referred the mother to the court of justice in Nyiregyháza, and that this man in turn referred the mother back to the sitting judge again, and that, with the sitting judge and the

court of justice making a completely unreasonable issue of jurisdiction out of the case, the investigation was first begun after weeks had passed?

2. Do the Lord ministers intend to hold the sitting judge [I have] mentioned, and the members of the court of justice who were involved, responsible for this conspicuous neglect of duty?

3. Do you intend, considering the scope of the case — incalculable as a consequence of the prevailing circumstances — to pursue the case with attention and to exercise watchfulness that, despite the great financial resources of the Jews which have now been set into motion, the guilty Jew or guilty Jews receive their rightful punishment?"

Since Istóczy in the argument of his interpellation speaks of a Jewish race, he receives a sharp rebuff from the Minister President and Leader of the ruling Jewish-Liberal party, the freemason Koloman from Tisza, whose machinations substantially influenced the course of the trial. Tisza replies: "My first comment is this, that it is totally inadmissible to speak of any race or [religious] denomination in our fatherland, that it is base and deserving of full contempt..." So far had the Judafication of Hungary already progressed in the eighty years of the 19th century, that a corrupt Jewish race was not permitted to be spoken of.

We now understand the following events better.

In the beginning, the state's attorney Melchior Both was in charge of the Office of Public Prosecutor. On 18 May 1882, the proceedings were put under the charge of the responsible court, on 3 June of the same year Both shot himself. Georg Ritter von Marciányi interprets this incident, which caused the greatest sensation in its time, as follows in his book (page 19): "One of the most important moments in the judicial preliminary examination was the suicide of the state's attorney of Nyiregyháza in the first days of June, (158) Melchior Both, who put a bullet in his head after the arrival of the Chief state's attorney von Kozma who had traveled for the examination of the case. It turned out that Both had already been in a position of closest intercourse with the top-level Jews there for a long time. After the ritual-murder had become known, a secret collection of money took place among the Jews there, and the rumor was about among the people that the goal of this collection was for the bribing of the Court of Justice. The fact of the matter is, that Both did everything to nip the whole murder case in the bud..."

That was Both.

Ladislaus Egressi-Nagy functioned as the second state's attorney; he was soon relieved of his duties in this trial as a result of a difficult falling-out with the examining judge Bary, who was as incorruptible as he was energetic.

The Chief state's attorney von Kozma also seemed to be no longer sure of the case; things must have been going on here which have never been fully explained. Characteristically, the Chief state's attorney in his critical situation turned, not to the Justice Minister Paurer, known for his incorruptible and unbiased attitude and on that account slandered and avoided by the Jewish gang and their helpers, but to a Jewish-inspired and therefore influential clique of journalists in Budapest, the so-called "Jókai-Club," which delightedly

rendered its expert opinion concerning the Chief state's attorney; in this opinion we read¹⁴⁶: "Considering that the Herr Chief state's attorney Alexander Kozma never has given grounds in his past life, spent in view of the public, during a public career of many years, which could cast even the remotest suspicion of corruption upon him, the Court of opinion rules that: Herr Szabó has impugned the Herr Chief state's attorney with such an unworthy suspicion, which the Court¹⁴⁷ condemns decisively and declares to be perfectly groundless."

The situation: A chief state's attorney has to allow the public (159) reproach fall upon him, that he, too, has been bagged by Jewish gold. Now [his] attacker is not put in his place, but rather [Kozma] seeks assistance from this assuredly influential society of Jews which designates itself a "Court," and he allows himself to be exposed to an endorsement of his incorruptibility by this Jewish Areopagus. This could have served as material for the funny papers, had not these matters not become so disheartening; for this rehabilitation was trumpeted forth in the Jewish press — and the struggle against the "anti-Semitic leprosy" received a new impetus, and this in turn had a decisive effect upon the course of the trial.

In the full consciousness of the power of universal Jewry, Paul Nathan commented in [his] extremely informative way: "In a nation with a parliamentary government, the Press is an outstanding power, and in a country such as Hungary, the word of certain men has a significance which is not to be compared with the findings of a royal Court of Justice, even be that [a verdict of] of conviction...such men are, in fact, able to ultimately stigmatize a slanderer for the entire nation and to restore honor where it has been impugned without cause. After this happens, the entire Hungarian Press hesitates not one instant in expressing its disgust for those attacking that honor. The matter is settled and, with the exception of a small group of outcasts of the nation, nobody dares [to do] anything further. There are attacks whose purpose is clear, but whose goal, however, remains unreachable."

Under these auspices the trial could now begin. But, contrary to expectation, there was again a halt in the proceedings — the scenario, as the saying goes, did not go over well.

Kozma remained, but he committed a tactical error. The vice state's attorney Koloman von Soós, a creature of the Chief state's attorney, became the successor of Nagy; but the reputation of being all too friendly to the Jews preceded him, so that he was not able to stay long in Nyiregyháza. He likewise went.

On 11 October and on the 25th of November, the matter of delegating a new court of Justice was discussed in the Hungarian parliament. The government refused this.

Now there appeared the state's attorney Emerich Havas. Meanwhile, it had become (160) winter. On 29 November, the court was supposed to open. On this

¹⁴⁶ Published by Paul Nathan, page 61.

¹⁴⁷ What is meant here is the "court" of the Jewish pen-pushers.

date chief state's attorney Kozma received an urgent petition from Havas, in which the latter asked for his "withdrawal from the state's attorney functions in the affair of Tisza-Eszlár," because the Herr Justice Minister had instituted against him a "criminal investigation because of suborning false witnesses and abuses of the power of his office". We shall not go more deeply into the matter of the proceedings against Havas here. Their course was likewise very murky. His successor, Eduard von Szeyffert — thus the fifth state's attorney — was dispatched [in his place].

A great deal of water had flowed under the bridge by the time the actual trial began. This time of intermission appears filled with incidents which throw such a delineating light upon the tactics of the Jewish struggle, that at least the most important ones, arranged in their chronological sequence, should be resurrected from the oblivion to which they have been intentionally consigned.

The Intrigues up to the Time of the Main Hearings

Already, before the beginning of the trial, there was a series of complaints about insults and duels which we will pass over because of their unimportant nature.

In April 1882, the greatest variety of rumors were surfacing already in every region of Hungary, such as: Esther Solymosi had been seen here or there — the [possibility of] a mistake was eliminated; since no one could produce the girl despite these claims, the Jews let a large number of dead Esthers pop up. Even this disinformation campaign did not catch on; the most that it accomplished was that inquiries went in circles. As later, in 1891 in Corfu and 1900 in Konitz, these clumsy maneuvers brought about unrest and strong anti-Semitic disturbances in the populace, which could at first be suppressed by military presence; but the local Jewish manipulation had miscalculated this time. From now on, the "Alliance Israélite Universelle" considered the situation of the Jews in Hungary to be so critical, that something must be done for its exoneration. Jewish Gold was supposed to prepare this offensive, in that a "premium" [reward] of 5000 Fl. (161) was subscribed for producing the girl. The Jew Josef Lichtmann in Tisza- Eszlár received the commission of "offering" the mother Solymosi a sum of 1000 Fl. if she would accept another girl instead of her daughter. This transpired with the words: "If the girl should make an appearance, how nice 1000 Fl. would be for you, and you could receive this sum from us right away." When this Jew was called to account for his attempt at bribery, he naturally denied everything and admitted only this much, that he had spoken not of 1000, but of 300 Fl., which the woman would receive in case she succeeded in bringing the missing Esther back home.

A Jewess undertook a similar attempt at bribery, when she approached the mother of Esther with the words: "Dear Frau Solymosi, how much money would you not receive, if your daughter should again appear." — Eight years later, a father whose eighteen-year-old son had been bled to death under the ritual-slaughtering knife of Polish Jews, received a written offer that he should be

"compensated" with 50,000 Marks: "... Be reasonable at last, it is to your advantage."¹⁴⁸

But old Frau Solymosi was likewise "unreasonable," angrily kicked the Jews out of her modest little house and made a report. Both bribery attempts allow us to recognize the plan, hatched early-on, to plant a false Esther. Sometime around the middle of June, the schächter left Tisza-Eszlár, after he had asserted with certainty several times that in three days the body of Esther would appear. Thereby was staged the most foolish fraud which International Jewry has ever undertaken in these kind of trials.

On the 18th of June 1882 — therefore 79 days after the disappearance of the girl, perhaps 20 km below Tisza-Eszlár, a female body was thrown on land by the current of the Theiss. Raftsmen who were moored in the vicinity pulled the corpse, which had become entangled in willow bushes, onto land and buried it without making a report of it to the authorities. But the news (162) spread from here by a ranger more quickly than was expected, from village to village and even reached the ears of Bary. The latter had developed sharp ears. With the same resolve with which he examined witnesses, he arranged for the district physician Dr. Kiß to go to the place where the body was discovered on the evening of 18 June; Kiß presided over the immediate opening of the grave; at a depth of 2.5 fathoms the body, which had been pulled from the water, was in fact discovered; it was superficially inspected without being taken from the grave. The thorough examination and autopsy was delayed until the arrival of the Court of Justice. Guards were posted at the grave site. Already in the midday hours of the new day, before any of the authorities had arrived, "crowds of Jews converged on the banks of the Theiß from all directions of the compass, from far regions at distances of 15-20 miles, and triumphed over the most recent success of Israel, under loud curses at Christians and especially at evil anti-Semites, like a swarm of ravens assembling above the corpse of a mole. This scene was very interesting and would have been worthy of being immortalized by the brush of a painter."¹⁴⁹ — The Budapest and Vienna Jewish papers teemed with telegrams, which bore the signature of Dr. Heymann-Levy, one of the Jewish defenders.¹⁵⁰

Still before anyone was able to view the body, which was guarded by armed police officers, and before the judicial pronouncement had been made — the first protocol, composed on the morning of 19 June at 1 A.M. by the district physician, was still on its way to the Court — "Jewish sentries, posted in every direction like telegraph poles, triumphantly trumpeted the news that: Esther Solymosi's body had been discovered in unwounded condition. Great was the joy, the jubilation, the malicious enjoyment, the mockery and contempt, which was poured over the shamed friends of anti-Semitism, over whose presumed disgrace Israel now thought itself able to celebrate its shameless orgies."¹⁵¹

¹⁴⁸ See p. 311.

¹⁴⁹ v. Ónody, page 172.

¹⁵⁰ Georg v. Marcziányi, page 22.

¹⁵¹ v. Ónody, page 172.

(163) It is important and must be kept firmly in mind: The Jewish news service "knew" that the body found at least 20 km distant from Tisza-Eszlár was that of the fourteen year-old Solymosi.

On the 19th and 20th of June a new inspection was held at the place of discovery under consultation of the court; the body, covered over with a crust of mud, was flushed with water and a female person appeared, which had been carefully dressed with the garments of the missing girl. Piece by piece, each was identified by Mother Solymosi as belonging to her daughter; what appeared beneath the clothes, however, was not the fourteen year-old girl. It is shocking to read how Frau Solymosi attentively regarded this planted body, as if she were hoping to have her daughter before her again, but then tersely and definitely declared: "That is not Esther."

Separated from one another and under supervision, the siblings, the close relatives, the neighbors, the pastor, the local teacher, and finally the mother was once again, in turn, led past the body: Their statements all agreed: what was lying there was a complete stranger.

The medical surveys paralleled these perceptions of the witnesses; at the scene of the finding of the body appeared simultaneously the physicians appointed by the court: Dr. Trajler, Dr. Kiß, Dr. Horváth and Géza v. Kéri. These four expert witnesses took on the job of making a protocol — still on the 19th and the 20th of June — concerning the internal and external findings [from examination] of the body.

We learn the following important details from the exterior findings (Autopsy protocol of the afternoon of 19 June 1882):

1. The hair appears to have been shaved off.
2. The face is hollowed, there is no sort of abrasions present, nor are there any kind of signs of exterior wounds to be found.
3. The neck is not wounded.
4. The chest is emaciated.
5. The hands are strikingly small and beautiful. The nails are especially conspicuous for their fine development and the fact that they have been carefully tended. (164)
6. The feet are small and delicate. Their shape allows us to conclude that they have always been shod. [i.e., that, unlike most peasant women, the subject never went barefoot.]

The interior examination (Autopsy protocol in continuation of the morning of the 20th of June, 1882) yielded, among other things, the important determination that the lungs were covered on their surfaces with strongly projecting, bumpy air vesicles and were anemic. In the upper apex of the right lung were tubercles and a cavity (cavern) the size of a musket ball, filled with pus.

The expert witness physicians composed an expert opinion in response to the questions of the examining judge Bary, which were important for further investigation. The result of their examinations, which would indicate the

direction of Bary's inquiries, can be finally summarized with the setting forth of these comprehensive arguments:

1. The body is not the victim of death by suffocation in the water; it was thrown into the water already dead.
2. The body is, at most, ten days old. (If one accepts the statements of Moritz Scharf as a basis, Esther Solymosi had been murdered over eleven weeks before.)
3. The body has not been in the water for more than three or four days.
4. The body is that of an eighteen or probably even a twenty year-old.
5. The body is not that of a girl, but of a person who has led a dissolute life.
6. The direct cause of death was consumption. [i.e., tuberculosis]
7. The body shows no traces whatsoever of external wounds which could have caused bleeding. The loss of flesh on the right arm indicates that the body was dragged by means of a rope.
8. The shape of the feet and hands, and the meticulous care of the same, shows that this person followed no kind of rough labor in her lifetime, but belonged to a class "which did not occupy itself with coarse manual labor."

On the basis of these findings, on whose composition four physicians had taken part, (165) Bary determined his further investigation. He began with the assumption that a corpse-smuggling as clever as it was shameless took place — and he had full success with this assumption. Already, on the following day, he had all the raftsmen taken into custody; a great number of them were immediately released again because they could not, from the beginning, be considered possible accomplices due to the position of their vessels. One of the rafting business owners who had been held in custody was Yankel Smilovics, a Jew. Having been cornered and not up to the methodology of the judge, he resigned himself on 26 June 1882 to making statements with the following contents: On 6 June Yankel Smilovics met another sponger, Amsel Vogel. The latter opened up to him the possibility of "earning a lot of money" if he would take on the job of taking a corpse down below Tisza-Eslár with his raft. As a further accomplice the Jew David Hersko was involved — the cloverleaf was complete.

On the 10th of June (on the 20th of June, the doctors declared that the body was, at most, ten days old.) Smilovics took the ferryboat to Tisza-Eslár, according to arrangements made; there two Jews, Martin Groß and Ignatz Klein, were waiting for him with a wagon, and handed over to him a female body dressed in a slip. Smilovics shifted his strange freight over to David Hersko, together with the instruction that below Tisza-Eslár a peasant woman was waiting and would give him clothes for the corpse. — Everything went according to plan. The body was dressed with the help of the "peasant woman," who later turned out to be the Jewess Großmann from Tisza-Eslár, and was then cast into the water. The non-Jewish raftsman Csepkanics was on the last of the rafts. Below Tisza-Eslár, he suddenly noticed how a body, which he did not recognize and which the Theiß was driving down against his raft, disappeared under his boat and then surfaced again and now was being taken by the wind

toward the far shore. There the object remained hanging in the willow bushes and now could be recognized as human.

The possessions of the slaughtered Esther had therefore been carefully preserved at the scene of the crime. The mother of the child was actually able to identify every single piece of clothing of her daughter on the 19th of June. (166) If we visualize the witness statements of the young Scharf, the victim was undressed down to her slip ("...I saw that Esther lay in her slip on the ground, while her clothes were on the table"). The slip was naturally deeply soaked through with blood and was therefore no longer of use, if they did not want to betray themselves. In some way or other, a new slip must have been procured; a *Talmud*-brain managed to dig up the information from one of the statements made to the court by old Frau Solymosi: a certain Roth (a Jewess) came to her and importuned her for a slip of Esther or even a strip from one of them; for these things would be necessary (she told her) in order to get information concerning the whereabouts of the girl from a fortune-teller. This is how this Jewish-Galician gang behaved to this old woman.

Unfortunately it was not possible to determine the origin of the strange body; various hypotheses have been proposed. If one examines all the clues which the statements of the Jewish smugglers as well as the condition of the dead body have yielded, this body came either from a dissection room or from a Jewish cemetery. It is known that the orthodox Jews have the ritual custom of meticulously shaving off the hair of Jewesses not only at the time of marriage but also after their death, and this had been done thoroughly with the body.

The body, externally and conspicuously well-groomed (cosmetic treatments) but otherwise all the more strikingly uncared for in every respect, would support the final surmise — that, in any case, this was not the body of a blooming, virginal fourteen year-old peasant girl.

Actually, by the end of June 1882, the investigatory court was able to establish that at least the tracks of this recent crime were leading to the national capital city of Budapest. Action was supposed to be taken, with the arrest of perhaps 30 of even "highly respected Jews" — among them a Jewish medical "authority" — so that the final proof of this monstrous, entangled Jewish criminal organization would thereby be supplied — at the end, even connections to Viennese Jews could be established — but the Minister President Tisza, who specially interrupted his vacation at his country home at the last minute, (167) prevented the Justice Minister Dr. Paurer from giving the necessary instructions to the court of Justice at Nyiregyháza...

Thus, these final connections remain just as unclear as the question of what happened to the body of the girl after the butchery of 1 April. Yet even here we have at least a clue: Still prior to the staging of the smuggled corpse, below Tisza-Eszlár fishermen drew a headless, well advanced in decay and thus unrecognizable female body from the river. The Hungarian magnate Ónody, resident in Tisza-Eszlár, was later able to determine that these fishermen, as soon as the rumor of their discovery spread, were bribed by provably Jewish parties not to hand over the body to the rangers, but to bury it at an exactly agreed-upon location. But something of this must have leaked out, for the

Nyiregyháza Court of Justice decided to dispatch an exhumation commission to the relevant location on a certain day. The Jewish intelligence service had smelled a rat, for even before the commission reached the site, the Jews Heymann-Levy, Flegmann and Lichtmann had already appeared. What they were up to at this extremely critical moment remains unknown; all that was known was that the deputies of the high Court of Justice were standing before a freshly excavated empty hole...

But the Jewish stage-managers were not content with this success, from now on they wanted to "officially" — i.e., journalistically — refute the blood-accusation. In the year 1891 on Corfu, the correspondent of the *Berliner Tageblatt*, Dr. Barth, took over this handsomely paid "mission," which, thanks to the fire-break of the *Kreuzzeitung*, did not succeed. The same thing was tried in Hungary. The editor of the Jewish Prague *Politik*, with the revealing surname of Puffke-Lipnitzki, was given the task of writing a series of articles about Tisza-Eszlár in the Cracow (likewise Jewish) *Csas*. In his book (page 179), Representative Ónody formed this judgement of these effusions: "The series of articles is a masterpiece of an exquisite sort, a masterpiece as only a brain refined by the shrewdest malice of Talmudic morality is able to produce."

As the starting point of his arguments, Lipnitzki (168) makes use of "information" as if he received it: "It is impossible to suppose of the Jews, that they, in the midst of the 19th century, cleansed by the winds of the Enlightenment and of cultural progress, could have committed such a murder as they are accused of: Esther Solymosi probably has been murdered by the anti-Semites."

There we have it — constantly repeated as weapons in Jewish hands are: "Enlightenment," "culture" and — as often as possible — "humanitarianism," all for the purpose of imputing to non-Jewish peasants the most hideous crimes.

Like his colleague Barth, this Prague "editor" appeared at the scene; with this difference only, that the Berlin colleague was received by an archbishop with every formality, but Puffke achieved access at the door of an "uneducated" peasant woman. Puffke-Lipnitzki attempted to draw Mother Solymosi into conversation. He gave her to understand that, if she were ready to make some statements desired by him, she could "make some money." His shamelessness went so far that he "bid" 5 Fl.. for some stalks of straw from the bed of her murdered daughter. The devilish intent was obvious: his "press" would then have delightedly trumpeted to the entire world that the mother was selling as "souvenirs" even the straw from the bed of her child for sinful money in order to enrich herself even more by the death of her child — we recall that Paul Nathan had already determined "that in truth, the living conditions of Frau Solymosi have markedly improved..."

But the old Solymosi woman, who, "directly at the entrance of the same man (Puffke-Lipnitzki), recognizing with the instinct of a mother's heart who and what kind of individual was confronting her,"¹⁵² threw the Jewish bearer-of-19th-century-culture out; for this, in his article she was then given a very high

¹⁵² v. Ónody, page 180.

recognition of her stainless character, by being described as "without honor and an evil woman". In order to be protected from further Jewish importuning, the property of the Solymosis had to be kept under police surveillance. These scandalous events were echoed even in Germany.

(169) On 4 July 1882, Dr. Henrici, who had already aroused enormous interest¹⁵³ in a great number of gatherings as one of the first anti-Semitic speakers (in 1881 he had called the first racial anti-Semitic people's assemblies in Berlin), also spoke in Berlin in the *Sozialer Reichesverein*: "That little spot in Hungary has become a turning point for the whole anti-Semitic movement, perhaps it will form a boundary stone for Israel...In case these people of the ritual-murder are referred [to court], all peoples have the most sacred duty, to protect us from the gang which slaughters us not only economically, but perhaps also in actuality. This little place (Tisza-Eszlár) will perhaps become Israel's end. Cowardice and bloodthirstiness have been characteristic traits of the Jews in all times. It would be a national suicide, if we would not protest against the fact that members of the nation which in Hungary are standing before the blood court [i.e., as accused ritual-murderers], are sitting in the robes of office upon a German judicial bench and are allowed to pass judgement upon the Germans..."

In another assembly, Henrici demanded, to thunderous applause, the immediate removal from office of Jewish judges — "even in Berlin what has come to light in Hungary can happen. One need only examine once the statistics of those who have disappeared and see at which time of the year most of the children were lost. Come hell or high water, we will not yield or waver until we have pushed the foot from the back of our necks, until we have cast the Jews, together with their bloody ritual-slaughter knives down into the dust where they belong..."

In a petition directed to the government, police supervision over the Jewish populace, but particularly over the synagogues, was supposed to be requested. In order to enlighten the population and shake it from its apathy, a large number of handbills about this blood-murder were circulated, since the "German" newspapers had refused to accept the explanation relating to this.

(170) So strongly did these "extra editions" affect the nerves of the "Chairman of the Jewish community of Berlin," the banking Jew and "Royal Advisor for Commerce," Meyer-Magnus, that he complained to the Prussian Minister of the Interior von Puttkamer. The text of the letter of reply from the latter should be reproduced as simply a symbolic document of its time:

"Berlin, 13 July 1882
Ministry of the Interior

Sir

I most obligingly thank you for the delivery, by means of your kind letter, of the extra edition of the morning of the 23rd which referred to the

¹⁵³ See Theodor Fritsch, *Handbuch der Judenfrage* [*Handbook of the Jewish Question*], 1938, p. 526.

well-known case of the disappearance of the Christian resident in Tisza-Eszlár.

I find myself in perfect agreement with you, Sir, in respect to the condemnation of this sorry piece of work, abject alike in both form and content and I in no way underestimate the danger which the circulation of such productions of the press can bring in their train under prevailing conditions.

Incidentally, according to the investigation ordered by me in the case at hand, everything has also been thoroughly correctly dealt with by the local police authority, in so far as the latter has immediately made the application on its behalf with the Royal State Prosecutor's Office. Already charges against the editor due to offenses against § 166 of the penal code have been lodged by that office and at the same time the confiscation of the extra edition has been applied for...I should like to take the opportunity to assure you, Sir, of my best and deepest respect.

(signed) v. Puttkamer.

To the Royal Confidential Advisor and Chairman of the Board of Directors of the Jewish community Herr Meyer-Magnus, Esquire,
Hier-W. Bellevuestr. 8."

(171) But Meyer, Esq., "the Great" and his dinner-jacketed band of swindlers could smile amusedly to themselves as they rubbed their hands.

Yet soon they should again have opportunity to get angry — this time more lastingly. Leading men of the anti-Semitic movement, among them the dynamic Dr. Henrici named above, and also Otto Glagau, its "culture warrior", had the merit not only of having relentlessly uncovered the practices of the Jewish stock exchange hyenas and foundation swindlers, but also of having clearly recognized the most monstrous crime, blood-murder, and having pointed it out as fact to a peaceable citizenry, came together for the formation of an anti-Jewish alliance, to which anti-Semites from Austria and Hungary also belonged. This anti-Jewish alliance summoned the first anti-Semitic congress in Dresden. Otto Glagau held the leadership. Max Liebermann von Sonnenberg, who later became Reich deputy, at whose suggestion the facts of the case of the blood-murder which occurred in the year 1900 at Konitz were published, Dr. Amman, the founder of the Sozialer Reichsverein, Dr. Hentschel, court preacher and member of the Reichstag Stöcker, the founder of the Christlichsoziale Partei [Christian Social Party] (1878), "a dazzling speaker in the pulpit as well as in the people's assembly"¹⁵⁴, the future member of the Reichstag Prof. Paul Förster, with his brother Bernhard the author of the so-called "anti-Semitic Petition" of 1881, Ruppel, Pickenbach, Ernst Schmeitzner, well-known through his *Antisemitische Monatshefte*, the member of the Hungarian Reichstag, Istóczy, whose *Manifest an die Regierungen und Völker der durch das Judentum gefährdeten christlichen Staaten* [Manifesto to the Governments and Peoples of

¹⁵⁴ Willi Buch, *Fünfzig Jahre antisemitische Bewegung* [The Anti-Semitic Movement -- Fifty Years], Munich, 1937.

the Christian States Endangered by Jewry] was adopted, and Ivan von Simónyi — all these were to be named as the leading men of this congress.

At their invitation the Hungarian Reichstag deputy Géza v. Ónody also spoke on the 10th of September 1882 in Dresden about the ritual-crime committed in his hometown and about the doings of the Alliance Israélite Universelle in Hungary. The portrait of the murdered girl, created by his countryman Anrányi according to the statements of the mother and relatives, was (172) displayed in the assembly hall. It is the same one which Ónody published in his book. Even ten years later, this circumstance so enraged the Jew Nathan, that he described the girl as a prostitute; he writes on page 39 of his book: "...it is claimed that it is the portrait of a public beauty of Nyiregyháza, and really, whoever strolled through the broad streets of that particular little Hungarian city, a native of the place probably pointed out to him a tall girl with a short apron, with a loosely wound blue cloth about her bare neck which, although she was not ritually slaughtered, and although she continually went about her somewhat profitable trade, nonetheless was supposed to be the original of the Esther of the portrait. Her name was Ludovika Marossek... This painted Esther Solymosi [i.e., the one in the portrait], who was a prostitute, has the busts of crowned heads around her¹⁵⁵, and upon this portrait gazed apparently devoutly the heads of the party, worthy pastors and great men of mature age, some of them in significant positions, who have the eyes of the public on them, and who make a pretense of working for the 'moral' rebirth of society, and wish to solve problems of high politics, these people worshipfully gathered before the portrait of a — whore ..."

A few days later Ónody spoke in Berlin in the first mass gathering of the anti-Semites over Tisza-Eszlár. On 16 September 1882, the *Deutsche Tageblatt* gave the following atmospheric report: "The powerful arousal into which the population of our capital city has been transported by the ritual-murder of the unfortunate Esther Solymosi, committed by the Jews, the stubborn silence of the Jewish-Progressive press concerning the event, and finally, the news that the Hungarian Reichstag Deputy for Tisza-Eszlár, Herr von Ónody, will appear on Thursday evening in order to make a thorough report about the terrible crime by means of (173) official materials at a large assembly, had enticed an enormous crowd of people to the local assembly hall. For that talk turned out to be a great demonstration against Jewry. We wished that our esteemed Jewish fellow-citizens had been able to hear the authentic truth about the crime from the mouth of this unimpeachable man of honor ..."

The appearance of Ónody in Germany — as even Nathan had to concede — had achieved two things:

1. "The previously varying tale of the murder took on solid shape — anti-Semitism again surfaced" and
2. "Ónody had committed himself personally in Hungary as in Germany, and with him the anti-Semitism of both nations, to [justice for] the ritual-murder."

¹⁵⁵ In the assembly hall were to be found busts of the Kaisers of Germany and Austria, as well as of the King of Saxony. Nathan was not charged with *lèse majesté*.

With these successes, which even a Jewish "intellectual" stressed, the Hungarian could feel satisfaction for the first time.

How had things been developing in his home country? In Hungary as well, the anti-Semitic currents had been swelling. Whatever decision the court might make, the people were convinced that they were being bled to death by the Jewish foreign body — not only economically but in the literal sense of the word. One knew what to expect from newspaper reporting — indeed, Jews and editors had already become identical concepts in Hungary. But the Alliance Israélite, that parent company of World Jewry, must have given a signal; for at the same time as anti-Semitic speakers were appearing in Germany and fliers were being circulated, there suddenly assembled in Budapest on 5 July 1882, contrary to all other practice in secrecy and silence, a general meeting of the Rabbis under the chairmanship of the Head Rabbis Menachem Hatz and Leopold Lipschitz. No resounding "resolutions" were composed (an exception for such a meeting.) but something totally cunning was cooked up. The Rabbis wrote letters — this "quiet propaganda" was already practiced at that time — but not spontaneously to this or that (174) person abroad — but to very well-known international "authorities," who almost without exception belonged to the theological faculty of their universities, and they asked these men to render their expert opinions about the possibility of ritual-murder and/or to "historically elucidate" this subject. With great adroitness, they knew how to discover, next to the freemasons, their baptized racial comrades among the "Christian" theologians. These scholars, to whom this request suddenly came, had in all probability never been able to examine a ritually-slaughtered human body which had been drained of all its blood, as their former colleague, D. Johann Eck had done in the 16th century — perhaps [this was the occasion when] they were first told about what is meant by a ritual — or blood-murder — with the exception of their baptized [Jewish] colleagues.

Their letters of reply are consequently composed in an occasionally very evasive manner and one soon gets the impression: the "colleagues of the Mosaic persuasion" should get the kind of exposition which would not further upset them and besides: it is flattering and at the same time an honor to be approached by a learned assembly of foreign Rabbis for a letter of expert opinion, and therefore the bearer of an apparently quite well-known name is not permitted to disappoint them in any way. These letters of reply, written for both the above-named rabbinic Head Swindlers and also, really, for their agents, are to be evaluated with this perspective in mind.

The theological faculty of the University at Amsterdam writes: "The theological faculty owes it to the decision of the assembly of Rabbis, held on the 5th of July of this year in Budapest, that your friendly invitation was also issued to it, as well, to give its statement in relation to an old accusation made once again against the Jews... agreeing with the judgement of all experts in the field, it also is thoroughly of the conviction that a lawful instruction to use human blood acquired by murder for ritual purposes is not contained anywhere in the religious books of the Jews. . "

The theological faculty of the University of Copenhagen refuted "this foolish invention, proceeding from blind fanaticism" by recalling (175) "with

what great severity the Mosaic Law forbids men the consumption of blood; according to this law, anyone who would commit the above atrocity which is charged to the Jews [in Tisza-Eszlár], would be excluded from the community of the Jews and incur heavy punishment. Fully justified is the complaint and the indignation of the whole of Jewry over the fact that this accusation has been raised against them - an accusation which, as often as it has been raised, yet never has had the slightest basis in fact..."

The theologians of the faculties at Leiden and Utrecht are also "according to their knowledge of the Mosaic and Talmudic laws," completely convinced that both [i.e., the mosaic and Talmudic laws] do not in the least assent to a use of human blood, and still less do they prescribe it." — In such a manner were the expert opinions of the faculties procured.. Unfortunately, a Paul de Lagarde in all innocence became involved in this Jewish swindle maneuver and as a consequence had to let his name be abused even decades later by Jewish rats. In his letter of reply from Göttingen of 7 October 1882, he even thanks "the esteemed assembly of Rabbis for the confidence which it has shown me (P.D. Lagarde) by this request." Further on, however, Lagarde makes it clear that he was unable to supply the "desired historical elucidation" of the (ritual-murder) accusation, due to lack of time... "Should it seem expeditious to the esteemed assembly of Rabbis, however, that I appear as a witness for it in any sort of judicial hearing... I am prepared to do so."

The Ordinarius at the University of Strasburg, Nöldeke, obviously irritated, rants from his summer holiday in the Black Forest (10 August 1882): "It is sad that there is repeated cause for [having to] seriously refute the charges raised by malice and ignorance against the Jews, that they use human or Christian blood for some sort of religious celebration. The accusation is entirely groundless; of course such atrocities are totally contrary to all the principles of Judaism. Jews, who would have committed such a crime would have been excluded unconditionally from the religious community of Judaism (176)...". — The same Nöldeke also then rendered his "expert opinion" in the Xanten ritual-murder trial — thus we are prepared for that. Quite obviously, however, the "Licensed Theologian and titular Professor" August Wünsche, as a baptized Jew and (of all things) headmaster at a girls' school in Dresden¹⁵⁶, knew what was in the interests of the Jews. At the end of his rather cordial letter (31 October 1882) to the Head Rabbi Lipschitz in Budapest we read: "May a high court succeed in throwing light upon the Tisza-Eszlár affair and soon prove the innocence of the accused Jews, so that the evil spirit of the anti-Semitic movement may not draw new nourishment, to the misfortune of the common life of Christians and Jews."

With these "Christian" credentials [i.e., from the theological faculties of the various universities], the Jewish taskmasters could be well-satisfied.

These expressions of expert opinion, 22 in all, — among them one also finds the opinions of the Professors Delitzsch (a Jew.), and Strack of Berlin — were carefully collected and published¹⁵⁷ in Berlin in December 1882, thus before the start of the ritual-murder trial in Hungary, under the collective

¹⁵⁶ Rohling: *Polemik und Menschenopfer* [Polemics and Human Sacrifice], 1883, page 4.

¹⁵⁷ See Walther and Apolant, Berlin.

designation: *Christliche Zeugnisse gegen die Blutbeschuldigung der Juden* [Christian testimony against the blood-accusation of the Jews].

It is clear that Judah knew how to make necessary capital from the contributions of its honorary Christian colleagues. The Gießener University Professor Stade in his letter of response actually anticipates these Jewish goals — without, perhaps, having been conscious of them — when his letter reads: "The outcome of the affair in Tisza-Eszlár may be what it will: this much is determined in advance, that it will be allowed to be used neither against the Jewish religion nor against the character of the Jewish people. Deeds such as those of which the ritual-slaughterer there is said to be guilty, are foreign to the latter and loathsome to the former."

(177) In the time to follow, Jewish journalistic garbage was poured in bucketsful over Ónody. The Hungarian magnate made short shrift of one of these Jewish rats; to challenge a Jew [to a duel] would be to accord him too much honor. So Ónody got the correspondent of the Jewish *Wiener Extrablatt* out of his hotel room with the *Karbatsche* [a heavy-duty whip]. The press-Jew immediately preferred to depart with the fore-noon train...

"But the other pens kept writing...These modest men were the correspondents of the great (Jewish) Hungarian and Austrian papers, they were the organ by means of which civilization gazed down...People there took the *Karbatsche* to be the most powerful of weapons and they learned that the pen was still more powerful... The Press passed a sentence of death and the anti-Semites felt that a new, larger power than their own had moved in. These proud magnates had lost..."

So wrote Paul Nathan barely ten years later, and he had to know, of course, being, finally, an "expert in his field".

The same tactic of wearing-down was used on the examining judge Josef Bary and the representative of the national press of Hungary, Verhovay in the intermission [before the trial]. Even the Justice Minister Paurer did not remain unscathed. The Minister President Tisza had adopted the habit of circumventing the Ministry of Justice by sending his instructions directly to the state attorneys...Ónody, Bary, Verhovay and Paurer held out. A cruder weapon had to be used on them.

Ónody was impervious to economic measures, but Verhovay, the editor of the national paper *Függetlenség*, was on the verge of ruin. His friends gave him further help. Bary, who had charge of the important documentary material and energetically kept on with his investigations despite all interventions and intrigues, and did not weaken or waver, could be finally be put out of the way, of course, with more radical methods. That too was attempted. From the account of Ónody's comrade in the struggle, the knight Georg von Marcziányi¹⁵⁸, we learn (178) that already on the 14th of July 1882 an attack upon Bary was planned.

¹⁵⁸ Georg von Marcziányi, *Esther Solymosi*, Berlin, 1882, p. 30.

The coachman of the examining judge, sleeping in the wagon-shed and awakened by the ceaseless yapping of the watchdog, checked the premises. Near the main house, in the inner yard, he noticed three persons, who had apparently been positioned as watchmen; they were making signals in the direction of the street. In the corridor to Bary's room, the coachman came upon two Jews in kaftans, who — armed with revolvers — were conspicuously trying to get in the entrance door. When challenged, the whole strange crew rushed to the yard gate. Two kaftan-garbed Jews, pursued by the dog which was at their heels, swung themselves over the garden fence and thereby a bunch of skeleton keys were dropped. At daybreak, in the vicinity of the doghouse, a piece of meat was found which the dog, however, had not accepted. A chemical analysis yielded the fact that it was poisoned with arsenic.

After this incident the examining judge was accompanied on his walks and travels by secret police and his house guarded day and night. — So much for the essentials of the report of Marcziányi.

This assassination attempt on Bary failed — further such attempts seemed hopeless. There still remained the main witness for the prosecution, the sixteen-year-old Moritz Scharf.

On a motion of the examining judge, Scharf junior had been taken into protective custody, since he himself no longer felt safe with his racial comrades. Later, before the court, this witness declared when questioned about this: "I was told that they would kill me, because I have spoken the truth..." — In the decision of the examining judge of 27 May 1882, the text reads: "...with consideration furthermore of the fact that according to the record of the newspapers it has become public that he (Scharf, junior) has made incriminating statements concerning his racial comrades, according to which one can fear that, with the irritable mood of his racial comrades...that they will harm him or try to corrupt him¹⁵⁹ (33), and keep him from making further depositions — in consideration of this, especially in his own interests and for the complete safety of his person (179) Moritz Scharf will be allowed until further notice to remain in official localities and stay voluntarily in court custody."

Scharf had therefore been brought into the Comitat House at Nyiregyháza; he even remained there into August of the next year, not as a prisoner, but as a witness standing under police protection, who was allowed to move freely besides, who mixed with the families of the court officials there, was decently clothed and cared for and who even received private tutoring. What didn't the Jewish newspapers, the *Pester Lloyd* in the lead, fabricate: that Scharf had been lodged in a pig sty and sadistically abused and at the end had been nearly driven mad — one recognizes here already the intention of designating the later statements of Scharf as those of one mentally disturbed — which they [i.e., the Jews] certainly tried to do.

How necessary the police protection in Nyiregyháza was, emerges from the fact that attacks upon this witness were planned several times. The castellan [one in charge of a fortress or the security of public building] Henter, to whom

¹⁵⁹ See the case of Moses Abu-el-Afieh in Damascus in 1840.

Moritz had been handed over, had been able to make detailed reports also about this to the court. To go into detail about this here, however, would take us too far from the main narrative.

These living witnesses they had not been able to silence — but the Protocol of the four physicians, of 20 June 1882, still remained, which helped to uncover the shameless subversions of the Jewish manipulators; it existed and could thereby still bring unfavorable and incalculable factors to bear against Jewry. This danger had been thoroughly recognized, for already, five days after the first autopsy of the female body which had washed ashore, the Jewish attorney Heumann applied to the court for an exhumation and new dissection of the body, which this time was supposed to be performed by "authorities" since "apparently irregularities and violations of law" had occurred. This impudent petition was nevertheless rejected, and in the following period a struggle raged over the handing over of the body, in which the court was defeated. On 7 December — thus nearly a half-year after the burial — the exhumation actually took place, this time in the presence of the three Budapest professorial "authorities" Schauthauer, Mihálkovics and (180) Belki. They declared that the scientific tools necessary for them were not available at the location and proposed the transportation of the body to Budapest. The Court of Justice finally consented that a portion of the body would be transported there. Although the body, as is clear from the 7 December 1882 protocol itself, was found to be in a terrible state of decomposition, which excluded any pronouncement, and the "corpse, powerfully contracted at the knee joints and hips, fell into pieces at an attempt to straighten it out,"¹⁶⁰ these wonder-doctors managed, "in a round-about procedure"¹⁶¹, to produce a masterpiece of work "proving" the identification of Esther Solymosi with the body washed ashore after "long yet necessary digressions with a consulting of the earlier procedures"¹⁶². The expert opinion of the confidential agents of the court, therefore the word of four physicians, was supposed to be "refuted," in that these doctors were reproached with "lack of expert knowledge and carelessness in the investigation of the necessary facts of the case," as was further also written in the new expert opinion of the Herr University-professors, with, of course, the modesty characteristic of their race: "...and it is no immodesty if we credit ourselves in our special fields of expertise with a more comprehensive vision, a more finely developed feeling for the connection between subjects apparently remote from each other, than the medical confidential agents of the praiseworthy Nyiregyháza court, who might be honest men of healing, but are not specialists in the fields which are at issue here."

The comprehensive vision and finely-developed feeling of this committee were, to be sure, amazing attributes, which made it possible to reconstruct from a part of a split-open body, long gone over into decomposition, a fourteen-year-old and, even in addition to that, a definitely identified girl; these unusual talents of the chosen authorities of a likewise Chosen People, made the hair of even the Court of Justice of the Hungarian provincial seat stand on end. It ordered the striking of a portion of the judicial documents simply in (181) those

¹⁶⁰ Paul Nathan, page 385, *Ahn.-Protokoll*.

¹⁶¹ Ibid., page 393, *Anh.-Gutachten*.

¹⁶² Ibid., page 415, *Anh.-Beanwortung*.

passages of this professorial expert opinion which were conspicuously deceitful and at the same time made the decision to deliver the report of the three professors and the remains of the exhumation which had been retained, to the Hungarian National Medical Council for verification, with no possibility of appeal.

This *superarbitrium* [literally, "above judgement/appeal" — i.e., the findings of the Hungarian National Medical Council] repeated in essential points the results of the first expert opinion of the medical agents of the court and evoked, as Georg von Marcziányi was able to determine, "the greatest consternation in the circles of Jewry". Over the members of the Hungarian National Medical Council, the Jewish press poured a veritable deluge of insinuations and maledictions.

Nevertheless, after the conclusion of these investigations, these documents were delivered to the Head Prosecutor's Office; the head Prosecutor, Szeffert, to whom certainly no anti-Semitic leanings could be imputed, took over setting down the charges in writing and transmitted them to the Court of Justice at Nyiregyháza.

On 19 June 1883 began the great concluding hearing, after it had been postponed many times. The investigation had lasted over fourteen months. Accused were fifteen Jews, to wit:

a) on a charge of premeditated murder: the ritual-slaughterers Salomon Schwarz and Leopold Braun, the teacher (*cantor*) Abraham Buxbaum and the vagabond Hermann Wollner, "beggar without definite place of residence, who already has a police record";

b) on a charge of participation in murder: the temple servant Joseph Scharf, the estate owner in Tisza-Eszlár, Adolph Junger, the worker Abraham Braun, the merchant Samuel Lustig, the tenant Lazar Weißstein and the *mohel* [circumciser] Emanuel Taub;

c) on a charge of accessories after the fact: "because they have made an effort to frustrate the investigation against the accused by assisting them," the five Jews who took part in smuggling the body: the raftsmen Amsel (182) Vogel and David Hersko, and also Yankel Smilovics, Martin Groß and Ignaz Klein.

At their disposal stood not less than five, for the most part Jewish/free masonic, "prominent" defenders; two defending attorneys were members of the Hungarian Reichstag, who had been designated for the "defense" on the basis that they had a mandate due to their connection to "high politics".

"It is a matter of an affair which could be fraught with grave consequences for a few million human beings; under these circumstances, one can claim that the number of five defending counsel was too small rather than too large." ¹⁶³ — Next, 80,000 Fl. were made available for taking care of the "smaller expenses"

¹⁶³ Paul Nathan, p. 54.

of the defense¹⁶⁴. At the Jew Guttmann's, the head man of the Israelite Alliance (A.I.U.) in Vienna, his own telegraphic equipment was set up. Between Nyiregyháza and the Viennese Jew, his own telegraph connection was thereby set up, so that the Jews were informed directly and as quickly as possible of every word that was spoken, without the world outside — not even the authorities — being able to learn anything. — "A Christian ought to demand it at once. I ask you, Herr Minister, whether you would allow him this. I don't believe that you would..." (The Deputy Schneider in the Austrian Reichsrat on the 10th of November, 1899.)

The hearing had 138 prospective witnesses. The President of the Court of Justice was Franz von Kornis, and the state's attorney was the many-times mentioned Eduard von Szeyffert. He had picked up very definite instructions at Nyiregyháza. The Jewish press was full of the praise of this man; Paul Nathan as well gives him a good report card — which already says it all. He writes: "Eduard von Szeyffert dealt with this difficult task with perfect tact and reaped for himself the boundless recognition of the educated (read: Jewish.) world and — what this means — the deadly hatred of the (183) anti-Semites..."¹⁶⁵ The mother of the victim was represented all the more cynically by these Jews, and without a trace of sympathy: "The old woman Solymosi was a tall, gaunt, bony woman of angular body type. During the hearings she appeared in dark clothes, and a black scarf also framed her yellow, parchment-like and expressionless face. There was something strangely sad in observing these mummy-like features. There was no emotion to be noted in her face and the single thing which seemed alive was a pair of small blue eyes, which simultaneously gazed out at the world stupidly and with a superstitious religiosity. No doubt: the fundamental trait of character of this pitiable woman was a mixture of stubborn, unshakable devoutness to God and to superstitions. It must have been easy to awaken the imagination in her that she was an instrument of God. At least she believed herself to be in a quite special relationship to the Highest One. From God come the ideas about the end of her daughter..."¹⁶⁶ — That is what a Jew was able to write in the year 1892 in the Germany of Wilhelm, by the Grace of God..

The charge was supported in its essential points on the basis of the protocol statements of the sixteen-year-old son of the temple servant Joseph Scharf, Moritz, of the 21st/22nd of May 1882. In the public hearing as well, Moritz Scharf repeated firmly and with certainty his account already given before the examining judge. On the first day of the hearing there was already a violent scene: "When Moritz Scharf had related the story of the murder, the accused father began almost to rage against the boy; there were frightful scenes, when the men, some of them quite old, stood facing the young man, whom they regarded as the sole author of their misfortune."¹⁶⁷ — The old man Scharf suddenly tried to fall upon his son, but was pushed back again to the bench of the accused by the prison guards. Each of the accused was invited to comment on the statements of the witness. The Jewish teacher Buxbaum raged: "It (184)

¹⁶⁴ Georg von Marcziányi, p. 27. -- For "purposes of support" the Jewish community at Frankfurt a. M. alone had sent 80,000 Marks, that of Berlin remitted 23,000 Marks; Paris and other French cities sent 55,000 Fr. (According to H. Desportes, p. 25)

¹⁶⁵ Paul Nathan, p. 64.

¹⁶⁶ Ibid. p. 104.

¹⁶⁷ Paul Nathan, p. 238.

is not true, what this one says, this dog, this louse." — Moritz replied quietly: "You were present too, when Esther was murdered." — Buxbaum: "What time was it?" — Moritz: "Between eleven and twelve o'clock." — Buxbaum, beside himself: "I was there? Pfui." (He spit in the face of Moritz.)

These scenes repeated themselves in the following days of the hearing and took on an ever sharper tone. On the eighth day of the hearing, Moritz was questioned by the Jewish defense counsel Heumann about why he always walked about under guard; Moritz replied: "Because the Jews would kill me, because I have said the truth..." — "If you had not "barked"¹⁶⁸ such lies, then we would not be here" confirmed father Scharf resignedly on another day. — "For an entirely different reason this (the investigation) could not be ended," the son said in defense of himself. To this the Jewish defense counsel: "I ask the witness, Moritz Scharf, why the investigation could not be ended and for what reason it lasted thirteen months." — The Jewish youngster rebuffed him with: "For the reason that the Jews who remained behind in Tisza-Eszlár dressed a corpse in the clothes of Esther Solymosi."

After he had become a witness to the horrifying events in the synagogue, Moritz ran to his parents, to report to them the things he had seen from his own terrible vantage-point. President Kornis: "What did you say to your parents sitting at the table?" — Moritz: "I told them the situation which I'd seen." President: "What was the answer?" — Moritz: "My mother said that I should be quiet." But the small boy Samu had overheard something and blabbed it out, which is how the case was set in motion.

Paul Nathan comments about his tribal associate who had been struck from the race: "Good Heavens, a murder cannot, after all, ruin the midday meal for a man, when one has a good appetite...Therefore the family consumes its meal in peace and as pleasant dinner conversation Mortiz reports (185) a little joke which he has just seen...Now the midday meal is over ; Father, Mother and son have until this point no cause to get excited because of this little murder; they won't have any further disturbance of their Sabbath mood...It is a truly idyllic murder, which has played itself out without anxious preparations, without cautious weighing things out, everything is entrusted entirely to the kindness of Providence. Were a braggart to describe at the proper point in an operetta a murder of the type which Moritz Scharf has, people would break out in clear laughter" — This is the "writer" Paul Nathan.

At the remonstrance of his father ("he said to me that 'to you, pork sausage tastes better than kosher food'"¹⁶⁹ Moritz at last stated that he no longer wanted to be a Jew, that he had gotten a horror of the Jewish religion... He could only explain the murder of Esther to himself in this way, that the Jews had to do this according to the doctrines of their religion¹⁷⁰. The brother of the murdered girl, Johann Solymosi, remarked on the evening after the disappearance of Esther, how a large number of Jews, among them numerous foreign ones, came out of

¹⁶⁸ Moritz had been degraded to [the status of] a dog, therefore of a non-Jew.

¹⁶⁹ 2nd day of the hearing.

¹⁷⁰ 8th day of the hearing.

the temple and walked over to the Jew Lichtmann. Just after midnight they left his property again in a body and cautiously moved to the temple.

Frau Bátori and her daughter Sophie remarked that on the evening of 1 April light was burning in the synagogue¹⁷¹ in the vicinity of which they lived, until late at night, which was otherwise unusual. Around midnight the rear part of the temple was still brightly lighted.

On the 16th day of the hearing, the peasant woman Cseres from Tisza-Eszlár gave her account to the Protocol: "In the night in which Esther disappeared, there was a great noise near us...I looked out of the window and saw many Jews come and go. Later the Jew Großberg came wringing his hands and called out: "God, what have we done, what have we caused to happen." A strange (186) Jew, according to his appearance a Galician, answered Großberg: "Don't worry, nothing will come out of it."

The witness Siposs, who was in service with Großberg at the time of the disappearance of Esther, stated that on that evening numerous Jews were on the Großberg property who had conversed excitedly in Jewish dialect; she hadn't understood a word. When she stepped into the room, old Großman immediately showed her out again with the remark that they had "something" to discuss.

Furthermore, it was established without objection that the Jews Schwarz, Braun and Buxbaum had entered the locality already on 31 March, a day before the murder of Esther and had taken accommodation with the former ritual-slaughterers Taub and Jakob Süßmann respectively.

Moritz Scharf had repeated his statement before the court, that he had observed the murder through the keyhole of the inner synagogue door; to the question of the President about how long he had watched, the witness answered: "Three-quarters or even a whole hour." Examining judge Bary had put this to the test at the scene directly after the interrogation of Moritz, to see whether he had actually been able to see what he had testified: that was the case. The result was recorded at the scene. Now the Court of Justice undertook the verification of this with the assistance of the state attorney and the defense counsel; Moritz and his father were brought along. And see — there was almost nothing visible through the keyhole; only a narrow strip of perhaps a half of a meter in the middle of the room was visible. The witness had stated in the Protocols that he had looked through the keyhole by bending only a little bit and had been able to see well. But now it was established that the keyhole was located only 85 cm. above the floor, which implied that Moritz could look through it only by crouching over entirely and only for a few minutes; he claimed, however, as we see in the Protocol from this local inspection, that when Bary had taken him there, he did not need to bend over that way then. The basic result of this local inspection was: "...It was further determined that Moritz Scharf (187) did not see the scene at the [time of] the inspection." One of the Jewish defense counsel remarked: "With this inspection of the scene we should

¹⁷¹ Also after the blood-murder in Konitz a light was burning in the synagogue. -- See p. 310.

have opened the whole case, then we need not have had to hear [the case] for five weeks long."

The defense had prudently been careful not to arrange a local inspection at an earlier date, for in the intervening time this ominous synagogue keyhole was repositioned in such a clever fashion that at the later examination even the Chief State's Attorney of Hungary, when he peered through it, according to his own expression, actually "saw nothing".¹⁷² [This trick was echoed by the O.J. Simpson case, and the transparent nonsense of — to anyone with common sense — the well-remembered Jewish shysterism of: if-the-glove-doesn't-fit-you-must-acquit.]

There yet remained to refute the expert opinion of the National Medical Council about the body washed ashore, in order to be able to also set free the Jews imprisoned on the charge of smuggling the body.

In the search for a "European authority", whose name alone could cancel out all former expert opinions, they selected Rudolph Virchow, the Professor and Director of the Institute of Pathology at the University of Berlin, who had the additional advantage of functioning as a semi-official liberal- "progressive" Reichstag member. In his "statement of expert opinion about the autopsy procedures in the Tisza-Eszlár criminal case" of 15 June 1883, Virchow, "the great friend of the Jews"¹⁷³, actually had the last word, in that he pushed the "unreliability of the autopsy protocol of the Drs. Trajtnér and Kiss of the 19th and 20th of June 1882 into a bright light," although he had not even obtained one part of the body, but could base his opinion merely on the statements of the Budapest experts. (188) Thus fell the *Superarbitrium* of the National Medical Council from 16 March 1883.

In the arguments of the judgement of the first stage we read: "There is circumstantial evidence, which with respect to the fact that the Medical Council did not communicate the motivating factors which are the basis of its expert opinion, so that one cannot know on the basis of which anatomical data the Council deviated from the expert opinion of the professors in the determination of the probable age of the body, and furthermore, with respect to the fact that the body was found in the undoubtedly clothes of Esther , allows the acceptance [of the fact] that the body in question could be the corpse of Esther Solymosi."

All was in tidy order: The missing girl had gotten lost on her way — although she of course, as a child of the village and on a clear day besides, was

¹⁷² Ónody made these discoveries. -- Paul Nathan wisely ends [his writing] without a word about them.

¹⁷³ Otto Glagau, "Kulturkämpfer", Volume X, 1885, p. 1. -- In the Jewish *Berliner Zeitung* (Nr. 149 from 1893) Virchow was slavishly flattered as the "Prince of Science" in the most nauseating manner. It reads; "Virchow alone embodies the scholarly figure in its most complete form. In these transparent features is reflected the work of wakeful nights of research. And how gentle and expansively the words flow from the wisdom-filled lips, the sarcastic smile which constantly plays about them clearly says that from here, too, the sharply-pointed arrow meets the [target of] the opponent, however great and strong he might be." -- "Prince" Virchow, together with his "enlightened" party colleague Rickert, to whom we will still have to return in another connection, founded in the year of Judah's Grace 1893 the high-political "Verein zur Abwehr des Antisemitismus" [literally: Union for the warding-off of anti-Semitism].

familiar with every hill and dale — fell into the Theiss and after months was washed ashore as a well-preserved, well cared-for corpse in faultlessly arranged clothes...

But just as in the first days, the mother of the victim remained unswerving in [the midst of] these intrigues; she had answered in response to all questioning: "Gentlemen of the court, my mother's heart tells me that the Jews, who are sitting on the bench of the accused, murdered my daughter. The Jews came to me and have offered me a large sum of money if I would make this voice of my heart be silent — I cannot do it..." (H. Desportes, p. 239)

The pronouncement of judgment was suddenly hurried into: All accused were acquitted and insofar as they had suffered economic injury by their long custody pending trial, the state had to pay everything. "After great mistakes and errors the Nyiregyháza Court of Justice lets justice rule, indeed, it scorns to throw even the shadow of a suspicion upon the innocent prisoners"¹⁷⁴

The court President Kornis directed the following "conciliatory words" toward the mockingly smiling gang of murderers: "I must admonish you, that you, returning to your home hearth and (189) Christian fellow-citizens, bring along peace and modesty and refrain from any such provocation which could lead to the arousal of excited emotions and to the disturbance of [your] peacefully living together. You would not wish to ascribe the suffering and vexation you endured to the judge or to the court of Justice or, finally, to individual citizens, but to the coincidence of circumstances. You might make friends with the destiny which often interposes itself without mercy and heavily in the course of life and which is often impossible to avoid even with the greatest lawfulness and decency."¹⁷⁵ For the mother of the victim, however, no one had a word of comfort; on the contrary, she was helplessly abandoned to Jewish scorn and imprecations still during the court hearing; according to her own statements, the Jews had even finally claimed that she had abused Esther, and because of that she had gone into the water...even ten years later Paul Nathan could spit out at her in the filthiest manner.

"An uncanny shudder quietly creeps over a person when he views the behavior of Jewry in this *cause célèbre*: the Jews, who continuously throw out phrases about humanitarianism, enlightenment, human rights, tolerance, and so on, and who refer to the law with daring cynicism in all cases where they have been righteously attacked — the same law which they for the most part hold in contempt and trample with their feet — these Jews first commit an atrocious ritual-murder, cowardly deny it with snide brow, break out filthy obscenities about the pain of the grief-bowed mother, abuse her under hypocritical pretexts, mislead the court, cunningly cut the threads of the investigation, like hyenas dig half-decayed bodies from their graves, switch them around, dress the false dead body in the garments of the slaughtered one, mutually swindle each other for the sake of ill-gotten gains, send death threats to judges performing their duties, plan assassinations of the same, in order to get incriminating court documents into their possession and will finally, (190) if all this doesn't help them and the

¹⁷⁴ Paul Nathan, page 362.

¹⁷⁵ Paul Nathan, page 363.

iron ring is contracting around them closer and closer, move on to corpse desecration in the most disgusting and repulsive sense of the word, in order to dispel the storm clouds drawing threateningly close above the Jews. This is their humanitarianism, their enlightenment, their morality, which they proclaim so hypocritically, standing upon whose postulate — built upon deceit and lies — they have the presumption to strive for religious tolerance, for tolerance for religious rites like one of these rites which has come to the light of day in the ritual-sacrifice murder in Tisza-Eszlár..."¹⁷⁶

Both of the higher stages confirmed the judgment of acquittal in full. As if on signal, the entire body of accused Jews disappeared thereupon from Hungary; Moritz Scharf, the " betrayer," went as a diamond polisher to Amsterdam; the defense counsel, however, remained in the country and nourished themselves "uprightly." One of the first "defenders," the freemason Karl Eötvös, already rewarded before the trial with payment on account of 80,000 Fl., became a great Hungarian landowner...

Epilogue

The acquittal of the accused set lose in the Hungarian people an enormous rage. Eötvös and his good friend, the Chief State's Attorney Szeyffert, had to leave Nyiregyháza shortly after the pronouncement of judgement in rash haste and in a closed wagon, under the curses of the populace and pursued by a hail of stones. In all larger cities of the nation, especially in Preßburg, Kaschau, Ödenburg, in Budapest and in court locations themselves, serious clashes occurred, Jewish shops were stormed, and in the comitats individual Jewish properties went up in flames. Nevertheless, all these things only brought water to the mills of Judah...On 11 September 1883, the already mentioned court preacher Stöcker spoke at a meeting of his Christian-social party in (191) Berlin about the outcome of this trial; there he said, among other things¹⁷⁷: "The trial of Tisza-Eszlár is decided, the accused were acquitted...virtuous jurists, among them two state's attorneys, have assured me that before the trial they had believed in the innocence of the accused, after the decision however, they believe in their guilt; they personally consider themselves fully convinced of the guilt of the accused."

"I was in the country some time after the pronouncement of judgement, and I have found no person who had the slightest doubt about the guilt of the accused..." wrote Edouard Drumont in his preface to the *Geheimnis des Blutes* [Secret of the Blood] of Henry Desportes.

The peasant woman Cseres said on the occasion of her interrogation in the public hearing that it "was being spread about in Tisza-Eszlár that the Christians are losing and the Jews are winning"; that the inhabitants of the village had banded together and angrily discussed the Jewish machinations and they were finally brought back to peace only by the military. — Their instincts, not warped by miseducation, had told them that certain powers were at work to bend this judge's decision.

¹⁷⁶ The knight Georg von marcziányi in *Esther Solymosi*, Berlin 1882.

¹⁷⁷ According to the report of the *Reichsbote* [Reich Messenger] of September 1883.

These rumors already took on firmer shape in an "open letter" which a later defender of the murder gang, the Jew Bernhard Friedman, directed to the large Hungarian newspapers. In a letter of 19 September 1882 the text reads, in part: "One sees two outcomes possible for this investigation. One says that the state attorney's office will study the case and after there is no acceptable proof, simply apply for cessation of the trial. But then one says the matter will be taken from the vice-solicitor Bary and entrusted to cleverer (read: to Jewish. — the author) and more experienced hands, so that the errors committed in the investigation can be repaired if possible." In another passage of this letter it further reads: "One other issue which will now likewise be decided is this, whether, in case the royal State Prosecutor's Office should consider a supplementary investigation necessary, (192) Bary should also be entrusted with it despite the numerous errors which he has committed — or another man?"

But Bary had understood how to maintain his position with the same energy which he had employed during the preliminary investigation. Thus actually only the former of the two possibilities brought up by Jew Friedman remained open. This was the road taken. Now, who is the great unknown "one" who already could know all this already, nearly one full year before the judicial decision? Paul Nathan can be consulted even for an answer to one part of this crucial question, in that he forgets his talmudic, fox like cunning in one passage in his treatment of the Jewish triumph in Nyiregyháza and writes¹⁷⁸: "There were in Hungary a number of people who took up the struggle with courage and genius; by themselves, of course, they would have been defeated; but in alliance with the public opinion of educated Europe, they triumphed, and the truth triumphed."

We know this "educated Europe" already from Damascus; the golden Internationale, which forms the "public opinion" and prepares the Jewish "victory". But today we have concrete indications about it: the trial of Tisza-Eszlár became a financial-political power-struggle between Jewish High-finance and the nation of Hungary which was dependent upon it and which was already heavily in debt to international High-finance in the eighties of the 19th century — and just at the time when the small village by the Theiß was making news, Hungary was in the process of negotiating with the house of Rothschild over settlement of its national debt, which was burdened with an excessively high rate of interest. The completion of this annuity-conversion was supposed to bring an annual savings of 2.5 million Gulden in interest to the economically beleaguered country. A few days before the beginning of the main hearings at Nyiregyháza, the Baron Albert Rothschild sent a sharply worded dispatch to the Hungarian Finance Minister, Count Szapary; the gist of its contents was that the money-market, (193) consisting overwhelmingly of Jewish elements, along with the means which stood at its disposal, would bring it to pass that "the Hungarian state notes would be depressed to a level which would correspond with that of the Hungarian pronouncement of law" — This dispatch was also made known in the press.

¹⁷⁸ Paul Nathan, page 366.

The Budapest representative of the House of Rothschild, the Jew Goldschmidt, spoke in the days before the main proceedings of the criminal trial as the agent of the "Alliance Israélite" with the Hungarian Minister, Baron Bela Orczy — after the "Anglo-Jewish Association" in London had already meddled into this in an unheard of fashion — and stated to him categorically that they would like the charges against the ritual-slaughterers dropped. Furthermore, he threatened him with bringing an interpellation in the English Parliament, and put to him the impudent demand that the acquittal of the accused had to occur not at the first stage of appeal, but instead immediately at the first judicial hearing.

On 20 July 1883 Justice Minister Pauer received a telegram from Minister President Tisza, in which the latter asked his Justice minister "to strictly control and to threaten with dismissal if necessary" the Court President Kornis.

The paper of the Minister President took up this inspiration and wrote: "The Tisza-Eszlár case compromises Hungary. Other countries point their fingers at Hungary. The world press pillories us daily. The judgment of the outside world is sovereign, it cannot be appealed to anyone. Who has brought this shame upon Hungary? Those very people who have created the Tisza-Eszlár trial. We therefore simply ask: *Que usque tandem?*¹⁷⁹ and hereupon demand from them an answer, not in words, but in deeds."

This *battue* then sufficed to cause the complete collapse of the Court President, who up until then had remained unbiased, and to acquit the already convicted Jews with words which were almost apologetic, and in a manner of what one might call unseemly haste. Jewry had gotten a "moral satisfaction" but the Hungarian state a Jewish state loan. As emerges from the journal notes of Justice minister Pauer (194) of 26 September 1883, after the conclusion of the trial, the finance-Jew Goldschmidt, on the instruction of the Rothschilds, demanded that the Head State's Attorneys Kozma and Szeyffert receive honors. Karl Holz wrote of this infamy: "Both state's attorneys, who were at the service of Jewry, who put the greatest obstacles in the way of the straight course of the court proceedings, who had bent the law, were supposed to be honored before the entire Aryan world to the joy of Israel for this baseness by His Imperial and Royal Apostolic Majesty."

And the Jewish paper *Egyenlöseg* still dared to write after the end of the trial: "Would it be a wonder, if after so much terror, Europe would turn from a nation which was so weak as not to resist anti-Semitism?"

Sixteen years later, in 1899, a sensational incident occurred in the Austrian Reichsrat [state council]. The anti-Semitic Deputy Schneider claimed, in a long speech, in which he referred back to the blood-murder of Tisza-Eszlár among other things, that the Hungarian Minister President Count Andrassy, who died in 1890, had himself admitted to him at that time, upon being asked, that a Jewish blood-murder had occurred in Tisza-Eszlár. A tumultuous scene ensued; the Jewish deputies wailed: "One can easily say that, since Andrassy is dead. To whom did he say it?" — Then the Deputy Prince Liechtenstein arose and calmly

¹⁷⁹ *Quo usque tandem* = how long yet?

maintained that in a conversation relating to Tisza-Eszlár between himself and Andrassy, the latter had stated the following: "Indeed, the Jews murdered Esther Solymosi, but we could not admit that, otherwise 17,000 Jews would have been slain in Hungary the next day — and from where should we have gotten the money¹⁸⁰ then?"

Since the Deputy Liebermann von Sonnenberg¹⁸¹ reported this incident again in the German Reichstag on 7 February (195) 1901 as a political fact, concerning whose importance he wanted to be clear, we have no reason to doubt the historical genuineness of Andrassy's statement.

The responsible men of one state therefore preferred to look on as the children of their people bled to death unatoned for under the ritual-slaughter knives of Galician Jews, than that they do without money credited from Jewish banks which these had first sucked out of their hosts.

According to the classification of Paul Nathan, this category of people is to be accounted part of "educated Europe". We will yet find rich opportunity to subject this Europe to thorough consideration.

In this connection one ritual-crime ought still to be mentioned as sequel, which happened in 1895 likewise on Hungarian soil. On the morning of 6 September of that year, in Honter Comitat in Garam-Kis-Sallo, the farmer Johann Balars sent his five-and-a-half year-old daughter Juliska with an errand to the gin-shop Jew Ignatz Adler. The girl did not return. On the 10th of September, thus shortly before the "great Day of Atonement," the horribly mutilated child's body was discovered outside of the place. The Jews had "reconciled" themselves with Yahweh.

A Catholic clergyman composed a report about this in which the German translation reads¹⁸²: "The skin of the head and chest of the girl was flayed off. Cuts from a long, sharp knife were recognizable. The body was covered over and over again with piercing wounds. The autopsy showed that the child had been starved for several days; then the torture began which must have transpired in such a way that the little girl was hung up by the feet by iron hooks and had to go through the torment while alive.

In the body and heart of the victim was not a drop of blood to (196) be found. Neither on the body nor on the clothes were there any blood spots.

At the time when the girl disappeared, by the claim of many witnesses three wagons of Jews arrived at Ignatz Adler's place, among them a ritual-slaughterer."

The Jews remained, as always in Hungary, unmolested; the Jew Adler was merely questioned as to whether he had an enemy in the village, at which he

¹⁸⁰ The loan is meant.

¹⁸¹ See p. 318 and 435 etc.

¹⁸² *Deutsche-Soziale Blätter*, published by Max Liebermann von Sonnenberg, 10. Jahrg., Nr. 374, Lpz., 17 Okt. 1895. [German-Social Pages, 10th Annual, Number 374, Leipzig, 17 October 1895]

named a rich farmer. This man and his son, a butcher, were arrested, the latter for the reason that at his place, as was normal for his profession, a bloody apron was found. The entire populace unanimously accused the Jews of the murder. When the two men arrested had also been set free again, the incident indeed proved how far Hungary had come. Moreover, Ignatz Adler was so sure of himself that he was able to bring suit for libel against the clergyman as "Agitator-Chaplain" and against the Hungarian paper which ran his report. Further, in Skurz (1884) and in Konitz (1900) non-Jewish butchers had also been accused of this bestial ritual-slaughter crime; and these accusations became a tried and true method.

Skurz 1884

(199)

The blood-murder of Tisza-Eszlár and the events at the Court of justice at Nyiregyháza were still in everyone's memory when a completely similarly fashioned crime occurred on German soil. The accompanying circumstances allowed a further and thoroughly successful increase in Jewish power and influence after the triumph in Hungary to be recognized, insofar as Jewry now knew how to arrange things so that the actual murderers remained unmolested and, instead of them, a non-Jew was brought to the dock.

On 21 January 1884, toward eight o'clock in the evening, the fourteen-year-old Onophrius Cybulla left the house of the Gappa inn in the village of Skurz (governmental district Danzig), where he had been washing up bottles, to make his way to his parents, living in the same locale. Although the young fellow had only a short way home, he didn't arrive at his parental residence. Witnesses said under oath that Onophrius was lured into the property of the Jewish merchant Boß; in addition, it could be established that on this evening numerous foreign Jews had assembled on the property of Boss, where the whole night long a hive of activity, otherwise unknown, prevailed. The non-Jewish serving-girl had been given a vacation on this evening without having requested it. In the stable building of the Jewish estate, a messy state of confusion reigned on the following morning; in the stall of Boss and on the manure pile in the yard, liquid and clotted blood was indisputably discovered, and likewise some sacks exhibited blood spots.

The ritual-slaughterer Josephson was observed in the early morning on a bridge located outside the village, with a heavy sack upon his back. Some time later, the dismembered body of the youngster was found under this bridge. It was missing both thighs, and they were never found. The lower legs were lying in the vicinity of the undressed, blood-empty corpse.

(200) According to the opinion of the medical experts, the thighs had been broken off from the pelvic sockets with great expertise and dexterity. With one single cut, the right location, where the separation of the bone was possible, was hit. Although the murdered boy had been powerfully built and full-blooded, the dead body showed itself to be completely empty of blood. On the neck there was a transverse cut going down to the spinal column, which had brought about death through exsanguination. The abdomen had been slit open.

The autopsy yielded further important particulars: wounds were found on the fingers, hands, on the back, on the nose, on the forehead and on both eyes; on many places of the body there were bloodshot areas. These wounds suggested that the boy had defended himself vigorously. As a result of blows to the head, there had occurred a severe hematoma in the cranial cavity. Aside from this, there were numberless other wounds present, which had first been inflicted on the body. These wounds were smooth-edged and likewise had been most skillfully executed with a very sharp instrument. The dismemberment of the body had to have taken place in a closed room and under full illumination.

At the place of the discovery of the body, there were neither blood spots nor traces of a struggle. According to the findings of the experts, a lust-murder seemed to be totally out of the question; likewise the acceptance of a robbery-murder was ruled out from the start, since the slain boy was completely without means.

The Crime Commissar Richard was ordered from Danzig to Skurz. According to the most fundamental preliminary work, he investigated as the presumed murderers the trader Jews Boß, father and son, as well as the ritual-slaughterer Josephson. Jewish strangers, who were seen on the day of the murder, could no longer be investigated. The clothes of the Jews were inspected by a chemist, Dr. Bischoff, called in as an expert. On a jacket belonging to Josephson, traces of human blood were discovered, and in addition the physician Dr. Lindenau found impressions of incisors on the left index finger of the ritual-slaughterer. This doctor speculated that it (201) could be a bite wound. The investigations furnished further indications which heavily incriminated the Jews to an extraordinary degree. Moreover, they constantly got caught in contradictions and made the most unbelievable excuses.

In this critical situation, Richard, the Investigating Commissar up till now, was suddenly recalled without specification of sound reasons. The Prussian Minister of the Interior, von Puttkamer — we have gotten to know him already — dispatched Commissar Höft. The populace knew of Höft, that he saved a large number of Jews from Neustettin from the prospect of judicial condemnation in 1881, when they were charged under the most serious points of suspicion of having set fire to their own dilapidated synagogue with the aid of petroleum — even the prayer books were soaked through with petroleum — in order to receive the high amount of insurance. Then the blame for the arson was laid on the "anti-Semites," who had wanted (it was claimed) to take revenge; therefore the further course of events could not surprise the populace. Next, the Jews in custody were set free. Then the guilty were sought after. Under a suspiciously large levy of the most dubious means, the trial was supposed to be guided along a determined route. Even Höft came to accept that the dismemberment of the body could only have been performed by an expert hand; but this remained the single point in which he agreed with the inquiries of his predecessor.

On 10 May 1884 the old, established, Christian master-butcher of Skurz, Behrendt, who was well known for his attitude of opposition to the Jews, was arrested and held in custody pending trial for nearly one full year. From the start onward, his means had not permitted him to get legal counsel. On 22 April

1885, the proceedings began before the jury court in Danzig, with a great throng of a very highly incensed public. The evidentiary proceedings turned out to be scandalous from the beginning; the Skurz Jews entered court as "prosecution witnesses." The non-Jewish witness Zilinski made the following statement under oath: The Jewish ritual-slaughterer Blumenheim had come to him to sound him out. In order to learn what the Jews were up to, he had assumed the pose of being against Behrendt. (202) Thereupon he was invited by Blumenheim to come with him to see a gentleman from Berlin, and to tell the latter all the worst that he knew about Behrendt. The "gentleman from Berlin" had introduced himself as Commissar Höft, who then unrelentingly tried to persuade him that the Jews could certainly not be the perpetrators, etc. Zilinski was supposed to make a statement against Behrendt. On a train trip Höft again insistently demanded that he make statements against Behrendt and not, by chance, against the Jews.

Furthermore, various witnesses stated that on 21 January - thus on the day of the disappearance of the boy — Behrendt had already arrived at home at about seven in the evening; since he had too freely partaken of alcohol, he had to be undressed and carried into bed; Behrendt first got up again the next morning and went about his work.

The behavior of Commissar Höft explains much, but not everything. We must further take into account that *Landgerichtsrat* [district court councilor] Arndt was functioning as President of the Court of Justice during the jury court proceedings in Danzig, under whose chairmanship at that time the Neustettin Jews accused of the synagogue arson got an acquittal during jury court trial in Konitz. As state's attorney the Jew Preuss, of all people, had been appointed in the Behrendt trial. This Jewish prosecutor pled for the guilt of Behrendt and the innocence of his racial comrades Boss and Josephson despite the outcome of the hearing of evidence, which had downright devastatingly exposed the Jewish manipulations, and although Preuss himself had to concede that it couldn't seem odd when the voice of the people was directed against the Jews — all the more so, when in the year 1879, in the same area a totally similar "mysterious" murder had occurred which still is not cleared up to this day; but the investigation against the Jews had not then been initiated because of this, but on the basis of entirely other indications.

According to the *Nationalzeitung* [National News], this prosecutor, who indeed (203) had to prove what had driven the accused Behrendt to this crime, stated the following: "I cannot, however, definitely designate a motive for this act, and that which I would like to name, is difficult for me to state; but I must mention it: it is the hatred of Jews . It is, of course, possible that Behrendt has been paid by someone for the crime, in order to be able to lay the blame the Jews for it. Indeed, one has seen, on the occasion of the trial of Tisza-Eszlár and at the synagogue arson in Neustettin, how far the hatred of Jews goes." Preuss proposed a motion to declare the accused Behrendt guilty of the slaying.

The so-called proof of guilt of this Jew against an innocent man, worn down in a year of custody pending trial and whose business was ruined, who sat on the bench of the accused in place of the Jews Boss and Josephson, in its boundless

arrogance, brought about the opposite: the sworn jurors acquitted the "accused" after only one half-hour's deliberation.

After one year's custody in jail Behrendt was released again; his earlier existence was, not least by the intrigues of his Jewish competitors in Skurz, destroyed, and he had to start all over again, almost as a beggar. As a German citizen, the good fortune of the Jewish blood-murderers of Damascus and Tisza-Eszlár — rehabilitated in every way and economically compensated — was not to be his lot.

This trial, too, had developed into a farce, a comedy. At Jewish trials of every kind, this theatrical show unworthy of Justice repeated itself so often that the people kept losing more and more trust in it. A contemporary voice, of the *Kulturmäpfer* Otto Glagau (*Zeitschrift für öffentliche Angelegenheiten* [Magazine for Public Affairs], Berlin, 1885, vol. 118), determined resignedly: "...One sees how the Jews have the advantage everywhere and how much worse things constantly are shaping up for native-born citizens. Even Law and Justice are not free, but cost more or less money. The poorest Jew, if he falls into the hands of the administrators of Justice, never lacks for a clever advocate: his well-to-do racial comrades already take care of that; but for the poor, ignorant native-born citizen, not one Christian soul troubles himself."

(204) The Jewish-edited Berlin "*National*"-Zeitung seemed to be not entirely wrong when it was able to triumphantly write in its Number 363 of 5 August 1883, after the conclusion of the ritual-murder trial of Tisza-Eszlár: "If the survey of the investigation of Tisza-Eszlár was described by many in righteous anger as a disgrace of our century, so has the conclusion of the trial made **a charge of a ritual religious murder judicially and scientifically impossible for the future.**" — In dry words this means: At the command of international Jewry, a charge of ritual-murder has to fail for all future time.

The following ritual-murder cases will establish the proof

Corfu

(207)

The year 1891 can be called fateful insofar as within one quarter-year two ritual-crimes of complete similarity accompanied by circumstances just as similar, and in two different regions of Europe — Corfu and Xanten — focused the interest of the public upon both these places. This captured attention would have been enough in itself to once and for all dispel that darkness which had seemingly become more and more impenetrable for the middle-class world despite Damascus, Tisza-Eszlár and Skurz.

As Jewish gold prepared the way for the Emancipation, so the other great power of World Jewry, its press, methodically extended these acquisitions. It also helped to draw "a thick veil over those bloody scenes" — and they were forgotten.

In Greece there was soon no longer a single national newspaper which possessed the courage to give a clear, unbiased account of the events on Corfu. But Jewry had ever to fear the unbiased account and knew how to prevent this as well. Thus nothing remained for national Greek circles, other than to hand over their reports for publication to the single foreign paper which had the courage to call these things by their right name.

These original reports, from the pens of honorable men who knew exactly where the murderers and their taskmasters were to be found, but who in and of themselves were too weak to be able to grapple with them, had a shocking effect in their restrained, objective tone. But after four decades of oblivion, we have an obligation today [1943] to again make them public.

At the beginning of May 1891 the governments of France, England, and Greece dispatched warships to the totally unarmed island of Corfu; the King of Greece made his way there in person, ministers resigned, the high and (208) the highest of officials were relieved of their duties, the governments of the European Great Powers engaged in diplomatic moves in Athens, note after note was exchanged, and the honest old postal clerks of the main post office in Athens affirmed with a sigh that never before during their long terms of service had such a large number of encrypted dispatches come in and been sent out, as in those days.

Finally the most effective thing of all occurred: The Greek debt-notes fell alarmingly at all stock exchanges in the world, the last resistance of the government of a small nation was broken. The Alliance Israélite Universelle had engaged in their old methods here, too. Jewish high finance and international [news] dispatch bureaus, the sharpest weapons of universal Judah, prevented, under downright outrageous circumstances, the implementation of a judicial procedure which had the mission of exacting justice for a ritual-crime upon an eight year-old girl.

"From detailed information, we are in a position to be able to report that no kind of visible traces of wounds were found on the murder victim; to accept that this is a murder done out of ritual reasons, is to credit with belief a populace which is as fanatical as it is ignorant; moreover, this is a case of a Jewish child" — In this vein wrote the Jewish papers of all nations with identical voice, and for Germany, the leading press organ of the A.I.U., the *Berliner Tageblatt*, with its circulation of a quarter million, adopted a cunningly drawn up system of falsifications

Fortunately, there was a German paper that made the effort to unmask this infamous Jewish tactic and the broadly fielded campaign of lies and to search for the truth, though without being able to bring about the just and objective realization of court proceedings, since the German government had already bowed to Jewish interests. Running from the end of April until the end of May 1891, the *Neue Preußische Zeitung (Kreutzzeitung)* [New Prussian Times (Cross Times — another name for the New Prussian Times)] brought out the sensational "Corfu Letters," whose contents originated with the expositions of highly placed, nationally-minded Greek politicians and scientists, who had totally and clearly seen through the subversions of international Jewry. A number of these letters were (209) composed by a parliamentary deputy from Corfu itself and transmitted for publication in the *Kreuzzeitung* through intermediaries. In their time, these articles in the *Kreuzzeitung* very much got on the nerves of the Jewish wire-pullers; it's no wonder that the hatred of their tribal co-religionists was directed first and foremost against this brave paper and then against the German nationality itself.

What had happened?

On the night of 12/13 April 1891, the completely blood-empty body of an approximately eight-year-old girl, punctured and cut to the point of unrecognizability, had been discovered in the entryway of a house near the synagogue of Corfu under mysterious circumstances.

The employee of the *Kreuzzeitung* dispatched to Corfu as a correspondent received a report delivered by a Corfu friend, which, composed while still under the impression of the events and authentic in all details, was made the lead article¹⁸³ in the said paper. This letter from Corfu reads:

¹⁸³ Nr. 245 of the *Neue Preußische Zeitung* (Berlin, 30 May 1891).

"In the night of 12 April toward ten-thirty, it was announced by town-criers that the Jew Salomon Sarda was missing his little eight-year-old daughter; whoever might know anything about her whereabouts, should report it. The following day people were shocked to learn that the body of the child had been discovered in a sack in the entrance way of a Jewish house. The father himself had found her when he looked through the entrance way for the missing child while walking home from drinking coffee at around two in the morning. There he suddenly stumbled over the body and had immediately summoned the night watchman. The latter stated that Sarda had displayed no kind of surprise or pain at the sight of the body. The autopsy, which was conducted by four of the best trained physicians in Europe, revealed the presence of a wound on the neck as well as one on the heart and one arm, and a bump on the head. Death must have ensued as the result of loss of blood, after the child had presumably been rendered unconscious by a blow to the head. In the body there (210) was not even a drop of blood; rather, numerous needle punctures at various places indicated that the murderers had made sure to carefully evacuate the blood completely. The wounds were — as was the entire body — washed clean and plugged with the hair of the girl. Even on the underwear there was not the slightest trace of blood to be noticed.

The unusual circumstances under which the crime, as well as the discovery of the body, had occurred, in connection with the fact that shortly before the Jewish Easter had been celebrated and similar events from the end of the previous and the beginning of this century were still in everyone's mind, impelled the masses to the forceful belief that it was matter of one of those ritual human sacrifices for the acquisition of blood, which, despite all that has been written against it, nevertheless exists in the mind of all peoples and always has existed, and by means of events of this kind is ever brought to mind all over again... The rumor was spreading that the deceased was by no means a Jewess, but on the contrary, was a Christian girl by the name of Maria Dessyla, kidnapped in Janina, who frequently had called herself by that name. The excitement which has swept over the people as a result of this defies description. All the same, justice would have been allowed to run its course with the generally peaceful nature of the Corfuites, if the Jews had not unanimously, as if a signal had been given, expressed the outrageous accusation that the Christians had murdered the child in this manner in order to set the people against the Jews..."

Also, an employee of the *Staatsbürgerzeitung* [National Citizen Times], who had plentiful contacts in Greece from his longer residence in Athens and the Orient, turned to three different persons in Athens with the written request for information about the events in Corfu. From all three — among them a historian and philologist — comprehensive reports came in which contained downright overwhelming evidence.

The Jew Vita Chaim Sarda de Salomon had originally claimed that it was his own daughter (211) who had fallen victim to this crime; indeed, the identity of the girl was not immediately definitely established because the small body was cut up in the most hideous manner and resembled a single wound. According to a special report from Athens of 15 May 1891, the official autopsy of the medical examiner showed that death was brought about by the cutting the

the neck and subsequent fatal hemorrhage. In the particulars, one learned that neck arteries and neck veins were opened to a depth of 10 cm by means of surgical instruments. Likewise, the arteries and veins of both arms were punctured. The heart was punctured. Approximately twenty smaller, very deeply penetrating cuts were discovered, in addition to numerous piercing wounds on all parts of the body; the head of the girl alone showed seven knife cuts. The legs appeared forcibly stretched and bent¹⁸⁴. The body was absolutely empty of blood.

The parliamentary deputy from Corfu, Georgios Zervos, a leading Corfuite, made frightful accusations in his report. Four Jews had been charged with the bestial murder: the Jewish tailor Sarda, who had taken the non-Jewish girl Maria Dessyla, who came from Janina, allegedly as foster child, and ritually-slaughtered her in company with the synagogue servant Naxon, the grave-digger of the Jewish community, and a Jewish beggar by the name of Ephraim. The latter was also charged with committing deliberate perjury.

Four Roman Catholic nuns who conducted a girls' school in Corfu appeared as witnesses for the prosecution. The child had been brought to this school at the approximate age of six; on this occasion, the tailor Sarda avoided giving further details about the child, despite repeated requests, so that the school had to rely upon the statements of the student herself that she was named Maria Dessyla and was born in 1883 in Janina. These declarations of the nuns were vigorously attacked by the Rabbi of Corfu, who presented a birth register written in Hebrew, in which the murdered girl was supposed to have been entered as the daughter of the tailor Sarda. At closer examination (212) the register was shown to be forged. In the official Greek civil registry the child was listed nowhere as the child of Sarda, although the latter was already resident for twelve years in Corfu. All of these circumstances allowed it to be recognized that the allegedly orphaned child had fallen into the claws of this Jew years before in one way or another, so that she could be allowed to disappear again if need be, and that all further personal particulars [of the child] had been most carefully avoided on purpose.

The chief witnesses, two Greek police officers, observed the murder band on the night in question as it made to bury a body in a sack in the Jewish cemetery; but the Jews succeeded in escaping. To divert suspicion from themselves, the Jews had made the first "announcement" according to the procedure which they had already practiced many centuries earlier in Trent. After the Jew Sarda made use of the public town-criers on the evening of 12 April, he appeared in the morning hours of 13 April at the police bureau in Corfu and boldly declared, without a trace of sorrow, that someone had murdered "his child" and thrown the body in a sack, in the entryway in front of his residence, near the synagogue. To the police commissar in charge these statements seemed highly suspicious, and he held Sarda in custody. On the basis of the statements of witnesses, the evidence grew stronger and stronger. After three days, there appeared before the examining judge a an "exonerating witness" in the form of the half-blind Jewish beggar Ephraim. This one would have it that, in spite of his poor vision, he had seen five peasants with the child's body on the night in

¹⁸⁴ Compare this with the ritual-murder case in Polna, see p. 267 and p. 270.

question. Because he continued to get caught in awful contradictions, he fell under grave suspicion not only of perjury, but of being at least an accessory to the bestial crime.

What happened to the accused Jews?

The government authorities at first tried — as in all nations — to treat the whole matter as a "fairy tale," but soon had to realize that the case could no longer be covered up. But the government did not possess the courage and — the power, to honestly take into account the people's sense of right, and thereby the outrage of the populace increased by the hour. (213) In order to gain time, following proven methods the Prefect of Corfu, and then the state prosecutor entrusted with the case, were summoned to Athens to make a report to the government. This report-making absorbed more time. Meanwhile international, Jewish-inspired diplomacy had paved the way. The Greek Minister President Delyannis responded to the interventions which England, France, Italy, and Austria had made with him for the protection of the Jews, that "the official investigation might come across certain factors which would be likely to foster the acceptance of the Christian population with respect to [belief in] a ritual-murder." He therefore was making an effort to "postpone the opening of the trial proceedings against the Jews charged with murder, so that this might gain time for producing the necessary proof of their innocence."

To express this in plain words: Delyannis himself is convinced that a child of his people has been ritually-slaughtered — but his hands are already tied as far as being able to resort to drastic measures.

For refuting the *Kreuzzeitung* reports, the *Berliner Tageblatt* dispatched to Greece its own correspondent, a Dr. Barth. We must examine this situation somewhat more closely, because the unscrupulous actions of the Jewish press were responsible for the unrest on Corfu. It has not been possible for us to determine whether this Dr. Barth himself was an international press-Jew, or merely a paid creature of the Jews; However, his tactics were so revealing that even today they still are able to contribute to the story of the Jewish press battle.

Having arrived in Corfu, Barth became involved in feverish activity to confuse public opinion by means of a great quantity of tendentiously distorted and consciously falsified reports and telegrams. In that way he had succeeded in wrangling a declaration, virtually to order, from the Greek archbishop in Corfu and from the Prefect. After these "successes" Dr. Barth went over to his main assault upon the deputy Zervos. The latter's authentic reports were described as "liberally and totally invented," witnesses' statements, according to tried and true methods, were rendered with distortions; (214) finally, Barth fabricated a conversation with the Minister President Delyannis, to throw light upon the "case" — but let us pursue this press battle by means of the *Kreuzzeitung* reports.

"Berlin, 16 May 1891¹⁸⁵ — In regard to the "official denial" of the *Wiener Fremdenblatt* [literally, Vienna Foreign Page], which from Rome is supposed to

¹⁸⁵ *Kreuzzeitung*, Nr. 224.

have reported the incorrectness of our earlier report concerning the ritual-murder, and about which the local Jewish press was naturally beside itself with joy, we have the following to reply: A statement from an authoritative source has been made to us that — as of noon today — no official denial whatsoever against that telegram published in the *Kreuzzeitung* has been made on the part of the government. According to the judgement of the local Greek colony, it is also absolutely out of the question that Mr. Delyannis would be able to deny the fact of the murder of the Christian girl Maria Dessyla by Jews, without damaging his position as Minister President, as long as the trial against the Jews charged with the murder has not been conducted to its end in a manner completely open to the public... and if the Greek government had even the slightest evidence for the innocence of the Jews, it would have published this in the organs which stand at its disposal a long time ago; yet not only has this not occurred, but all the papers of Athens have up to this time set down the facts of the murder as established. We would therefore like to advise papers such as the *Kurier* and the *Berliner Tageblatt* to turn elsewhere with their attacks. — For the rest, we are able to assure the — Jewish — leaders of these organs, that we know quite well what efforts individuals of their tribal persuasion have made to arrange official denials toward the *Kreuzzeitung* [s reports]. But these efforts were in vain for Berlin; naturally it is easier to manage this in Vienna, where the relations of the semi-official *Fremdenblatt* to Jewish *haute finance* are certainly known to everyone."

On 21 May 1891, we read on the first page of Nr. 230 of the *Kreuzzeitung* under the headline: "On the issue of ritual-murder on Corfu":

(215) "The frightful terror which all of international Jewry felt in every limb when we shattered the attempted cover-ups by the telegraph agencies under Jewish influence with our recent report, and frankly pointed out that in Greece, not only the masses, but also people of substance believed in the existence of ritual-murder on Corfu, has led to the local main organ of the Jews, the *Berliner Tageblatt*, sending its own correspondent to Corfu. The latter immediately managed to prove on the spot all the reports on this case published by the *Kreuzzeitung* to be "inventions," by getting himself confirmation from the Greek archbishop on Corfu that the murdered girl was of Jewish descent and that [it was] probably a [case of] lust-murder. — It may, perhaps, be true that the representative of the *Berliner Tageblatt* actually received this information from the archbishop; but only the personal opinion of the latter has been expressed by that confirmation. The archbishop, however, is no examining judge, so that his judgement is not supported by any kind of real evidence; also, by force of necessity, he [the archbishop] must seek to calm again the wildly aroused passions of the people, so that it is understandable that he will speak as pacifyingly as possible before the public. This view is totally confirmed for us by a source whom we have cause to regard as competent and it is suggested by the fact that the Prefect of Corfu, who has meanwhile been dismissed from his office, in the beginning had claimed the same thing as the archbishop is now asserting. Since in the meantime all circumstances which have become known have contradicted this assertion, this claim has led to the uncommon animosity of the people and finally to riots. And the fact that the government has recalled the Prefect at the urging of the masses of the people likewise shows that the

former regards the Jewish extraction of the murdered girl as in no sense established.

Nevertheless, in order to proceed surely and to be able to offer the correspondent of the *Berliner Tageblatt* at least an equally good testimony, we have asked the publisher of the most widely read Athens paper, the *Acropolis*, to inform us by telegraph (216) of his view of the state of the Corfu Affair, in order to thereby retain one further check upon the reports of our permanent Athens correspondent:

Athens, 20 May, evening. The *Kreuzzeitung* is completely justified in speaking of a ritual murder. All known results of the investigation up to the present, can be regarded as proof of this."

So much for the *Kreuzzeitung*. Its reporting was proof against attacks and unassailable. Thus, finally, the German nationality as such had to become a target of attack. These perfidious methods do not appear to be out of date even today. [Indeed — the instinctive and deadly hostility of Jewry to Germany and Germans, above all other peoples, antedated the Third Reich and the respective positions of these two arch-enemies in 2001 is the one feature of the current situation we can be grateful Hellmut Schramm was spared having to see.].

On 16 May 1891, the *Kreuzzeitung* reported in connection with the alleged official denial of the Greek Minister President, that the Jewish press had made the further untrue claim that in Corfu "anti-Semitic" pictures and fliers with German text were surfacing. In reality, it was a matter of harmless Greek newspapers, which were regularly published in Athens, Patras, and Corfu as daily papers. In these were the most varied illustrations concerning the events on Corfu. Several Greek papers naturally put out a picture of the murdered girl, an "extra edition" out of Corfu had a [picture of] the house of the Jew Sarda in front of which the body was found lying in a sack, as well as the hardly sympathetic portrait of this man who had had the murdered child for several years in "foster care." One other picture represented the nocturnal scene in the Jewish cemetery, where those accused of the murder had tried to bury the body. Under this picture was verse written in the dialect of the Ionian islands, which reads:

"Is that not an insult, is that not a crime?
To the Jewish burial grounds they had brought Maria.
Maria was Christian and was baptized,
and in the Jewish cemetery they dug a grave for her."

The *Kreuzzeitung* wrote in conclusion to this: "In consideration for our 'Jewish fellow-citizens', we shall not give further samples of the texts of these papers; it is hoped that these verses (217) suffice to destroy the fairy-tale of the 'German' inflammatory papers."

With the beginning of the unrest on Corfu, this infamous lie was again brought up. On 21 May 1891, the *Kreuzzeitung* received from Athens the message by telegram that simultaneously with the start of the riots on Corfu, telegrams were dispatched from out of Constantinople , to Vienna, Berlin, and Paris — thus the centers of World Jewry — which told that anti-Semitic pictures

with German text were being spread around in Smyrna. Upon being immediately questioned about this, the Greek consulate there made the unqualified statement that nothing whatsoever was known about this in Smyrna. "On this account, it is believed that the Jews of other cities had known about the murder on Corfu, since the denial-system¹⁸⁶ was already arranged ahead of time. The statement of the archbishop is private opinion, which is also shared by diplomatic representatives. But, despite many requests, the government has endorsed this viewpoint by no announcement of any sort. If there had been any kind of proof whatsoever for this, it would do so gladly...The Minister Deliorgis stated that the presence of the foreign warships made the position of the cabinet more difficult, since a crisis in the government is probable."

This shameless and provocative maneuver of the Jewish agents produced, with all its satanic slyness, an unforeseen turn of events. The otherwise peaceful populace of Corfu, having become mistrustful due to these subversions, recalled similarly circumstanced murder cases from earlier years which had remained unsolved. Moreover, the nuns had then declared under oath that the little girl had been the Maria Dessyla who was being taught by them. — Besides this, the Jewish Easter had just been celebrated shortly before the crime. "Actually, the people found evidence for this custom of the Jews in nearly every year. At the time of the Easter of the year before, a Jewish riot arose in Smyrna when a small Christian girl (218) had disappeared, whose corpse was supposed to have been discovered in the water, allegedly by the Turkish authorities¹⁸⁷. Among the Christians, however, everyone was convinced that the child had been ritually-slaughtered by the Jews... One must also consider that the Jewish population in Corfu is still of the outright dubious origin of the earlier Venetian times, that the island for almost centuries at a time was the point of passage of all Jews immigrating from Asia Minor, Arabia, and North Africa to the South of Europe and right here was where the most backward of all of the customs of the "Mosaic confession" were to be found. Even today the colloquial language of the Jews in Corfu is a Hebrew and Arabic mixed with elements of Spanish and Italian, and their religious practices are closed to any non-Jew. Thus, if the suspicion can exist anywhere in Europe, that the Jews could, in accordance with old Talmudic laws, go so far in their hatred for Christianity as to the killing of Christian children and to the use of Christian blood, the unique occupants of the Jewish Quarter in Corfu offers the greatest possibility for this."¹⁸⁸

The unrest which was already breaking out on Corfu at the end of April 1891 has been grossly exaggerated: "loads" of the tribal comrades were "slaughtered" — one need only recall the atrocity reports of the Jew Pieritz out of Damascus from the year 1840.

Naturally the precious Jewish blood flowed out in "currents". The Jews locked in their Ghetto had been abandoned to "death by starvation". In contrast to this stood the official government reports on the facts: the window panes of

¹⁸⁶ It is interesting that the author of the report from Athens (*Kreuzzeitung* Nr. 230, 1891) had reached the conviction that a whole Jewish "System" was being employed.

¹⁸⁷ For example, at the time this report was written, on the Greek island of Zante, a folk song was still sung which had a ritual-murder from the end of the 18th century as its subject.

¹⁸⁸ Report from Athens of 30 April 1891 (*Kreuzzeitung*, Nr. 197).

some houses were smashed into rubble, some Jews, who had behaved too provokingly were beaten with sticks, but not a single Jew was seriously wounded, to say nothing of killed in those days. In the beginning, the populace of Corfu trusted the judicial (219) investigation and therefore kept order by itself — the insignificant military detachment stationed in Corfu would not even have initially been able to do so.

But when the future showed that the course of the government was apparently in advance already being subordinated to foreign interests, the people became suspicious. The authorities were accused quite openly of bribery. For example, that the state attorney had first begun his foot-dragging investigation many hours after discovery of the body, had repeatedly allowed himself to be led down blind alleys and thus had lost much precious time. That the Ghetto had not been searched at all, while because of supposed excesses many non-Jews were arrested and were taken away right before the eyes of the Jews.

The Rabbi of Corfu, apparently on instructions, went too far with things: he publicized a declaration manipulated out of the Archbishop of Corfu, which the latter had already given to the notorious Dr. Barth, that the child had been of Jewish extraction and was the natural daughter of the tailor Salomon Sarda. The French Consul Danloux accepted this declaration in accordance with his own wishes. The Archbishop of Zante, Dionysius Latas, also shared the view of the Archbishop of Corfu in full compass¹⁸⁹. At the international Congress of Religion at Chicago, Latas later stated the following: "...among the ignorant masses of the population, the belief is spread that the Jews for the purposes of their religious rite make use of the blood of Christian children and that, in order to procure it for themselves, do not shrink back from committing murder. As a result of this belief, persecutions of the Jews frequently break out, and the innocent victims are exposed to many acts of violence and danger. Considering the fact that such false notions have also spread among the ignorant masses of other nations and in the last decade Germany and Austria were the showplace of trials against innocent Jews...as a Christian priest I ask that this Congress take note of our conviction that Judaism forbids murder of every kind and that none of its (220) sacred authorities and books command or permit the use of human blood for ritual purposes or religious ceremonies. The spreading of such a slander against the believers of a monotheistic religion is unchristian. It is incompatible with the duty of Christians, to allow such a terrible accusation to go uncontradicted, and the good repute of Christianity demands that I ask this parliament to declare that Judaism and the Jews are just as innocent of a crime falsely imputed to them, as the Christians of the first centuries were..."

The consequent continuing of these provocations then read: Corfuites killed the child in order to put the Jews under suspicion of perpetrating the deed.

With that, the forbearance of the populace was exhausted. A Good Friday procession attempted to force its way into the Ghetto, in order to compel the surrender of the band of murderers. A reinforced military unit, which had been

¹⁸⁹ *Österr. Wochenschrift [Austrian Weekly]* (1893, Nr.44, p. 864).

placed there for the protection of the Ghetto, fired upon the defenseless procession. Three participants were shot dead, about twelve, of whom some later died, were left behind critically wounded at the site, to the mockery of a raging Jewish mob. For the protection of the Jewish segment of the population, the warships of foreign powers came into the harbor...

A report out of London from 15 May revealed these connections: "London, 15 May 1891. — The Lower House. The Under Secretary of State in the Colonial Office, Baron von Worms, stated that the English representative in Athens has made remonstrances to the Hellenic government because of the riots which have taken place on Corfu against the Jews. The admiral in command of the Mediterranean fleet has been instructed to send a warship to Corfu in order to cooperate with the English Consul there in the protection of the British subjects of the Jewish religion. Worms then read out a telegram which had arrived at the Foreign Office, according to which a Jew was killed by some Greeks after the revolt. The Greek government has granted assistance to the poor Jews suffering from hunger."

In the middle of May 1891, the situation came to a further head. On 15 May it was reported from Athens: "Yesterday a war ship (221) departed for Corfu," and according to a report from Vienna a state of siege had been imposed and the governor and mayors deposed from Corfu due to their alleged "irresolute attitude." — In Athens "the local German envoy Count Wesdehlen as well as the English envoy" had "longer confidential discussions with the Minister Delyannis." ¹⁹⁰

But International Jewry spun into its web of political machinery not only a commanding admiral, ministers and ministries, but even a king, without, perhaps, the final connections ever becoming clear to him.

In these May days which were critical for Jewry, King George of Greece was sent to Corfu. The Jewish press effusively took note of this "voluntary" decision of the king. The *Kreuzzeitung* commented on this news as follows ¹⁹¹: "The report, that King George of Greece has decided to travel personally to Corfu and to rest there for some weeks and to calm the unrest of the Christian population by his presence, can only be viewed as a further proof that the Jews on Corfu have so far been able to produce no exonerating factors whatsoever in regard to the crime imputed to them. Therefore it is understandable in what an embarrassing position the official circles of Greece find themselves. The entire population is permeated by the conviction that the murder has been committed by the Jewish community, and any further delay in letting the trial go forward before the public must necessarily increase the exasperation of the people. But since almost overwhelming proof exists against the Jews charged with the murder, a verdict of acquittal is unthinkable. So, for International Jewry, it all depends upon the trial not reaching the state of actual proceedings at all, which is why they are demanding that the Greek government bring the unrest of the population of Corfu and the rest of the islands to an end by whatever other means [necessary]. Since this frankly will be hard to achieve by means of

¹⁹⁰ *Kreuzzeitung*, Nr. 219, 1891.

¹⁹¹ *Kreuzzeitung*, Nr. 222, 15 May 1891.

violence, (222) the king accordingly is supposed to go himself to Corfu in order to appease the people by means of the authority of his crown and by kind persuasion." The paper concluded its report with the words: "In any case, however, King George would bring a very great sacrifice to International Jewry through such a decision." — In this, as in the previous reports, the opinions of the Greek authorities are already being hinted at. The letter of the already several times mentioned Deputy Georgios Zervos gave further information, is simply shocking to read and gives insight into Jewish subversion of the press. Zervos wrote to the *Kreuzzeitung* from Corfu¹⁹²: "...In the authorities, who still seem to have found no trace of the murderers, people have lost all trust. Something abominable has happened. Many Anthenian (read: Jewish-inspired) newspapers have been inaugurating a genuine crusade against Corfu and its 'anti-Semitic' inhabitants, in order to make difficulties for the government of Delyannis domestically and abroad. All incidents were frightfully exaggerated, countless lies printed and sent out all over the world. The foreign (read: international.) press got hold of the case, and since it is in Jewish hands for the most part, all that appeared from tendentious reports in the Athenian papers, or was sent in by Korfuite Jews out of feelings of fear and revenge, was reprinted with new exaggerations. The Vienna papers and the *Pester Lloyd*¹⁹³ have particularly distinguished themselves, and the latter has had the gall to claim that the excesses were continuing, although it had been proven [it claimed] that the Christians had murdered the child out of fanatical motives. Such shameful libels are peddled in all of Europe and we are able to do nothing against it until the truth will have come to light in court. For the present, the government has dismissed examining judges, *nomarchs* [Greek officials equivalent to governors] and other officials and installed new ones who have gone to work without prejudice. At the same time there have been new military reinforcements and money for the poor Jews has arrived; under armed (223) protection, they are now allowed to follow their usual occupations in the customs house and in their shops. While so occupied, one Jew was stabbed to death by a fanatic from the people. Therefore, one Jew has been killed, compared to so many Christians who were slain or wounded in Zante. No Jew is in custody, while our prisons are filled with Christians because of it. Therefore it is [a matter of] disgraceful lies when English papers say that nine Jews had been stabbed to death and many others starving..."

To summarize all this, the unrest of the people is sufficiently explained by the murder itself and its accompanying circumstances, by the limp management of the investigation on the part of the authorities, and by the insinuations of the Israelite population, which push the responsibility for the murder off onto Christians, and it is a wonder that the people, as a whole, have observed such a moderate attitude. Bloodshed has been most meticulously avoided, not out of fear of the military, since that was in the beginning much too small a force, and the Korfuites have demonstrated on former occasions against English troops, that they do not fear weapons. The Ghetto was not blockaded in order to starve the Jews to death, but rather to force them to deliver the murderers. Not a single person has starved to death. But in this case it has again been clearly shown how great the power of the Golden Internationale already is. One Jew is

¹⁹² *Kreuzzeitung*, Nr. 245.

¹⁹³ We know this one already from Hungary.

dead, and all the governments of Europe raise expostulations with ours; an English and a French warship lie in our harbor, and the Greek debt-notes have fallen significantly in Berlin. Let it be mentioned that the Jews in Korfu have lived unmolested for at least six centuries, although in the year 1812 a similar crime was committed as can be proved. Recently they have made themselves, to be sure, very much hated due to the ruthless exploitation of privileges which have been conceded to them by the Ministry of Trikupi for reasons of [political] election."

The fire drummed up by the Jewish news bureaus, or — as Zervos described this press campaign: "The crusade against everything non-Jewish" — became, even for the forbearing Greek (224) government, too much in the long run. In the middle of May, 1891, the *Kreuzzeitung* learned¹⁹⁴: "...The information has been imparted by the Greek Ministry that the telegrams published up to now have been heavily exaggerated. The murder of a young girl which took place before Easter, has, in the opinion of the people, been attributed to the Jews. Consequently, a certain excitability has gotten hold of the populace of both islands (Corfu and Zante), and some riots occurred...A mild unrest still exists on one island (Zante); but the government immediately strengthened public forces, as well as ordered judicial prosecutions and taken strict measures, so that there no longer is any doubt that complete peace will be restored in the very near future. The Jews in Greece have always enjoyed the complete equal status before the law with the rest of the population..."

Eight days after this government statement the peace of the grave came to Corfu. — Corfu, 23 May 1891: "The peace remains undisturbed. Several individuals who were distributing provocative placards were arrested..."

The individuals are its own subjects...

And the Jewish murderers?

The "preliminary investigation" was suddenly declared to be ended. This outcome could certainly not be a surprise after the intrigues which preceded it. — Athens, 24 May 1891: "Even those who are inclined, out of [their own] interests or for reasons of philanthropic enthusiasm, to describe the ritual-murder on Corfu as a "fairy-tale," have to frankly admit that they are confronted with a puzzle. Everyone asks himself: How does the government come to take such a position? Since 15 May the investigation of the case has been concluded; at least no more witnesses have been questioned since that day; all of the accused Jews were released from custody, whereupon they immediately all emigrated from Corfu. And if the government permits the Jews charged with such a monstrous crime to emigrate, would it not then be compelled to proclaim openly before the nation and before Europe, that they had been falsely accused? — Here is the way matters stand: the investigation has brought to light (225) a result which the government believes must be concealed under all circumstances. Nothing has been given out by the authorities up till now, in any kind of official form, on the contrary, it is accepted that particular persons, who are completely under Jewish influence, are trying to quietly spread the story

¹⁹⁴ Nr. 220.

that the innocence of the Jews has been proven. Contrary to this claim, two physicians and further witnesses, from whose statements, recorded before the court, the ritual-murder must be regarded as proven, have publicly asked the state's attorney in Corfu to summon them before the court due to the bearing of false witness [by others]. But this, too, has not been done." Only one thing did occur: The Corfuite Jews cheerfully emigrated en masse and thereby they themselves supplied manifest proof of their guilt. While the judicial investigation was still going on, simply enormous payments for the "oppressed, abused Jews of Corfu" arrived from all parts of Europe — which, however, were paid only to those who resolved to emigrate. For a few drachmas they sold off their belongings; upon being reproached that by this mass-flight they were indeed documenting their consciousness of guilt, the happy emigrants answered as one, that they had been promised the most far-reaching support in Turkey, in Asia Minor, and in Palestine . In response to this, the *Kreuzzeitung* wrote on its front page of 30 May 1891: "...For, when the first Jews have gone off from Corfu, those in Zante, Chalcis, and Thessaly will follow them, and the Greek people will be free for a while from these unpleasant guests...It is clear that the gathering of the Jews in the Turkish lands will only facilitate the repetition of similar crimes, for one cannot in truth demand from the mohammedan justice authorities and from the weak and the continually financially strapped Turkish government — and demand it in favor of Christianity — what Christian states have failed to do for fear of Jewry."

But in the second week of May in this year, which was so painful for Greece, 900 Jews left Corfu, until at the end of June this former Jewish paradise was supposed to have been evacuated.

(226) During these events, Berlin and London bank-Jews continued in an uninterrupted exchange of dispatches with the Greek Finance Minister Karapanos, to the point where the ears of the old telegraph clerks rang. At the end, the Greek government consented to waive the right to any continuing of the trial and to immediately release from custody the Jews charged with the murder, if all Jews would emigrate... But the following version was stubbornly being claimed in Athens: at the first remonstrances, made in common by the Great Powers, the Greek Minister President Delyannis plainly affirmed the probability of a ritual-crime. But this statement had the effect of a bomb in all circles of European Finance-Jewry. From every side threats and political repercussions were tried, to move the Minister President to recant. Delyannis remained steadfast and described the fulfillment of this presumptuous demand as a flat impossibility. He hinted that [if this demand were met] still far greater excesses against the Jews living in Greece would probably occur and that his own position would be insecure. But his successor would take over the carrying out of the trial. Under these circumstances a compromise was agreed upon...

For this compromise, also, the Greek government — and this is the most shameful thing — had to contribute 120,000 Francs. The Herr Rabbi of Corfu expressed his thanks to Delyannis by telegram: "The Israelites¹⁹⁵ in Corfu

¹⁹⁵ The designation Israelites is, for the Jews, always more tolerable an expression than the latter [i.e., Jews]. They become extremely sensitive when the Jewish race is spoken of. They prefer it most of all when they are described as "citizens of the Mosaic religion." -- This characterization they managed to put through even in the Germany of Wilhelm. [Schramm's basic observation

express through my mediation their robust thanks for the sending of the financial aid, which the Hellenic government had put at the disposal of the destitute Israelites. At the same time, they express their deep recognition of the disciplinary measures which have been taken in order to restore the peace; these will surely produce the desired effect" (Report from Athens of 23 May 1891).

(227) In the *battue* against Delyannis, the stock exchange war of the Golden Internationale proved to be most effective. We obtain excellent information about even this from an excerpt from a telegram from Athens of 19 May 1891¹⁹⁶: "The plunge in the rate of exchange of Greek notes on the European stock exchanges has evoked a panic in all circles, which is still going on. The position of the government is made much more difficult because of it, the Minister of the Exterior, Deliorgis, has tendered his resignation. All the press demands prompt publication of the results of the investigation, the hesitation of the government is seen by the populace as confirmation of the charges raised against the Jews. The officials concerned in Corfu, the Nomarch, the commandant, the state's attorney, and the examining judge were relieved of their offices, supposedly as a result of pressure from the Powers, but in reality for the appeasement of the Christians, who labeled the officials as corrupted..."

The *Kreuzzeitung*¹⁹⁷ finally commented: "... To be sure, one cannot attach too much guilt to the cabinet of Delyannis. When all the Great Powers, at the first signal from Jewish Haute Finance, immediately threaten a small, weak state with European action [of intervention], how is the tiny nation of Greece, then, supposed to have the courage to take up the struggle against Great Jewry. And yet an opportunity was offered here, as it seldom has been, to unveil the true character of this Semitic tribe; if only one of the Powers had intervened to see that the trial on Corfu should be conducted with complete impartiality, Greece would not have capitulated. Putting a mixed European investigatory commission in charge of clearing up the facts of the case — which, frankly, were already laid bare for all eyes — was even spoken of here but the representatives of the Powers roundly rejected this proposal — naturally at the behest of Jewry..."

The Jewish Internationale sacrificed — if only apparently, as it later turned out — the Ghetto of Corfu and thereby abandoned at first its key position at one of the most important and most ancient trade and market centers between the Orient and the West, and further sacrificed several millions [in money], in order to make possible the emigration of 6000 of its racial comrades; it spent enormous sums on bribery and pulled out all the stops to confuse and falsify public opinion in Europe; it even brought about the demonstrations by fleets — in order to conceal that one crime as a ritual-crime, to be able to keep slaughtering non-Jewish humanity without being molested.

remains true: the Jewish *antennae* start to twitch when non-Jews show signs of seeing them as a group *genetically* distinct from themselves.]

¹⁹⁶ *Kreuzzeitung*, Nr. 226.

¹⁹⁷ Nr. 245.

After the "conscience of the world" had been lulled to sleep again, high finance no longer contented itself with the success achieved in Greece in 1891.

So as to be able to subsequently glorify the Jewish emigrants as victims of a fanaticized native population, a reopening of the judicial inquiries was staged. We will not go into the details any more closely — this would only lead to repetitions.

Let only this definitive result be recorded: The four Jews incriminated most seriously, now as before, were officially acquitted at the cost of the state and brought abroad under a Greek safe-conduct. From now on, racial comrades also, who had emigrated perhaps a year earlier, returned to important positions on Corfu and the Ionic islands, after the Greek government, like that of Egypt in its time (1840), entered into the obligation of taking on the protection of its "Jewish citizens". But a respected Greek politician, conscious of duty to his people, wrote in an open letter to the paper whose publications exposed the Jewish manner of fighting too late, the Kreuzzeitung: "We must keep silent, even if our hearts are bleeding. Greece is too weak to advocate its rights, indeed, even to speak the truth... The case of Corfu has again made us see our total dependence, thus we must hush up the entire affair, although by doing so we commit a crime against our national honor and allow our justice to become a business in the eyes of all independent, thinking men of Europe..."

One weak comfort remained to this Greek: the justice of the rest of the European lands had already been delivered up to Jewry...

Xanten 1891

(231)

Very rarely has a ritual-murder trial had as a result the sort of comprehensive literature and coverage as the proceedings before the jury-court of Cleves on the occasion of the boy-murder of Xanten. As this literature also gives us important information about the dominating Jewish influence and the anti-Jewish trends at all levels of society which became increasingly strong in reaction, but which remained without influence due to lack of unified leadership, we wish, since what has been written down in the records remains even today easily accessible to anyone, first and foremost to make use of the stenographic records of the jury-court hearing at Cleves¹⁹⁸ in composing this chapter.

On 29 June 1891, Peter-and-Paul Day, a Monday, the cabinetmaker Hegmann of Xanten on the Lower Rhine was missing his little five-and-a-half year-old son since ten-thirty in the morning. The mother of the child, later questioned about this by the President of the court, told on the second day of the hearings (5 July 1892), the following: "I awakened the child before I walked to church (on Peter-and-Paul's Day, 1891) and took him from his little bed and then let him down; then I went to church. When I came back, I put a smock on him, then he went off and I have not seen him again. We drank our coffee at breakfast about ten-thirty. When I was making the buttered bread ready for the other children, I said: 'But where is Schängchen' — that's what we called Johann — Now it was noon... it got to be two o'clock and he still wasn't there. The child never stayed away past the time [when he was supposed to]."

She looked for her child all day — her husband was still seriously ill; now and then people brought her a chair so she could rest. In the evening, toward six o'clock, (232) the wife of the ritual-slaughterer Buschhoff appeared and said in response to the lament of the mother: "Pray one *Vaterunser* [an Our Father, or Pater Noster], he will probably come back." — We recall the cynicism of the Jewish family Scharf in Tisza-Eszlár.

¹⁹⁸ *Der Xantener Knabenmord vor dem Schwurgericht zu Kleve*, 4.-14. Juni 1892. *Vollständiger stenographischer Bericht* Berlin, 1893. [The Xanten Boy-Murder before the Jury-Court at Cleves, 4-14 June 1892. Complete stenographic report].

The mother made her way to church again: "I lighted a candle in the church before Saint Anthony, it was still not burned out when I heard that people came and said the child had been found. I went home, and it was already full of people. Buschhoff and his wife also came." — Frau Hegmann was in the late stage of pregnancy. The Jewish wife called out: "Comfort her — she's getting a replacement for it..."

The Buschhoffs busied themselves around the Hegmanns' place in the most intrusive fashion. The ritual-slaughterer Buschhoff [physically] supported the Hegmann father, who a few months previously had suffered a neurological attack, so that he would not fall off his chair: "My husband fended him off fiercely, he did not want to be held, he said that it seemed to him as if Buschhoff had bloody hands and had soiled him with them." The Hegmann father before the court (second day of the hearing): "Just as Buschhoff laid his hand on my back, I felt as if a bloody hand were reaching out for my back...Buschhoff held me firmly, which I did not want to allow, I always wanted to get away from him..." — The court chairman: "You had the thought, then, that he had killed the child and so you developed a dislike for him?" — witness: "Yes. He (Buschhoff) was very pushy..."

The Buschhoffs still had a fizz powder on their account at the drugstore, and wanted to brew a strong pot of coffee for the Hegmanns. Frau Buschhoff babbled: "I'll make a good cup of coffee, and as true as it is that God lives in Heaven, I've taken thirty grams in one coffee pot." Frau Hegmann thanked her: "No, I want to have my child back first, I'm not drinking..." Finally the Jews left. The Hegmanns breathed with relief: "Thank God that we're alone now." (From the second day of the hearing.)

On this evening, toward six-thirty, the maid of the town councilor Küppers, Dora Moll, had found the child's body in a passage of the barn, lying on his side with his little legs spread, and having bled to death from a (233) frightful cut through the neck, which extended in a circle from one ear to the other and had run through the soft tissues down to the cervical vertebrae. "I saw something lying there," explained this witness before the court, "I thought it had been hens and I would chase them off. When I looked more closely, I saw the body lying there...It was lying with the little legs toward the barn door and with his little head toward the winnowing machine...When I approached more closely, I saw right away that it was the child of Hegmann..." (First day of the hearing).

It struck all witnesses who were called here, that apart from slight traces of blood, there were no pools of blood or blood spray anywhere to be noted.

The staff physician (retired), Dr. Steiner, who had examined the body on the same evening in the presence of the court assessor Buchwald and of the mayor Schless, and had determined that the [amount of] caked blood (the clotted blood) was very insignificant, perhaps as much as a small egg, gave the following expert opinion before the court:

1. All the soft tissues of the neck were cut through, from the right ear through the throat to the left ear, even the muscles which were located at

the cervical vertebrae were cut through, and the cut penetrated down to the cervical vertebrae.

2. This circular cut was unquestionably performed by a practiced hand with a very sharp and large instrument.

3. A jet of blood, a sharply delineated wave of blood, appeared to have poured down over the clothes.

4. The traces of blood which were present were extraordinarily scant: "In my opinion the blood which was found at the site was not all the blood which flowed out of the body. I consider it to be that blood which, after the first blood flowed out, still flowed out after death ensued.

5. No signs whatsoever of an unnatural assault were present. (Dr. Steiner on the first day of proceedings in Cleves.)

Both of the other witnesses testified as follows:

"After the examination protocol of the body itself had been (234) recorded, the area closest to the body was dealt with; neither on the winnower nor on a post which lay in the vicinity, was I able to discover traces of blood...we checked with a lantern and two lamps, in order to absolutely be able to see individual blood traces but we found none." (Assessor Buchwald on the first days of the hearings.)

"At the inspection of the body we found this terrible cut; we found the child with his neck cut through from one ear to the other. It looked horrible, it made a frightful impression, I have to say that in the first moment I said to myself: 'That can only have been done by a skillful hand that knows what it's doing with a knife; it must have been a very large knife.' I cannot conceal the fact that I had suspicions about the Jewish butchers Buschhoff and Bruckmann living in the neighborhood..." (Mayor Schless on the third day of the hearings.)

Also, the autopsy protocol of the court physicians Bauer and Nüninghoff of 30 June 1891 confirmed the absolute blood-emptiness of the internal organs of the child's body. Point by point the descriptions read: "Completely void of blood," "extraordinarily bloodless," "pale and empty," "empty of blood," "totally void of blood," and so forth.

Furthermore, the separate expert opinion of Dr. Bauer of 15 July 1891 had to concede in its essential points, that the blood volume of the child was evacuated by the pumping power of the heart in the shortest time, perhaps within one minute, so that "the body was, in fact, empty of blood...With the highest degree of probability, it was a long, strong, and sharp butcher knife with which the cuts were executed."

Crossways above the chin, there was a smaller cut, the surface of the right side of the chin was cut through, and the cut continued to the right shoulder of the overalls and the smock, which was cut through to a hair's breadth, "thread by thread," in this spot. — People were very puzzled over these unusual features, although the explanation was really obvious: The child, as he saw the knife coming toward him, in his fear of death, instinctively tried to protect himself by moving his head backwards, which was in the clamping grip of the murderer standing behind him, and thereby raised his shoulders, so that (235) the knife,

which was just starting its cut, first cut into the chin and through the part of the right shoulder protected by the pieces of clothing.

The lack of blood at the site of discovery had immediately convinced all eyewitnesses that the child was first killed at another location and was brought into the barn just after he bled to death, not least of all for the intention of covering up traces of the crime and to incriminate others with the murder as much as possible. — A devilish plan.

The magistrate Riesbroeck of Xanten later stated before the jury-court in Cleves: "The body gave me the impression that it was not killed there but rather had been brought there." (First day of the hearings.)

But now the alert ten year-old Gerhard Heister — described by the chief state's attorney himself as an "intelligent young man" — had remarked how on the day of the murder, toward ten o'clock in the morning, a white, unclothed arm pulled the small Hegmann child from out of the street and into the Buschhoff shop. We wish to insert the crucial passage of his examination here word-for-word, due to its particular importance.

President [of the court]: "Do you still know what you saw on the Sunday of Peter-and-Paul of the previous year?" [Note that Schramm tells us that Peter-and-Paul Day in 1891 actually fell upon a Monday, so that the President of the court is probably in error here.]

G. Heister: "I was lying on the stone on the corner of Cleves Street and Church Street."

Pr.: "Did some children come onto Church Street?"

G.H.: "Yes. There were two boys."

Pr.: "And then one was pulled, by someone's arm into Buschhoff's? Do you know which child?"

G.H.: "Schängchen Hegmann."

Pr.: Didn't you also see what the others did?"

G.H.: "They ran away. Stephan Kernder ran to his house, and Peter Venhoff also went to his [own] house."

Pr.: "What was the arm like, that came out of the house?"

G.H.: "It was bare. It came out up to the shoulder."

Pr.: "Did it come from the doorway of the house?"

G.H.: "Yes, out of the doorway."

Pr.: "Do you know out of which house the arm came?" (236)

G.H.: "Out of the house of Buschhoff."

Pr.: "Was it Schängchen who was pulled inside?"

G.H.: "Yes. — I have never seen Schängchen again."

The mother of Heister had been questioned by the Commissar Verhülsdong. She told him that her young son had related to her in a quite relaxed way, that he had been sitting on the curbstone at Cleves and Church Streets and wanted to see whether Papa was walking to church and by this chance, he saw both his acquaintances Stephan Kernder and Peter Venhoff with Schängchen Hegmann walk up to Buschhoff's house, and then he noticed all at once how a hand came out of this house and Schängchen was gone...

The aforementioned little five year-old Kernder had been walking hand-in-hand with Hänschen [Both Hans and Hänschen, like Schängchen, are diminutives of the Christian name Johann, and the Hegmann child was usually called by one of these nicknames.] on the street in front of Buschhoff's. He told his mother a few days after the murder of Hänschen, that he had gone across the street because Frau Buschhoff had stood behind her door and called out: "Schängchen, will you go out for me? Come in here." But the little Hegmann boy resisted, at which she pulled him into the house. "I and Peter Venhoff, we were left standing there, when Frau Buschhoff said: "Just go and play." — The small Stephan then told that Frau Buschhoff had spoken "very rudely.". (Statement of the father, Heinrich Kernder, on the fourth day of the hearings.) The third play companion, little Peterchen Venhoff, made such an impression of being intimidated, that this likewise very important witness could not be questioned.

A gardner by the name of Mölders had been walking by the Buschhoff property around the same time; he had seen how an arm had been extended from out of the Jewish shop and pulled a small youngster inside. However, he was unable to recognize the child himself, since he saw him from the back. "In the direction of the cathedral, the children were in front of me, and as I was at Buschhoff's, a white arm emerged. A child was pulled inside. That, I clearly did see ..."

On the day of the burial of the victim, the Buschhoff couple apparently tried again to dispense "comforting words" in the residence of the Hegmanns; but thereupon, a scream was heard (237) directly. — "Buschhoff and his wife came past our door and were totally confused, they came out of Hegmann's, and they were completely pale and didn't say anything..." (The witness Mrs. Ventoff on the second day of the hearings.) The father Hegmann had flung out a single sentence at Buschhoff: "You are the murderer of my child." — Buschhoff had not defended himself...

Since no further evidence about the whereabouts of the child [i.e., between the time he left his mother and the time his body was found] existed, suspicion had to be directed upon the Buschhoff family. Buschhoff himself was a ritual-slaughterer and at the same time a "prayer leader" in the synagogue — his father had been strongly suspected of a ritual-crime a number of years earlier.

From out of the butcher shop of the Jew, one could come into Küppers's barn directly by means of back door, which Buschhoff also regularly made use of as a passageway.

The judicial investigation suffered at the very start from great carelessness. The first state's attorney of Cleves, Baumgardt, sent out an assessor who had been temporarily transferred to him for training, as investigator; Baumgardt himself came out for the first time a week later. Already, a short time later, the Board of the Jewish community, with the Head Rabbi of Krefeld, suddenly appeared unannounced at the residence of the magistrate Riesbroeck in Xanten and with Jewish pushiness asked "about the way things stood." But the magistrate told them curtly that he could say nothing, the documents were in the hands of the state attorney's office (magistrate Riesbroeck on the first day of the hearings). Now Baumgardt held the opinion from the beginning, that what

was accepted by all circles in the populace of Xanten, that this was a case of a ritual-murder, was downright nonsense, unworthy of an "educated man," and — as he later said — a "rural superstition." For this state's attorney, it follows that the accused Jewish butcher, directly after the first report, was completely innocent, witnesses making statements against Buschhoff were spoken to harshly — the same tactics of intimidation were employed later in the Polna ritual-murder trial by the Jewish examining judge Reichenbach, as also in Konitz. On the contrary, a house search at the Buschhoffs, in accordance with usual procedures, wasn't even carried out — despite extremely suspicious (238) factors. Probably on the basis of higher instructions, Buschhoff himself demanded his arrest "in order to be able to prove his innocence". This maneuver does not appear new to us, since the Jews at some earlier ritual-murder trials had of course already had this sly idea.

State attorney Baumgardt seemed to want to see nothing. He lost precious time by pursuing baseless leads in the beginning.

On 30 July — thus a full month after the blood-murder — the Crime Commissar Verhülsdong was assigned to Xanten. He came to be convinced, completely without prejudice, that the child disappeared on the property of the Jewish butcher, and moved for the arrest of the Buschhoff family at the state attorney's office. Baumgardt refused. After almost another two months had gone by, and the entire process had caused unrest and exasperation in the populace — thus the Jews had their own "secret police" — the criminologist Wolff from Berlin appeared. He too very quickly believed that the evidence discovered was sufficient to execute the arrest of the Buschhoffs — as he later stated as a defense witness in the Oberwinder¹⁹⁹ trial.

In his report of 6 October 1891, among other things, Wolff spoke of the fact that the completion of the circumstantial evidence was possible only with the immediate arrest of Buschhoff, since the latter would take flight across the nearby border "as soon as he becomes aware of the new state of affairs through recriminations and further investigation."

The Jews, who had not reckoned with this turn of events, a quarter-year after the murder, much less than they had reckoned that the Xanten Jewish community itself had proposed and — financed²⁰⁰ — the sending of this Crime

¹⁹⁹ See p. 260 and following pages.

²⁰⁰ According to statements of Commissar Wolff before the jury-court at Cleves on 6 July 1892, a Jewish mediator spoke in the Berlin police praesidium and proposed the sending of a crime commissar, "since the child-murder would be blamed on the Jews, who would be in great distress." On 25 September Wolff departed from Berlin in his official capacity, after his being sent had been financed by the Jewish side. These matters brought Stoecker, among others, to speak in the Prussian House of Deputies on 9 February 1892: "...then the Jewish press itself tells that the Crime Commissar Wolff was paid with 700 Marks — something which is incomprehensible according to my view of things, but which I will only believe if the Herr Minister admits that this is the case." In the same session Justice Minister von Schelling replied: "The synagogue congregation at Xanten arranged the despatch of crime commissioners first with the President of the government and then later with the Minister of the Interior, and if I am informed correctly, the synagogue congregation has even provided the financial means at disposal [of the government] for the sending of this crime commissar, and it well might be the

Commissar, moved heaven and (239) earth. The synagogue director, Abraham Oster, was at the head of the group of Jews zealously trying to exonerate the well-befriended Buschhoff. After a short time, they were so sure of themselves that in the stronghold of Jewry, Frankfurt am Main, money was collected with which to procure a "new home" for the Buschhoff family — and actually, Buschhoff was released from custody on Christmas Eve of still the same year (1891), without the case having been cleared up through a proper court procedure.

The *Kreuzzeitung* wrote on 20 January 1892: "But on the side, apparently under official masks, but without doubt here by order of the synagogue, all sorts of persons are wandering around in Cleves and Mayen, who likewise played a role in the derailing of the legal proceedings. Concerning this point and concerning the dealings of the Rabbi in Crefeld with the chief state's attorney in Cologne²⁰¹ and other persons in Cleves, further revelations shall still follow as opportunity allows."

Furnished with abundant money, Buschhoff was sent off to Cologne. Protest meetings in all the larger cities finally succeeded in the investigation against Buschhoff being taken up anew. A German-Social petition of those days to the Justice Minister von Schelling reads:

"The ritual-slaughterer Buschhoff, strongly suspected of the murder in Xanten, has been released from investigatory custody, even though the inquiries of Crime Commissar Wolff have yielded overwhelming circumstantial evidence for his guilt. The German-Social Association at Eberfeld expresses its regret over this release, since it (240) might be likely to bring about the perturbations of consciousness of the Law, caused by the cases of Paasch, Manché, Bleichröder, Liebmann, Morris de Jong²⁰² and others, in even higher levels of society. Therefore the German-Social Association at Eberfeld directs to Your Excellency the urgent request, that Your Excellency might use your influence to see that the investigation of this Buschhoff case is taken up again. The German people are entitled to demand that any appearance of insecurity of the Law and of inequality of the Law be avoided..."

On 9 February 1892, as clouds were again gathering above Buschhoff, the Deputy Rickert, the Chairman of the Verein zur Abwehr des Antisemitismus [literally: Association for the Warding Off of Anti-Semitism], publisher of the notorious *Antisemiten- Spiegel* [Mirror of Anti-Semites], by occupation the Regional Director (retired) of Danzig, "the meritorious General of the Troops for Protection of Jewry," undertook without warning a planned and inspired "offensive of exoneration" at a session of the Prussian House of Deputies, which had been scheduled for entirely other matters. We shall not go into closer detail regarding his "profound" arguments. Nevertheless, we do give this speech,

²⁰⁰ Marks of which the Deputy Stoecker has spoken." (a lively hear. hear. [reaction of audience])

²⁰¹ What is referred to is the chief state's attorney Hamm in Cologne.

²⁰² Most are bank-Jews. Manché, as "Court Jew" and "cabinet chief" of Kaiser Wilhelm I, had been accused of fraudulent trading in orders and titles, but had been acquitted.

which is not without interest as a document of its times, in the Appendix in excerpted form²⁰³.

On 8 February 1892, Buschhoff had been "arrested" for the second time — the entire procedure created the impression on the populace of a contrived and boldly acted comedy. The examining judge was the very elderly Brixius. But when it leaked out that he had appointed for the defense of Buschhoff, of all people, the attorney Fleischhauer, his son-in-law, the prosecution of the supposedly so-difficult law case was handed over to district councilman Birk. The course of the whole investigation proceeded in a strangely confused manner right from the beginning. Because of these events, the Prussian Minister of Justice Schelling was interpellated several times in the house of Deputies and attacked particularly by the conservative side; but serious recriminations (241) made due to the halting and unsure trial procedure remained unanswered.

One full year after the crime — analogous to the Skurz case — the hearings began before the jury-court at Cleves (4-14 July 1892). The Chairman of the Court of Justice was District Court Director Kluth, the charges were to be presented by the state's attorney Baumgardt — therefore by the same man who originally rejected the arresting of Buschhoff and who acted during the course of the trial as his zealous defender. Moreover, he was given as an assistant for the solving of his task the Cologne Chief State's Attorney Hamm, so that it was actually superfluous that three more "famous" defense attorneys (Stapper/Düsseldorf, Gammersbach/Cologne, Fleischhauer /Cleves) stood ready to assist.

Thus Buschhoff went to trial well-armed. The bill of indictment of 20 April 1892 had once again summarized all incriminating points which led to the arrest of Buschhoff and read in a crucial passage: "The Buschhoff family must therefore explain what happened to the young Hegmann. That they are not able to do this, and that they dispute at all having pulled the boy Hegmann into the house on that morning and having him there, makes them extremely suspect."

There were 167 witnesses heard. All of the grounds for suspicion of Buschhoff were fully confirmed. Aside from the statements of Mölders and the children Heister and Kernder, which have already been given in another connection, the several days of the jury-court hearings produced overwhelming evidence.

Shortly before the disappearance of the little Hegmann boy, several witnesses observed how Buschhoff ducked into his house with a strange, strikingly ugly Jew, who was carrying a black leather bag and was coming from the train station.

President: "On Peter-and-Paul Day of the previous year, were you walking through Church Street? When was this?

Witness Peter Dornbach: "Approximately five minutes before ten. I was walking to high mass. Buschhoff ran into me 25 steps in front of his house with another man, a stranger, apparently an Israelite. This man had on a defective

²⁰³ See Appendix, page 428 and following page.

suit, his hat (242) was pushed in. He was in a most intimate conversation with Buschhoff." (Fifth day of the hearings).

Between eleven and twelve o'clock this Jew, who was described according to other witness statements as "foreign" and "ugly," left the Buschhoff property and went back to the train station.

On the day of the murder, shortly before ten, the neighbor of Buschhoff, Wilhelm Küppers, heard a conspicuous clamor of voices through the somewhat obstructing door of the butcher house; to another [female] witness, these goings-on were "creepy." The cloistered brother van den Sandt, who was passing by, likewise heard several voices.

After the strange Jew had left Xanten, Buschhoff wandered, apparently without plan or purpose, through the streets in a terrible state of excitement. Many witnesses, who knew Buschhoff as an otherwise quiet man, were struck by this extraordinary excitement. Shortly after eleven o'clock the witness Brandts first met him: "Buschhoff came up to me; something extraordinary must have happened, he seemed downright out of his mind..." (Second day of the hearings.)

The 72 year-old Peter Kempkes also met Buschhoff: "He (Buschhoff) was running so fast, was rushing around so, his head was shaking. I thought to myself, he can well have done it..." (Fourth day of the hearings.)

Some hours later Buschhoff had to sign some business papers. His entire body was shaking so badly "that his hand had to be guided." — In the evening, shortly before discovery of the body, he had himself under enough control that he went bowling at an inn — which he had never done before — and bought rounds for people there ("Buschhoff, what's made you so frisky?"), in order to be able to receive the news of the discovery of the slaughtered child's body with pretended equanimity.

In the early afternoon, at approximately two forty-five, a strange, younger, Jewish-looking man was up to something in the garden of Küppers, facing the house of Buschhoff. Unfortunately the witness involved was not able to describe his appearance more closely. But she declared with certainty that he had to have been a stranger who was completely unknown to her, and who stayed in the garden for a long while and, like a sentry, (243) constantly walked up and down; when he felt himself observed by the witness, he concealed himself behind the fence palings. "...I presume it was a Jew rather than a Christian; I wanted to see who it was, to me this was quite conspicuous during [the time of] the worship service." (The witness Windheus on the sixth day of the hearings.) The individual, without a doubt a Jew who was standing as "a lookout" for what was then happening, had suddenly disappeared, however, as if vanished from the surface of the earth.

A short time later, Hermine Buschhoff, the adult daughter of the ritual-slaughterer, went across the gateway to the barn, and in such a way that she held her right side conspicuously toward the house of her parents; on this side she was carrying the heavy weight of a long object which tapered toward the

bottom, which was wrapped up in a large gray sack. (The witness Mallmann on the third day of the hearings.)

Three and a half months after the crime, the policeman Schloer, who occasionally checked the residence of Buschhoff — there could be no question at all of a systematic search — found, right in the very bottom of a kitchen cabinet, a sack which bore a strikingly large and dark spots. Along with other things, it was brought to the city council building and spread out on a table. Mayor Schless said the following about this (on the sixth day of the hearings): "As Frau Buschhoff later entered the hall to be questioned by the Herr magistrate Riesbroeck, she was visibly upset and that caught my attention; she said: 'Herr Mayor. God, have you brought along the old sack that we have used to lay over the barrels when we smoke [i.e., smoke meats, etc.].' But she was very upset by it, and I told Commissar Wolff about this directly. I did not show her the sack, she herself found it among the objects which were lying on the table. — The large dark spots seemed suspicious to the mayor; he thought they were blood spots. In the trial, Buschhoff then claimed that they were "pickling spots". A court chemist and a professor said of it that there was no longer any point in investigating the sack, it most likely could have been determined that there was blood there...A thorough examination was actually not performed.

In the late afternoon Buschhoff went into the synagogue, (244) then afterwards to bowling in a neighboring inn. Before his bowling companions had yet learned that the little Hegmann child had been found in the barn, the Jew knew all about it: the thirteen year-old Jewish scion Siegmund came running and whispered something in his father's ear.

On the way home, Buschhoff questioned his neighbor Küppers in a memorable way, whether in his barn there "had not been a sharp object, where the child could have fallen in on it, a knife or something else?" On the following day the property of Buschhoff, but especially the cellar, was subjected to a thorough cleaning, various laundry was washed. The door in the back of the butcher shop, going toward the gateway, had been nailed shut on the evening before the murder and this had been especially noticed by Küppers; now the nails were removed again...

About eight days after the murder, Buschhoff came with Siegmund from the city hall through the middle gate when the young Jewish boy said something to his father, who was hard of hearing²⁰⁴. The witness Roelen, who was walking a few steps behind the two, heard quite clearly how Buschhoff answered: "Ach, if they have no proof, they can't do anything to us." — When this witness was then later walking past the property of the ritual-slaughterer, she had dirty water poured on her by the latter. (Roelen on the fourth day of the hearings.)

But Siegmund was slowly developing, in a way similar to the children of the temple servant Scharf in Tisza-Eszlár, into an enfant terrible of the Jewish bunch — only there was no Bary in Xanten. Another Xanten citizen, Anna

²⁰⁴ Crime Commissar Wolff, who had questioned Buschhoff several times in the preliminary investigation, characterized this hardness of hearing at his questioning on the third day in the following way: "Buschhoff already had trouble hearing then, particularly in such matters as involved ticklish questions; it was difficult to communicate with him..."

Mauritz was walking only two or three steps in front of father and son Buschhoff on Cleves Street. Suddenly Siegmund, who apparently had complete knowledge of everything, crowed: "Papa, if only it hadn't happened." Highly embarrassed, the Jewish father pulled his young son close to him, looked around with dismay, and disappeared around the next corner.

Shortly after the murder occurred, Frau Remy was traveling on the train (245) from Goch to Büderich to a wedding. "When I boarded the train in Xanten, two Jewish gentlemen came aboard with me. I was alone in the coupé; we had a few minutes stopover there. The gentlemen were saying that they were sick of Xanten. The one said: 'Yes, I would have already have gotten out of there if it had been possible. I would not have been so stupid; that was the stupidest thing that he did, that he brought it to the barn.'" But when the two Jews heard the name of the witness [being called] at a station along the way, they nudged each other and continued speaking in a foreign language.

On the next to last day of the hearings, the schoolboy Hölzgen gave a serious statement. A year before the youngster was watching, at another Jewish butcher's in the Mill Street, how a cow was supposed to be slaughtered. He stepped closer without being seen, so as to "see the thing for once." In the slaughterhouse there were three ritual-slaughterers present, who were earnestly discussing the death of the Hegmann child: "We need only keep this secret among ourselves, say nothing, and impress upon Buschhoff, that he doesn't blurt something out"..."They've already gotten quite a bit, but that they shall not get."

The intelligent youngster went immediately to the mayor, to inform him of the overheard conversation. The latter advised the witness to write down what he had heard. The young boy was able to present the paper to the court and read his statement from it. The ritual-slaughterer Bruckmann called out: "Nothing was spoken about the murder. No, nothing at all was said about it, nothing at all."

In spite of all obfuscations, matters had shaped up extremely critically for Buschhoff in the course of the eight-day questioning of witnesses — then the doctors were sent in to help — the same procedure had, of course, been employed in Tisza-Eszlár as well. A faculty composed of four physicians, after one year advanced the basic — and for the outcome of the trial, definitive — thesis that the traces of blood in the barn, which they admittedly had not even seen, were sufficient [for them] to maintain that the slaughtering of the child had taken place in the barn — therefore, that the place of discovery was the scene of the crime, while the expert opinion of the staff physician Dr. Steiner, which had been recorded still on the evening of the day of the murder (246) had yielded the decisive findings that only very insignificant traces of blood, considering the condition of total emptiness of blood of the body, had been noted in the vicinity of the place of discovery, that the child therefore could not possibly have bled to death in the barn — nevertheless, the court accepted the opinion of the faculty. The neck-cut [they said] could have been performed with any sort of knife-like instrument, even with a pocket knife — a so-called slaughtering knife, as was found in Buschhoff's residence — had not been necessary for this.

And now, in order to exonerate Judaism *per se* from the suspicion of ritual-murder, the so-called "expert opinion" of the Strasburg Professor Nöldeke — we have already gotten to know him — was drawn upon. This unusual "expert" appeared on the second day of the hearing already and admitted on being asked, that "in the laws of the *Talmud* it is very difficult to find one's way." Nöldeke gave to understand that he wasn't entirely well-read, that the *Talmud* was very voluminous, "it consists of twelve thick volumes, which one tackles only with the greatest reluctance," but he could still state — disregarding all of this — "As far as I know, there is in this (the *Talmud*) no evidence at all for ritual-murder." — Nöldeke called it "frivolous, through and through," "when over and over again it is repeated that the Jews need the blood of Christians for ritual purposes."

But while the hearings at Cleves were still going on, the "Professor of Hebrew Antiquity at the German university in Prague," Rohling, directed a dynamic letter to the Court of Justice dated 10 July 1892, which sharply attacked the brazen arguments of Nöldeke and described blood-murders as historical truths. In his letter, Rohling informed [his readers] that the facts of history could not be denied. In spite of the "castration" of certain rabbinical works, there were still texts here and there, "which refer to the subject (of ritual-murder) and contain hints which, despite all the precautions of editing, speak very clearly in light of historical events." — Because of its importance, we will give this letter of Rohling in its complete text in the Appendix.

(247) Finally, in order to shake the statements of the chief witness Mölders, who had seen how an arm from out of the Buschhoff shop had pulled a child inside, the state's attorney Baumgardt claimed that Mölders would not even have been able to see because of conditions at the locale; thereby the chief state's attorney was casting doubt on the credibility of this chief witness — a shameful hand-in-hand working for Jewish interests. A court summons in Xanten [i.e., a trip to the actual location], however, brilliantly justified the statement of Mölder, as the state's attorney himself was forced to admit.

This move for the exoneration of Buschhoff had to be regarded as having failed. But something else was put together. In the later *plaideoyer* [French: a barrister's speech] the state prosecutor's office could summarily declare: The most important and least suspicious exonerating factor for Buschhoff's innocence is the proof of alibi.

How did things stand with this "proof"? — It had been contrived. A dubious character, the neighbor of Buschhoff, Ullenboom, described by an out-of-town mayor and by various witnesses as a liar and a notorious loudmouth, as a boaster and thief, and declared a total liar by Crime Commissar Wolff, "he has tramped around in every possible factory on the Rhine; I also got the impression that there was something sexually wrong with him," considered to be "half-crazy" by a member of the jury, he appeared as a "defense witness" for Buschhoff, in that he stated that at the time in question he had stopped at Buschhoff's with his foster child — indeed [he said], it could have been the child that disappeared into the Buschhoff shop. Although he caught himself up in hopeless contradictions with this statement, so that the chairman of the court

himself had to confirm that one of the witnesses must have committed perjury, and although doubt in the reliability and/or the soundness of mind of Ullenboom was expressed on all sides, the prosecution accepted his statements, held him to be merely "easily made nervous" but despite this "reliable" — and constructed the proof of alibi with this.

But this masterpiece did not seem even to the state's attorney Baumgardt, to have been totally fishy. At a crucial passage in his plaidoyer are the significant words, from (248) which one could infer a great deal: "It has probably not escaped your notice that the witness Ullenboom is a main witness, perhaps the most essential witness, and for those who did not really want to believe Ullenboom, it was very much of interest to prove that he also really was not credible. The witness Ullenboom has been made to appear totally unbelievable. Indeed, if that were true of him, then surely the proof of Buschhoff's whereabouts and actions, as they were essentially represented chiefly by the supporting testimony of the witness Ullenboom, would have been badly shaken..."

The next question before us is: how did the same Court of Justice behave toward prosecution witnesses? A few examples should suffice: The witness Mallmann incriminated the Jewish butcher. Thereby he aroused the extreme indignation of the chief state's attorney: "The most unbelievable of all witnesses is Mallmann, this peculiar man, who always speaks so hastily and never can be held to one point with his statements, who is afflicted with such stirring fantasies, that he considers himself called upon to support the charges against Buschhoff... This witness deserves not the slightest belief..." These declarations need no commentary. But on the occasion of the witness being examined to the point of exhaustion, Mallmann finally lost patience and said to the President: "It seems that you want to confuse me. I request that the protocol be shown to me." (Sixth day of the hearings)

The witness Mölders, an honest, elderly workman with the best reputation — since with their best efforts he could not be pronounced mentally disturbed — was supposed to be labeled a total drunkard in order to refute his testimony. The disgraceful procedure which was adopted toward this very important prosecution witness can only be described as shameful. One brief scene from the courtroom should throw light upon this. Mölders is giving his testimony on how the child was pulled inside Buschhoff's.

President: "Into which house was the child pulled? Into Buschhoff's?"

Mölders: "Yes." (249)

Pr.: "Did you see that clearly?"

M.: "Yes."

Pr.: "You must reflect, your testimony is very important, you must be able to take responsibility for this before God and your conscience. Did you see that with complete certainty?"

M.: "Yes."

Pr.: "Were you at that time still entirely sober?"

M.: "Yes, I had drunk only a *Korn*." [The German *Korn* has two meanings in such a context: der *Kornkaffee*, "corn coffee," a sort of substitute coffee, like chicory during the Depression; but the word can also refer to German grain

whiskey, like *schnaps*. Since the setting is the witness's home in the morning, it should have been clear to the questioner — and probably was — that a coffee-like drink is meant, and not an alcoholic beverage.]

Pr.: "But you weren't drunk from that, from one *Schnaps*?"

M.: No. It is rare that, [being] sober in the morning, I drink *Schnaps*; I just drink coffee in the morning."

Pr.: That is what I hope, that you don't drink a *Schnaps* [when you are] already sober. I mean, if you are drinking one *Schnaps*, then do you really have your full faculties ...?"

Another witness, Anton de Groo who as a former boss of Ullenboom was giving a very unfavorable assessment of him, was interrupted by chief state's attorney Hamm with the tactful words: "The man seems sick, he seems to be apoplectic (inclined to strokes) ..." On the other hand, Jewish witnesses were "*Herren*" ["gentlemen"; when used in addressing a man, this word is similar to our "Sir," but perhaps a bit more respectful.]: The Jew Isaac is questioned; for the chairman of the court, he is not simply "Isaac" like "Mölders," "Mallmann" and all the rest of the non-Jewish witnesses, but rather "*Herr Isaac*": "*Herr Isaac*. Do you still recall it?"

It must strike even the most unbiased and naive reader of the protocols, with what particular politeness the whole band of Jews was treated in this drama before the court, and even encouraged in their criminality.

At the beginning of the afternoon session of the fifth day of the hearings, the court chairman Kluth became outraged over the fact that one letter among others arrived for him in which it was said that he should now finally proceed against the Jew Buschhoff more quickly and not in such a friendly manner.

The chaplain Bresser wanted to work to calm the aroused populace in Xanten, to prevent thoughtless excesses from occurring. He told the court that these efforts had earned him the nickname "Chaplain of the Jews." For our purposes this would be entirely meaningless in itself, but the chairman of the court responded to this: "You (Chaplain Bresser) can (250) refer to St. Bernhard, who also protected the Jews..."

The resident Beekmann is supposed to have come out of the barn of Oster, the head of the synagogue, one night, and the next day have been blind drunk. One of his relatives is supposed to have said: "God, if only that goes well, the man has a lot of money..." — The chief state's attorney refused to summon this witness, with the argument, as casual as it was outrageous: "If Beekman is supposed to reveal something and is given money by the Jews for it, that has no bearing on the case."

Several witnesses had noticed a strange Jew on the day of the murder. These witnesses expressly emphasized that he was a stranger, for the few Jewish families who lived in Xanten, a small city of then barely 4000 inhabitants, were naturally all known. It seems incomprehensible to us today that the prosecution did not pursue these tracks. In all probability, this was a case of the Dutch beggar-Jew Vellemann , who smuggled the blood of the victim over the border in the well-known black bag in combination with some middlemen.

Once again we have now compared all of the relevant interrogation protocols with one another. Their slight extent is already striking at a glance: in all, they take only a few lines, then the hearing is broken off without warning — while entirely unimportant matters fill many pages. One gets the painful impression:

Buschhoff is not supposed to be further incriminated.

The witness Lenzen gives a short description of the strange Jew with a statement of the exact time. The chief state's attorney merely replied: "To me that does not seem likely. It was probably on the day before, when a Jew was at Buschhoff's?"

The witness is certain: "No, on Peter-and-Paul's Day."

The witness Bernsmann is also questioned: "Are you not mistaken, aren't you confusing the Sunday with the Monday?"

Witness: "I saw it with total certainty on the Monday."

When the witness Dornbach is just at the point of giving detailed evidence concerning "the strange Jew," the questioning is cleverly stopped (251) and the witness led over to: "Were you satisfied with meat purchases (at Buschhoff's)?"

The mayor of Xanten, Schless, wanted the reexamination of a witness, who had important evidence about the surfacing of a stranger in Xanten on 29 June 1891, "whom she believed to be a Jew." The prosecution, however, "found no reason to move to summon the witness again from our side"...

On the sixth day of the hearings a dispatch from the prosecutor's office in Dortmund came in to the jury-court in Cleves, according to which the book printer Reinhard had come in and wanted to make it known that 30 years before in Wesel blood was withdrawn from several girls by Jews by means of needle sticks. — State's Attorney Baumgardt: "I find no cause to make application [for summons]" — "The court regards the matter as inessential and the summons of Reinhard for it unnecessary."

But staff physician Dr. Steiner, who possessed a reputation far beyond Xanten as a skillful doctor and researcher of the region — he acquired the greatest merit for his historical research about Xanten — and who was so "tactless" as to state that the quantity of blood found was much too scant for the butchering of the child to have taken place in the barn, had to see himself made the object of the public reproach in the courtroom, that he had [been the one to] first carry the "vague assumption" of a ritual-murder to the people. In his summation on the next to last day of the hearings, Chief State's Attorney Hamm also attacked him: "The entire erroneous management of the case at the scene is based upon the mistake, so that it, misled by the assertions of Dr. Steiner that not all the blood was present [at the scene], believed that: The child was not killed at the scene but was brought there as a corpse..."

Dr. Steiner was torn to shreds: "At any rate it is a misfortune (aha.) that the first doctor (i.e., Dr. Steiner.) was a private physician not sufficiently trained in forensic medicine. It has already been more frequently lamented in medical

circles, that private physicians are so poorly informed in matters of forensic medicine. That is how the whole false idea originated..." (Chief State's Attorney Hamm).

Again, eight years later, after a completely similar (252) blood-murder in Polna, "there was a dearth of" — according to the Jewish "verdict" — "positive knowledge and critical capacity, especially in the local experts, who, cut off from the progress in science, conduct their practices in rough-and-ready style..."

Concerning the motive of the horrible crime, the chief state's attorney was of the opinion that the question of whether this had been a ritual-murder or not, did not belong within the boundaries of consideration; for him, this was merely an "academic" issue. One of the defense attorneys of Buschhoff, the lawyer Stapper, supported by medical "experts," made the attempt to portray the boy Hegmann as a victim of an unnatural assault. According to this notion, the perpetrator had been "overcome by strong arousal impelling him to great violence," and cut the child's neck open. — President: "Herr Dr. Steiner, do you concur in the opinions of the professors?" — Dr. Steiner: "That I cannot do."

With bated breath, the public awaited the start of summation by the prosecuting attorneys on the next to last day of court. Going by the attitude of the Court of Justice up till now, nobody believed any longer that Buschhoff would be found guilty of the murder and condemned. At least it was to be hoped that a position would be taken on whether Buschhoff was to be regarded as an accomplice or as accessory.

But what the public got to hear exceeded even the worst suspicions of all levels of German society who were conscious of national events.

Chief State's Attorney Hamm spoke first. He had not the remotest thought of making any sort of charges against Buschhoff, but on the contrary gave a defending speech which had been composed from the start in a extremely clever and talmudic arrangement. The reasons on which he based his deductions stood in direct contradiction with the clear and definite evidence of the most significant and most credible witnesses, whose statements the chief state's attorney pushed aside as "meaningless" with a brazenness that simply flabbergasted the listeners. Hamm came to the end of his summation in this manner: "It is proven that (253) Buschhoff cannot have committed the crime, and the prosecution must come to the proposal of moving for a verdict of not guilty for the accused... The proof will be deduced with mathematical exactitude by my colleague Baumgardt, that Buschhoff cannot have committed the crime and pulled the child inside around ten o'clock..."

After the chief prosecutor, the state's attorney stepped forward with equal zeal as defender of the accused. He developed the already mentioned "proof of alibi" with the assistance of the statements of the ill-reputed Ullenboom. This prosecutor also put forward the basic argument that the scene of discovery was simultaneously the scene of the crime, and that therefore the murder was committed in the barn of Küppers. His memorable and happily delivered *plaideroyer* concluded with the words: "Buschhoff is therefore, I declare, neither the murderer nor an accomplice to murder, nor even an accessory to the

murder, he must be excluded from any suspicion. I come then to the conclusion that we are by no means dealing with a case of *non liquet* [Latin: "it is not evident"]; one thing is clear, by no conceivable means could Buschhoff be the perpetrator; regrettably it is unclear who did commit the crime... By duty and conscience, I cannot move for a guilty verdict for Buschhoff. I move for his acquittal."

All the stenographic records make note of this moment with the significant word "commotion."

The three actual defense attorneys, since the prosecuting attorneys had taken on themselves the task of defense, really produced nothing essentially new in their long arguments — their main mission seems to have consisted of spreading a kind of halo around Buschhoff; they all moved perfectly in the direction indicated to them by the prosecution.

Attorney Stapper: "Gentlemen of the jury. The outcome of this trial will not be in doubt, and you yourselves, gentlemen, will think back upon this day with satisfaction your whole life long, the day when you were called upon to restore freedom to a poor, unfortunate man, to restore to his persecuted family, which was abandoned for months to hatred and to the agitation of a rabble without the ability to judge, their head of the house, to restore to his children their father, and to his community its member... On (254) the evening of 29 June 1891, the bloody specter of ritual-murder climbed out of the darkness to which it was exiled for decades...Behind it lies a system, gentlemen, it is the conflict of anti-Semitism which got ahold of the Buschhoff case...Yes, gentlemen, there was a risk that an innocent man might lose his life, had we not had dutiful officials..."

Attorney Fleischhauer: "Gentlemen. I have taken on the task of defense, infused with the noble mission of the advocate to give protection and aid... I am happy to have participated according to my abilities in the work whose cornerstone is being set today. I permit myself to say that in the accused I have come to know a man for whom every man, be he Christian or of another faith, must have the greatest respect. Buschhoff cannot possibly have been the perpetrator..."

Frau Buschhoff, who had called out in the presence of Frau Hegmann: "But console her, [that] she is getting a replacement for it," and who had imposed herself in the most disgusting fashion, experiences via this lawyer the following "evaluation": "...In what a touching manner did Frau Buschhoff deplore the crime, how well did she strike the proper tone, the tone of tenderest sympathy and genuine mother-love. Gentlemen. These expressions of human empathy, of true unfeigned sympathy, witnesses dare to criticize, these sounds of a good heart..."

"Gentlemen of the jury. When I ask you after this present day to take with you the image of these proceedings, I also ask you to take along with you the image of a man who lived modestly but peacefully and quietly with his family and his neighbors, who up till now enjoyed the friendship of all and gave friendship to all...who from now on must eat the bitter bread of charity, since

his middle-class existence, which he had grounded in a blameless life (8) is destroyed for a long time...This trial is for us, who are experiencing it, and hopefully also for wider circles of our people for many years, if not for always, a comforting release from the unkind agitation which has sullied the story of the past year."

(255) Attorney Gammersbach entered the area of religion: "Gentlemen of the jury, there would be no sharper weapon against the charge of ritual-murder than that basic law: 'Thou shalt not kill.' But if we can refer to this commandment, which for us has been valid for 1800 years, the Jews are in a position to refer to this particular commandment, which for them has been in force for more than 3000 years, and to the law that prohibits the Jews from the consumption of blood..." — "What has held Buschhoff up? His firm trust in God. When I said to the accused: 'Now you are coming before your judge,' he answered: 'I trust in God. God will not let me, an innocent man, be condemned.' Gentlemen of the jury. This trust in God has preserved the accused right up to this hour...I am convinced that we will all agree in the decision: By honor and conscience before God and man: The accused Buschhoff is not guilty."

The chairman declared before the pronouncement of the judgement: "In the slaughtering of a five year-old innocent child, the blood cries out to Heaven" (but he forgot to add that it couldn't cry out to Heaven, since it was no longer there)...

The jury was now securely nailed in advance to one question, shrewdly formulated under a sham frame of reference; as such, this already meant a catastrophe in the tragedy of Cleves. It read: "Is Adolf Buschhoff guilty of having killed by intent the boy Johann Hegmann in Xanten on 29 June 1891 and of having committed this killing with deliberation?" The juror Graf Loë proposed a practical division of the issue, so that the jury could also speak to the aiding and abetting or instigation of the crime. The chairman of the court rejected this, because aiding and abetting and incitement did not come into consideration; the prosecutor did not, he said, include any such issue relating to this. "You only have the right to answer the questions put to you about murder. Should you be of the opinion that no murder took place but rather perhaps aiding and abetting or perhaps abuse with a fatal outcome, then you must acquit, because a question dealing with that has not been put to you..."

The verdict of the jury consequently had to read "not guilty".

(256) The President: "In consideration that the accused Buschhoff, through the verdict of the jury, has been declared not guilty, on this basis it is adjudged that:

The accused Buschhoff is acquitted, the order for custody is lifted, and the costs of the proceedings charged to the state treasury. The session is concluded."

Buschhoff was immediately set free. Jews and free masonic comrades of Jews of all faculties had gotten together in order to point out to the little Jew entrusted to them the tiny hole through which he could slip, a tiny hole in the net which, despite their desperate countermeasures, was contracting more and more tightly around him..

This final and decisive chess move in Buschhoff's favor aroused extreme astonishment in all circles, even in judicial ones. In the Prussian house of Deputies Stoecker, referring to the scandal in Cleves, said: "Certainly there is uncommon alarm also in legal circles over the growth of the Jewish element in the judicial profession, because one fears that influences, as I have characterized them here, will continue to grow, the more the Jewish element permeates our justice system.

It is necessary to speak about these matters from another point of view and to procure clarity, because there are people among our folk — perhaps unique on the Earth and in world history — people who today, where Jewry arrogates to itself and exercises an unbearable influence upon our folk — feel themselves induced — I do not know for what reasons — to act as protectors of over-powerful Jewry and to offer the world the miserable spectacle that a nation is left in the lurch, is not protected by its own citizens, among them respected citizens. Such is the case with the so-called protection troops, this association for the warding-off of anti-Semitism. In the face of this smoke-screen we want to bring these matters to the agenda and, Mr. Deputy Rickert, may you be convinced, I know my folk, in our German folk three-quarters will be on our side, not on yours." (Laughter from the left, robust applause from the right.)

"That a nation is not protected by its own citizens" — Free Masonry had so judaized just those "citizens, among them respected citizens," (257) mentally and morally, that they were no longer aware that they were acting against and had to act against the most elementary interests of life, that they were betraying their folk — they had become without will, unnerved tools of international Jews. [How much more profoundly true this is today, thanks in large part to Jewish control of the brainwashing instrument of the ages, television, and all other forms of popular media.]

To this let us add a small illustration from that Cleves courtroom: A Jewish paper out of Berlin which had sent in its own correspondents to Cleves, reproached — we are sufficiently familiar with the motif — the Xanten populace with lack of education, with fanaticism, with superstition, etc., etc. It was suggested to the court President that the press card be revoked from the Jewish rats involved, "because it isn't right that anyone who enjoys a privileged place as a guest, should use the opportunity of this trial to express such adverse and contemptuous comments about the local populace." — What did the court chairman do? Let us allow him to say it in his own words: "I have not agreed to this proposal because I like to allow everyone his own opinion..." His strained arguments for the "rehabilitation" of the populace could only have a embarrassing effect upon his audience.

Incidentally, among the trial correspondents, just as at Tisza-Eszlár, sat Paul Nathan...

In conclusion we wish to establish the following for the characterization of the trial, "that bitter comedy of the last decade of the aging century" (9) :

1. For the Jew Buschhoff were toiling — omitting from our account the most basic legal and practical elements — one President, two prosecutors, three defense attorneys, eight medical "experts" including those of the "Royal Medical College," and obviously the Jewish press, while
2. from the side of the Court of Justice not one single individual acted for the innocent non-Jewish victim, the small boy Johann Hegmann. — When the mother of the victim, fiercely crying, entered the courtroom, she was received by the President with the words: "One must yield to what is irrevocable, (258) since nothing can be changed..." Then began the cross-examination. The Hegmann family was delivered up defenselessly to Jewish extortions and threats. As the state's attorney Baumgardt himself had to admit in the later pending Oberwinder trial, the Hegmann family was beset by threatening letters of every sort.
3. The unanimity and consistency with which all parties cooperated in court with the single purpose of dispersing any strongly incriminating factors to the favor of the accused, seems to us, who are these days accustomed to seeing more sharply into these matters, downright uncanny.
4. As the main reason for the ineffective manner in which the trial was conducted, we recognize the enormous Jewish influence and the cleverly insinuated opinion that something like "ritual-murder" could not exist and never has existed among the Jews — and that, as an ancient "cultured people" the Jews were ethically too far above such a thing.
5. The prosecution played the role of the defense. Dr. Schwindt explained in the Oberwinder trial: "...The entire procedure of the state's attorney in the preliminary investigation just as in the main trial, shows that the prosecution played the role of the defense."

And the press? At the release of Buschhoff — insofar as it was Jewish or infected by Jews — it broke out in frenetic jubilation and outdid itself in extreme attacks upon all who thought differently. The *Kölner Zeitung* [Cologne Times] participated in the collection of money for the "compensation" of the "innocent" Buschhoff. As the *Deutsche Nachrichten* [German News] reported on 30 September 1892, up until 28 September 1892, at one Berlin collection place alone, 51,282.45 Marks came in for the Buschhoff family. Only a few German papers, like the *Kreuzzeitung* and the *Staatsbürgerzeitung* [Citizen Times] agreed in essence that the Buschhoff trial had shown so many abnormalities, like no other trial in Prussia had up till then. They pleaded for the invalidity of the entire proceedings. But Buschhoff himself, "the stooping, half-deaf, white-haired Jew with the (259) gentle facial features" (Paul Nathan), led a comfortable untroubled existence as a retiree for several more years in Cologne, abundantly furnished with financial means which the Jews from all parts of the globe continually sent him as "martyr's pay," without an appeal [against the legitimacy of the trial] ever having been entered; the Prussian authorities had readily approved his taking another name. — Later, Buschhoff moved to America, into the land of — in this respect, too — "limitless possibilities"...

As early as the beginning of the year 1893, it was said that a half million Marks had been remitted to Buschhoff: According to the prophesy of his defense attorney Fleischhauer, Buschhoff could therefore "from now on eat the bitter bread of charity." In any event, the Buschhoffs must have counted on a very

fundamental improvement in their economic situation for a long time already before the murder. Frau Buschhoff said one day to Mallmann — thus to one of the witnesses who, since his evidence was incriminating, were "not approved" — when business conditions were being discussed, that they — the Buschhoffs — wanted to leave Xanten soon, but that they first still had a "good piece of business" in prospect; when that had been done, they would sell their property and leave. Mallmann told this to the court and added: "That is certainly serious. Is that then not good business?" — President Kluth: "What are you trying to say?...How do you bring this expression into connection with this case? What does this have to do with it, that the Buschhoffs wanted to do some good business?"

Mallmann experienced then, as so often by this time, a thorough rebuff; the further course of events, however, gave to his evidence, which the court apparently confronted without comprehension, a wholly particular meaning.

In 1892, the Jew Paul Nathan crowed in his *Betrachtungen zum Prozeß Buschhoff* [Reflections on the Buschhoff Trial]: "In Cleves the progressive culture of the German people once more struggled against the intellectually and morally backward elements of the nation. And who is it, now, who is trying to put the achievements which we now possess into question? Apparently only a flock of unscrupulous people without any intellectual prestige and without any moral respect, who (260) have placed themselves at the head of stupidity and brutality; this gang ought to have stayed in the dark and gloomy corners in which it belongs..."

The Oberwinder Trial

To the "intellectually and morally backward elements of the nation," and to the "flock of unscrupulous people," now belonged, according to the notions of philosopher Nathan, the owner of the "Vaterländische Verlagsanstalt" [Native Country Publishing Institute] in Berlin, the editor and publisher Oberwinder. After the end of the Cleves jury-court trial, he self-published a brochure under the title: *Der Fall Buschhoff. — Die Untersuchung über den Xantener Knabenmord* [The Buschhoff Case. — The Investigation of the Xanten Boy-Murder], in which Oberwinder pilloried, in summary form again, the impossibility of the entire proceedings. He was straightaway and promptly dragged before a Berlin court on grounds of libelling the state's attorneys Brixius and Baumgardt and sentenced to two months' imprisonment.

This "Oberwinder trial," which can be described as a continuation of the Xanten murder trial, threw a significant as well as revealing spotlight upon the whole conduct of the proceedings against Buschhoff.

As "witnesses," among others, of all people, Chaplain Bresser from Xanten, the Head Rabbi Horwitz "including his wife" (Cleves), and the synagogue head Oster (Xanten) were summoned to this trial.

The accused upheld before the court his attacks against the examining judge Brixius and the state's attorney Baumgardt in full compass and stated besides that the sins of omission in Xanten were of a still more serious nature than he

had earlier accepted. — Oberwinder: "I am at least of the opinion that the persons entrusted with the investigation of the Xanten murder were biased. I am of the opinion, and found it confirmed when I was in Xanten, that Baumgardt made no thorough investigation, but instead only a promenade through the Buschhoff house. What also demonstrates the prejudice of the officials of the investigation, (261) is the treatment of the prosecution witness Mölders, who was simply insulted and twice was summoned, in order to get him to make a different statement. Respectable citizens were even accused of having taught their children untrue claims, which could cost a man his head..."

That was simply bias out of fear of the power of Jewry. The trial was a downright pyramid [colloquial expression for a confusing mess]." President: "What you are saying about the individual passages (of the Cleves documents), I know of course. I've studied the case for six days and have almost been driven crazy." — Oberwinder: "I believe it. I would like to say a few words about the attempts at collusion Such have been made. Dr. Hirsch-Hildesheimer has been with the Justice Minister, other rabbis have been with the Minister of the Interior. The attorney-at-law Fleischhauer had his people everywhere, who brought him information, even a detective bureau in Berlin. The people who first saw the murdered child — there were fourteen of them — were not questioned in the preliminary investigation. State's Attorney Baumgardt didn't want to know anything about a sack — to him that was all news. — The viewing of the scene had to be ordered first by the Justice Minister, and it amounted to the opposite [of what had been claimed], despite the statement under oath by Brixius. The investigation was conducted only with reluctance...On the 24th of September, 1891 the first state's attorney, Baumgardt, stated publicly in Cleves that the investigation against Buschhoff had not yielded the least bit of evidence. The populace of Xanten naturally became very angered by that."

The hearing of evidence in the Oberwinder trial began with the questioning of the first State's Attorney Baumgardt. He stated: "I reject the reproach of rudeness as untrue and false. That, someone would have to prove to me first. I am chivalrous toward everyone, not just toward Jewish girls. At any rate I protest in advance, because of my official position, against any possible sort of inquisitorial questioning, as if I should have to justify myself against blame..."

The President of the Berlin Court of Justice expressed his unconcealed astonishment over the fact that no alternate charges of participation, instigation, or aiding and abetting had been given to the Cleve jurors. (262) Baumgardt, who in this trial was sitting on the witness stand, gave in response to this as the revealing main reason, that consideration for his superior, the Chief State's Attorney, had kept him from doing so.

Oberwinder's defense lawyer, attorney-at-law Dr. Schwindt, stated in open court session: "From the question of Graf Loë it emerges that at least one portion of the jury was of the view that there was at least aiding and abetting. In such a case it is the duty of the state's attorney, if the President does not do it, to move for related charges [to be included in the charge to the jury]." In the opinion of Dr. Schwindt, in this case these alternate charges simply had to have suggested themselves to the state's attorney. Dr. Scwindt explained: "The evidence has been produced that State's Attorney Baumgardt entered upon the investigation

only with reluctance and neglected the most rudimentary criminological rules...But it is a matter of course, that, when a murder occurs, the first state's attorney must appear himself; in any case there can be no justification for the fact that he sent an assessor who had been handed over to him for training." The further, very serious recriminations of this legal authority we shall pass over here.

The assistant judge, district court councilor Curtius, likewise expressed himself very clearly: "The stated time of the proof of alibi in the Buschhoff trial seems, of course, very cute in the documents, but I consider it very risky to base the innocence of Buschhoff upon it in advance. I find it striking that a prosecutor, who indeed filed the charges and accordingly must be convinced of the guilt of the accused, before one single witness has spoken, forms such a favorable judgement in advance concerning the value of the statements of the accused, who was, after all, charged on the basis of circumstantial evidence...but on what account, still before the statements of the witnesses, do the jurors vote in favor of the accused?" — Baumgardt: "If it was a result of my words, then it happened unintentionally." Curtius: "So, unintentional. Thank you very much...But after all, you had to have been convinced of the guilt of Buschhoff at [the time of] his arrest. The arrest certainly could not have occurred against your will and the charges have been filed against your convictions...I would like to find out when the moment was, when your (263) soul became convinced of the innocence of Buschhoff, between the point in time of Buschhoff's arrest and the beginning of the jury-court proceedings, how you expressed this directly for the first time, when you began to speak. You did not work on the completion of the questioning of the accused." Baumgardt: "I didn't want to confuse the picture given by Buschhoff..." — Despite these scandalous methods of the Cleves jury-court proceedings, confirmed subsequently before one other court, the publisher Oberwinder was sentenced through the state attorney's office of the district court, Berlin I, to two months' imprisonment. The extent of the punishment was justified by the fact that "added to this, is the necessity to protect the authority of the court, which has been critically shaken by the accused (Oberwinder)..." — Therefore, it was not Baumgardt, Brixius and their comrades who had brought the worst discredit upon German jurisprudence through their servility to the Jews, but instead a man who had pointed his finger at the untenable conditions in just these same courts.

At this time the *Staatsbürgerzeitung* had written to the German people a response from the soul: "The authority and the respect of the court are best preserved by pure neutrality, impartiality, painstaking exactitude and unshakable justice. Woe to the folk whose court would have to be protected through harsh punishment; its fate would be pitiable.

In the Buschhoff trial those typical phenomena came to light, whose ever more frequent appearance must fill the heart of every friend of the Fatherland with anxious sorrow. The worst thing of all is the ever-sharpening dissimilarity of the natural idea of the law of our folk with the standards of the law becoming accepted by us and their operation. That is the consequence of the fact that our law did not originate from out of our national way of viewing things, but a foreign law has been transplanted to our soil, and this foreign law, which is still influenced and shaped by a currently and unfortunately prevailing alien spirit,

will never be comprehensible to our folk. Indignation flares up to bright flames, however, when on the basis of this law things happen as they (264) have more and more often in most recent times. And when, in addition to this, circumstances are such that in these events the alien element living among us is obviously given the advantage over those who belong to our folk, it is no wonder that the universal dissension becomes greater and greater..." — Buschhoff-Xanten/Cleves and Oberwinden-Berlin: Two trials which produced, on the one hand the release of a Jewish ritual-slaughterer denounced by the voice of the people as a ritual-murderer, and on the other hand the condemnation of a German, who was making an effort to uncover indefensible conditions at the risk of his existence — in itself a thoroughly logical development of the "administration" of justice in Wilhelmic Germany. Once again, Stoecker lifted his voice in the House of Deputies: "I consider this entire discussion (of the Buschhoff case) all the more necessary, when in spite of this uneasiness of public opinion due to such trials, we face the fact that in the Ministry of Schelling the career of justice has expanded unusually for Jewry. This ministry will be described in history as a ministry under which the Jews, contrary to the awakening sentiments of the German people, have bestrodden higher rungs of the justice career than ever before. That this disturbs us, there is no doubt. This is not the thinking of "anti-Semitic, agitating circles," this is the thinking which moves our whole folk, up to the circles of the most level-headed jurists and advocates. (Vigorous opposition from the Left.) If you deny this, you do it against your better convictions." (Unrest and shouting from the Left.)

Polna 1898/99

(267)

Marie Klima

A blood-murder which remained unsolved had preceded by a few years the two ritual-murders of the years 1898/99 in the same Bohemian district of Tschaslau. In 1894 a non-Jewish servant girl, Hlawin, "disappeared" from the house of the Jew Bretter in Kolin. After approximately a month her body was found on the right bank of the Elbe. She was not bloated although she allegedly was supposed to have lain in the water for four weeks; all signs indicated clearly that the body had been cast into the water in a de-blooded condition.

(Report of the Deputy Schneider in the Austrian Reichstag on 10 November 1899).

Four years later, on 17 July 1898, the daughter of the cottager Franz Klima of Ober-Wieschnitz near Polna, the 23 year-old Marie Klima, was murdered, but the body was just discovered on 27 October 1898, so that further inquiries about the murderer or murderers were made extremely difficult. Maria Klima had participated in an outing in the so-called *Herrschaftswald* [literally: forest of the authority/rulership] on 17 July, a Sunday and remained missing from that day as if she had vanished from the surface of the world. On 27 October 1898 the *Herrschaftsjäger* [a hunter in the forest] Chalupa found the body, which was lying with the head downwards, the arms widely outstretched, and the feet violently drawn up with the heels turned toward the back, under a brushwood hill. — We shall see how these circumstances will be of the greatest significance in the handling of the following murder case.

At the end of May 1899, a farmer found a knife hidden in the moss, not far distant from the murder site, and later shreds from pieces of clothing which belonged to Marie Klima were discovered. They indicated that they'd been torn from the body of the victim. The investigations begun by a court commission ran their course without a result. On the basis of several statements by witnesses, points of suspicion were increasingly thickening (268) around one of the numerous Jewish inhabitants of the place, the Jewish vagabond Leopold Hilsner, with whose person we will have to deal more closely. But, for some incomprehensible reason, the authorities in charge in Polna and Kuttenberg did not pursue the matter further, although in the meantime a new case of murder,

totally similar in form, and only a few meters in distance from the first murder site, had caused the greatest consternation and excitement in the populace.

Leopold Hilsner

Leopold Hilsner This 23 year-old, already an extremely typical representative of Eastern Jewry, was viewed in the Bohemian district of Polna as a work-shy, rotten fellow, who nevertheless was always amply supplied with money, about whose origin he could give no definite account. With his brother Itzig and his mother, he resided in the cellar rooms of the seedy Jewish school in Polna, which simultaneously served as synagogue. The "apartment" of Hilsner resembled — according to the judicial house-search protocol of 13 April 1899 — "more a cave than a human dwelling." The judge found two rooms filled with human excrement. The old lady Hilsner "earned" her living by begging old clothes and reselling them. Despite his youth, Hilsner had repeatedly come into conflict with the courts. Now and then he went on an "outing," i.e., he moved around importuning as a member of the Jewish beggar proletariat and — as his biographer Nußbaum expresses it euphemistically — "here and there probably accepting work." Thus, also a short time after the murder of Marie Klima, Hilsner had suddenly "gone out of town," only to return to Polna many weeks later.

Hilsner, it was proved, also was in Vienna. Here he possibly already established contacts with his taskmasters who, thanks to the sloppiness of the inquiries of the authorities, also remained undiscovered. When this vagabond was back home again, he mostly roamed the woods of the surrounding area and molested young girls who (269) were on their way to their work places — the prototype of the racial profaner. As was later established before the court, he had shamelessly misused a young girl, the maid-servant Anna Benesch who resided in Polna, by making the promise to marry her and to let himself be baptized. When she finally escaped from his claws, he stalked her with threatening letters, one of which was later read out in the courtroom. Various witnesses deposed that Hilsner, already as a very young man, harassed girls in public and molested them with his hands. When the inquiries concerning Marie Klima, who was murdered on 17 July 1898, remained unsuccessful for a long period of time, another young girl, Agnes Hruza, once exclaimed out of instinct in the presence of witnesses: "It's possible that Hilsner murdered her. He was always following her." — She couldn't know that she had already been selected as the next ritual-murder victim.

Agnes Hruza

The barely 19 year-old seamstress Agnes Hruza walked daily to her place of employment in Polna from Klein-Wieschnitz, a little village separated from Polna only by fields and thickly wooded strips, the so-called Brezinawald. In this little country town in the Tschaslau district (Bohemia), more than 200 Jews were then living among the scarcely 5000 inhabitants, predominantly in a particular section, the "*Judenstadt*" ["Jew City"]. On 29 March 1899, the girl was making her way home in the evening toward six o'clock, but remained missing since then. An enormous excitement got hold of the populace, for it had been more than eight months ago when Marie Klima had disappeared without a

trace. The Jewish population persisted in a provocative indifference. Then, three days later, on Sunday of Holy Week 1899, a *gendarmerie* team [i.e., police detachment] discovered the frightful crime: on the edge of the Brezinawald, only six meters distant from the foot-path, hidden among dense shrubbery and fresh brushwood, they came across the corpse of Agnes Hruza, which, covered only with scraps of clothing, offered a horrendous sight. Similar to the body of Marie Klima found a few months previously, she was lying on her belly, a piece of shirt (270) was drawn over her head. A deep furrow of strangulation on the right side of the neck showed that a noose had been thrown over the head of the victim, in the manner of a highwayman. On the left side of the neck, this furrow coursed into a frightful gaping wound, which, after the manner of a ritual-slaughter cut, ran from under the right side, diagonally upwards toward the left side in the direction of the ear and had severed through the soft tissues down to the vertebral column. The head was lying upon the crossed hands. The legs were sharply bent at an oblique angle, and traces of blood were to be found only in wholly insignificant volume, which was quite odd. Around the site of discovery, the missing pieces of clothing of the murdered victim were strewn in every direction in a peculiar manner. In the direct vicinity, a large piece of coarse canvas was found, in the center of which a bloody spot was so folded, as though someone wiped off a bloody knife.

The autopsy findings of the court physicians, Dr. Michalek and Dr. Prokeš gave, aside from supplying terrible details, the cause of death as fatal exsanguination, although as mentioned, only insignificant traces of blood were found. Therefore the blood must have been collected in a container. In the case of Marie Klima, as well as in this murder case, the knees had been acutely bent in order to let the last drops of blood run out, according to the judgement of the experts. At the trial, Dr. Michalek stated that Hruza "was as if made out of wax in the upper and the lower parts of her entire body" (stenographic report)²⁰⁵. The gaping neck wound could have been produced only with a strong and long knife — like the crime in general, it had been committed with unusual cruelty. One of the usual murder cases: sexual murder, lust murder or murder with robbery, were ruled out due to the interior and exterior findings concerning the body. — "Hruza was slit open like a piece of cattle," was the opinion of the people.

On the first day of the Easter celebration in 1899, strong grounds for suspicion were already leading to an interrogation at Hilsner's house. As several witnesses expressed, he had already been methodically stalking his victim for a long time. Since he got caught up in contradictions, the local *gendarmerie* chief Klenovec, in (271) agreement with the city council, arranged the arrest of Hilsner. Thereupon Klenovec received an "offer" of 25,000 Fl. from the Jewish factory owner Sim, if he, the *Wachtmeister* [master of the watch or guard], should succeed in "finding out the true perpetrator" (Nußbaum, p. 64). — Klenovec formed his own opinion of the mission of the Jew, and reported it to the authorities...

²⁰⁵ See Evangelio Fornarachi, p. 126: "*Einer Wachsstatue ähnlich*" [= "resembling a statue of wax"].

As examining judge, of all people, the baptized Catholic Jew Reichenbach was appointed, who had nothing more urgent to do than to set Hilsner free again, and did not even depose him.

About one week after the discovery of the body, the Czech editor Yaromir Husek wrote to the (anti-Semitic) Deputy Schneider²⁰⁶ in Vienna the following letter:

"Esteemed Sir. In Polna, a 19 year-old girl, Agnes Hruza, was murdered by a Jew. When a Jewish judge²⁰⁷ [was appointed] there, he has now already made attempts to hush up the entire story. The Jewish murderer was seen by Frau Hruza²⁰⁸, the wife of the head of the congregation, and was a certain Leopold Hilsner, a 22 year-old Jew. The Jew seized the woman, and after he saw that it was not the same one he was waiting for, he let her loose and directly afterwards the single woman Agnes Hruza was murdered. The Jew was arrested due to the urging of all the people, but soon released by the Jewish judge. Please intervene directly with the Justice Minister, so that a non-partisan court commission is entrusted with the case, otherwise the Jewish judge will be in a position to erase all traces of the murderer and to help him; we already have many examples of his flagrant partisanship. I have published that in the *Ceske Zaimy*, but the issue was confiscated, as usual, therefore I have no other recourse than to turn to you and to request energetic intervention. There is danger in delay.

Yaromir Husek"

(272) The Deputy arranged for publication of the letter in both of the two German Vienna daily papers, in the *Deutsche Zeitung* and the *Deutsches Volksblatt* and the forwarding of the letter to Justice Minister Ruber.

But only after a long time was the arrest of Hilsner even ordered — in any event, the murderer had found sufficient time to cover his tracks. As a result [of the arrest], the Jews of Polna and the surrounding region emigrated in large numbers, mostly to Prague and Vienna. The populace boycotted Jewish businesses, the Polna town savings bank withdrew credit from Jews. In a community situated in the vicinity of Polna, inhabited mostly by Germans, the last Jew was finally shown the gate with an accompaniment of music. In reply to the question of a correspondent, as to whether Polna was being harmed economically by the decampment of the Jews, the Mayor Sadil drew the excellent analogy: "It is just as if a person got rid of scabies" (Nußbaum, p. 37).

The Five-day Jury-Court Trial in Kuttenberg (12-16 September 1899)

First of all, Hilsner denied everything before the jury-court at Kuttenberg. He even went so far as to claim that he had not known the murdered girl at all. The trial, which was causing a great sensation, yielded the further revealing fact that Hilsner had to have committed the murder with two more foreign Jewish accomplices. This crew of killers had surfaced in Polna shortly before the crime,

²⁰⁶ See p. 182 and p. 194.

²⁰⁷ Reichenbach is meant.

²⁰⁸ He must have meant Vomela, the spouse of the head of the congregation of Klein-Wieschnitz.

had found a hiding place in the nook and cranny of the Jewish school, where no regulations for reporting [i.e., as hotels and boarding houses had to do] were heeded, and had likewise disappeared again without a trace.

Marie Pernicek, the woman in service with the Rabbi of Polna, stated before the court (Protocol 30 from 29 July 1899) that on the day after the murder of Hruza, a strange "bent" Jew of creepy appearance, with a longish face pockmarked by pox scars, and with a dark full beard — he is described by this witness in a very detailed fashion which conforms to the statements of other witnesses — (273) had eaten lunch with her employer and was very hungry. The Rabbi's wife had the girl wash off the sofa on which this "bent" Jew had sat, "so that the children would not become ill, since the stranger had had the blue pustules. [an expression used to mean small pox lesions]"

According to another part [of the testimony] this witness further explained that during her six years of service with Rabbi Goldberger, she had been regularly offered wine before the Easter celebration; she then fell asleep as if passing out; on the next morning she was extremely weak and noticed numerous piercing cuts on her arms. The girl took this to mean that she had been bled.

Naturally Rabbi Goldberger also denied everything before the court, although Pernicek declared she wanted to make her statement under oath.

The fate of this witness further on might be taken as proof of the truth of her weighty testimony. First, she was dismissed without notice by Goldberger; poverty forced her to take a position with another Jew. As soon as a few days later, she was taken to the Deutschbroder hospital with grave symptoms of poisoning. The non-Jewish chief physician, who immediately admitted the pitiable girl, was called away across county by means of a fake phone call, while the Jewish assisting physician who was taking his place transported his victim to death in the shortest time. The forensic autopsy found an air embolism as well as destruction of the walls of the stomach by acids. The witness Marie Pernicek had become the victim of a Jewish *Feme* [*Femen* (plural) were unofficial and secret tribunals held in 14th and 15th century Westphalia]. The cash-book of the Jewish congregation in Polna for this day lists the following entry: "Today, 500 Fl. to a devout [member] for a work in the service of God." — "The work in service to God was the elimination of the witness." (Karl Holz). The mother of the murdered girl, the cottager Marie Hruza, further testified in court, that unknown men, supposedly from Vienna and Prague, appeared at her residence in Wieschnitz under the pretext of examining the completed dresses of her daughter [recall that the daughter was a seamstress]. While doing so, they stared sharply at her daughter and commented that she was big and strong — evidence that the crime, planned for a long time, had been systematically prepared for and then, at the order of a Jewish headquarters, (274) had been carried out. In both instances [i.e., the two murders] they had made very clever use of the depraved vagabond Hilsner, who was constantly in need of money. — Two days before the murder, the Rabbi of Polna had said to Hilsner's mother: "Your son is still predestined for something great." (Statement of the witness Anna Pokorna.)

On the day before the crime (28 March) witnesses noticed a long and broad so-called ritual-slaughter knife in a leather case with Hilsner. On being asked what he wanted to do with it, he answered evasively. On the evening before the crime, Hilsner met the witness Josepha Vytlacil on the Ringplatz [a circular plaza functioning as a city square]. To begin with he made some references to Agnes Hruza and then asked the witness whether she was afraid. Upon her replying in the negative, the Jew stated that he too was unafraid and at that, pulled a larger knife a little ways out from a leather case which he was carrying in the inner pocket of his coat. The witness explained that she saw the knife and the case clearly by the shining of the lantern.

This knife was delivered to him from outside. Hilsner himself behaved with extreme impudence and arrogance, entirely sure of himself and of the general support of World Jewry during the trial in Kuttenberg. The editor of the Vienna *Deutsches Volksblatt*, Hanns Arnold Schwer, to whom we are indebted for essentially laying down the written record of the trial by means of stenographic recording, described Hilsner in his time as the "prototype of a wharf punk, of those impudent Jewish scoundrels whom we in Vienna have also gotten to know all too well.²⁰⁹"

(275) One third of the audience consisted of press Jews, whose rude heckling was an attempt to repeatedly disturb the course of the proceedings, especially the testimony of witnesses which was inconvenient. In accord with time-tested Jewish tactics, the court was bombarded literally day and night with telephone and telegraphic inquiries, with letters and interpellations. The World Jewish press and World Jewish finance worked feverishly, sessions of the Landtag [regional German legislative body] were called. In order to be able to deflect the suspicion of murder from Hilsner and to be able to divert the attention of the World public from a ritual-murder even at the last minute, the Jewish defense devised the unscrupulous method, by the liberal use of bribery money, of declaring the bookbinder's assistant Janda of Polna, who was interned in a Prague mental hospital, and whose diagnosis, contained in the records over the course of [an examination of] ten days, revealed without question serious mental illness, — of declaring him, on the other hand, to be normal after one night, so that in fact his arrest and following imprisonment in

²⁰⁹ Schwer's notes, as far as we know, comprise the single useful documents [source]; Aside from that, there exist not less than six "works" of Jewish authors, as well as a "document revision" of the Jew Maximilian Paul Schiff (*Der Prozeß Hilsner* [The Hilsner Trial], excerpt from the documents, Vienna, 1908) and the omissions of the Freemason Thomas Garrigue Masaryk, which took up the cause of the "case," after their fashion -- they are all students of the notorious Paul Nathan. Thus the "Professor of Philosophy" Masaryk knocked together in rushed haste the *Notwendigkeit der Revision des Polnaer Prozesses* [Necessity of Appeal of the Polna Trial] in the year 1899, although, as he himself admits, he was never at the scene of the crime nor at the place of the court proceedings, and in 1900 *Die Bedeutung des Polnaer Verbrechens für den Ritualaberglauben* [The Significance of the Polna Crime for the Ritual-Superstition]. Both brochures of the Jewish doctor J. Ad. Bulova -- who, by the way, had already "represented" the Jewish murderer-pair Moses and Gittel Ritter in Lutza -- which appeared in 1900 and 1901, are so sloppily and, moreover, confusedly worked out, that they didn't go over everywhere, even with his racial comrades. In 1906 appeared *Der Polnaer Ritualmordprozeß -- Eine kriminalpsychologische Untersuchung* [The Polna Ritual-Murder Trial -- A Criminal-Psychological Examination] of the Berlin Jewish attorney Arthur Nußbaum, and in 1911 -- likewise in Berlin -- a helpless anonymous brochure: *Der Fall Hilsner -- Ein europäisches Jutizverbrechen* [The Hilsner Case -- A European Crime Against Justice].

Kuttenberg occurred in order to convict him of the murder. But since even with the best will in the world, nothing could be done with this mentally ill person, Janda, pronounced "healthy," was immediately handed over again to the mental hospital. (From the speech of Dr. Baxa in the Bohemian Landtag at Prague of 17 May 1899.) In these goings on, the Court Chairman, President Dr. Jezek maintained his equanimity, so that these disgraceful maneuvers remained futile, at least until the pronouncement of judgement. Naturally the Jewish defense counsel Aurednicek pulled out all the stops in his talmudic repertoire to save his racial comrade. His ignorance, with which he sought to refute the expert opinion of both medical men, merely evoked merriment.

After the conclusion of the presentation of the evidence, after five tumultuous days at trial, which had overwhelmingly incriminated Hilsner, the private attorney of the Hruza family, the previously mentioned Dr. Baxa, (276) proved in his sensational speech²¹⁰, which even today still can be described as fundamental and is instructive to read, that, supported by the expert medical opinion, the usual motives in murder cases were excluded as the motive in this one. The murderers had also this time, as in an entire series of preceding cases, counted upon [the murder] remaining undiscovered. Agnes Hruza became a martyr. The murderer did not want the life of the girl, did not want her insignificant possessions, did not want her honor [i.e., rape], but rather the blood, which was meticulously collected. "From the hall of the Kuttenberg circuit court, today it resounds beyond into all *Gau* [The *Gau* is a political district analogous to a province.], that among human society live human beings who demand the blood of their fellow men." — With that, this incorruptible attorney went to the core of the matter. It is the duty of the authorities and of the state [he said], it is the duty of all mankind in general, to discover who these criminals are, in order to reveal this terrible secret. Polna is not the end, but rather just the beginning of an investigation to bring light onto this frightful secret, so that all of non-Jewish humanity could breath a sigh of relief.

How very much international Jewry had feared this concluding address may follow from the fact that shortly before, the signal had been given to accompany the speech with demonstrations of applause in order to cause a clearing of the courtroom. Thanks to the discipline of the non-Jewish portion of the audience, the attempt failed. After the disarming performance of Dr. Baxa, the defense attorney Aurednicek, paid with 15,000 Fl., confined himself to weakening the acceptance of a ritual-murder by referring to papal decrees which described these murders as improbable.

The judgement of the Court of Justice of 16 September 1899, which condemned Hilsner to death by hanging, was accepted with thunderous approval by the crowd, excitedly waiting in thousands before the circuit court at Kuttenberg, but not only because a Jew had been condemned, but rather one of those accused "Germans" — as, indeed, the Czech anti-Semitism of that time was involved with an extremely peculiar (277) connection with anti-German sentiment, since the Jews, who besides bore "German" names and made use of the German language (mostly in the form of a downright grotesque gibberish), had not been clearly recognized as being of the Jewish race. "The natural racial

²¹⁰ Given in the Appendix in excerpt form. See p. 432f.

defensive instinct of the (Czech) people had not yet arrived at full consciousness."²¹¹

In the Austrian *Reichsrat* [state council], in the session of 10 November 1899, the Deputy Schneider explained as follows in regard to the criminal intrigues of the Jews, staged under pretense of being German: "In the name of my party and in the name of all my voters from Vienna, and of all Austrians and Germans, I protest with utmost resolve against the fact that we Germans are confused with the Jews, or that the Jews are regarded in any way as being Germans.

It is necessary that this is said clearly for once, so that the peace between the nationalities and the understanding among the nationalities might be able to take root, for as long as this distinction is not made between us and the Jews, the Jews will always succeed in agitating the [various] peoples..."

One ritual-murderer seemed to have been rendered harmless forever. Hilsner had behaved in a totally indifferent manner, he knew already that it would never come down to his being executed.

Had Jewry, already during the preliminary investigation, and then especially in the course of the trial, as Hilsner became more and more incriminated of the murder, tried by every means to influence the outcome of the proceedings, at the least not to have the suspicion of a ritual-crime arise — the implications from earlier, similarly fashioned crimes were still too strong — so, now, denunciations of unbelievable brazenness were staged to remove the confession of ritual-murder, highly fatal for Jewry, from out of [the awareness of] the world and to declare Hilsner to be an honorable man. Already, during the preliminary investigation, a very dubious role had been played by the Jewish (278) examining judge Reichenbach. This Jew had managed to at first set the arrested Hilsner at liberty again, until his final securing had to occur. Witnesses who had voluntarily reported in order to set down important statements and facts in the murder case, were shouted at by him and shown the door. On the other hand, he applied himself to be provokingly obliging toward the Polna Jews. One of the main prosecution witnesses, the shoemaker's helper Franz Vesely in Polna, raised the serious reproach during the jury-trial in Kuttenberg, that his statements, recorded in the protocols, had been subsequently falsified. — Faithful to the Jewish principle: Not the murderers, but the murdered or his/her relatives are guilty, this same Reichenbach could dare, even after pronouncement of the judgement, to accuse the mother of Agnes Hruza, sick at heart from the terrible blow of fate, as well as the sister and the brother, the mason Johann Mauer, of the horrible crime. The circumstance, that Agnes, as a consequence of the miserable economic conditions, wanted to give up her position in a sewing shop in Polna, and hire herself outside of town as a maid, was interpreted by the Jews as a matter of her having disputes at home which could have gradually taken on the form that the family wanted to "get rid" of the girl. At the funeral of his sister, Johann Hruza is supposed to have "always conspicuously carried" one hand "in his pocket" (Nußbaum, page 86). This hand

²¹¹ See Dr. Fritz Karl Lehmann in his essay concerning Czech anti-Semitism. (*Weltkampf* [World Struggle], Nr. 194, 1940.)

was "scratched" — this untrue claim soon had to be taken back — also, the mother had had a blue mark. This was approaching the Masaryk construction: the girl had not been murdered at the place where the body was discovered, but elsewhere, then had been packed in a vehicle and driven away. — And the fact of the cut to the neck? This was just performed on the body later, "in order to charge the Jews with a ritual-crime". (Masaryk and Bulova.)

All was in the best of order: The Jew Reichenbach had greedily seized upon these "discoveries." In a brutal manner he arranged a house search at the Hruza family residence, walls were scraped bare, (279) floor boards ripped up, clothing confiscated, in order to uncover traces of blood. The relatives of the murdered girl were actually arrested. After their arrest, the ritual-slaughterer of Polna broke into the property of the Hruzas, to produce "blood traces" later with a brush and cow blood (recorded witness statements.).

The wife of the mason Hruza, who was looking forward to her confinement [i.e., childbirth], and whose condition was powerfully affected as a result of the frightening excitement, lapsed into seizures when her husband was led away by the local *gendarmes*. In the evening she gave birth to a girl, and in the morning both mother and child were dead — they, too, became victims of the Jewish *Feme*. The Jewish daily papers brought out the headlines: "Hilsner is innocent." or: "A beastly mother assassinates her own child." — The mother of the unfortunate Esther Solymosi had also been accused of the homicide of her child.

The daily papers which reported on the Polna trial in an objective manner or which had pointed out the brutal behavior of the Jew Reichenbach, were ruthlessly confiscated and sentenced to high fines, while the Jew-friendly press was permitted to publish falsehood upon falsehood unmolested, or shameless libels about even the jurors and the court. — "The most recent events which have taken place in this affair are apt to stand Austrian justice on its head" — that is the theme of an interpellation of some deputies to the royal and imperial Minister President Count Clary in the session of the Prague House of Deputies of 21 October 1899. The representative of the prosecution, state's attorney Dr. Schneider-Swoboda, Kuttenberg, was relieved of office, in connection with the Hilsner trial, because of "unjudicial conduct" and as punishment pensioned off at half retirement salary. The Reichsrat Deputy Professor Schlesinger asserted on this account to the Justice Minister that consequently no Jew would any longer be permitted to be condemned by a judge... that Jewry stood above the courts and was able depose judges who had become troublesome to it... that the higher court authorities had debased themselves to the point of becoming legal myrmidons serving Jewish leaders... (Petition to His Excellency the Lord Justice Minister (280) on 25 October 1899). The Court Chairman in Kuttenberg, circuit court President Councilor Dr. Jezek fared likewise. A slanderous, purely tendentious announcement of some rabbis from Brünn, Prague, and other places sufficed at the Justice Ministry in Vienna, so that disciplinary proceedings on account of supposedly non-objective conduct were initiated against a proven and highly respected judge. Furthermore, he was reproached with having tolerated the presence of the "mob" (what was meant was the non-Jewish portion of the public, composed mostly of high and the highest circles.) in the courtroom. "In view of this event of the royal and imperial Ministry of Justice, contrary to law and crying out to the heavens...the undersigned pose the

question: How can the Ministry of Justice justify these unlawful occurrences...?" (Interpellation of the Deputy Breznovsky and comrades of 26 October 1899.)

The Jury-Court Trial of Pisek (25 October - 14 November 1900)

The body of Hruza had been completely drained of blood; since at the scene of the crime itself there was no pool of blood, the blood had to have been collected, as is done with a slaughtered beast. But where did it go? Two (female) witnesses observed on the day of the murder (29 March 1899), how a Jew (the so-called "bent" Jew, one of the accomplices of Hilsner who remained unknown) was carrying a vessel wrapped in a waxed linen cloth out of the residence of the Polna Rabbi Goldberger in a state of extreme excitement. About one and a half months after the murder — therefore the middle of May — the post office confiscated a small package mailed by the Jewish cantor Moriz Kurzweil in Goltsch-Jenikau to the Rabbi Goldberger in Polna, which had been declared as a "perfume shipment." But the shipment contained a small bottle in heavily perfumed cotton padding, which was filled with small brownish-red balls that gave every appearance of being pulverized blood. In order to be certain, the district court at Polna sent the extremely suspicious contents to Prague for analysis; but the result of the (281) examination was never sent. Already at that time, at the turn of the century, the medical faculty was strongly larded with Jews.

The defense counsel of the Jews, Aurednicek, had stated before several witnesses that the judgement against Hilsner would be annulled by the Cassations Court [a court which heard appeals] in Vienna and that a further trial against him would not occur. It should be mentioned in this connection that Aurednicek, accompanied by the Rabbi of Kuttenberg, had presented a petition to the *Kaiser* [Emperor] in Vienna. Jewry was so sure of itself in Old Austria, that it regarded even a sentence of death, pronounced against a racial comrade after a protracted trial, as not able to be implemented. Of what use, then, was a proposal formulated in an interpellation of 21 October 1899 by some courageous deputies, that "suitable precautions be taken that baptized and unbaptized Jews be able to practice no influence at the Cassations Court."

Upon the "nullification complaint" of the Jewish defense counsel, the Cassations Court in Vienna called in a "higher expert opinion" from the Czech medical faculty in Prague. This — we already know all we need to know about the university expert opinions of those years, when we recall preceding trials — had to likewise determine that the neck wound, performed with a sharp instrument, was the fatal wound, and that suicide or murder at another location was from the start excluded, since in this respect the case was so clear that a demonstration was unnecessary. The killer was standing — we cite this verbatim. — "at the moment when he made the cut, behind Agnes Hruza; a situation in which the cut can be produced." A noose had been thrown over the victim beforehand. In this point, the faculty expert opinion concurred fully with the expert opinion of the court physicians; but the latter were able at the scene to find only totally insignificant, strictly limited traces of blood, which more resembled blood spray (Dr. Prokesh, according to the trial stenography), while the Prague professors, although they were not at all in a position to determine

this subsequently, believed that the blood found corresponded to the presumed blood loss, and the expert opinion of the court physicians was incorrect (Nußbaum, page 2). For: "there is a lack of positive knowledge and critical abilities (282) only too frequently, especially in expert opinions of local medical men... They are often simple country doctors, who, cut off from the progress of medical knowledge, conduct a practice in coarse style and possess not even the remotest expertise necessary for difficult forensic cases, which indeed here only the specialist can lay claim to; they (the country doctors) were selected by the court because others were not obtainable..." (Nußbaum, page 52). We recall previous trials: "uneducated" officials, who were so coarse as to pursue tracks which indicated Jews, were as quickly replaced as "simple," "primitive," country doctors, who had discovered that a human body which had died from a horrible cut neck had been drained of blood.

The Cassations Court in Vienna annulled the Kuttenberg judgement of 16 September 1899 and referred the trial to the jury-court at Pisek after one year's time (25 October - 14 November 1900). Here in Pisek, now, "the assumption of a ritual-murder was excluded officially, consequently the ritual-slaughter knife no longer makes any sense"..."All in all: The assumption that Hilsner could have committed a ritual-murder of Agnes Hruza, is plainly absurd. That the state's attorney admits, even if for the first time in Pisek — before the Cassations Court no less, by the way — explicitly and without reservation. But what motive is supposed to have impelled Hilsner to the horrible crime?" — Nußbaum adds ingenuously²¹².

Even the motive of the crime seemed to have been described by the expert opinion of the faculty²¹³: "The motives could be various. The possibility must be taken into consideration that the murder and the handling of the body...is the act of a person haunted by sexual perversity."

The girl fell victim to the "perverse-sadistic" inclinations of some sort of debauched person — the high-school boy Winter in Konitz in the same year was also put down as the victim of perverse company. — This "motive" was greedily grasped in the Jewish newspapers.

(283) But they had miscalculated: To be sure, the acceptance of a ritual-murder was dropped, since in Pisek the earlier expert opinion of the court doctors was totally ignored after the entry of the faculty expert opinion — this Jewry could no doubt log as a success. But this court also heard the proof for the murder of Marie Klima. Leopold Hilsner was once again — and indeed, because of a proven double murder — condemned to death by the rope.

Before the circuit court at Pisek, too, on 14 November 1900, the day of the pronouncement of judgement, a crowd which numbered in the several hundreds had gathered. The jury was greeted with cheers. When the attorneys of the private [parties] concerned, Baxa and Pevny, appeared, the crowd broke through the barrier and — according to the contemporary description of the Prague Bohemia — prepared a celebratory reception for them; they wanted to

²¹² Nußbaum, p. 126 and p. 148 respectively.

²¹³ *Resumé*, Point 8.

carry the advocates to their hotels upon their shoulders. Both defense counsels of Hilsner, Aurednicek and Vodicka, were able to be saved from violence only by a police escort. On seeing them, the crowd broke out into ear-splitting cries of Nieder. [Down with them.]. The same thing happened to the Germans present, as previously in Kuttenberg, especially to the German correspondents — but perhaps they also knew that correspondents and Jews were, in general, identical concepts. — In the courtyards of both barracks, the military stood in readiness, and even in the circuit court building numerous officers appeared. The calming words of Dr. Baxa succeeded in dispersing the crowd and restoring order after a short interval. But Aurednicek was avoided in future by his Czech clients and saw himself forced to remove to Vienna with his practice.

The mother of Hilsner, however, developed a new line of business for herself: with an instinct peculiar to her race, she understood the situation brought about after the sentencing of her son Leopold, who had succumbed to a "crime against justice," and conducted a flourishing begging-letter business. (This designation originates from A. Nußbaum himself.)

"Appeal, appeal."

(284) If it was thanks only to the presence of mind of non-Jewish men that Jews remained unscathed, yet Jewry behaved all the more provocatively, at their head the Chief Rabbi Güdemann in Vienna. In the Austrian capital and in all great cities of the monarchy, he had circulated in hundreds of thousands of copies a multilingual leaflet, in which he implored the gentiles "in the name of Christ and the Virgin Mary" to demand the release of the good, innocent Hilsner. He possessed the amazing impudence to write at the end of this effusion, word for word: "If you still wish to be Christians, think of your mother Mary, whose son was also nailed to the cross. They also want to murder Leopold Hilsner, a poor mother's son. Christendom, show now that you are deeds and not just words." — We have been able to turn up no pastoral letter which denounced this blasphemy. The church kept silent about it. The frenzy of the world press was all the more fierce. In parliaments, it came to uproar and scandalous scenes. Yet judges and attorneys had remained incorruptible and stood by their pronouncement of judgement. In this critical situation, the savior of Jewry arose: the half-Jew Thomas Garrigue Masaryk, former professor of the Prague academy and leader of the Czech People's Party, had had from the beginning a close relationship to Jewry at his disposal; during his time as a student in Vienna he had lodged in the Leopoldstadt, which was chiefly inhabited by Jews, and had finally become a tutor to the Jewish families of Schlesinger and Stern (A. Rosenberg, *Protokolle der Weisen von Zion* [Protocols of the Elders of Zion]): he moved predominantly in influential Jewish circles, to whom he especially owed a debt of gratitude. Therefore he was the man suited to take on the "case" in the perspective of Judah. Although he had neither been at the scene of the horrible crime nor gone through the revealing court hearings, he "analyzed" the Polna murder in a brochure in order to, as it says in the foreword, to "make up for the disgrace which the Czech press has brought upon Bohemia and Austria by its acceptance of a ritual-murder" (*Münchener Neueste Nachrichten* [Munich Latest News], 8 November 1899, page 2). (285) He wrote further: "I admit it openly, that the condemnation of Hilsner has affected me deeply. Me, I who feel a warm affinity and love for the

Übervolk [Super-Folk] of the Jews, which continually distinguishes itself from other peoples by its high ethics...charges, witnesses, judges and doctors have fallen victim to the suggestion of ritual-murder. Even if Hilsner had committed the murder, which I will never believe, this is still far from being a ritual-murder, but rather an act of self-defense, the spontaneous explosion of that accumulated suffering and of that torment which have been done to the Jewish people in the cruellest manner for centuries." From this point on, he managed, as the result of his "investigations," to accuse the mother of the murdered girl, which the examining judge Reichenbach had already attempted to do. Masaryk concluded: "For Hilsner, innocently condemned to death, I demand an appeal. That this appeal will come, of that I have no doubt."

"Appeal, appeal, so the whole Jewish band and their helpers, as in the Dreyfuß trial, now screamed in the murder trial of Polna. A creature of the Jews, Professor Masaryk in Prague, has composed a brochure full of the most lying accounts about the ritual-murder of Polna, from which the Munich organ of the Alliance Israélite, the *Neueste Nachrichten*, has published an excerpt. While this paper buried all information up till now about the trial, it dedicates the widest space to the shameful work of Masaryk, for the Jewish lies are supposed to be brought to the people."²¹⁴

This denunciatory piece of agitation writing of Masaryk was enthusiastically grasped by the international Jewish press and published in excerpts in all large cities: in Vienna, Berlin, Paris, London, Budapest, and New York; the subsequent confiscation of this infamous pamphlet could change nothing. The *Münchener Neueste Nachrichten*, after the *Berliner Tageblatt* [Berlin Daily] the influential organ at that time of the AIU for Germany, printed one full page from this brochure. Theodor Fritsch wrote in his *Handbuch der Judenfrage* [Handbook of the Jewish Question]: (286) "Upon all trials in the world which concern a Jew, it (the AIU) seeks to win determining influence. Like an invisible power, it was evident everywhere..."

As "supplement and reinforcement" of his brochure, in the year of the Pisek pronouncement of judgement Masaryk's book, *Die Bedeutung des Polnaer Verbrechens für den Ritual-Aberglauben* [The Meaning of the Polna Crime for the Ritual-Superstition] followed. It states in conclusion: "I wanted to conclude these Polna studies with the wish that they would contribute to the rooting out of the ritual-superstition. During my work it became clearer and clearer to me: the ritual-superstition is a charge against the Bohemian people. The Jews of Bohemia and of the Bohemian lands in general belong to the elite, not only of the Austrian [Jewry], but of Jewry in general. — How can one impute barbaric ritual-murder to them. And if such an educated and morally high-standing group of Jews as these of Bohemia — if they had a ritual-murder sect in their midst — then how barbaric would the general condition of the culture of us Christians have to be, in which such a sect could have developed and kept itself?. The more one reflects about the ritual-superstition, the more absurd and dangerous it must appear for our people. Only an energetically conducted unbiased appeal of the trial can remove the cultural, religious, medical, and judicial stain of shame from Kuttenberg.."

²¹⁴ From a flier of the Bayrische Reformpartei [Bavarian Reform Party].

"Three famous scholars of the Law, the criminal law instructors Professor Dr. Franz von Liszt, Confidential Justice Councilor (Berlin), Professor Dr. G. Stoß (Vienna), and the former President of the Chief District court of Vienna, His Excellency Dr. von Krall, expressed themselves for the necessity of the appeal of the trial,... the important attorney-at-law Dr. Nußbaum in Berlin and Professor G. Masaryk in Prague demonstrate in weighty books the untenability of the sentence, also the Czech poet Machar stands up for Hilsner...In the house of Deputies the well-known, conscientious *Reichsrat* Deputy Dr. Julius Ofner — likewise an important expert in the law — along with his comrades, directs an interpellation simply radiant in its contents and composition to the Justice Minister, on 28 January 1907, for the reopening [of the case] according to § 362 StPO.; on 26 May 1907 the bold (287) advocate of the mother of Hilsner, Dr. Elbogen, gave an electrifying talk at the Verein zur Abwehr des Antisemitismus [literally: Union for the beating back or fending off of anti-Semitism] about this [case], on 18 March 1908, [there was] a recent [meeting] in the Sophie Hall in front of a large public, which was invited by a distinguished Committee appointed by the Union 'for defense,' after an appeal to the public conscience written by it in December 1907, in the form of a petition to His Majesty, had been transmitted to all readers as a supplement by the *Neue Freie Presse* [New Free Press]."²¹⁵

With this we once again see the good society of Europe presented.

These Jewish-free masonic powers, even if they had not arrived at full development for certain reasons during both trials, had achieved total success afterward. If we are also no longer informed today about the details, so Hilsner was actually at first pardoned to serve life-long imprisonment. Here he did not have it so bad. He, the illiterate, got assigned a so-called "intelligence-cell" and was presented with kosher food. Now and then he received visits from girls. But that an authority had at all dared to condemn the Jewish vagabond and ritual-murderer Hilsner, deeply offended the Berlin Jew Nußbaum. In concluding consideration of both "cases" of Hruza/Klima, he wrote in 1906 as follows in his "criminal-psychological examination" on the Polna ritual-murder trial, which was furnished with a "foreword" by the Franz v. Liszt already named above because of the "scientific content of the account": "On the whole, one must account the Hilsner trial as the saddest aberration of the modern administration of justice. Among ritual-murder trials, among which, despite the evasive etiquette, it belongs without question, it is the most deplorable because it alone led to the legally valid condemnation of the accused. The administration of justice at any rate did not execute the judgement — a clear sign that it mistrusted the verdict of the jury — but commuted the [sentence] of the double-murderer to life-long (288) imprisonment. Hilsner thereby kept his life. Thus he can and must be helped...But it is not a matter here just of Hilsner. A victory of justice would remain a shining landmark far beyond the individual case: it would help save the administration of justice in the future from the same aberrations. And more than anything else: a horrible error of justice has been committed — to atone for this is an inescapable moral duty"

²¹⁵ *Der Fall Hilsner* [The Hilsner Case] -- *Ein europäisches Justizverbrechen* [A European Crime against Justice] (Anonymous, Berlin, 1911, p. 21).

Nineteen years later, after the collapse of the Danube monarchy, the "Übervolk" of the Jews paid its trusted man his Judas reward: Masaryk, as a high-degree Freemason, became President of the Czech-Slovakian republic, god fathered by the Jews and Freemasons. The time was past when the Prague students were still able to demonstrate against the scandal-writings of Masaryk, so that he had to break off his lectures for some time; forgotten, too, that incident about a year after the Polna trial, when Masaryk was "coarsely insulted" in a small Bohemian city where he was recognized (Nußbaum, page 6). Masaryk followed his "moral duty" from now on: one of the first "acts" of the newly-baked President was the release of Hilsner from prison. The latter was still to enjoy a decade of freedom under the pseudonym Heller, with the best of health, and supported by ample financial means. The inscription of his "tomb of honor" in the Jewish Central Cemetery in Vienna reads: "Leopold Hilsner (Heller), died 8 January 1928 in his 51st year. As the innocent victim of the ritual-murder lie he languished 19 years in jail."

Konitz 1900

(291)

At the end of April 1900 — therefore still in the year of the Hilsner trial — the following public notice appeared:

"Murder in Konitz.
Twenty thousand Marks reward is promised by the Minister of the Interior to any private person who gives crucial information for the investigation of the murderer or murderers of the upper fourth-former Ernst Winter. The decision concerning the payment of the reward is reserved to the Minister.
Marienwerder, 27 April 1900.
The President of the government."

Since the murderers were Jews, the Herr Minister did not need to worry about the paying out of this prize.

In midsummer of the same year, one Jewish-liberal paper wrote that the Chinese disorder was very inconvenient for the anti-Semites, because the Konitz murder story would be pushed into the background by it and gradually would fall into "forgetfulness." At any rate, a fading away of the public discussion had to be very much opportune for Jewry.

Since the investigation process had degenerated into a public scandal, at the end of November 1900 an "Alliance for the clearing up of the Konitz murder" was formed in Konitz, subscribed to by the Catholic and Evangelical [i.e., Lutheran] clergy and the city councilors of the region, as well as several *Landtag* and *Reichstag* deputies²¹⁶. In an appeal by this alliance, it says that it "appears ever more possible that the mysterious murder will find a solution and punishment." — For the time being self-help was asked for: "...and since it is feared that for now the bureaucracy in Germany will be filled increasingly with Jewish and Jewish-legal viewpoints and ideas, thus self-help must be recommended. The Konitz murder puts anxiety for the well-being of our children first and foremost in our hearts. Are Christian children still safe from

²¹⁶ Flier added in the Appendix. See page 434 etc.

the slaughter? Where the power (292) of the state fails, help must be formed from out of the womb of the family. We also turn to the clergy, the teachers, and the father of the family."

The following advice was given in connection with this: "Parents might want to make known to their children, at the right time for it, the fate of the high school student Winter. Our children will then, on their own, be careful not to make friendships with Jewish children and enter Jewish houses alone. The clergy and the teachers might want to warn the populace in the country, in particular young farmhands and milk maids. In the environs of Konitz, cases have still occurred in the last decades, where serving girls who were in service with Jewish families suddenly vanished without a trace. At the close of business, when entering Jewish houses is unavoidable, a man should take a companion with him..." "Should a murder similar to those in Konitz and Xanten happen, the Christian inhabitants of the place should immediately meet in a union for legal protection, which entirely openly works toward the prosecution of the murderers, collects money, and if possible prevents [the outcome] that 'again, nothing comes out of it [the investigation].'" The union for legal protection has both to keep in touch with the press as well as to warn the populace of the area urgently against banding together [i.e., vigilantism] and committing violence; the latter is if use only to the murderers and their accomplices."

The power of the Jew was complete: the judicial authorities fail to act, the press clearly serves Jewish interests or at least behaves with indifference — so courageous men with a sense of responsibility got together, issued a summons, and had to ask for private financial support in order to bring about proceedings against Jewish murderers — German men knew no other way to help themselves, other than to resort to self-help.

A member of the German *Reichstag*, the German-Social anti-Semitic Deputy Liebermann von Sonnenberg, arranged for a collection of authentic material by an experienced criminalist. At the beginning of the year 1901, the result of these examinations could be presented to the public, which must have been all the more full of significance, when "the Jewish (293) confusion-committee is also recently again busily working" — as Liebermann von Sonnenberg meaningfully stressed at the start. The Deputy advised arranging meetings of the people in all Gauen, with the theme Konitz, and that petitions be sent from those meetings to the Chancellor of the Reich, the Reichstag, the Prussian Minister of Justice, and the Kaiser. The conscience of the German people should not be permitted to have peace until the Konitz blood-murder was atoned for.

Ernst Winter

The murdered boy, the eighteen year-old high school student Ernst Winter (born on 27 September 1881 in the Church city of Prechlau near Konitz, west Prussia) was attending the *gymnasium* [= high school] at Konitz since 1894 and lived here as a lodger. His father was a building contractor in Prechlau. Ernst Winter was popular everywhere and of a clean, life-loving disposition and was very imposing and powerfully built. He was considered the best gymnast of the high school and also had maintained a very good record in the sciences. In the

dance class Ernst Winter had become acquainted with the daughters of the Jews Tuchler and Caspary in Konitz. These appear to have had the task of holding the high schooler Winter in Konitz. Moreover, the circumstance that Winter did not come from the city himself made him especially suitable as a victim, since the inquiries about a non-native student who disappeared were expected to first begin two or three days afterward, as in fact actually occurred. In any case, Winter was shadowed for a long time, according to plan, [as he went about] his daily routines. On Sunday, 11 March 1900, the day of the murder, Winter attended church in the morning. From there, he made his way to the cigar store of Fischer; (294) for some time he chatted with the proprietor, then he strolled along the market toward his apartment at the house of the master baker Lange for lunch. For about an hour he went to his room, which he shared with two other high school students; he casually mentioned to them that in the afternoon he was invited to a birthday celebration. An hour later he left the house, never to return. Witnesses saw him for the last time still in front of the house of the Jewish merchant Caspary — since then he has not been seen alive again.

In the afternoon of Monday, 12 March, the builder Winter in Prechlau received the news that his son Ernst was missing since Sunday afternoon. He immediately went to Konitz and reported to the head mayor Deditius as the police chief in charge. However, the police took no action. Therefore, the father had to himself proceed to search for his son, vanished without a trace. With the support of the master baker Lange, even the shores of the Mönchsee [= Monk Lake], which bordered the city, were searched. On the afternoon of 13 March the searchers noticed that the ice covering the city basin, in whose direct vicinity the synagogue stood, was conspicuously smashed in one place. A stick was poked under the ice and a large parcel tied up with brown paper was produced. After removal of the paper, an object carefully sewed in with canvas was found. The seams were undone, and into sight came the torso of a young man, without head and neck, without arms, only the upper body down to the end of the ribs, and the spine was sawed through. The father Winter recognized the upper body of his son by certain features. Finally the police cordoned off the area. As the first [on the scene], the court physician, the medical advisor Dr. Müller, state's attorney Settegast, and mayor Deditius examined the gruesome discovery. Witnesses noticed that a Jew had been closely observing the incident the whole time from the synagogue lying directly across the way, and disappeared just when attention was directed toward him.

The interest of the police became more lively from now on — after two valuable days had passed. They even fished both of the lower parts of the upper body from out of the lake. The body parts were (295) delivered to the city hospital. On Thursday, 15 March — therefore four days after the murder — the right arm was discovered on the gate of the Evangelical churchyard. Some private individuals offered the police their good hunting dogs to search for the parts of the body which were still missing. Police chief Deditius declined. The gentlemen thereupon took up the search alone with their dogs. In fact, in another section of the Mönchsee the right thigh, from which the lower leg had been skillfully detached at the knee, was found in this way.

Four weeks later, on 15 April 1900, on the first day of the Easter holiday, at the other end of the city in the meadow by the city woods, the still recognizable

head of the high schooler, with part of the neck, was discovered by children playing.

Excitement in the city was growing — from the known facts of the case, people drew conclusions about the place of the crime and the perpetrators; only the authorities still noticed nothing. The populace expressed their convictions without concealment: nothing should come of it.

At the end of March, two and a half weeks after the crime, the Police Commissar Wehn appeared from Berlin, to put the Konitz police on the right track. He had brought along the conviction that the murderers in no way were to be sought among the Jews. He questioned witnesses for months, in order to be able to convict a non-Jewish resident of the murder. Witnesses who said anything against Jews were badly treated without exception — one need recall only Xanten and Skurz — were rudely spoken to, and cross-examined until Wehn believed that they had been caught in contradictions; with that, the "case" involved was then dismissed. The non-Jewish population of the region summarized their personal opinion about the activity of this Commissar, by saying that this official considered every non-Jew to be *a priori* extremely untrustworthy, while on the other hand he held every Jew to be a truth-loving and reasonably thinking man. Consequently, his procedures aroused enormous animosity in the populace. At their first conference, Commissar Wehn asked a Konitz resident who was a former policeman, (296) and who was still was consulted due to his great experience in criminal investigations — for this [incident] the witness concerned was available — : "Herr Colleague, what do you think about this affair?" When the latter responded to this by speaking of leads which pointed to the Jews, Wehn declared: "You believe that the Jews could be the murderers? Then we cannot work together." The police officer was, in fact, no longer consulted.

The following course of a witness interrogation of this Commissar may be put forward as being typical: A Frau Borchardt wanted to make a statement before Wehn about a conversation she heard of the Jewish family Meyer of Konitz, which concerned the young Winter. At the end of the protocol, Wehn wrote in his own hand that the witness finally retracted her entire statement which she had just made. But this witness was heard again later, in the jury-court proceedings against the worker Masloff²¹⁷. She declared with great astonishment that it had not occurred to her at all at that time to retract her statement. Herr Wehn, she said, merely asked her whether she was able to tell him exactly the day of the overheard conversation. This she answered in the negative, but immediately wished to add "I cannot give [you] the day." But already, at the word "no," Herr Wehn (she said) jumped up and screamed at her: "Then if you know nothing, see to it that you leave." — In spite of these practices, he didn't get anywhere; Wehn wanted to achieve something positive — for the exoneration of the Konitz Jews. Thus he suddenly came around to the opinion that only homosexuals could have committed the murder. Cunningly, the Jews knew how to steer suspicion onto a young master tailor whose father, having died a year previously, had been the single open anti-Semite in Konitz — reason enough to impute all sorts of shameful things to his son now. Thus wrote

²¹⁷ See further on, below.

the Jew Klausner in his paper, the *Israelitische Wochenschrift* [Israelite Weekly Letter] (Nr. 27, 1900) explicitly: "In Konitz things are even worse for the anti-Semites. Here the suspicion is legitimate that the murder was planned in advance and was performed with the intention of putting the blame for it on the Jews. The entire behavior of the anti-Semitic spokesmen and of the (297) anti-Semitic press compels [us] to accept this...anti-Semitism and criminality are identical concepts, insofar as there may well be criminals who are not anti-Semites — but there cannot be anti-Semites who are not criminals. Up until now, the state has not yet reached the realization that it has reason to give special attention to this special criminality. Instead, it grants it seemingly inexhaustible forbearance."

But the young tailor soon dealt with his visible and invisible opponents. He was able to prove that he had made a pleasure trip out of the area with several gentlemen on the day of the murder until the nighttime. By his proposal, all these witnesses were questioned under oath by the investigating magistrate of the district court at Konitz, and he was left in peace from further defamation.

The burial of the murdered gymnasium student took place during the period of activity of this extremely unusual Criminal Commissar. On 22 May, the State Attorney's Office had released the body parts which had been found. On Sunday, 27 May 1900, an aroused crowd of people numbering many thousands accompanied the remains to the grave at the Evangelical cemetery at Konitz. The burial of Winter was described by the Jews as an "animal show". (According to the *Germania*, Nr. 127, 6 June 1900.)

At around this time appeared the police Inspector Braun, likewise from Berlin, for the further support of the police forces. He shared with Wehn the view of excluding the Jews as perpetrators, but exceeded by far the ruthlessness of his Berlin colleague. For his part, Braun wrote: "I refrain as a matter of course from [considering] as the motive, the blood-accusation of ritual-murder, raised during the investigations by fanatics or the ignorant, which shames all of Christendom — since such [an accusation] can originate only from malice or dark superstition." — In line with this principle, he conducted his activities, which belong to the most wretched of Jew-friendly maneuvers. After a zealous study of the documents, Braun put together a formal bill of indictment against the German head master butcher and Konitz town councilman Hoffmann and his fourteen-year-old daughter, and handed them over to the State Attorney's Office in Konitz. The (298) Chief State's Attorney Settegast proposed the opening of the preliminary investigation against Hoffmann and his arrest. The investigating judge, Dr. Zimmerman, opened the preliminary investigation, after the previously long-standing examining judge, Councilor Schulze, apparently deemed not entirely "reliable," had suddenly been sent to Danzig. Inspector Braun declared that he would very soon bring the master butcher Hoffmann and his daughter to confess the murder, and there began the shameful doings against an old established and respected citizen and councilor of Konitz, which evoked the greatest outrage in all of Germany.

In his defense statement²¹⁸, Hoffmann described in detail how the Jews and their helpers wanted to stamp him as a murderer by means of artificial agitation. The Braun indictment was also, of course, actually only an expression of that which the Jews had already contrived and been disseminating against the Hoffmann family long before: that Hoffmann had threatened Winter with killing him. The basis for this claim was the following insignificant incident: On an evening of the winter of 1899/1900, his daughter Anna was standing with two young people in front of the door of her father's place of business, which was located in the busiest part of the city. This did not please Hoffmann, and he called his daughter inside. Both young men were supposed to have been called louts by Hoffmann — in any event they immediately removed themselves — one of them was supposed to have been the young Winter. A teacher of Winter's, a gymnasium professor, stated that on the evening of the 11th of March, thus on the day of the murder, he had heard the frightful scream of a human being from the synagogue toward half past seven. From this Braun drew the following astute conclusions: Next to the synagogue was located the wagon shed of Hoffmann; in this shed, between seven and eight o'clock in the evening, Winter and the fourteen-year-old Anna Hoffmann had immoral relations, her father, Hoffmann had surprised them, drawn a large butcher knife and had cut off Winter's head.

(299) Now the meticulous Hoffmann had no reason at all to search for his daughter, since at the time in question she was to be found in the parental apartment.

In his defense statement, Hoffmann said in the crucial passage: "... my daughter was still taking a walk in the city, but was already back home again before seven o'clock, in order to prepare supper... We — that is, I, my daughter, and the other family members, ate supper together toward seven-thirty. My daughter set supper before the apprentices after eight o'clock. After that we all remained at home without interruption and went to sleep. I might remark that I myself did not stir outside of my apartment." Although witnesses were able to confirm these statements, the charge of homicide was lodged by the State Attorney's Office against Hoffmann and the judicial preliminary investigation and immediate arrest were arranged.

Whatever intrigues besides went on behind the scenes to bring about the proceedings against Hoffmann, have never come completely to light. Only this became known, that Braun was continually in contact with a Jewish agent in Konitz by the name of Rauch.

In any case, the German sector of the populace, for their part, came to the conviction that "the non-Jews in Prussia are still regarded only as second-class citizens" (Liebermann von Sonnenberg).

The great animosity against the authorities, which finally took on riotous form, was explainable in no small part by the fact that nearly all statements

²¹⁸ "Defense Statement of the Master Butcher Hoffmann in Konitz" (German National Publishing Institute in Berlin).

made by non-Jews were looked upon as not credible, while Jewish statements were constantly viewed as flawless and as a consequence made use of.

But how did the arrest of Hoffmann occur?

He himself wrote about this: "On Tuesday, 29 May 1900, both police commissars from Berlin, Braun and Wehn, after they had previously carried out a very thorough house search at my [home], brought me and my fourteen year-old daughter to the police office and charged us both with having committed the murder of the gymnasium student Winter. Both the Commissars thereby put forth the claim that I had, on 11 March, (300) toward seven o'clock in the evening, missed my daughter, had searched for her, and came upon her in the wagon shed situated near my icehouse on the Mönchsee [Monk Lake], how she was in intercourse with the high school student Winter. Out of rage over this [I was supposed to have] throttled Winter and stabbed him. This monstrous accusation was put before me. These officials presented this same fairy tale to my daughter and even wanted to persuade my daughter that all had been discovered already, she should only confess it, then a more lenient punishment would be given me, her father." The daughter, still a child, was supposed to be pressed into [making] an untrue accusation of her own father.

In reality, the goings-on were much more scandalous yet: **Hoffmann and his daughter were treated like criminals.** The daughter was separated from her father in a police guard room from eight until one o'clock, held in custody under the supervision of a police officer and was twice fetched out for interrogation. But there was nothing further to be gotten out of her other than: "But my God. I know nothing of this, I can say nothing." — Meanwhile, Hoffmann was again led back into his apartment in order to be present at a new, thorough search. From here, he had to follow the officials to the shed, lying about 200 steps distant from their synagogue. Then Hoffmann, surrounded by a police team, was again transported to the police station, right through the midst of a large crowd of people, to be subjected to a cross-examination there.

In the meantime, the populace of Konitz had banded together at the market in front of the police office and assumed a threatening attitude. Under these circumstances, it seemed advisable to Inspector Braun to no longer keep up the arrest, and he released father and daughter.

Concerning the further course of the day, which signified a disgrace for imperial justice, Hoffmann wrote in his quoted letter: "On the evening of the same day, the Jews and friends of the Jews spread throughout the whole population [the rumor] that I was supposed to be arrested in the night. It was clear to me and my friends that it was desired to intentionally provoke unrest in the night thereby, (301) which they succeeded in doing. Up until then, only a few immature fellows had been calling out "Hepp, Hepp" in the streets in the darkness till ten o'clock, and now and then furtively broken a window pane. At the news of my arrest, however, several thousand adult and mostly married men assembled on their own in order to prevent the blow intended against all Christians by means of the arrest of my person. Each one of the thousands of serious men who filled the streets and squares, was aware that he, just as well as I today, could be made to appear as a murderer tomorrow before Herr Braun.

They called out openly to the *gendarmes*: 'The Jews slaughter our children, the Jews profane our graves, and now even more Christians are supposed to be killed.' The married men placed themselves in front of the gendarmes and invited them to strike out at them. Only a people which has the profoundest conviction of my innocence, and which deeply feels the monstrosity of my being made to appear as a murderer, can behave in such a way."

In these critical days, the municipal head authority found it advisable to go out of town. Under the date 5 June 1900, the report appears in the paper: "The mayor has gone on vacation." Just a full month later, on 30 June, the examining judge concluded the preliminary investigation. The charges of Braun collapsed. On 19 July 1900, the cessation of the proceedings was officially communicated to the master butcher Hoffmann. The grounds for the decision of cessation laid down by the Konitz court should be rendered in their essential points due to their importance:

"According to the medical expert opinion of the district physician Dr. Müller and of the general practitioner Dr. Bleske of 29 June 1900, the murder of the gymnasium student Winter occurred between three and four o'clock and at the latest four-thirty in the afternoon. Accordingly it appears, however, entirely out of the question that the accused was the perpetrator, because on the afternoon of Sunday 11 March 1900, the accused first stopped in church, and then stopped with his daughter Anna in the house of the master butcher Ziebarth and his wife until after six o'clock.

(302) Moreover, according to the opinion of the experts Drs. Müller and Bleske, it is fully out of the question that the perpetrator committed the crime without deliberation, rather the condition of the body, the manner of dismemberment and manner of the dispersal of the bodily parts indicate that the crime was performed by more than two persons and according to a well thought-out plan. The accused Hoffmann can thus also for this reason not come into consideration as the perpetrator ..."

The Hoffmann episode in the Winter murder tragedy had reached its end. The actual victors here were also the Jews: if they did not succeed, as in the year 1884 in Skurz, in bringing a likewise innocent, non-Jewish butcher to the dock, they could still say: the judicial investigation due to the murder of Winter was not opened against any "of our people," but against a non-Jew, the authorities must think, therefore, the perpetrator or perpetrators are to be found only among non-Jews. And the actual Jewish and Jewish-slave papers and weeklies wrote in this vein — but more than anything else, Jewry had achieved one essential result: suspicion had been diverted from the actual murderers for a sufficiently long time, to be able to thoroughly erase the traces of a blood-murder.

The Murderers

The court decision of 19 July 1900 assumed [the existence of] several murderers — which doubtless was correct. In order to tie up and gag the young, exceptionally powerful Winter in such a manner, in order to be able to cut through the throat of his living body, a larger number of men was required. The

murderers had to have found a suitable space with suitable facilities, which could be brightly illuminated. Instruments and a table had to be prepared in order to dismember the body of the victim. Moreover, packing material for the body parts had to be gotten. — The murderers also had accomplices in the city of Konitz. This is proved by the subsequent carrying (303) of the arm to the Evangelical churchyard and of the head into the marshy field at the other side of the city.

On the basis of eyewitness statements, which will be yet more closely dealt with in a special section, the murder of Winter can be reconstructed in the following manner: On the days of the 14th, 15th, 20th and 21st of April 1900, the Jews had their Easter festival, for which non-Jewish blood was needed. This time Konitz was selected to furnish the slaughtered sacrifice and to provide the location for the ritual-slaughter. The house and the cellar of the Jewish butcher Adolf Levy, outfitted for the taking apart of animal carcasses and with its double entrances from two streets, was determined as suitable location for this. As can be proved, collections of money "for taking care of expenses" were organized among the Jews resident in Konitz...

The murderers arrived in Konitz from every direction. One Jew came from out of Russia across Strasburg (West Prussia). The itinerary of several other Russian-Polish Jews was no longer able to be determined. In addition, a number of Jewish ritual-slaughterers or religious officials arrived from various parts of West Prussia and Posen. The Russian-Polish Jews were likewise ritual-slaughterers or religious officials. In particular, one man was conspicuous, who limped and had smallpox scars on his face²¹⁹. According to the honor accorded to him by other Jews, he seemed to be a "light of Israel." Already from Saturday evening on, some of the murderers arrived inconspicuously through both of the entrances in the Levy house and lay in wait for the appearance of the victim. Three young non-Jews did not walk into the trap; only the harmless and unsuspecting Winter, who already was long since enmeshed, entered the Levy premises on Sunday at about six in the evening and was overpowered. He was kept in a gagged condition up until the ritual slaughtering, carried out at a somewhat later time, and at which all the murderers appeared when darkness fell. With a knife the schächter cut through the neck and the neck vessels directly to the trunk. After the blood had run completely out of the body, the corpse was properly dismembered.

(304) At the same time, something was going on in the synagogue. At night, from the 11th to the 12th of March, a light was burning there between 11 and 12 o'clock and a tangle of voices was heard. — The same thing had been noticed in Tisza-Eszlár. — The murderers themselves, in the course of the night and of the following day, again departed from Konitz in all directions with their booty, the blood of Winter.

The conformity of Winter's murder with the ritual-murder of the boy Cybulla in Skurz which occurred in the year 1884 is striking: at both murders the disarticulation of the thighs was performed with the greatest skill, and the opening of the abdominal cavity was also carried out with the most exact

²¹⁹ See Polna.

concordance, and in particular in both cases with one cut which passed along the right side of the navel; also, the absence of individual parts of the body is characteristic — these conformities, extending to individual details, allow the presumption that both victims were dismembered by one and the same person, who possessed great expertise and experience in the proper dismemberment of the human body.

At the request of the prosecutor's office, the Berlin physicians Drs. Mittenzweig and Störmer undertook in Konitz the post-autopsy examination of Winter's body parts; both doctors totally agreed with the Konitz physicians, but expanded upon their expert opinion in the most essential point: that the body parts were completely empty of blood. The Berlin physicians determined:

1. that the killing of Winter took place by means of cutting into the neck and cutting through the large vessels of the neck,
2. that Winter met his death through external bleeding from the incised neck vessels,
3. that the cutting up of the body was effected by means of knife and saw by an expert hand and
4. that the complete exsanguination of the parts of the body was already done when the parts were wrapped up and sunk in the lake.

From these findings, the physicians further assumed that the death of Winter had been brought about in such a manner that he initially was brought to the point of suffocation in the first phase by means of the clasping shut of the nose and mouth, and that, in the second phase, (305) his life was taken by the neck cut and removal of blood.

In plain words, the gist of the experts' report read: Ernst Winter was expertly ritually slaughtered.

The Witnesses

The plan for the slaughter of a young man in the city of Konitz and especially in the house of the Jewish ritual-slaughterer Levy was doubtless prepared months in advance according to definite directives. Besides Winter, three young people²²⁰ had been selected and already enmeshed — but they instinctively sensed danger and escaped slaughter. These were:

1. the farmer H. In January, the Jewish merchant C. said to the unmarried farmer H., a young man in the prime of health, after first inquiring as to whether H. truly was in complete health: "You have good blood, you are good for it..."; after H. asked what that was supposed to mean, C. replied: "**The blood is costly this year, it's costing us a half million Marks**"²²¹;
2. the merchant S. in Zempelburg; Moritz Levy visited the young merchant S., from whom the Levys had purchased a bicycle, conspicuously often in the weeks before the murder. At every opportunity, the Jew asked whether S. also

²²⁰ Their names were not given out in publication.

²²¹ See further on the chapter dealing with the Jewish blood trade.

was in the best of health, forced himself in close proximity to him for the alleged purpose of comparing the size of their bodies, and urgently requested him several times to come to Konitz, in order to get the money for the bicycle. — Downright creepy seemed

3. the case of the worker Laskowski of Frankenhagen; Eight days before the murder of Winter, Moritz Levy had purchased a cow from the farmer Grabowicz in Frankenhagen and thereupon demanded especially forcefully, that a young and strapping farmhand, Tucchinski, should deliver the cow in Konitz on the Sunday, 11 March. On (306) the forenoon of the day of the murder, the 11th of March, when Winter still had not been lured into the trap, both young Levys drove to farmer Grabowicz and heard that not Tucchinski, but rather the worker Laskowski was given the task of getting the cow to Konitz. The Levys then made the utmost effort to bring about a modification of this arrangement, which was, however, no longer possible. Moritz Levy instructed the worker to tie the animal preferably in the inn and then pick up his fee for driving [the cow]. But he was supposed to come through the rear courtyard door. Since Laskowski was not familiar with the location, he entered the Levy property through the front door by mistake, and thus escaped the fate which a few hours later was intended for the gymnasium student Winter. The worker Laskowski declared in his statement before the court: "... I had a great feeling of anxiety at the time, it seemed so eerie to me, the entire bearing of Levy imbued me with a horror, as if they wished to do me evil. In the room (behind the store) I heard old man Levy murmuring in a conversation with the rest of them. I heard the words: 'Is the matter arranged?...tie the legs...Monk Lake.' When I heard these words, a mortal terror came over me. I was now asked whether I was married. I said yes, I have five children. I then heard, still in the room there, the words: 'Catch hold soon...wouldn't like to take long...'" — That he got to the street again alive, Laskowski owed only to the circumstance that a customer suddenly came in and so the Jews were kept from their attack.

In October 1899, the raft master Steincke from Prechlau, the birthplace of Winter, had a memorable conversation there with the Jewish ritual-slaughterer Eisenstädt. He was buying meat at this butcher's place and came to speak of the Winter family. When he offered the opinion that the gymnasium student Winter was a nice fellow, Eisenstädt said: "Yes, he's good for slaughtering." Steincke, laughing, replied to this: "Now, he's too young for that, he has hardly any meat." to which this Eisenstädt responded: "That doesn't matter, for he's got blood to give. In (307) itself, one could regard this expression merely as a bad joke; an entirely different aspect is put on it, however, if one considers that Winter was in fact ritually slaughtered some months later, and that Eisenstädt, on the day of the slaughter, the 11th of March 1900, himself appeared in Konitz and returned to Prechlau just on the Monday. He was bringing along a little box with very nasty-smelling contents, a box which disappeared immediately when strangers began to take notice of it.

On the basis of sworn statements by witnesses, it was further determined that, besides Eisenstädt of Prechlau, the following foreign ritual-slaughterers participated in the murder of Winter:

1. the brother of the Prechlau Eisenstädt, the Schlochau Eisenstädt, left the Catholic hospital (Borromäus-Stift) at Konitz on the evening of 11 March, and remained away the entire night, from the 11th to the 12th of March, as could be proved on the basis of the entries in the institution's books. Some days later, he demanded a certification from the sisters of the institution that he had spent the night in question in the hospital (sworn statement of the sisters of the order who were involved);

2. the *schächter* [ritual-slaughterer] Hamburger from Schlochau arrived in Konitz at noon of 11 March, returned to Schlochau at 8:40 P.M. in the evening on train 212, took a wagon there, drove back to Konitz again, and at his return on 12 March had loaded a box, which he dragged into the forest in the vicinity of the Schlochau Lake. After some time, he came back without this box and climbed into his wagon [which moved off] in the direction of Schlochau;

3. the *schächter* Haller of Tuchel arrived in Konitz with the noon train from Tuchel on 11 March;

4. the *schächter* from Czersk likewise arrived in Konitz on 11 March;

5. the *schächter* from R. (The place name was not written out.). This man had a full beard, but returned without the beard, and with a large bruise on his face;

A few days before the 11th of March, five foreign Jews alighted (308) in Konitz from the noon train. They were received at the train station with conspicuous respect by the synagogue servant Nosseck, and driven to the Jewish Lewinski in Konitz. Furthermore, on the 10th and the 11th of March respectively, more than ten foreign Jews, probably Jewish religious officials, were noticed in front of and in the doorway of a Jewish inhabitant in Konitz.

The station assistant from Konitz said later, likewise under oath, that not ever before had so many Jews come into the place as on the day of the murder.

On Monday, the 12th of March, witnesses noticed how the Konitz Rabbi Kellermann and the Konitz *schächter*, who a short time later fled to America, both with top hats on their heads, were inspecting a piece of meat (liver?) in the Rabbi's room, made incisions in it with a knife, and were making microscopic examinations of it. It must have been a type of religious act, because otherwise the *schächter* would hardly have kept the top hat on his head in the chamber of his 'superior' — for the custom, to have the head covered in a ritual space or at a ritual activity, is expressly Jewish" (Schwartz-Bostunisch, *Die Fraumauerei* [Freemasonry], p. 137).

A woman tailor, K., revealed under oath that on Sunday evening, 17 March, she became an unnoticed witness of a conversation between Rabbi Kellermann and another , probably foreign, Jew who was unknown to her. She clearly heard the following sentences: "Have you kept something in mind?" — "That so many devils are crawling around here?" — "That nothing gets out [about the murder]."

In addition, the conversations of other Jews were heard, which allowed the conclusion to be made [that there was] far-reaching complicity and knowledge [of the crime].

As already mentioned, the right arm of the murder victim was discovered on 15 March at the Evangelical churchyard, and the head on 15 April in the meadow at the city woods. Now the Jewish merchant Israelski was seen: as, on the morning of 15 March, toward six fifteen, he was walking to the said churchyard with a sack in which there was a longish object after the manner of [a loaf of] bread, (309) and as he returned, around six forty-five, with the empty sack rolled up. — On Good Friday, the 13th of April, the same Jew was seen, as he was walking in the direction of the city woods with a sack in which a round object — like a head of cabbage, perhaps — was lying, and as, after some time [had passed], he returned with dirty boots and the empty sack under his arm.

Israelski was charged due to the latter occurrence, but was acquitted by the five judges of the criminal court, among whom the Jewish district judge Bohm was to be found. — The wife of Israelski said to the bailiff: "The Russian Jews are gone and my husband is now supposed to be the scapegoat."

But the chief witness, the worker Masloff, found himself located at the hour of the crime at the murder-cellars, and was able to observe the actions of the murderers outside of the cellar from his own vantage point. His incriminating statements given on 8 June 1900 before the examining judge at the district court in Konitz, Dr. Zimmermann, should be reproduced exactly. Masloff stated the following to the record: "On Sunday, the 11th of March, toward ten o'clock in the evening, I was walking home alone from the residence of my brother-in-law Berg. In Danzig Street, I lost the stopper of my snuff glass. I stooped down, it was right in front of a cellar window (of the Levy premises); I heard several voices in the cellar but was able to understand nothing, or even see into the cellar, because it was totally dark and the window appeared to me to be covered. I went to the next window of the same house, this was uncovered. A weak glow of light penetrated through this. The conversation was being carried on in the cellar; I thought perhaps to be able hear more from the street in the rear and went there. I turned into the Mauerstraße at Hoffmann's²²² and eavesdropped at the individual gate wings. There, where I was hearing voices behind the gate wing, I knelt down on the ground and listened. I heard the voices of many people, and in between (310) also a gasping sound. In any case, it was a gurgling sound. After approximately five minutes a door was opened in the interior of the courtyard, and out of the door opening a man stepped into the yard. I clearly recognized this man as that person whom I later got to know as the old Levy. Levy remained standing in the yard with his head stretched forward, in a listening posture. When Levy had been standing there for about five minutes, two other men came through the door. While old Levy and both of the others were standing there in the yard, there was still further speaking from other people behind them. Also, I now was still hearing the gurgling noise..."

²²² The property of the Hoffmann who was originally accused of the murder bordered on that of Levy.

Masloff waited perhaps an hour and a half; after some time this suspicious noise stopped, but the tangle of voices, which had to have originated from many persons, persisted. "Suddenly the wings of the gates were opened, and three people emerged, two were carrying a bundle, one walked immediately behind them; one of bundle-carriers could have been *Pince-nez* Levy (nickname of the son of Moritz Levy). The people were pulling along the bundle with much effort... They walked along the edge of the street and turned off there toward Monk Lake, where the path went toward the basin and where later the body parts were found..."

Masloff stayed for a short while yet at the yard: "...while I was at the yard, a jumble of voices penetrated from out of the cellar, and I heard a sound as if [something] in the cellar was being scrubbed." — Masloff then left.

On the evening of the same day, toward eleven o'clock, several persons perceived a peculiar odor, as if from incinerated rags, from the synagogue.

At the same time, these witnesses saw a light moving in the synagogue. When a witness informed Commissar Wehn, the latter said: "There you see again the silly prejudice, the silly fairy tale..."

The Jewish merchant Samuel Rosenthal from Kamin, a little town in the direct vicinity of Konitz, said shortly after the murder of Winter, in the presence of non-Jewish witnesses: "I'm going to Konitz, then I'll tell [the names of] all who were there at the slaughtering of Winter." (311) — On the following day, Rosenthal allegedly committed suicide...

In Polzin (Pomerania) lived a relative of the Konitz Levys. As was proved, he was present in Konitz with them on 11 March. On his return, he brought along a little flask of blood. He was not arrested.

In Prechlau, on 11 June 1900, the father of the victim received a letter whose handwriting pointed to a "leading" Konitz Jew — but this Jew, too, was not bothered [by the authorities].

The letter, whose photocopy is still preserved, has the following text (after removal of numerous mistakes in spelling):

"To Herr Winter in Prechlau.

Since the proceedings against H. (Hoffmann is meant.) have begun, we ask that you remain silent, we assure you that nothing will come of the murder. This affair has already cost us 200,000 Marks. If you, reckoned from today onward, stay silent about your suspicions against us, which we had to deal with that way, you will receive 50,000 Marks. If you will stay silent, you must immediately have the words 'Be silent, Winter' in the '*Geselligen*'-*Graudenz* [i.e., the personals column of a local paper] and the 50,000 Marks will be sent to you within a month, and from different locations and in various amounts, so that it does not attract attention. Should you be reasonable, finally, it is to your advantage. — If you run to Konitz again with this letter, we will learn of it... (illegible)..."

and you won't get a penny. We Jews did it, but we had to do it, let that be a consolation to you."

On the basis of these prominently demonstrated facts, which represent only a fraction of the events mostly already investigated in the court documents, the father of the murdered boy made application at the State Attorney's office at Konitz in November 1900 to initiate criminal proceedings against the Jewish *schächter* Levy and his son Moritz for aiding and abetting at the murder of his son. (312)

The Law Court

The procedure of the examining judge, Dr. Zimmermann, against the master butcher Hoffmann, has already been treated in detail; as we recall, at the end of May the proceedings against Hoffmann as the presumptive perpetrator reached a critical point, in that the formal preliminary investigation was opened against this victim of Jewish diversionary tactics. But after the proceedings had had to be stayed, the investigation was carried on under the designation "Winter murder case." Since all tracks clearly pointed, totally independently from one another, at the house of the Jewish *schächter* Adolf Levy, the judicial investigation, with every [attempt for the] sparing of Jewry, had to finally concern itself with the Levy family. To the greatest shock of town and country, the examining judge, Dr. Zimmermann, adopted a course which ran directly counter to public sentiment. Thus — to set out only a few especially characteristic examples of these corrupt "investigative" proceedings — several witnesses were arrested in the most ruthless manner, and indeed, witnesses who had affirmed under oath facts strongly incriminating the Levy family.

a) The Speisiger trial

This fate befell first of all the seventeen year-old preparatory student Speisiger. After he had been interrogated five times in total — of which three times were under oath — he was arrested under scandalous accompanying circumstances on the grounds of alleged perjury. The final interrogation, before the district judge Zimmermann, lasted from ten in the morning until ten o'clock in the evening, with a two-hour recess during which Speisiger was locked in the court building. In the course of this entire day he received no nourishment and was finally arrested at night by the order of Dr. Zimmermann. On 6 October — Speisiger had meanwhile sat in custody for a full quarter year — the Speisiger trial was heard before the criminal court of the Konitz district court; Speisiger was fully exonerated in the course of the trial. Moritz Levy, questioned as a "witness," was arrested while still in the courtroom, for intentional perjury. (313) — At the least, he had succeeded in damaging a young innocent person in the worst way, who was soon supposed to take on a public office. Moreover, this victim was not financially compensated in any way.

b) The Masloff trial.

The extremely important observations of the worker Masloff should have sufficed by themselves alone for the arrest of the Levys. Consequently, Masloff had to be silenced, since [attempts at] bribery had had no success.

Zimmermann now tried to wear down the prosecution witnesses by his own methods, in hours-long, continuously repeated interrogations. Even here the witness was arrested, again because of perjury. In order to intimidate further witnesses who had willingly placed themselves at the disposal [of the court], every effort was made. The family members of the main prosecution witnesses were likewise arrested. The chief state's attorney, Settegast, filed charges of perjury against:

1. the worker Masloff, 2. Frau Masloff, 3. the sister of Frau Masloff and 4. the mother-in-law of Masloff.

The jury court proceedings against these four non-Jewish accused took place from 26 October till 9 November 1900 before the Konitz jury court. The attempt was made by the defense to bring forward a portion of the evidentiary material which gave indication of the Jewish culpability at the murder of Winter, and with surprising success; for both the jurors as well as the audience became convinced that the murder only could have been committed by Jews for ritual purposes, and indeed, only in the cellar of the *schächter*, Levy.

The court sessions, one summoned during the day and one at night, amounted to this, that the observations stated by Masloff were quite possible — the decision given by the jurors was obscured and falsified by the Jewish press, so that the defense counsel of the Masloff family saw themselves forced to bring to the attention of the general public, in a message sent to the *Konitzer Tageblatt*, (314) the depositions of the Masloff couple, which were true according to the deliberation by the jury.²²³

After the outcome of this jury court proceeding, too — the women were immediately released, Masloff himself later — there could be no doubt that, if the authorities had pursued the actual murderers and their accomplices with the same zeal which they had employed against prosecution witnesses, they [the real murderers] would have had to have come promptly to sentence. But these manipulations had reached the point that a genuine panic broke out among non-Jewish witnesses — indeed, everyone had to fear that, after the foregoing events, at the very least perjury proceedings would be contrived against him — if not worse still, as in the Hoffmann case.

The examining judge Zimmerman emerged as a veritable bogey man; in hours-long sessions, witnesses whom he got into his grasp were questioned until they were totally exhausted and intimidated, became tangled into supposed contradictions and stood on the verge of prison.

Next to the Chief State's Attorney Settegast was the Attorney General Lautsch of the West Prussian highland district of Marienwerder as the representative of the prosecution authorities. For him, as well, the valid

²²³ Leaflet 92 of the former *Deutschnationale Buchhandlung und Verlagsanstalt* [German National Book Dealer and Publishing Institute] Berlin NW 52, entitled: *Jetzt, Herr Staatsanwalt (Settegast), walten Sie Ihres Amtes. -- Erklärung der Verteidiger im Meineidsprozeß*" -- Now, Mr. Prosecutor (Seetegast), carry out the duties of your office. -- Explanation of the defense counsel in the Masloff perjury trial].

theorem was: non-Jews are suspect, Jews, on the contrary, are credible and honorable witnesses. In the Masloff trial, he did his part at a decisive point [of the trial] of designating the entire Levy family as worthy of belief, although not three weeks previously, at the occasion of the Speisiger trial, a member of this bunch, Moritz Levy, the so-called "Pince-nez Levy", had been taken into custody from the courtroom due to intentional perjury. And the appearance of this representative of "German" justice profoundly aroused the non-Jewish segment of the population. And the result of these judicial efforts?

It did not succeed in saddling a non-Jew with the bestial crime, although the infamous tactics of the entire Jewish-inspired proceedings aimed at doing so — but also, a preliminary investigation against no Jew whatsoever for the murder of Winter was opened, (315) and that was the decisive thing, the actual triumph of Jewish influence and lobbying. It makes one's face redden still today, that "German" judges, who came from the folk and who had been trained at German schools of higher education for service to these very folk, had, devoid of any healthy sentiment and understanding, succumbed to the Jewish spirit: Xanten, Skurz, Polna, and Konitz signify historic as well as judicial facts, which cannot be contested.

One might be able to let these scandalous trials be buried, if we, as members of a once crippled and bled-out generation, did not realize that these events helped prepare the moral collapse which took place barely two decades later.

Why did nothing come of [the events of] Konitz, either? — We can formulate the answer in one sentence: because at that time nothing was supposed to come of it.

Besides the Criminal Commissars mentioned, in the course of those memorable months a series of higher — very much higher — officials and very learned and secret gentlemen surfaced in Konitz, to "discuss" the case in long, very long conferences, which took place behind locked and guarded doors. What was being said privately among the essentially illiterate and less secret, honest Konitz citizens, was that the gentlemen: Ministerial Director Lucas, Privy Supreme Justice Councillor Przewlocka, Privy Councillor Maubach, — naturally, all from Berlin — , the Senate President Hasenstein (see.) and the Attorney General Wulff from Marienwerder (West Prussia), tacitly joined in the opinion of the gentlemen: Deditius, Wehn, Braun, Zimmermann, and Settegast — to wit, that only the completely "uneducated folk" could accept the "medieval fairy-tale" of blood-murder as their opinion, while legal people were freeing themselves of this prejudice, which, again, means that they had rejected in advance a Jewish perpetration [of the murder].

That desired stage had been thereby approached, which a Jewish organ dressed in the following words: "By every appearance, the investigation in the matter of the Konitz murder affair is coming (316) to a conclusion. According to every probability, a criminal case will result as the outcome, which claims a certain interest merely by the method of the murderer and the speculations and debates attached to his person...," therefore a criminal case, which merely claimed "a certain interest," was to remain of this blood-murder to the end.

Deditius

It's necessary in this connection to bring closer attention to the person and behavior of the Mayor of Konitz, in order to uncover his unwholesome influence, also, on the course of the proceedings. Deditius, earlier Mayor of the Silesian city of Strehlen, had made himself unbearable there by his all too openly displayed Jewish-friendly attitude, and he preferred to favor [with his presence] the West Prussian city of Konitz, as its head. The fate of the investigation lay to a great — if not decisive — extent, in the hands of this man, who, in his capacity as head of the city, also functioned simultaneously as Chief of Police, for the initiative of the discovery of crime was incumbent upon the local police authorities, who were authorized to act independently.

How did Deditius conduct himself now? — In all of Konitz, everyone was of the opinion that, if this man had immediately initiated measures in a truly expeditious manner, the crime would have been promptly cleared up. Practical suggestions and assistance were ignored or gruffly rejected. The city of Konitz — as can be seen from the city plan — could be thoroughly cordoned off, according to its quite simple and clearly arranged architecture, with the smallest conceivable detachment of troops and without the calling in of outside military help. For this purpose the fire department, the veterans' association, the rifle club, and the local citizens offered their help: Deditius refused it..

The next step, the house searches, were — as far as Jewish property was concerned — conducted sloppily and superficially. After it was unavoidable that the (317) Levy premises, the den of murderers, be inspected, the Jewess Levy, who allegedly was not feeling well, was allowed to remain lying peacefully in bed, although this circumstance had to have been highly suspicious, indeed this Jewess was able to conceal extremely incriminating evidence. At house searches arranged later, naturally even less was discovered, for one can characterize the first, cursory "visits" as plain warning signals. As we recall, some Konitz gentlemen offered their good hunting dogs to assist the searches, especially for finding the body parts of the murder victim: Deditius declined with the suggestion that the gentlemen could go in the houses themselves and search with their dogs, if they absolutely wanted to do that. — one was supposed to believe that the decisions about domestic law were still currently the mayor's.

But the same Deditius personally beat with a whip young people who had given unequivocal public expression to their opinion on the occasion of Hoffmann's arrest, in the police building, after they had first been rendered defenseless. The same Deditius, without being rebuked, entered extremely subjective comments into the protocol records in his own hand instead of leaving this judgement to the judicial authorities.

For rounding out this portrait the case of a witness interrogation should still be briefly touched upon, which can be described as typical. — A respected and honorable Konitz citizen made very important observations on the day of the murder and on the day after, which related to the presence of Polish Jews, ritual-slaughterers, and rabbis in the city of Konitz, as a collusion of several Konitz Jews. He was relating his observations at a table of his friends, and a

listener reported what he'd heard to the court. The citizen concerned was summoned as a witness. In the between-time of only a few days, the secret Jewish intelligence service, which pursued every witness with the greatest attention and so then attempted to deal with him accordingly, had learned of this. The Jews threatened him with economic ruin; various orders which the witness had received from Jews were cancelled with innuendos which were not to be misunderstood, everything was tried in order to bring injury to the man. At the police bureau, he was (318) questioned by Deditius and the notorious Commissar Wehn jointly; the Mayor sought to make clear to him — this time in an adroitly jovial manner, that his observations could have been based upon mere delusions, without the witness even being heard to the end [of his statement]. This cosy treatment of the matter did not soothe the conscience of this Konitz citizen, and he spoke on. But now Wehn brought out the heavy artillery, without hesitation declared the witness to be biased, his statements to be contradictory, and by no means credible. The witness hardly noted what was written down and merely went home with the conviction that statements against the Jews would not find the expected appreciation from the authorities and moreover, would be very dangerous...

The good will of some duty-conscious Konitz officials, who also once wanted to subject Jewry to a closer inspection, was markedly dampened after these bad experiences, and finally waned entirely. However, some brave German men, like the anti-Semitic Reichstag Deputy Liebermann von Sonnenberg, mentioned in the beginning, still remained, who possessed the courage to bring up the Konitz blood-murder, even in the Reichstag (which should not be forgotten about him²²⁴) — though without result — and that (to be sure) still small segment of the press which had not lost its sober reasoning and its German qualities.

An extremely noteworthy article appeared there in *Germania* of 6 June 1900 (Nr. 127), which came into print and consequently a universal Jewish howling (*Berliner Tageblatt*) ensued. Its text should be given, with omission of the inessential passages. (319) — The *Germania* wrote: "Soon a quarter-year will have elapsed since the trunk of the murdered Winter was discovered in the

²²⁴ Liebermann von Sonnenberg (died 18 September 1911 in Berlin) had been elected as leader and founder of the German Social Party in the Reichstag in 1890. As chief anti-Semite, Dr. Otto Böckel, "the Hessian Peasant King" had entered the German Reichstag in 1887, after he had been elected by the Hessian farmers in Marburg-Kirchhain. The Land of Hesse had just been exhaustively subjected to usury to such a terrible degree by Jews, that Bismarck had already brought up the matter in 1847 in the United Landtag. Liebermann, also, had been chosen (election district Fritzlar-Homberg) in addition to some anti-Semites by Hessian farmers. His great goal was: politicization of the political parties and groups in the anti-Semitic sense. -- In 1893 sixteen anti-Semitic deputies had already entered the Reichstag. Concerning the history of the anti-Semitic movement, the notes of an old contemporary champion, Willi Buch, which appeared in the German *Volksverlag* [People's publishing house], Munich, give valuable information: *50 Jahre antisemitische Bewegung* [50 Years in the Anti-Semitic Movement], Munich, 1937. -- Unfortunately, due to lack of space, we are not able on the occasion of the 30th return [i.e., anniversary] of the day of death of Liebermann von Sonnenberg, to find a place for even a short article in the great German press; but we have resolved to pay tribute to his tireless labor and his exemplary action in the struggle against the rank Jewish overgrowth later, in a special treatise.

Mönchsee [Monk Lake], and the murderer has still not been found, and it has the well-justified appearance, as if he won't be found, too. The present highly unusual circumstances give us reason to subject the story of the murder to a closer examination. The fear and the worry for the life of our children presses the pen into our hands. We well know that the state cannot stop murders, but we also know that it has the duty to seek out and to punish murderers and to thereby preventively protect the life of its subjects, also the life of Christian children. After the present outcome in Skurz and Xanten and after the result presumably expected today in Konitz, can we still have confidence that murders of Christian children will be punished and atoned for? From the very start, the investigation has taken an extremely remarkable course; After everything which has been known about it up till now and which has been reported in the press under the explicit adducing of the facts of the case which today remain uncontested, the proceedings of the investigation show a remarkable disinclination toward [taking] energetic steps, as soon as these steps lead to the Jews." — And further: "Conspicuous, the treatment of all persons who have made statements which incriminated the Jews; conspicuous, the denunciations or attempted damage to all who unselfishly sought to contribute to the solution [of the crime] at official summons; conspicuous the kind treatment of the gravely incriminated Jews; (320) conspicuous the obligingness toward foreign emissaries, who, in the interest of the accused Jews are seeking to give another twist to the case. Now the case has taken the turn that the universally respected Christian butcher Hoffman is charged with the murder by the assumption of absurd motives. Conspicuous are the even more energetic proceedings against Hoffmann, and conspicuous the thoroughness of the house search carried out at his [place], conspicuous the energy and perseverance with which Hoffmann and his daughter were interrogated. Were the incriminated Jews and Jewish daughters also taken hold of in that way?" "The riots which occurred are, first and foremost, to be laid to the account of the Jews — the Schlochau Jews called Winter's burial an "animal show" —, in the second place, to be laid to the account of the police. Now an effort was made in Konitz to uncover an anti-Semitic agitation. If the latter, which of course is not illegal, is present, then Jews and the police are its promoters, who are unable to recognize the fruits of their activity, and wish to push off responsibility for it onto others. We have tried here to openly and clearly show the situation; the result of the entire case is, up to now, unfortunately, objectively an undermining in the people of the consciousness of Law and the security of the Law, just as of the belief in the impartiality of Justice. Let them not allow themselves to hope that the case can die away, that the people of Konitz will be satisfied with a settlement on the order of Skurz. Murder must be atoned for. And if the government of the State puts any value in gaining the trust of the populace again, then it's necessary that it is taken out of the hands of the persons entrusted up till now with the investigation, all of them together, above all the Berlin Commissars..."

The *Deutsche Volksblatt* appearing in Munich described, in an article of 17 June 1900, "The great Death in Konitz," the situation in Konitz in detail and the burial of the victim, and then said in conclusion: "In Konitz a battalion of soldiers h10s entered which will put to rest the 'damned hick town' with rifle butts and bayonets. Let peace prevail. The peace of the cemetery. — Who, now, is the great Dead One in Konitz? Is it Winter? (321) No, not he. The other one, a

much greater one, whom they have buried there: It is the faith of the people in Right and Law."

La Liberté, the leading paper of the French-speaking part of Switzerland, wrote at the beginning of January 1901: "The infamous murder of Konitz is still not atoned for. If it remains without atonement, so will the belief of the German people in the Hebraic blood-ritual be strengthened in the same measure as the trust in justice is diminished..."

And Theodor Fritsch made this judgement in 1911 in the *Hammer*²²⁵: "The murder has remained unsolved up until the present day...The events at the trial were of such an unusual kind, that one must say: the authorities have plainly made desperate efforts, in order not to find the guilty parties."

In September 1901 the proceedings against the Levys were stayed; in June 1902 the complaint of the father of Winter was finally rejected by the *Oberlandesgericht* [upper regional court] of Marienwerder "and thereby also the blood accusation against the Jews" (*Jüdisches Lexicon III* [Jewish Lexicon III]), and in October 1903, in conclusion, Moritz Levy, arrested in the Speisiger trial on account of intentional perjury and sentenced in 1901 to four years incarceration, was "pardoned". The Jewish dictionary (III, 842/843) finally notes: "The truth about the murdering of Winter has, despite a reward of 20,000 Marks offered by the state attorney's office, remained unsolved. As a result of the arousal of the anti-Semitic mood in Konitz in connection with this murder case, many Jews abandoned the city." — That is correct, for up till the year 1903, not fewer than 130 Jews emigrated from Konitz...

But a Jewess had better knowledge of the fate of Winter (322) than those "in charge of" the "Konitz case": Under the headline "Ritual murder solved after 38 years," the Dresden *Freiheitskampf* [Freedom Struggle] reported in its Nr. 349 issue of 1938: "Dirschau, 18 December 1938. — The murder of the high school student Ernst Winter in Konitz, which aroused enormous excitement and set loose a wave of outrage in Germany and in the entire world around the turn of the century due to the mysterious circumstances which accompanied the crime, has now, after 38 years, been surprisingly cleared up. At the clearing out of the ground level of a house which was in Jewish possession since 1900, the letter of an accessory to the crime was discovered, from which it emerges without a doubt that Ernst Winter fell victim to a Jewish ritual-murder." — The Jew Hartwig had bought this property in Konitz around the turn of the century. The letter, which was found by a fortunate accident when the ground floor of the house was being cleared out, reads: "Ernst Winter has been sacrificed in Konitz, and woe unto Israel, three times woe, if it does not abandon the blood-sacrifice. We will remain pariahs as long as it remains. It is indeed murder....A Jewess and accessory, but an unhappy one. M 1900."

In 1884, Skurz, 1891, Xanten, 1898 and 1899: Polna, 1900, Konitz — five ritual-murders on German soil, five thriving human lives, among them two children, made to bleed to death under the hands of Jewish ritual-slaughterers, five ritual-murders remained unrequited, for one cannot, of course, feel that

²²⁵ Nr. 215 (1 June 1911).

even the comfortable imprisonment of a Hilsner was an atonement. But what remained unatoned for, that could, in the end, be taken as permitted and was allowed to be repeated.

Or is it supposed to be only an accident that, after the Jewish 'successes' in Skurz and Xanten, three ritual-murders occurred within three years?

We have reached the conviction that all these blood-murders took place according to entirely definite instructions from a secret Jewish headquarters, at the highest level. From Polna the threads run across Prague to Vienna, from Konitz, as a result of its particular location, directly toward Poland — to the ghetto of this infernal pestilence. It cannot be subject to any doubt at all, that the limping and smallpox-scarred Jewish monster of the Polna (323) trial is one and the same person with the limping, ape-like Jew, who was conspicuous in Konitz as much because of his especial ugliness as because of the deference of honor shown to him. This Jew, whom the tailor Josef Strnad from Polna described very graphically in his recorded witness statement²²⁶: "...at once I noticed a strange Jew was approaching us on the street, and when I was able to recognize his face, I stepped toward Cink and said: 'he has a face like an ape'... This Jew had a longer, light-colored coat, black hat and dark pants. In stature he was rather tall, his face had a dark expression, his black full beard was of middle length, he dragged his right foot behind him..." is a high Jewish religious official who was the contact man. Had the authorities in Polna or Konitz quickly seized their opportunity, then this reptile, who made certain of the proper performance of, and provided support for, respectively, the ritual slaughtering of the victim, could have been arrested on the spot and delivered up to closer examination, and they would have been able to find the key to the mystery.

But of course we have gotten to know the system of public regulations — for here, too, it's a matter of a system, of a plan inspired even down to its details. Let us think only of Skurz and Konitz: At the scene of the crime appears, after much precious time has gone by, a police official from Berlin, who takes away the steps of the investigation from the local authorities. The constitutional authorities, as state's attorney, court, and regional police, have a further function, to be sure: but actually, the whole center of gravity of the investigation shifts and arrives at the hands of the Berlin Commissars. Skurz had its Höft and Konitz its Wehn and Braun. Regarded objectively and factually, the activity of these gentlemen, particularly in the all-important time after the discovery of the body parts was first made, represents a protective wall, behind which the Jewish murderers and their assistants found time and the possibility of concealing the tracks of their culpability. And Polna as well. On his own initiative, the chief of the guards Josef Klenovec arrested the murderer Hilsner — (324) but the Jew Reichenbach, set Hilsner, his racial comrade, at liberty once again...

In Skurz and Konitz German butchers were accused of the horrific crime and placed in custody under unbelievable circumstances. In Skurz, the butcher Behrendt, who was not well off financially, sat in investigative custody innocent for a full year and was economically ruined thereby, the butcher Hoffmann, together with his daughter, was subjected to a shameful interrogation and was

²²⁶ Protocol 31 of 28 July 1899.

supposed to be at least injured socially — but the opposite happened. The Jew, on the other hand, as member of the ruling caste and protected by it, remained untouchable.

In old Rome, the philosopher Seneca lamented: "The customs of this most vile people have already become so strong, that they have spread themselves in all nations; the conquered have impressed their laws upon the conquerors".²²⁷ The same thing was repeated in the 20th century after Christ: the Aryan man had become a sacrificial animal.

Yet hopeful beginnings of a reaction were already manifesting themselves. We recall the bold speech of the attorney Dr. Baxa in the Polna trial, which for the first time sought out the motives of the terrible crime. Even before the judicial investigative proceedings, the populace spontaneously boycotted Jewish businesses. But Konitz had a decisive effect, for the arousal of the people had reached its zenith. It is not to be understood as a warning, when the then Jewish-edited *Dresdener Neuesten Nachrichten* [Dresden Most Up-to-date News] on 13 November 1900 wrote: "... the presence of the military, however, held in check the tendency to riot; on the other hand, in place of the noisy excitement a quiet but for all that not less intensive frustration has entered the picture; it is still fermenting with utter forcefulness in the country, as all who know West Prussian attitudes confirm." But the Reichstag Deputy Liebermann von Sonnenberg became the advocate for the German cause. In December 1900, he wrote: "The conscience of the German people is not permitted to find peace."
(325) On 7 February 1901, he broached the subject of the Konitz blood-murder in the Reichstag²²⁸. The "Vereinigung zur Aufklärung des Konitzer Mordes"²²⁹ [Union for the Solution of the Konitz Murder] was created in Konitz by German city councillors, pastors, *Landtag* and *Reichstag* deputies, and the first practical measure, the "Self-help for the protection of our children," was propagated strictly within the bounds of the law. Occasionally there were stirrings in the German press, too: The articles of the *Germania* and of the *Deutsches Volksblatt* were already cited.

In the year 1902, the gang of Jews fell upon the *Staatsbürgerzeitung* [Citizen Times]; its publisher Bruhn and the editor Böttger were sentenced to imprisonment due to "offensive articles" which appeared in connection with the "Winter murder case" — but both nonetheless entered the Reichstag in 1903 and worked against Jewish interests.

Willi Buch, in his notes which have already been cited above, gives the following vivid picture out of the times around the turn of the century: "The

²²⁷ Seneca, *Philosophy*, ed. Bipont. 1782, Volume IV, p. 423.

²²⁸ In order to avoid repetition and, on the other hand, not to pluck to pieces the arguments of Liebermann, which signify an historic document of the first rank, his speech should be added as an appendix in connection with omission only of passages which lead too far afield. But it is recommended that this speech be thoroughly read. The complete text is accessible to anyone in the *Stenographischen Berichten über die Verhandlungen des Reichstages* -- X Legislaturperiode. II. Session. 1900/1902, Band II, Berlin, 1901 [Stenographic Reports about the Proceedings of the Reichstag] -- Legislature Period X. II Session. 1900/1902, Volume II, Berlin 1901.

²²⁹ See Appendix. p. 435 etc.

ritual-murder of Konitz had caused fierce reactions...The anti-Semitic movement had become a genuine people's movement, with all its merits and weaknesses. The Jewish Question was the subject of conversations and kept emotions stirred up. There was no meeting which wasn't filled up, even to the last seat...Things were very lively, for the most part, due to the almost never absent opponents..." And in another passage: "It is very much typical that there was no reform movement since around 1900, which didn't have some sort of relationship to anti-Semitism." —It was the time when Edouard Drumont's *Verjudetes Frankreich* [Judaized France] appeared in the 142nd edition, after the attempt was made in vain to remove the author in a duel, and Henri Desportes published his *Le Mystère du sang chez les Juifs de tous les temps* [Mystery of the Blood of the Jews in all Times] in Paris. (326)

There were always incidents which were suited for shaking the feeling of an absolute certainty of the Jewish control: Judah became more cautious on German soil — which did not mean, however, that it renounced the further carrying out of the slaughtering of human beings. For, that among the disproportionately large number of inhabitants designated as "missing" every year, victims of such a crime also could be found, is not out of the question for anyone who has recognized this Jewish fanaticism as historic fact²³⁰.

Thus the *Hammer* of Theodor Fritsch reported, under the headlines: "Puzzling Murders and Disappearances of Persons" over and over again about the cases whose solution and further pursuit never was undertaken. From the notes of the *Hammer*, we shall select only those which at least allow the strong suspicion of a ritual crime to arise.

1910 On December 29, Helene Brix, who was in service with the Jewish riding equipment proprietor Salomons in Nassenheide near Stettin, vanished without a trace on the day before the final day of her service there. On 22 January 1913, therefore only after more than three years, her mutilated corpse was discovered in the bog at the Neuendorfer Lake. Head and arms of the body were missing; the father of the girl, who recognized the body as that of his daughter after the examination, (327) asserted that the underclothes were missing, although the parents still knew with certainty that their daughter had been wearing them. Subsequently, the circumstance was recalled that on the day after the disappearance of his daughter, the father Brix wanted to arrange a search with a police dog, but was prevented since Salomons assured him that a

²³⁰ A collection from the official criminal statistics shows that in Germany alone in the years 1890 to 1892, over 100 murders remained unpunished, i.e., the perpetrators could not be determined. The *Weltbund Kinderdank* [Kinderdank World Alliance] in Berlin, which had made it its mission to search for the numerous children and youths, especially girls, who were constantly disappearing in the years after the World War [i.e., WW1], published at that time a list of not fewer than sixteen children and youths who had vanished around Easter of 1919, of whom later a perhaps seventeen-year-old girl was discovered as a corpse which showed the critical symptoms. Theodor Fritsch wrote of this: "If individual cases also permit another explanation: does not the large number of disappearances of children within a narrow time frame -- around Easter -- compel [us to] the assumption of a uniform cause? If, further, one takes into consideration the influx of Eastern Jewish, fanatically religious elements, and added to that the evidence from earlier times, strongly incriminating material for suspicion exists." -- "Not one Jew is judged [before the courts] any longer in the Century of Light" Athanasius Fern, a high Catholic dignitary, had already discovered...

telegram had arrived according to which Helene was in Altdamm. This statement, whose verification demanded much precious time, subsequently proved to be untrue. Salomons sold his business soon after this event and went to ground in Berlin²³¹.

1911 The farmer's daughter Olga Hagel from Radolin was a servant of the Jewish factory owner Hirsekorn in Schönlanke. At the beginning of September of this year, she visited her parents and complained in bitter words about the behavior of the Jew toward her. She asked her mother to have her taken away again from this position. Her mother thought it proper that her daughter at least hold out until the end of the year; with this answer, the girl returned — a few days later she "vanished" without her parents being informed. On 8 September the Jew finally brought himself to inform the police; on 12 September the body of the servant girl was pulled by an owner out of the Breitensteiner Lake, lying 18 kilometers distant. Her skirts were rolled over her head, on the left temple a finger-long wound gaped. The forensic autopsy took place only on the seventh day after the discovery of the body. The body contained not one drop of blood, the medical expert opinion found in the negative for suicide. Nevertheless, the state attorney's office of Schneidemühl presumed — despite the finger-long wound — despite the skirts rolled up and despite the body being empty of blood — suicide and did not pursue the "matter" further.

1912 On the first day of Pentecost, early, at three-thirty in (328) Posen in front of the door of the house at 3/4 Schulstraße, the body of the sixteen-year-old merchant's apprentice Stanislaus Musial was discovered. The skull was smashed. The left temple had been drilled through by several knife piercings, both wrists were cut through on the inner side, and one hand was almost completely severed. The body was empty of blood and washed off with extreme care. Also, the clothes showed only insignificant traces of blood. It was further determined that the murdered youth had been slaughtered in an unclothed condition, then carelessly dressed and set down in the place of discovery. Musial had had a position with the ready-made clothing Jew Max Hirsch in Posen. The Posen Jewish paper, the *Posener Neuesten Nachrichten* filed the following scandalous report about his disappearance: That the young apprentice had received over 500 Marks from his master on the day before Pentecost, in order to make a payment. That Musial had presumably had a good time with the money and had then fallen into the hands of a prostitute and had been slaughtered with the help of a pimp. — Only a Jewish hack could actually spatter out that sort of garbage. The inquiries immediately initiated showed that the murdered youth had not received a penny from his superior, the Jew Hirsch, but on the contrary merely got handed a letter with the instructions to bring it to Wilda, a suburb of Posen. After our experiences to this point, we are hardly allowed to go wrong with the assumption that the victim was sent into a prepared trap in the observance of his task. In fact, in connection with this, the Jewish couple Szafranski was gravely accused and taken into investigative custody. The prosecution soon released the couple again, however, since "the investigation has yielded nothing incriminating."

²³¹ Hammer, Nr. 264 (1913), page 323.

The non-Jewish populace, after decades-long experiences, had their own opinions about this, in that they proceeded to the most effective means of struggle, the boycott of Jewish businesses. This latent anti-Semitism had, in the (329) course of two generations, continually received new impetus due to a whole chain of extremely suspicious murder cases which remained unsolved, so that the Jewish segment of the population in the province of Posen gradually diminished from the year 1835 until approximately 1912 from 54 to 15 per thousand²³².

1913 On January 27, in Preußisch-Holland, a stranger lured the five-year-old boy Walter Schikowski to so-called Lindenbergs; toward six o'clock in the evening an accountant in Weeskenhof on the Crossener road found the unconscious child, nearly frozen from the cold, in the gutter with serious wounds, and brought him immediately to the doctor. Having regained consciousness, the little boy told that a strange man had first uncovered his upper body, then, when he got set to defend himself, he was thrown to the ground and stabbed with a knife. From then on, the child knew nothing more. His neck and lower body showed several wounds from cuts. All signs indicated that blood had been removed from the victim. The investigations of the authorities petered out.

1913 On 31 March , at the fair at Lobsens (Wirsitz district), an approximately 45-year-old Jewish dealer lured a six-year-old girl, Agnes Kador, to himself and vanished with her. On 22 April the body, emptied of blood, with the neck cut through, was found in the meadows near Lobsens. The populace which was present, in the state of greatest excitement, spoke openly of a new blood-murder. On the day of the kidnapping, numerous foreign, mostly Polish-speaking Jews had been noticed in the near vicinity of the place. The newspapers were cautious in their suggestions, any traces for the presumption of a crime were lacking...They explained that there could be no question of a blood-murder, since no serious wounds had been found on the body (in spite of the cut neck.). The authorities took no steps to clear up the incident. The first public announcement of the state attorney's office of (330) Schneidemühl concerning the disappearance of the child first ensued fourteen days after the incident²³³. A "letter to the editor" relating to the Lobsens case (Hammer, Nr. 264, page 335) told that at the beginning of the eighties, on the Stubbenwiese at Ascherbude on the Ostbahn, between Filehne and Schoenlanke, the shepherd girl of the forester Bohne was found lying on her belly with her neck cut through and completely emptied of blood. Then, a poacher was wrongly accused of the terrible crime.

In the first half of the year 1913, the Hanover newspapers alone brought up perhaps a dozen ominous reports of the disappearance without a trace of youths and children; with that, these "cases" were done with: "One hears and reads no more of it...It seems to be a matter here, too, of events about which the public needs to know as little as possible. One asks oneself: Where is the state attorney's office? One almost never hears of the punishment for such bloody

²³² Hammer, Nr. 263 (1913), page 298.

²³³ Hammer, Nr. 263 (1913), page 298.

acts or of further solutions of the occurrences. Is there not something rotten in the State?"²³⁴

In the first half of April 1913 the servant Luise Schmidt of Hanover, the boy Waßmann of Elze (Hildesheim) and the worker Julius Schiefelbein of Niederfinow disappeared. The body of the latter was recovered in the Finow Canal at Eberswalde. The medical examination determined that there were not less than fifteen knife cuts. The affair became all the more mysterious when four masked men made an attempt to steal the body of Schiefelbein, in order, perhaps, to remove the traces of the crime. Also in this case nothing became known about the further results of the investigation.

Furthermore, on the first day of the Pentecost holiday 1913 in Berlin, the dismembered body of the twelve-and-a-half-year-old boy Klähn was discovered. The servant Josef Ritter, who had been in service with the Jew Guttmann, had made himself suspected of the crime. It was striking that also this crime, like that (331) which happened to the apprentice Musial, occurred in the night of the first day of the Pentecost holiday.

In the morning of 14 July 1913, in Ludwigshafen, on the ground located behind the hospital, a sack with the dismembered corpse of a girl was discovered. The head was separated from the trunk, the legs from the body; the body itself was totally cut up, so that heart, lungs and liver were visible. The parts of the body had been skillfully cut apart, so that it had the appearance as if an operating surgeon had been at work. The victim had to have been dismembered in a closed space. Traces of blood were totally absent. The murder victim was later identified as the twelve-year-old Elma Kelchner from Ludwigshafen.

These few cases allow us to recognize sufficiently that up until the most recent times sinister powers were at work, which could make bold to still demand, as before, a blood-toll from non-Jewish humanity without they themselves ever having been called to account. Jewry had so far "emancipated" itself, that it placed itself outside of valid law by virtue of its own secret laws and in this officially recognized exceptional position understood how to evade the workings of universal law; consciousness of law and State were thereby certainly afflicted in their vital nerves.

But once all accompanying circumstances were so positioned that the Jewish murder pestilence absolutely had to be understood in order to avoid people taking steps for self-help, then all those machinations repeated themselves in concentrated form, as we have gotten to know them in the preceding ritual-murder trials.

On Russian soil a drama unrolled for the last time before the outbreak of the World War, which, as a bloody, fateful sign still in the final hour, had been able to open the eyes of the statesmen responsible for its people to a enormous

²³⁴ Hammer, Nr. 263, page 298. (19) Hammer, Nr. 263, page 305: "*Rätselhafte Morde und Verschwinden von Personen*"["Puzzling Murder Cases and Disappearances of Persons"].

threatening peril; they wanted to or were allowed to see nothing — and thereby delivered themselves up even to the Jewish ritual-slaughterers.

Kiev 1911

(335)

Andrei Yustschinsky

On 20 March 1911 the body of a boy was found on the border of the urban area of Kiev in a clay pit. It was found in a half-sitting position, the hands were tied together upon the back with a cord. The body was dressed merely with a shirt, underpants, and a single stocking. Behind the head, in a depression in the earthen wall, which according to the record of the then Kiev attorney and high school teacher Gregor Schwartz-Bostunitsch was inscribed with mystical signs, were found five rolled-together school exercise books which bore the name "property of the student of the fore-class, Andrei Yustschinsky, Sophia School"; because of this, the identification was made very shortly. It turned out to be the thirteen-year-old son of the middle-class woman Alexandra Prichodko of Kiev.

The *Kievskaia Mysl* (Kiev Thought) gave the following report at the time about the discovery of the body: "When the body of the unfortunate boy was carried out of the pit, the crowd shuddered, and sobbing could be heard. The aspect of the slain victim was terrible. His face was dark blue and covered with blood, and several windings of a strong cord, which cut into the skin, were wrapped around the arms. There were three wounds on the head, which all came from some kind of piercing tool. The same wounds were also on the face and on both sides of the neck. When the boy's shirt was lifted up, the chest, back, and abdomen showed the same piercing wounds. There were two stab wounds in the region of the heart, three on the body and several on the sides. The entire body showed approximately twenty wounds. All of the wounds were apparently inflicted upon the naked body, since the shirt showed no tears. The exposure of these wounds excited the greatest outrage among the crowd."

The forensic medical autopsy found 47 piercing and cutting (336) wounds; the wounds on the head, left temple²³⁵ and neck had produced the fatal

²³⁵ Also the corpses of Olga Hagel (see p. 327) and of Stanislaus Musial (see p. 328) showed wounds on the left temple; on the left temple of Andrei Yustschinsky thirteen piercing wounds

exsanguination; the loss of blood had been so considerable that the body was close to being empty of blood.

The physicians rendering their expert opinions, the University professor, lecturer for forensic Medicine, Obolonski and the prosecutor at the same professorship, Tufanov, reached the following conclusions:

1. All of the wounds found on the body of Yustschinsky were produced while he was alive. Of these wounds, those on the head and neck were inflicted during full cardiac activity, while all other wounds were inflicted while cardiac activity was considerably reduced.
2. Likewise, the hands of the boy were bound and the mouth kept closed while he was living.
3. While these wounds were being inflicted upon him, he was in a vertical (that is, standing) position, with somewhat of an inclination toward the left.
4. A stabbing or piercing object served as the instrument which made the wounds. A portion of the wounds were executed by means of an instrument in the form of an awl or of a stiletto of flat, rectangular shape with an edge of two sides sharpened like a chisel. All other wounds could also have been produced by the same instrument. The first piercing wounds were inflicted upon the boy in the head and neck, and the final ones were inflicted in the heart. With one of the heart-stabs, the blade penetrated the body up to the grip, which left behind an impression on the skin.
5. There had to have been several persons who participated in this crime.
6. The type of the instrument and the multiplicity of the wounds suggest that one of the goals of the murderers was to cause as much agonizing pain to Yustschinsky as possible. (337)
7. There was not more than 1/3 of the entire amount of blood which remained in the body itself; the greatest portion of the blood escaped through the veins of the brain, the arteries at the left temple, and the neck veins.
8. The absence of traces of blood in the ditch where the body was discovered, its situation at the place of discovery, and other circumstances suggest that Yustschinsky was slain at another location and only afterwards dragged into the pit in a condition of *rigor mortis* and leaned up against its wall, and that therefore the place of discovery is not the scene of the crime. — (We are reminded of Xanten, Skurz, Konitz, etc.)

Based upon these determinations, another expert, the psychiatrist Professor Sikorski, distinguished three peculiarities which preceded the murder: the gradual withdrawal of blood, the causing of special torments, and last of all the murder by a stab to the heart. The latter followed after the victim had served [his purpose] for the first two goals (withdrawal of blood, as an object for torturing) and when the nearness of death was recognized by the murderers. — By the circumstance that all wounds were cold-bloodedly produced by a sure and calm hand, by a hand which was accustomed to the slaughtering of animals, Professor Sikorski saw in the technique of this murder an indication that

were found. in Jewish secret teachings, the so-called *Cabbalah*, from which the symbolism of Freemasonry is derived as well, the number 13 possesses great symbolic significance in relation to the Jewish making of sacrifice.

the possibility of such an exact, emotionless and unhurried work was secured for the murderers in corresponding manner, and he came to the conclusion that the slaying of Yustschinsky represented an act which was carefully prepared and which was carried out according to plan under cautious supervision.

The murder excited the public attention of all of Russia — all the more, when similar events were known from the past, which showed a striking conformity with the existing case.

On 13 May 1911, the Russian Duma was forced to occupy itself with an interpellation which concerned this murder of a boy and which contained the question as to whether the existence of a 'sect' which employed human blood was known to the government, and what it (338) was considering doing to suppress this 'sect.' The interpellations had enclosed a detailed autopsy report in the matter of the murder of the boy Emelyanov which occurred in 1893, from which it clearly emerged that this victim had been murdered according to every rule of ritual-slaughter. — The reply of the Duma has not become known. At the last Russian trial concerning the attempted murder of the boy Vinzens Grudsinskoi, which had been committed on the night of 2 March 1900, the Ministry of Justice had ordained that questions of ritual-murder were not to be raised. The people, in any case, were convinced that this most recent murder was also a link in the chain of crimes which were all carried out according to a definite system and for a particular purpose.

The Murderers

Immediately after announcement of the crime, the Jewish press displayed an extremely suspicious activity; the Kiev Jewish paper *Kievskaya Mysl* never grew tired of continually labeling for the court new, naturally non-Jewish persons as the indubitable murderers. In fact, they managed, merely on the basis of information from a press-Jew, to accuse the mother of the murdered boy of the gruesome crime and to put her under lock and key — she was not allowed to take part even in the burial of her child. We are reminded by this of the entirely similar kind of events in Polna. — After some time the tormented mother was again set free, since not the slightest suspicion for her guilt had resulted. Then again, suspicion was directed upon the step-father, who was supposed to have committed the murder in order to free himself from his obligation to support [the child], and then, finally, upon other relatives of the murdered boy. This all happened at the instigation of the press-Jew Borchevsky, who had a compliant instrument in the corrupted police chief Mischtschuk. As then later emerged from the speech of the prosecutor, "Mischtschuk had been ordered to believe, and he did believe; he believed that the mother (339) inflicted 47 stab wounds on her child and got rid of him in a sack²³⁶..."

The inquiries were not made there, — which would have been necessary — at the place where the corpse had been discovered, but on the contrary, at a distance of a mile away from it. Mischtschuk was publicly accused of corruption

²³⁶ Hammer, Nr. 275, p. 629.

— he stepped down. As official of the investigation "a new power" appeared "from outside" — the method is sufficiently familiar [to us]. — the Commissar Kunzhevitch; he preferred to stay in the Grand hotel of Kiev and to place his name merely among press reports. He too was bought. Then the "secret policeman" Krazovski entered the picture, "an able person, who not only was capable of exposing the crime, but also certainly did actually expose it, yet found advantage for himself in keeping to himself his knowledge of the decisive pieces [of evidence]"²³⁷... With that, judgement is expressed concerning these kind of 'investigations,' which merely pursued the goal, in alliance with the Jewish press, of drawing away from the tracks of the actual murderers, of gaining time and hopelessly confusing the entire affair, so that even non-Jewish newspapers finally produced completely distorted reports.

But they had not reckoned with the youth of Kiev, "who, stirred within by the crime, held it to be his duty to help with the solution of the case. I am proud to name Golubov. He distinguished himself from the other parties by the fact that he really honorably, unselfishly dedicated himself to the mission, and had to put up with the mockery and the laughter, indeed, the danger to his life from the Jews."²³⁸

The student Golubov, named in the speech of the prosecutor, acquired great merit in throwing light upon the crime by taking on the investigation of the case on his own initiative, and had discovered important facts. As a result, however, he exposed himself to the concentrated attacks of Jewish rats as an unintended recognition of his activity, an (340) activity which, to be sure, did not move along in the paths of the professional officials of the investigation prescribed by Jewry.

On the edge of the city of Kiev was located the brickyard of the Jew Zaitsev, with the clay quarry belonging to it. A Jewish hospital, whose dining hall had been converted into a 'prayer room' by getting around legal restrictions, was later erected on the property in 1910. Frequently rabbis were observed there, the whole place — as the "religious center" of the Jews of Kiev — was enveloped with a mystery, according to the words of the prosecutor. The Jew Mendel Beilis had been appointed as "guard and attendant." The inhabitants of the territory around the brickyard could be counted on the fingers; only two non-Jews lived at some distance from the kiln; in its vicinity lived a circle of seven Jewish families.

Although the property could have been cordoned off and searched very easily without a large police team immediately after the discovery of the body in the clay pit, nothing of the sort happened. It was striking that on the day of the murder, the 12th of March, no work was performed in the brickyard. The property there was deserted. Work was taken up again just afterwards. The inner walls of a shed of the brickyard were suddenly given a new coat of whitewash...

²³⁷ From the speech of the prosecutor in Kiev.

²³⁸ In the very same place, see *Hammer*, Nr. 275, p. 630.

The people knew for a long time where the murderers were to be found — in spite of the tactics of confusion of the Jewish press. Quite striking, if not to say incriminating, was the behavior of the baptized Jew Breitmann, the publisher of the Jewish paper *Poslyednich novostyey*, which sought to divert the ever thickening suspicion from the brickyard, to gypsies who were travelling nearby. In his nervous activity, one mistake slipped by him: he accused the gypsies of the blood-superstition. The populace had a sharp ear and asked ironically — according to the words of the prosecutor — "How can you believe in the use of blood by the Jews, while a former Jew points at the gypsies, among whom a blood-superstition is supposed to exist? Let one note: no Russian is pointing at them, but a baptized Jew."

In July 1911 four months after the crime, the investigation official Krasovski now also casually got into the brickyard (341) of Zaitsev, spoke with the manager and held some sort of superficial search, only to appease public opinion or to warn the Jews. He also visited Mendel Beilis, at whose place he found nothing at all suspicious, however.

Now the local *gendarmerie* — just as in the Polna case — acted on their own initiative. On 22 July, (older calendar) [Note: The use of the Julian calendar persisted in some European countries for some time after the Gregorian calendar had been generally accepted and in use by most of the rest of the continent.] Beilis was arrested. Russian sources wrote the following: "The excitement of the populace of Kiev due to the mysterious slaying of the boy Yustschinsky is growing ever greater in extent, all the more, when it turned out that the judicial authorities had to release the relatives of the murdered boy from investigative custody again, who had been accused of being the actual murderers by several Jews, because not the slightest suspicion of guilt could be brought against them. On the contrary, they proceeded to the arrest of the Jew Beilis... The Jew Beilis received, shortly before the discovery of the murder, the visit of numerous Austrian²³⁹ Jews. The points of suspicion against the Jews are so extraordinarily weighty, and the entire Christian press of Kiev and Petersburg, as of other large cities, urges that in this case complete clarity be procured, so that finally it can be absolutely determined whether there are really sects among the Jews which commit acts of murder from religious reasons..." Krasovski, who had for a long time complete and exact information about everything, now feared losing his criminalist laurels — possibly he only wanted to extort larger sums from his Jewish wire-pullers — and unexpectedly gave the explanation that the murder of the boy had occurred neither at the place where the body was found, nor in the presence of his accused mother, but that the boy probably had been dragged away onto the broken clay by the attendant Mendel Beilis. Actually, the Jews concluded a financial arrangement with Krasovski, the typically corrupt Tsar's official, after the arrest of Beilis..."They had not believed it possible that matters would be taken so far against them. I do not deny, the legal position of the Jews is a difficult one, their destiny (342) is to a certain extent a tragic one, yet we are all under the influence of Jewish ideas, of Jewish money, of the Jewish press. The press, ostensibly Russian, became the booty of the Jews. Any sort of steps [taken] against the Jews evokes the invectives: 'reactionary,' 'enemy of progress' . The Jews are judicially without rights, but in

²³⁹ Read: Galician.

reality they have all of Russia in their hands. The promise has come into its fulfillment. We all feel that we are under the yoke of all-powerful Jewry. We may be called enemies of progress and obstructionists, but we cannot close our eyes to the corpse of Yustschinsky. The Jews accuse us of inciting the people against them; but that they themselves want to keep the peace. They know that Beilis is guilty, and because of that they seek to confuse the case, to put it on a false track."²⁴⁰ — At Beilis's, notes were found which, among others, listed a Faivel Schneerson. Therewith surfaces behind the accused the fearful shape of the 'Zaddik': ("Saint") of the Hassidim, who is to be seen as *spiritus rector* [guiding spirit] also of this blood-murder. Schneerson out of Lubovitschy, "at whose name the accused Beilis constantly becomes uneasy and wipes the sweat from his brow, while his defense counsel also immediately display an increased activity"²⁴¹, comes from an old Hassidic family in Russia, from which come several *schächter* [ritual-slaughterers] and murderers; the 'Zaddik' is the "*Übermensch* [super-man] of Hassidism, who occupies almost the same position as Jesus Christ in Christianity," is "sanctified from his mother's womb," i.e., the secret of the ritual-slaughter is passed down from father to son²⁴². "He crawls out of his mother's womb as completed 'Zaddik'" (Bogrow).

(343) According to the information of Theodor Fritsch, a Salomon Schneerson was condemned to death in 1797 due to a blood-murder proven in all details, brought in chains to Petersburg, but here freed thanks to his influential tribal comrade Petretz. A grandson of Salomon Schneerson, Mendel Schneerson, was involved in a blood-murder trial in 1852 in Saratov. In December 1852, the boy Chestobitov, and in January 1853 likewise a youth, Masslov, both from the poorest classes of Russia, had been kidnapped in the government capital city of Saratov. Their bodies, with countless wounds, were later washed up on the banks of the Volga; both showed signs of circumcision. After proceedings had been tried, the trial had to be postponed for years, just in 1860 — therefore after eight years (respectively, seven years), of four strongly incriminated Jews, among them Mendel Schneerson, three were supposed to be sent into exile to Siberia, from which their allegedly poor condition of health was spared, however. According to information in the Jewish Lexicon, the Alliance Israélite Universelle intervened with the Russian envoy in Paris in favor of the "unjustly condemned Jews"²⁴³. The chief accused left prison already in

²⁴⁰ Cited word for word from the speech of the prosecutor.

²⁴¹ Hammer, Nr. 274, p. 605.

²⁴² Horodezky, *Religiöse (.) Strömungen im Judentum [Religious Currents in Judaism]*, Bern, 1920. — The "Zaddik" is supported like a prince. The Zadagora Zaddik-'dynasty' possessed "palaces with summer and winter gardens, gold and silver eating utensils, substantial libraries, and knew how to put aside large sums in cash ..." (Horod. p. 154.) Where did the money come from? — The House of Zaddik is simultaneously a commercial center: "Like a broad spider web the Zadagora dynasty lay across Galicia, the Burkina and the adjacent lands" (Horod. p.221.). In his "*mémoires*" (1880, *Buch vom Kahal*, p. 286/287) [Book of the Kahal], the Jew Bogrov passed this judgement concerning these 'saints,' as follows: "The Zaddiks are *Hassidic* wonder-rabbis. They tyrannize with astonishing persistence and suck like vampires the last drops of blood from the bodies of their victims..." "The Zaddiks are toxic parasites, which nourish themselves upon the blood and sweat of their numberless victims, they are the spreaders of darkness and superstition; they are the conscienceless brokers of the stock-exchange of religion... they are the unwholesome cancer in the sick organism of the Jewish people." — "The 'Zaddik' enjoys all earthly goods without effort" -- therefore is the predestined "sanctified" spiritual leading nature of Judaism.

²⁴³ *Jüdisches Lexikon* [Jewish Lexicon] (I, 1927, Sp. 223)

1867 at the instigation of the all too well known Crémieux, the specialist for that kind of trial, since merely "superstitious motives" were accepted. A son of this Mendel, Shalom-Bähr, was held to be a Hassidic 'prophet' to whom the Jews made pilgrimages, his brother Bunya filled the office of ritual-slaughterer. His nephew, finally, was that Faivel who, as was proven, stayed with Mendel Beilis, then mysteriously disappeared, but immediately surfaced again when the danger seemed eliminated for himself personally — in order to present himself as a witness. "One (344) is allowed to assume that he knew more of the murder than all of those who escaped with their lives know in totality. But it is pure irony to question the man as a witness in this trial, instead of placing charges against him. His statements will most certainly not betray anything," wrote Theodor Fritsch in 1913 in the *Hammer*²⁴⁴.

"...Like all those witnesses who escaped with their lives" — what does this mean?

We prod our memory, so poor in such matters, and find that in the Trent trial in the year 1475, poison played a large role, and then, for example, in the great Hilsner trial in Kuttenberg in Bohemia (1899) a witness (Marie Pernicek), who had given very essential evidence under oath to the protocol, perished a short time later under the most tortured symptoms of having been poisoned and thus had been rendered 'harmless' forever.

In Kiev these things were repeated, only with the difference that international Jewish criminality went to work still more thoroughly.

Next, a tribal comrade was gathered to his patriarchs — a not entirely rare phenomenon (Moses Abu-el-Afieh, Damascus; Samuel Rosenthal from Kamin), how interesting and rewarding a task it would be for a criminalist to collect all those cases for once, in which Jews who were held to be not completely 'reliable,' were 'liquidated' by other Jews for reasons of caution. — The old Jew Tartakovski, living as a sub-tenant with other Jews in the vicinity of the brickyard, is supposed to have loved Andrusha very much — possibly (certain later statements indicate this) he warned the child, when the *schächter* Schneerson was staying with Mendel Beilis, which Tartakovski believed must be a sign of impending disaster; in any case, directly after the death of Andrusha, this Jew began to make confused speeches and very soon was found strangled.

The Cheberyakov family belonged to the few non-Jews who lived in the vicinity of this miserable property: the (345) husband, by trade a telegraph official, industrious, of unblemished reputation, as husband a pitiful figure — his wife all the more resolute and dubious — who also maintained close relations with the Jews. She invited her Jewish friends to small household entertainments, at which her husband was made drunk for the enjoyment of those present — so much for this family Idyll. In any case, in their press, the Jews called this remarkable woman a "Lady MacBeth" but treated her otherwise very considerately, in conspicuous contrast to the other non-Jewish witnesses. One got the impression as if they were not entirely certain whether it might not finally occur to Mrs. Cheberyakov to say what she knew.

²⁴⁴ Nr. 274, p. 605.

This woman was the mother of three children, a young boy (Zhenya) and two girls (Valya and Ludmilla); early on the day of the murder, these three were awoken in the absence of their mother by Andrusha; they should go play with him in the clay pit. Having arrived there, they were approached from behind by the attendant Mendel Beilis. He seized the small Zhenya, who was able to tear himself loose, however, and Andrusha. Meanwhile, two more Jews, among them the young Beilis, were added to the group — they had been stalking the children according to a plan. The little Valya still saw how Andrusha was dragged to the brickyard. This happened on the day of the murder, the 20th of March. These statements of the children leaked out, although press and commissars had made an effort to take no notice of this. The student Golubov had then questioned the children once again and recorded their statements. On 22 July (old calendar) Beilis was finally arrested together with Mrs. Cheberkov; her children were from that time on for the most part entrusted to the care of strange people. After one week the little ones fell critically ill with symptoms of poisoning, after the "secret commissar" Krasovski had "visited" them and brought them "pies". Two children, Zhenya and Valya, died in quick succession, while Ludmilla slowly recovered only after many weeks — according to reports by the press, the children died of "dysentery".

Now the mother could be set free again — the most important witnesses had been eliminated, the surviving child, (346) not able to be questioned for a long time, was besides under the influence of the dubious subject Krasovski.

The mother, for the sake of caution, was next "ordered" at once to Kharkov, in fact this Jewish-owned creature went there — to where the Jewish 'General Staff' had cautiously retreated²⁴⁵ — she was royally received by a "distinguished" society — naturally exclusively Jewish — in the chief hotel of the city; one can thoroughly imagine that they expressed their "profound sympathy" to the mother, only to become more clear then: The Jew Margolin, the later defense counsel of Mendel Beilis — he had omitted for reasons of caution to properly register himself in Kharkov — introduced himself (according to the prosecutor) to Cheberyakova as "Member of the *Reichsrat*" [Council of the Reich] and offered her the round sum of 40,000 Rubles, so that she might voluntarily accept the guilt herself for the murder of Andrusha. In front of the court, Margolin later in no way denied this monstrous proposal, but cynically explained that "every job must be paid for".

From the speech of the prosecutor, we wish to excerpt the following passage for a closer illumination: "...There in Kharkov, in the salon of the great hotel, the clinking of gold sounded, and under the sound of silver coins, the entire investigation was running. This company [of people] which the journalists of a Jewish paper have trained, who write so clairvoyantly about this trial, this society wanted that Cheberyakova, after [drinking] champagne, should sign a blank piece of paper which would then have contained her confession as murderer. Cheberyakova turned down the proposal, despite having been assured of a defense by the best advocates and a safe-conduct into

²⁴⁵ One will recall the maneuvers of the Papal Legate Ventimiglia in Roveredo on the occasion of the Trent trial.

foreign lands. And thus this version, too — how many is it now? — has collapsed...²⁴⁶

Cheberyakova therefore returned to Kiev and immediately had to watch her step, although, as mentioned, she was treated with a certain respect. Characteristically, (347) she broke off from her earlier Jewish dealings, she seemed at last cured by the terrible events. Shortly after the death of both of Cheberyakova's children, a stop was put to the plans of investigation official Mischtschuk, who had conducted the trial five months long in entirely the wrong direction. After his dismissal, he joined — this may be taken as the conclusive assessment of his person — that circle of press-Jews who had made a well-planned and expert investigation impossible from the beginning onwards. Mischtschuk now declared publicly that there could no longer be ritual-murder in the 20th century. He appeared before the court with new 'research,' from which the perfect innocence of the Jews was supposed to follow; nonetheless, it soon emerged that the former Commissar wished to lead the court astray with the most crude distortions. It succeeded in making short work of him and his accomplices in Kharkov. But only Mischtschuk himself was put in prison; with him, one exponent of Jewry had left the stage.

The Beilis 'Trial' and the 'Intelligentsia of Europe'

At the beginning of 1912, charges were finally filed against Beilis. According to the *Nordlivländischen Zeitung* [North Livonian Times], in the documents charging Belis it reads: "Beilis is accused, according to arrangement with other still not discovered persons, with forethought, on the basis of religious superstition for ritual purposes, of having seized the boy Yustschinsky, who was playing with other children, and of having dragged him into a factory building. Here his accomplices bound Yustschinsky's hands and stuffed his mouth and killed him by 47 stab wounds in the head, neck, and body. These woundings caused long and severe suffering and brought about a complete exsanguination."

In this critical situation, the Kiev press-Jews indicated three non-Jews who were supposed to have committed the murder, of which all details were given with exactitude. Witnesses were also found who were prepared, after a substantial fee, to swear to anything. But this diversionary maneuver was (348) so stupidly contrived that these new Jewish machinations were soon seen through.

The proceedings against Beilis were not set for 29 May 1912. But once again Jewry stepped in with a new, the seventh announcement, by which suspicion was supposed to be directed toward a crime brotherhood. But with this, such considerable "irregularities" were found on the side of even the new investigation official, that he likewise had to be dismissed from the service and the trial placed in other hands. These intrigues had at least the result that the proceedings against Mendel Beilis were again postponed for about a full year.

²⁴⁶ Hammer, Nr. 275, p. 631.

These maneuvers literally cost Jewry massive sums. Naturally, the German intelligentsia was also mobilized — when had it not been misused. — On 23 March 1912 there appeared a "Declaration" in the notorious *Berliner Tageblatt* [Berlin Daily] — in the parlance of the people called "*Jerusalemer Straßenblatt*" [Jerusalem Street Sheet], signed by perhaps 200 personalities completely unfit to render an expert opinion on the question of ritual-murder, in which a sharply-worded position was taken "against an insane belief, which attributes to the Jews the use of human blood for ritual purposes." At the beginning, it sounds at first almost completely rational: "Whether this Jew (Mendel Beilis) is the murderer, concerning that we cannot judge. It would be illegitimate to anticipate a legal proceeding still pending, and besides that, one pending in a foreign state." In taking up the murder of Andrei Yustschinsky, however, it continues on then with the well-known tirade: "The agitation of the streets²⁴⁷ has greedily snatched at this event and brazenly claimed that the boy Yustschinsky was slaughtered by Jews, in order to tap off his blood and to use this blood for ritual purposes, in accordance with an allegedly Jewish religious law. This madness, carried unscrupulously to the people, has again and again called forth terrible consequences from the Middle Ages right down to the most recent times. It has seduced the uneducated mass of the people [into committing] gruesome massacres of the Jews, and crowds, led astray by this madness, have (349) befouled themselves with the innocent blood of their fellow-man. And yet never has the mere shadow of a proof for the justification of this insane belief been produced. The most respected Christians knowledgeable about Jewish scripture have shown absolutely, that at no time were the Jews ever incited to the murder of their fellow-man by their religion.

We hold it to be the duty of everyone who has the moral progress of Man close to his heart, to raise his voice against such pathetic craziness. We conclude with a cry of warning to the most respected Russian (?) scholars, writers, and artists, in the awareness that such a warning knows no boundary posts. It must be a matter for the heart of the entire world of culture."

This article could just as well have had a Paul Nathan or a "famous writer" of the same race, as clerical authors — but it was signed by, besides a half-hundred Christian theologians of all ranks, privy councillors, etc., among others by Prince Heinrich of Schönaich-Carolath, Count Posadovsky, the Reichstag President Kaempf, the Chief Reichstag Vice-President Paasche, who stated at a military council in the Reichstag: "Things would go to the devil if Jews could not be officers" — moreover, he had a Jewish daughter-in-law — , the second Vice-President Dove, numerous members of the Reichstag, among them we note the leader of the National Liberals, Bassermann, married to a Jewess, and the "Royal Teacher and City School Councillor of Munich," Georg Kerschensteiner. Many University professors came to help; thus we also find Werner Sombart, "Professor at the Commercial College of Berlin," who besides saw to it that his letter appeared in the same year (1912): *The Future of the Jews*, in which he first takes on the causes of the hostile-to-Jews mood of this year in Russia and reaches the remarkable determination that the mental and economic life of Germany is already Jewish-permeated to a considerable degree. Although Sombart now even admits, in further developing his theme, that the differences

²⁴⁷ "Rabble" in the mind of a Paul Nathan -- everything is repeated.

of blood between Jews and Aryans are too great, he (350) nevertheless saw "in the Jewish people, if we regard it as a whole, one of the most valuable types which humankind has ever produced"..."Which would have to give rise to powerful gaps in the human world, if the Jewish type should disappear...We never want to lose the deep, sad Jewish eyes (p. 57)." — Without Jews, collapse of the economy of the people. "We owe gratitude to Providence, for the not so sparse proportion of Jewish elements...Especially since there, where we are most purely German, is the Oriental part which with the Jews intrudes into our gray Northland world, a true restorative. For we might perish, in the end, from pure blondness. Regarded from the purely bodily aspect: what colorfulness the dark Oriental type brings into our Northern environment. How should we want do without the race of Judith and of Miriam" (p. 72 - *oy veh*, Herr Professor.). "Also in the spiritual realm we might run the danger of suffocating from our blondness, if we did not feel between us the hot Oriental souls of our fellow-citizens." — When Sombart now determines, that without a doubt there exists a racial distinction between Aryans and Jews, and that on the other hand the "Jewish people represents one of the most valuable types," then the only logical conclusion which remains is that the Aryan part is the less valuable. Actually, Sombart designates (p. 82) the non-Jewish of two competitors (for professorships) as the stupider: "Since the Jews, on the average, are so much more clever and industrious than we are." — At the time of Sombart the "cleverer" third of the teaching body of Breslau University already consisted of — Jews. This result, then, also means that "living together with the Jews is rich in blessings for all".

These are merely some informative samples from one letter of one of the leading German national economists, which he — probably by no means by accident, let appear still, during the events in Kiev, and by no means as a parody but rather, as Sombart himself emphasized, wished to have understood as an apologia, with which he intended to step out of the reserve which he had imposed upon himself in his book: *Die Juden und das Wirtschaftsleben* (1911) [The Jews and Economic Life].

(351) The "living together rife with blessings for all segments [of the populace]" was experienced in the following decades not by the representatives of this intellectual direction, but by the non-Jewish corpus of the people in probably the most horrible way, in their own bodies ²⁴⁸.

The Christian Theology Professor and Privy Church Councillor Dr. D. Rudolf Kittel in Leipzig, Rosenthalgasse 13, likewise one of the subscribers, in his letter originating in these years, *Judenfeindschaft oder Gotteslästerung* [Hostility to the Jews or Blasphemy] (Leipzig, 1914), in which he took a position as exponent of Judaism with extreme severity against Theodor Fritsch, expressed, like Sombart, his "gratitude for that which we owe Israel." — "This gratitude will be powerful enough in any friend of the truth, to protect him from this danger (i.e., of 'throwing a stone upon Israel')." In his concluding remarks,

²⁴⁸ In 1936 another *Future* of Sombart appeared, *Der deutsche Staat der Zukunft* [The German State of the Future]. In this book, "the author ridicules the efforts to bring the ethnic boundaries into congruence with State boundaries. He shows himself devoid of sympathy with the millions of Germans who have suffered under this disharmony since 1918" -- and bled from it. (*Dresdener Anzeiger* [Dresden Advertiser], Nr. 320, of 18 November 1936).

Kittel blubbers on that "for their part, the German Jews are also happily prepared to offer that upon the altar of the Fatherland, which Germany demands from each of its citizens, and that the German Jews have rallied to the flag in great numbers..." — So it seemed in the head of that German intelligentsia, who believed that they had to jump into the breach even for the "Russian Jews".

It was signed by — to mention only a few more names — furthermore, the actor Albert Bassermann, Richard Dehmel, Rudolf Eucken, Jena, writer Herbert Eulenberg, Berlin, Gerhart Hauptmann, Agnetendorf, Thomas Mann, Munich, Hermann Sudermann, Berlin — he had formerly been tutor in Jewish families and journalistic colleague of the "estimable General of the Jewish Colonial Troops," Rickert, (see Sudermann's *Bilderbuch meiner Jugend* [Picture Book of My Youth], 1922), Ludwig Thoma, Munich, authoress Clara Viebig, and last but not least — the "Christian" *Talmud* translator and senior master at a girls' school, Professor Dr. August Wünsche of Dresden, who on the occasion of the Tisza-Eszlár ritual-murder trial of 1882 (352) had once already given testimony²⁴⁹ against the "blood-accusation of the Jews," just as the Privy Councillor Friedrich Delitzsche, University professor, Berlin, whose father Franz Delitzsche (1890) had likewise rendered an 'expert opinion' against the blood-accusation.²⁵⁰

The stereotypical phrases contained in this "Declaration" of a Jewish loaf-about, like "Medieval madness," "leading astray," "craziness," "insane belief," "moral progress," "persecution of the Jews," "innocent Jewish blood," "most respected scholars," "Christian scholars," "cultural world," and so forth, have become wearisome for us — nevertheless, their longevity seems to be boundless, for the same old chestnuts, only a little up-dated, still adorn today, in well-paid reanimation, the part of the world controlled by Jews — and that is not inconsiderable.

"Christians knowledgeable about the Jewish scriptures..." — this is naturally first and foremost meant to suggest August Wünsche and both Delitzsches; but we already have gotten to know, among the 'experts' in Tisza-Eszlár, still one other 'authority,' the Berlin University Professor Dr. Hermann Strack. This man now added a "scientific expert opinion" concerning the ritual-murder question to that declaration published in the Berlin *Tageblatt*, and then also sent to the Russian authorities. — In 1893, already Strack, who conducted a "Jewish mission" as a specialty and from upon this sloping platform had already sunk to the level of masterly advocate of Judaism, although allegedly Gentile himself, had published a brochure: *Die Juden, dürfen sie Verbrecher von Religions wegen genannt werden?* [The Jews, are they to be called criminals because of religion?]; this letter is an exposition — collected with highly suspicious zeal — of those kinds of petitions with which Strack had showered the courts with the goal of making the blood-accusations raised against the Jews impossible in the future by means of judicial decision, on account of insult to the Jewish religious community — which did not succeed, however. In 1900, the

²⁴⁹ See p.176.

²⁵⁰ See p. 176.

treatise *Das Blut im Glauben und Aberglauben der Menschheit*²⁵¹ [Blood in the Faith and Superstition of Humanity] followed, in a reworking of a letter in defense of his beloved Judaism which had appeared in 1891.

(353) The composition of the title already betrays the direction in which the case is to be steered. "When the horrible human butcherings of Skurz, Xanten, Polna and Konitz cried ever louder to Heaven, and no one whose eyes were open was able any longer to doubt where the guilty were to be sought, there Strack wrote a book to order, which was supposed to prove to the world the innocence of the Jews in respect to all blood-murders."²⁵²

"Toward the completion of this work," (among others) the Jews Hirschfeld, Preuß, Moritz Stern — the 'revisor' of the Trent trial documents. — and the Rabbi Hoffmann, gave their suggestions so that the book, to which we shall have to return once more in a special chapter, could then finally be found suitable by the "Herr Professor Th. G. Masaryk in Prag" to be translated into Czechoslovakian for getting the ritual-murderer Hilsner released. But the craziest thing Strack himself did, when, for the convincing conclusion of his work, he paraded a list several pages long of "pious" Jews as chief witnesses of Jewish innocence, in addition to numerous Jewish "scholars," — among whose fine society Paul Nathan and the "missionary" Pieritz were to be found.²⁵³

Small wonder, that such a commissioned Christian Theology professor was then able to act in times to follow as "expert witness" of the "Central Union of German Citizens of the Jewish Faith" in numerous criminal trials against brave German men, who had attempted to expose the teachings of the Talmud and thereby suggest to the German people the inference to be drawn from these monstrosities, as to the true character of the people belonging to it [i.e., the religion of the *Talmud*]. Small wonder, also, that Strack then received his allotted place in the "Hall of Honor" of the Jewish *Philo-Lexikon - Handbuch des jüdischen Wissens* [Handbook of Jewish Knowledge], still in the year 1935, as the "scientific defender of Judaism".

The court in Kiev was also supposed to be forced by Jewry to accept Professor Strack as "expert witness," without an application for this having been made at all by the Russian authorities. (354) The *Hammer* wrote this prophetic sentence in response to these machinations²⁵⁴: "Yet should the Russian court allow itself to be coerced into accepting these expert witnesses, it will be very ill-advised."

In the summer of 1912, the Jewish intrigues in Russia had reached an unbearable pitch, so that the Minister of Justice saw himself forced to take sharp measures in order to put an end to the cunning subversions which were staged for the benefit of the accused.

²⁵¹ Munich, 1900, Verlag [publisher] C. H. Bech.

²⁵² Theodor Fritsch in the *Hammer*, Nr. 244.

²⁵³ Thus -- as a sample -- the Jew M. Schlesinger with his letter, entitled *Reine Hände* [Clean Hands] ("Refutes the accusations raised against the Jews").

²⁵⁴ Nr.270, p. 504.

Thus, for example, a vast quantity of Jewish pamphlets of inflammatory content, composed in Ghetto argot, were circulated in the country, in order to inform the uneducated people, the rabble, the agitation of the streets, that Jewish "fellow-citizens" were innocent and holy, while the enemies of progress, who dared to "slander" those saviors so basely, were to be exterminated as quickly as possible from the earth, after which the "Kingdom of God" would appear. — Six years later, in 1918, and in repetition in our day, the German people were also promised the "Golden Age," if it should resolve to destroy its "enemies of progress"...

The *Gouverneur* of Kiev summoned to him some editors of "progressive" papers and urgently suggested to them that they refrain from their attempts at provocation. The authorities [he said] would not allow themselves to be diverted by anything. The Prosecutor Chaplinsky was ordered to Petersburg to make a detailed report to the Minister of Justice.

Since these interviews had remained unsuccessful, the Russian government saw itself forced, on account of incendiary articles in the following days, to arrest several "editors" and to confiscate 24 newspapers and four brochures. Two papers had to stop publication. Finally, 34 Jewish papers were sentenced to pay a total of 10,250 Rubles in fines for falsifications, slanders and lies.²⁵⁵

In Fall of 1913, thus after a two-year span of investigation, the proceedings against Beilis were supposed to be opened. On 1 October 1913,²⁵⁶ Theodor (355) Fritsch addressed himself to this point: "In Kiev there sits a man, in investigative custody for two years due to suspicion of having murdered a twelve-year-old boy. There would be nothing special about this, since murders happen in all times and in all countries. But this time there has to be something special going on, because the entire cultural world has been stirred into an uproar over the fate of this man...what could have awakened so much sympathy for this ordinary human being? And how were the wise men in Germany, England, and America — without a closer knowledge of the situation — able to judge whether the man was guilty or not?...So there has to be a special circumstance having to do with Beilis and his crime of murder, and in fact: Beilis is no ordinary mortal, for he belongs to the 'Chosen People'. And his crime of murder is also of a special type; there's no question of either a robbery- or of a lust- murder. Therefore, because a Jew was accused of a serious crime, for that reason the Jewry of the entire world exerts itself in order to bring criminal justice to a standstill." — What had happened in the Kiev of the 20th century was merely what the Jew Maier Balaban²⁵⁷ described quite frankly as already

²⁵⁵ Hammer, Nr. 274 (1913).

²⁵⁶ Hammer, Nr. 271 (1913).

²⁵⁷ *Die Judenstadt von Lublin* [The Jewish City of Lublin], 1919 -- Jüdischer Verlag, [Jewish Publishers], Berlin (p. 30 loc. cit., p. 40). At that time in Poland, but especially in Lublin, Jews were brought to court every year on charges of child-murder. (Concerning this see: Tentzel, *Monatl. Unterr.*, 1694, p. 127 etc. -- see also p. 46 etc. in our present work). That Lublin frankly has produced countless blood-murders is likewise no coincidence: the catacomb-like, subterranean, often multi-storeyed labyrinth of the Jewish city facilitated the carrying out of acts of ritual-slaughter in a downright uncanny manner. According to information in the Jewish lexicon itself, the secret organization of the *Kahal* distributed "friendship presents" to state officials and clergy. In the 18th century, the *Voivod* of Cracow received 7000 Gulden payed out

existing as the rule for relations in Lublin of the 16th century: "...When that sort (i.e., ritual-murder) of trial was held in the tribunal, the families of the accused, the seniors of the Jewish community, all came to Lublin to assist their nearest and dearest. The seniors of the Lublin community were first of all bombarded, . . . in order to procure for (the accused) at least the smaller comforts. (356) Patronages for the *Schöffen* [type of lay judges, somewhat like American justices of the peace], for the executioners, for the wardens, had to be gotten. They ran from judge to judge, they sought Jews at the market who were acquainted with the judges, had business relationships with them, were their lease-holders or creditors, and an effort was made, through their mediation, to convince the judges of the innocence of the accused." — But the bribery money was raised by ruthless "contributions".

The final attempt of Jewry to have Beilis declared ill and to get him out of investigative custody, misfired because the physicians had determined that Beilis was enjoying the best of health.

The Main Trial

The trial was now finally set, for 8 October 1913.

Jewry thereupon undertook a new "offensive," to hinder jurisdiction. In the *Allgemeine Zeitung des Judentums*, [General Times of Jewry]²⁵⁸ the Rabbi Ziegler in Karlsbad issued the following "flaming appeal": "On the day of the opening of the Beilis trial in Kiev, protest meetings should be held by the most respected Jews and Christians in all cities and all communities of the world, to lodge a protest against the affront which was done to Jewry, to the truth, and to justice with this trial. Jews of all states, of all nations, get ready to protest. Let no city, let no town be absent. Gather your best [people] around me, ask noble, truth-loving Christians, theologians as well as laity, to stand beside you; this concerns the honor of that religion which Jesus, too, loved with every fiber of his heart. The entire cultural world is united to wash the shame of the Beilis trial from itself." — Who does not recall the "appeal" of the chief Rabbi Güdemann in Vienna on the occasion of the Hilsner trial in Kuttenberg in 1899, which likewise beseeched the non-Jews "in the names of Christ and the Virgin Mary," to help an "honest, innocent" little Jew; an appeal which was framed in total similarity in its content, and equally scornful. (357)

Judah always knew how to begin — some representatives of the "mobilized cultural world" we have already introduced by their signatures [i.e., those mentioned on p. 353].

In response, the President of the Kiev Court of Justice, Senator Meißner, stated to a correspondent that the Prosecutor, Fischer, would emphatically seek to prove the facts of the case, that ritual motives were the basis for the murder which was perpetrated upon the boy Yustschinsky.

[to him]. The fact that, with these [kind of] sums, the charges of ritual-murder were nipped in the bud, is obvious.

²⁵⁸ Nr. 35, 29 August 1913.

Rabbi Ziegler knew where things were going, he became noticeably nervous: "Given that the State's Attorney makes the claim that Jews require the blood of Christians only against a dark, hidden sect of Jews — must not the State do all that it can to discover this sect, in order to root it out, branch and trunk? Not a third [of the Jewish population] remains in Russia. It [the State] either declares, with the condemnation of the accused, that the Jewish religion requires Christian blood, — then it must proceed with every power against the adherents of this religion — or the Russian government desires to take measures against only some secret sect or other of the Jews — then it must seek to find the latter, to seize [its members]. In both cases the Jews of Russia are standing on the verge of a catastrophe without peer...We declare ourselves to be in unreserved solidarity in this matter with our Russian brothers in the faith."²⁵⁹

But the President of the Reich Union of German Jews had become stupid from the loud protests, and had the carelessness to state at a meeting: "As a consequence of this accusation, not only Beilis, but all of the world's Jewry sits in the dock. If Beilis is guilty, then we are all guilty."²⁶⁰ Out of fear of ensuing difficulties, perhaps, numerous Russian Jews let themselves be baptized. The Lutheran pastor Pir in Helsingfors conducted a land office business, by making out a baptismal certificate for anyone for a fee. The Russian government saw itself forced to warn the police officials (358) against admission of these "*Geschwindigkeitschristen*" ["speeded-up Christians"] — as the *Hammer*²⁶¹ named them — into forbidden areas.

Not fewer than 219 witnesses were available during the 20 days of the trial. Baldgrov had the presidency of the court, while Prosecutor Fischer acted for the State. Unfortunately, detailed reports like those that exist for other ritual-murder trials, are missing; Jewry, for obvious reasons, had hindered an informative, objective coverage. Among the 44 representatives of the press who were admitted, only a few non-Jews were to be found, according to statements of one of the few Jew-free papers, the Petersburg *Zemschina*. Not only the entire press outside of Russia, but with few exceptions, even the majority of Russian papers had been 'served' by Jewish correspondents. — In Kiev there was only a single paper whose publishers weren't Jews.

The *Hammer*, as the single German paper, was able to publish fragments from reliable Russian sources at the end of the year 1913; the outbreak of the World War prevented a detailed account of the trial from the protocols and stenographic records, and after the war Judah 'liquidated' documents and witnesses which had become dangerous for it. The Jewish terror during the trial in Kiev is supposed to have overshadowed everything prior to it — even the events in Nyiregyháza in Hungary. Thus, witness testimony which was unfavorable to the Jews was simply made unintelligible by means of continuous noise from the galleries; it appeared that the court President did not work up the courage to have these young Jews thrown out. When one of the chief witnesses, the student Golubov, wanted to communicate to the court the statements made to him by the little Zhenya Cheberyakov, who later succumbed

²⁵⁹ *Allgemeine Zeitung des Judentums* [General Times of Judaism], Nr. 35, 1913.

²⁶⁰ 20 October 1913 — (Semigothaismen).

²⁶¹ Nr. 26, 1913.

to the murderous attack by poison, at first a hushed silence prevailed in the hall; but when the expositions of Golubov took an incriminating shape, they were soon drowned out by the galleries of the correspondents by means of riotous noise, moving around, the overturning of seats, the dumping out of coins, knocking with canes, and so forth, so that (359) the presiding judge finally decided to send up bailiffs, to make continuation of the trial possible.

As we recall, Golubov had been made to look like a true scoundrel in the Jewish press, while a non-Jewish voice (*Novoye Vremya*) described his appearance before the court in the following manner: "A hushed silence descended upon the courtroom when the witness Golubov appeared on the witness stand in his white student smock, a tall, gaunt figure with a youthfully fresh and peaceful, almost child-like facial expression, a youngster whom the leftist (read: Jewish.) press had described as an agitator, almost as a footpad [archaic term for a mugger], whereas he presented a thoroughly sympathetic appearance. Golubov delivered his testimony with great unbiased calmness and clarity..."

The high point of these 20 days of testimony, however, was shaped by the questioning of the little ten-year-old Ludmilla Cheberyakov, whose younger sister had succumbed to the murder attack of the Jewish *Feme* [The *Feme* court was a type of unofficial, secret tribunal held in Westphalia during the 14th and 15th centuries, and the analogy is a fitting one, although rabbinical courts — particularly the Hassidic variety — were and are potentially far more sinister.]. She was the single witness who was able to tell about something [she had] observed about the disappearance of her companion at play, Andrusha. Her testimony shall be reproduced here *verbatim*:

"Tell me, my child" — so inquired the presiding judge Baldgrov — "what you know of the case." And the girl related in the hushed courtroom: "Mama went out up to the market. We were sleeping, Zhenya was sleeping, I was sleeping, and Valya was sleeping. Then we heard someone call from the street: 'Zhenya, Zhenya.' It was Andrusha, he was calling Zhenya, [telling him that] he should go with him. Zhenya wanted to go and said I was supposed to look after the room, but I said [that] Valya would cry. Then we all got dressed, locked the room, and went playing on the broken clay. There were still other children there. Then Mendel Beilis came running up behind us; we ran away from [him]. Mendel caught Zhenya and Andrusha; Zhenya tore and tore, and tore himself loose, but Andrusha didn't; Mendel and one other Jew held him by the hands. Also, the young Mendel was there. Valya was scared and didn't run with us, but toward the other side; she saw how they were dragging Andrusha to the kiln. I didn't see that, I saw how they were dragging him off; that they were dragging him to the kiln, Valya told me that."

(360) The Prosecutor:

- "Do you remember how Andrusha was found?"
- "I remember."
- Prosecutor: "Why didn't you tell right away, what you are saying now?"
- "I was at my grandma's, and later on they didn't ask me."
- Prosecutor: "How did you get into the quarry?"
- "There was a hole in the fence."

- Prosecutor: "Were you chased away from there sometimes?"
— "They chased us away because we did damage; sometimes we ran through the bricks."
— Prosecutor: "Was Andrusha always along?"
— "May God keep him, but this time he did come along."
— Prosecutor: "And where was your father?"
— "He had to work."
— Prosecutor: "Were you [children] in the habit of sometimes going to Beilis?"
— "We went with Zhenya after milk. There were Jews there who were praying, or were doing some such thing
— I don't know."
— The defense counsel for Beilis, Grusenberg, asked: "When Mama returned, did you tell her what had happened?"
— "Yes, I told her."
— Karabatschevski asked: "Did somebody give you a pie?"
— "Yes."
— "And did you become sick from it?"
— "We all became sick."
— "When did Valya die?"
— "One week after my brother."
Ludmilla screwed her face up, tears were in her eyes. The presiding judge:
— "Why are you crying?"
— "I'm scared," replied the girl.
The representative of the civil plaintiff:
— "Who brought you the pies?"
— "Vygranov and Krasovski."
— "Do you know them both?"
— "I know them."
— "Who threatened you?"
— Poleschtschuk.²⁶²
— "And what did Krasnovski say?"
— "He said that I was supposed to say only two or three words."
— "Turn around and say whether you don't see Poleschtschuk?"
— "Yes, Poleschtschuk is here."
— "Point him out to me."
— The girl walks up to Poleschtschuk, points at him, he gazes at her threateningly, and she begins to cry. "Why are you crying?" asks the presiding judge, "no one will do anything to harm you here." The girl cannot calm down and replies: "I'm afraid, I'm scared... They threatened, (361) if we would testify, then the same thing would happen to us as with Yutschinsky..."

According to the testimony of this child, Andrusha had not been involved in the tours of the children through the property of the brick works up till then. Now, how did the — according to the inquiries of the court — painfully conscientious, almost shy boy, who was at one time supposed to become a clergyman, come to play hookey from his classes at the Sophie School and tramp about on that fatal 20th of March, 1911?

²⁶² It no longer emerges from the report which role he played.

According to the exposition of the State's Attorney, Fischer, a few days before his death, the youngster had received a shotgun as a gift from the Jew Arendar, who lived in the vicinity of the Cheberyakov family, and who had taken in the Jew Tartakovski, who died suddenly under mysterious circumstances; beaming with happiness, he had shown it to his siblings — all that was missing was the gunpowder, and that was the cleverly laid snare. A day before his death, Andrusha told his mother that "good people" would buy him the gunpowder, on the next day, he forgot about going to school because of it, in order to go to these "good people"...

A Jew with fox-red hair, who has remained unidentified, had observed every step of the boy in his final hours; after the murder, he vanished without a trace; the page in the list of houses where he would have had to be entered, was torn out. Just as numerous foreign Jews, who — according to the inquiries of the State's Attorney — had stopped on the day before the crime at the estate of Zaitsev, were "as if blown away" again. The shed which had conspicuously been suddenly whitewashed, was burned down three days before its appointed judicial inspection. Fischer remarked at this: "This fire is one of the many Jewish advantages we are up against in this trial; it is of help to them..."

The expert Dr. Sikorski once again threw light upon the murder from all sides and came to the conclusion that religious insanity was at work here. He stated that the murder of Yustschinsky was distinguished by numerous characteristic signs, that it appears as a striking crime of definite type and evokes by its (362) accompanying circumstances a terrifying impression. [That] its interpretation is not based upon prejudice or fantasy, it is a matter of a genuine event of the 20th century. [He stated that] murders, tied in with the drawing off of blood, have been committed by fanatics, but persons who are healthy and act with deliberation. [That] such murders occur everywhere where Jews and Christians live together, yet Jewish children are never victims of such murders; sometimes, the victims are circumcised beforehand, as the Zaravtov trial has shown. The suspicion is confirmed by the Jews themselves, who immediately take in hand defensive measures at the discovery [of such a crime]. — Repeatedly, stormy scenes resulted during the questioning of this expert, who participated in the judicial proceedings in spite of a serious heart condition; he was persistently interrupted by the attorneys of the Jewish party in a shameless manner, and his giving of evidence made more difficult in every way. Thus, the defender of the Jews Zarudny thought it necessary to take away his notes and pages from the expert witness, so that Sikorski was obliged to give oral testimony. "How much filth this man was pelted with... Other scholars whom we have heard, have been more cautious; one of them, an attorney of surgery, compromised himself for the Jews. For this man, the puncture [wounds] were inflicted upon Yustschinsky — according to his opinion — 'only as a jest,' and [the rest of the testimony] of this expert could be filled in according to his views: they [the wounds] have provided endless amusement for him. This expert... differed from all other expert witnesses on a total of 25 points. Not only I, but all of Russian society, knows what to think of this man."²⁶³

²⁶³ State Attorney Fischer in his concluding statement.

Against the psychiatrist Professor Sikorski were also arrayed the Professors of the religious academy in Kiev and Petersburg, Hlogelev and Troizki (baptized Jews?), who, on the basis of Bible and *Talmud* denied categorically the possibility of the use of human, and in particular Christian blood, by the Jews. — We thereby brush up against, once again, the 'Intelligentsia' of Europe: "Almost no day goes by, without some sort or other of 'highly significant (363) statement' not only of diplomats, men of science, etc., but also from bishops (even from the 'reformed,' for example Dr. Desidor Baltazzar), cardinals, nuncios, the generals of [monastic] orders, and the like...²⁶⁴ In the overcrowded Russian churches, however, "entire populations [i.e., of towns and villages, etc.] prayed in common for the repayment of the murderers; a profound stirring went through the Russian folk-soul."²⁶⁵

But Jewish megalomania had taken on unbearable proportions. The Russian paper Druglavny orel copied the following excerpts from Jewish papers: "The fate of the Russian people — its future — not merely in Russia, but in the entire world — now finds itself in the hands of twelve unenlightened Russian peasants. These have challenged the great Jewish people. With a feeling of disgust, gnashing our teeth with pain and humiliation, we take off the glove which has been stained with our sacred blood."²⁶⁶

Gradually, the line was crossed into blunt threats: "The Russian government has resolved to deliver up the Jewish people in Kiev to a general slaughter. Upon the outcome of this titanic struggle depends the fate — you believe, of the Jewish people — oh, no. — the Jewish people is unconquerable — the fate of the Russian State is at stake: To be or not to be? That is the question for it. The victory of the Russian government is the beginning of its end. There is no way out for it. Take note of it...."

Or: "In Kiev, we will show before the eyes of the entire world, that the Jews cannot be trifled with." — "If Jewry, up until now, has for tactical reasons concealed the fact that it has held the leadership of the Russian Revolution, so now, after the staging of the Kiev trial, an end must come to that. Let the outcome of this trial be what it will, for the Russian government there is no (364) salvation. So Jewry has decided, and thus will it happen..."

And thus will it happen: Five years later, the Romanovs met their end in the Ipatyev House at Ekaterinburg by the hands of their Jewish executioners — their ashes were scattered to the winds. [Not literally true of all the remains; forensic anthropologists identified the skulls of several members of the Romanov family, some seventy years after their slaughter by the Jews. But these remains were obscurely buried under rubble and might well have been lost to posterity, had it not been for a combination of pure chance and the persistence of those who cherished the memories of the Romanov family as symbolic of the Old Russia which Jewish Bolshevism had murdered along with the Tsar and his family.] The Elders of Zion had already decided upon this — according to the excerpted press citations — in 1913, in the year of the Beilis trial.

²⁶⁴ Stauf v. d. March, 1933, p. 180.

²⁶⁵ Hammer, Nr. 274 (1913).

²⁶⁶ No drops of precious Jewish blood had been shed.

Another Jewish paper called upon the Jews of all nations to boycott the Russian state bonds on all the stock exchanges, to depress the currency, in order to intimidate in this way the Russian government.²⁶⁷ In Berlin, the Jew Oppenheim, by profession a college teacher in the capital city of the *Reich*, raged that Mendelssohn must stop all credit for Russia... It's unnecessary to go into the role of the Rothschilds again. It would still be, at best, a curious circumstance, to relate that the London Rothschild (Lionel Walter, a 'Lord') turned to the then State Secretary of the Pope, Merry del Val, with the "very humble request for merciful protection for my persecuted comrade in the faith, for the defense of the truth and justice." In his humble petition, he enclosed a certified copy of the papal brief of Innocent IV which dealt with protection of the Jews.²⁶⁸ It is known by far too few that the "Miracle Monk," Rasputin, this demonic instrument in Jewish hands, also took a direct influence upon the course and outcome of this trial. According to the words of his Jewish "secretary," Aron Simanovitch, Rasputin declared categorically to the Justice Minister Cheglovitov: "You will surely lose the trial. Nothing will come of it." — Even before the trial, Rasputin had prophesied the acquittal of the Jew, but Cheglovitov was "dismissed"²⁶⁹.

(365) The Beilis trial is supposed to have cost the Jews 17 million Rubles. "Some kind of invisible power directs these machinations, an invisible hand disperses money to cover up the murder..."²⁷⁰ — But to the dubious Vyera Cheberyakova in Kharkov, 40,000 Rubles were "offered" for her signing a blank sheet of paper. The Rubles rolled — "the golden bullets had shot the truth":

Beilis was acquitted.

Theodor Fritsch commented upon this news in the December issue (1913) of the *Hammer* as follows: "After all the peculiarities which distinguished this amazing trial, nothing other than this was to be expected. This time, also, much

²⁶⁷ *Hammer*, Nr. 271, p. 506.

²⁶⁸ Stauf v. d. March, 1933, p. 180.

²⁶⁹ Simanovitch in his book: *Rasputin, der allmächtige Bauer* [Rasputin, the All-Powerful Peasant] (1928), in the full consciousness of the Jewish triumph, throws all diplomatic caution to the winds and lets out very important things, so that his book is able to give the most valuable insights into Jewish subversion in Old Russia. Only one passage (p. 174) shall be extracted for characterizing the Russian "administration of Justice." After Simanovitch complains that the "unreliability of the Tsar has been asserted also in the Jewish Question in a very unpopular manner," he comes to speak of the 'reactionary' — according to Jewish terminology, thus opposed to the Jews, the Deputy Purishkevitch, who had kept too strict an eye on the State's Attorney Rosen (.): "The former State's Attorney Rosen, a friend of mine, played... a great role. All complaints concerning the Jews were handed over to him for examination. I succeeded in having Rosen first send these documents to me. Complaints which could have undesirable consequences, I burned on the spot, and only completely insignificant letters went... further. Purishkevitch finally began to have suspicions against Rosen. He was followed and surprised in the vicinity of my residence with a large case of documents which was filled with complaints about the Jews. He was relieved of his post right then. There was no further loss for him. For he received from me (Simanovitch.) two thousand Rubles per month and had still other (.) income besides ..." — And this sort complained that they were 'persecuted,' 'tormented,' and 'abused'. But the Deputy Purishkevitch wound up, after the fall of the Romanovs, in a military hospital in Novorossisk. "Hospital nurses" gave him champagne to drink during an attack, after which he soon died — the Jew had not forgotten.

²⁷⁰ From the speech of State's Attorney Fischer.

has occurred which was able to contribute to the finding of not guilty, just as in the trials of Skurz, Xanten, Konitz. Throughout five months the investigation was led in a false direction in accordance with a plan; two examining judges, one after the other, proved to have been bribed, had to be relieved of their office and charged. When the third finally took up the sure trail and proceeded to the arrest of Beilis, remarkable things happened: two chief witnesses against Beilis (both the children of Cheberyakova) died a sudden (366) death, and when the examining judge was on the verge of inspecting a shed in the brick yard of Zaitsev, in which according to all probability the murder of the boy took place, this shed suddenly burned down...In the trial it has been shown that several witnesses, intimidated by threats, did not dare to directly testify; with others, the ringing of gold demonstrably played its role.

Thus a mysterious power has so strangely led by the nose the Russian court of justice, whose honest intentions are otherwise by no means to be doubted, that one hole remained for the caught fox through which he could slip away. Should the consequences of a sentence of condemnation really have been feared?"

They were feared. The State's Attorney, who, in contrast to his foreign colleagues, had not appeared for Jewry, had quite clearly recognized its machinations in this giant trial — how else is this passage from his address to the jury to be explained: "You should not allow yourselves to fear [anything that could happen] with the condemnation of Beilis, may the image of the martyr Andrusha Yustschinsky step before your inner eyes; Beilis may be a saint for others, for us he is not. The Russian people will extinguish his name from its memory, his name will not be allowed to beshadow that of Andrei Yustschinsky; for the latter is the name of a martyr...We do not fear the consequences of the matter in which we have ventured ourselves, however difficult and serious they might be..."

In his analysis of the motives of the crime, State's Attorney Fischer arrived at the conviction, similar to that of the Czech attorney Dr. Baxa²⁷¹ in the Hilsner trial at Kuttenberg, that Jewry had imposed once again a blood toll upon non-Jewish humanity — the Jews have not forgotten it. Fischer explained: "... People call the Beilis case an outrageous case; we have experienced days of revolution, in which officials (367) were killed, bombs were thrown at the representatives of power, the people were shot at... but even out of this bloody past the murder of Andrusha Yustschinsky stands out by its terrifying character. On a bright day they slay an innocent boy, who never did anyone harm, whom everyone loved; they murder him under unbelievable tortures, they loot his blood... But this atrocity becomes a world event, because judgement is supposed to be passed on a [certain] Beilis, because we possessed the impertinence to put a Jew on the dock. If only we had been trying a case concerning Russians, ...then we would have seen at the defense table neither the cream of the legal profession, nor famous scholars as expert witnesses... Who had need of his blood? You have heard the definitive remarks of the expert witnesses, that the crime could not have been committed by madmen or psychopaths... what interest had they in the murder? Who are the murderers? One of them sits in the dock... With what

²⁷¹ "There still needs to be proof that the murderers wanted the blood alone..." (see p. 433).

[crime] is the accused charged? It is determined that two thirds of the boy's blood was removed, that he was tortured... Are there sects which use blood? There is an entire series of trials which indicate this: One of these trials has taken place in Austria in the case of Polna... These trials extend back through all times... In all cases, the Jews have made the greatest efforts to shelter their fanatics... They are unusual human beings, these Jews... The Bible speaks of bloody sacrifices... From the *Talmud*, one could infer what one wishes. We have the *Zohar*. The *Hassidim* appear on the scene, at their head the famous (read: notorious.) Schneerson... It is a single current of religious superstition. The use of the blood of Christians by the Jews is beyond any question. Jewry feels the burden of the blood secret, but does not dare lay it aside ..." — "We will remain pariahs, as long as it remains," a Jewess had written in 1900, who was complicit in the blood-murder of Konitz...

Beilis had been acquitted on [the strength of] Jewish-international pressure — not, however, by the Russian people. "Believe us, (368) o child, the Russian Mother Earth will open itself and spit from out its depths the miserable wretch who has shed your innocent blood. 'Twelve unenlightened peasants' — may this conscience of the Russian people stand as surety for you."²⁷² The files concerning the "Beilis case" had thereby concluded. The outbreak of the World War prevented their systematic revision, and after the collapse of Russia they were likewise disposed of like those in Paris which concerned the "Damascus case" after the take-over of the Ministry of Justice by the "attorney" Crémieux-Smeerkopp in 1870.

Epilogue

Beilis was "compensated" in princely fashion. The "Israelite Committee" in New York had arranged a collection of about 400,000 Gold Marks, in order to be able to offer their "innocent, persecuted" racial comrade a large farm as a present upon his arrival in the Land of Freedom, after a large number of Jews had already emigrated to America already, during the trial — in a similar manner, of course, the ritual-slaughterer and "martyr" Buschhoff in Xanten had also been "compensated."

Nevertheless, Beilis seemed to have developed no inclination toward agriculture. According to a report in the *Hammer* of May 1914²⁷³, Beilis surfaced suddenly in the land of his patriarchs. In Alexandria he was received like a king at his disembarkation, especially for this purpose a "reception committee" had been formed, at whose head stood a certain Isaac Piccioto. — This name also seems known to us: Two Jews of the same name had, if we rightly recall, played a role in the ritual-murder trial of Damascus in 1840 — just as it is a striking phenomenon in general, that at Jewish blood-murder trials names surface over and over again which have been previously mentioned for the same reason (Schneerson.). Orient and Occident reached out their hands to each other once again: the circle was closed. In Palestine Beilis was able to await in peace the coming ruin (369) of the State over which the death sentence had already been

²⁷² According to the paper *Druglavny orel* (see *Hammer*, Nr. 274).

²⁷³ *Hammer*, Nr. 285.

pronounced by Jewry, in order to return there, if needed, as an expert in the slaughtering of human beings...

The men who had exerted themselves for Right and Justice fared otherwise, however. The shocking scenes and abuses to which, for example, the student Golubov and the psychiatrist Sikorski had been exposed through Jewish sub humanity, still continued on after the conclusion of the trial.

So [it was for] Professor Kossorotov; he had belonged to the scientific experts in Kiev, after the sudden demise — which remained unsolved — murder by poison was spoken of here, too — of the University Professor Obolonski. He had presented his opinion before the court to the best of his knowledge, in full scientific agreement with the other experts, which did not at all please the Jews. A terrible campaign ensued against him in the following period, which continued to his lecture hall in Petersburg University, without his having been protected from these Jewish impertinences by his authority. There were tumultuous scenes in his college. He even wrote about it in the *Novoye vremya*: "If I had been told earlier about student nonsense, I would not have believed it; but on 23 October (1913), I had to change my opinion. I saw human beings who behaved like beasts, made ear-splitting noise, and were not receptive to a single rational word. I had to believe in that which had formerly seemed incompatible with the concept of [what] a student [is]..."²⁷⁴

Unfortunately, it isn't clear from the report, whether Kossorotov had clearly recognized the racial membership of his audience who were "behaving like beasts".

The Beilis trial also lapsed into oblivion; but in the same measure as the memory of non-Jewish humanity failed, Jewish memory retained its liveliness.

In 1917, armed with enormous financial resources, Trotsky was ordered to Russia, in order to create a *terra deserta*, a desert, out of this land. In a (370) bloodshed which was unprecedented in history up until then, next to which even the bloody slaughters of the Old Testament pale, he fulfilled his instructions to the fullest satisfaction of his secret Jewish task-masters. "The Jewish people is unconquerable — at stake is the fate of the Russian State," thus was World Jewry able to cry out already, in 1913, in the certainty of its imminent victory.

After the collapse of Russia, there began a genuine round-up against, first and foremost, those persons who somehow or other stood suspected of harboring anti-Jewish tendencies; it is now very instructive to discover that nearly all accusers, witnesses and expert witnesses, who during the Beilis trial in Kiev had spoken out against Jewry, fell as victims to the Jewish-Bolshevist Terror. Thus, in 1919, the Professor of Psychiatry, J. Sikorski, was shot under martial law in Kiev, together with a series of nationally-minded professors, while one of his chief opponents in the Kiev trial, Bechterevev, who appeared at the request of the defense in the trial with a denial of the possibility of ritual-murder, received a leading scientific administrative post, thanks to Jewish

²⁷⁴ Hammer, Nr. 276 (1913).

protection²⁷⁵. Naturally, the Kiev judges also bled to death under their Jewish executioners; but even the Russian Justice Minister Cheglovitov, who remained completely indifferent during the trial, whose single "crime" had consisted of having finally, after a period of a year (in the middle of 1912), taken the trial — which was threatening to become disastrously entangled in Jewish snares, away from the authority of corrupt local officials and getting it underway...even he went the same way [as the judges, etc.]...

"The murder of the boy Yustschinsky provided the occasion for the Minister Cheglovitov and other enemies of the Jews, to initiate the famous ritual-murder trial against Beilis. But this trial did not have the expected result, its ramifications were, rather, very unpleasant for its originators," confirmed a knowing Jew...²⁷⁶ (42)

(371)"Thus has Jewry decided, and thus had it happened." But in one of the Hammer issues of 1913 (Nr. 275) there are also these prophetic words: "...Once again the Jewish party has triumphed; but — some more such victories, and it will lose without hope of recovery."

The final monstrous victory of Jewry was the Jewish-Bolshevist massacre and the sacrifice of racially flawless, and for that reason consciously or unconsciously anti-Jewish classes of the people in numerous nations of the Old World. It was the last victory. Aryan humanity attained consciousness. It won its way to the conviction that it has a common enemy: the Jews

Recognizing the enemy, however, means: taking up the struggle. A new world order is in the process of arising, after unspeakably difficult birth pangs, an order in which the Jew has nothing more to seek and — to murder.

²⁷⁵ See *Völkischer Beobachter*, Munich, 1926 -- the series of articles about the Beilis trial in Nrs. 10, 17, 29, 31.

²⁷⁶ Aron Simanovitch, p. 171.

Summary

(375)

The newest *Talmud* research will have to also concern itself with ritual-murder. A study group cannot help but begin with ethnology, in order to put the research on the broadest possible basis. F. W. Ghillany²⁷⁷, who was silenced by death, already blazed the trail a hundred years ago. If our own historical investigations could be extended in this direction — of the Talmudists and ethnologists — this would be their greatest reward.

However, one should not be allowed to forget that for centuries, Jewry itself has taken care to work to "clear things up." Already, in printings of the *Talmud* of the 15th century, various printers had "left white, empty spots in many passages, in order to avoid as much as possible the chance of attack by non-Jews."²⁷⁸ Thus the Amsterdam edition of the *Talmud* appears as "revised" in 1644, and the editions following in the next two centuries have also been still more thoroughly "checked." In Damascus, the former Rabbi Moses Abu-el-Afieh, having converted to Islam, spoke about this on the occasion of the ritual-murder trial in 1840 and said that in the editions of the *Talmud* which were intended for Europe, "empty places" were left in the books. At the inquiry of the Court's Chairman, as to what purpose these empty places served, Moses gave the diplomatic response: "In order to fill these up with the names of those (non-Jewish) peoples, and everything that concerns them."²⁷⁹

²⁷⁷ Ghillany, F. W.: *Die Menschenopfer der alten Hebräer*. [Human Sacrifice of the Ancient Hebrews] Nuremberg, 1842.

²⁷⁸ J. Pohl: *Talmudzensur* [Talmud Censorship] in *Die Judenfrage* [The Jewish Question], VI, 3 (1942).

²⁷⁹ A. v. Morell, *Die arabischen Aktenstücke, die Ermordung des Paters Thomas betr.* [The Arabic Documents concerning the Murder of Father Thomas] etc., 1843, p. 33.

It is extremely informative to discover in this connection that already, in the Trent ritual-murder trial of the year 1475, a colleague of this Rabbi, Samuel, stated that the Italian Jews had nothing "of this" in their books; but probably writings "about it" would be found (376) **with the Jews beyond the Ocean**²⁸⁰. Rohling correctly assumes that these "writings beyond the ocean" were the old, still "uncastrated" copies of the *Talmud* which still existed in the Orient.

In the course of time the "castrated" *Talmud* arose, of which Rohling speaks in his writings to the court at Cleves on the occasion of the ritual-murder of Xanten. The omitted passages were immediately handed on orally with utmost care or collected in the private notes of the rabbis. "Jewry earlier omitted passages hostile to Christ or to Christians out of (justified) fear of severe unpleasantness, or substituted harmless-sounding ones, but they orally filled in the omissions (clearly indicated in part by sentence gaps in the printing); or they likewise orally replaced the falsifications in the text with the proper versions again, collected in special writings — but they never held those alterations to be correct, while Christians have constructed entire doctrinal structures upon the Jewish additions to the text and similar falsifications in the New Testament. Jewry knew and knows that those textual alterations are false and doesn't give a thought to believing in them..."²⁸¹

The Jew Horodezky, by the estimation of Bischoff "a meritorious Jewish scholar," and thus a man who had to know, wrote in his book which appeared in Bern in 1920, *Religiöse Strömungen im Judentum* [Religious Currents in Judaism]²⁸²: "Besides the written literature, they (*Hassidic* Jews) keep a handed-down oral teaching, into which they do not allow a stranger access. This is passed from the father to the eldest son and has been kept so secret up to the very present, that nothing of it has penetrated into the public [awareness]" Horodezky himself uses the designation "secret teaching" for this oral tradition. In another passage of his book, Horodezky cites the statement of the Rabbi Abraham (377) Abu-laffia (1240): "The traditional teachings are for the fools," said this Rabbi, "the secret teachings are for the clever ones ..." Furthermore, the former Rabbi Neophyte (Noe Weinjung) speaks in the year 1803 of a secret blood-ritual, knowledge of which is permitted to be passed only from the father to his son.

In the *Kurzgefaßten Religions- und Sittenlehre für die israelitische Jugend* [Abridged Religious and Moral Teachings for Israelite Youth], revised by Dr. G. Wolf (8th improved edition, Vienna, 1892, Alfred Hölder, "royal and imperial court printing house"), the following portentous sentence is found (p. 15, §6): "Aside from the commandments and laws which the Holy Scripture contains, religion prescribes for us still [other] commandments, which have been passed down from tradition."

²⁸⁰ Deckert: *Ein ritualmord aktenmäßig nachgewiesen* [A Ritual-Murder Proven Documentarily] (1893, p. 26).

²⁸¹ E. Bischoff: *Das Blut in jüdischem Schriftum und Brauch* [Blood in Jewish Scripture and Custom]. Leipzig, 1929, p. 79.

²⁸² p. 170.

On page 83 of the *Israelitische Glaubens- und Pflichtenlehre, Leitfaden beim Religionsunterricht der israelitischen Jugend* [Israelite Teachings of the Faith and Duty, Manual for Religious Instruction of Israelite Youth] of Leopold Bräuer (5th edition, 1876 — both books of instruction were registered by the authorities as safe), it says: "Judaism recognizes, apart from the written law, an oral transmission, still originating from Moses, or tradition, which explains the written law and states the further conditions for these practices... All lawful regulations and prescriptions issuing from the *Sanhedrin* (High Council) were propagated until toward the end of the second century after the beginning of the common chronology [i.e., A.D. or C.E. = Common Era] by practice and oral tradition in the schools, from generation to generation. The writing down of the same was even forbidden, as contrary to law."

How very much has Jewry always feared a serious non-Jewish scientific occupation with its literature of Law (*Talmud, Schulchan aruch*, etc.), is shown especially graphically by the case of the German scholar Eisenmenger. This Orientalist, who died in 1704 as a University professor in Heidelberg, had studied Judaism and its literature most thoroughly in Amsterdam — according to the information of Theodor Fritsch²⁸³ he had gone to the Rabbis under the pretext of desiring to convert to Judaism, "since [he said] his studies in the Jewish writings had so much (378) attracted him," asked for instruction in the Jewish religious books, and was actually instructed for several years in the key writings of the Hebrew texts. In 1700, Eisenmenger published — or rather attempted to publish — what he had written down of his nearly twenty years of studies conducted with such immense industry, in the two volumes of his *Endecktes Judenthum* [Judaism Discovered]. But hardly had it become known that such a work was being published, when the Notary of the Jewish community at Frankfurt-am-Main, Simon, reported on 22 May 1700, on behalf of the Jewish President of the Community, to the regional Rabbi of Vienna and Chief Imperial Court Factor Simson Wertheimer about this event: "As is being said, a book is supposed to be printed in High German, by the name of *Endecktes Judenthum*, in which without a doubt many slanders to Judaism were allowed into print. Now it is known how easily we Jews can fall into quarrelling, because we Jews have so many enemies at any time. In particular, because the book is supposed to be printed in High German, it's to be feared that great disaster could come out of this. Whether it would be useful that the gentleman in Vienna wanted to present this suitably to reliable friends, in order to prevent this evil..."

The first edition of the year 1700, of 2050 copies, which Eisenmenger had printed at his own expense by Joh. Philipp Andrea in Frankfurt a. M., was actually confiscated already on 21 July 1700 by the Kaiser at the behest of the Frankfurt Jews and deposited in the Frankfurt poorhouse, after the author had rejected a Jewish offer of 10,000 thaler for stopping the printing [of the book]. For a payment of 12,000 ducats, the Jews received the "right" of confiscating the "dangerous" book even in private homes, should they find it there. However, after Eisenmenger had died "a sudden death" in total impoverishment during the trial proceedings with the imperial authorities, King Friedrich I of Prussia let the book be printed anew at his expense in 1711 in Königsberg, where the

²⁸³ Theodor Fritsch: *Hammer*, Nr.244, p. 424.

Kaiser had nothing to say about it; afterwards, this new edition which had come into existence thanks to the generosity of a Prussian King, disappeared but for a few copies, in the well-known mysterious fashion, attained the status of a rarity, and then fell to oblivion²⁸⁴ — we recall (379) that these events always repeat themselves when Jewry feels itself struck in its innermost being by publications.

If we nonetheless do not wish to go into the researches of Eisenmenger at this juncture, this is to spare ourselves the objection of basing our work on possibly outdated material.

Here we wish only to emphasize: Jewish laws, viewed from a racial- and religious- psychological perspective, are a truly infernal manifestation of the Jewish spirit, preaching only hatred and ruin toward non-Jews. Regarded from this vantage point, a further expression of the racial soul, which till now was taken much too little note of, conceals the most valuable information: it is the festivals, for in these all the characteristic emotions are made manifest. Indeed, what tones of feeling our German festivals and celebrations hold. An immeasurably rich folk-soul holds sway here, where it believes itself to be most undisturbed and most private, in its own beauty, simplicity and purity for uncounted generations.

In scarcely imaginable, eternally unbridgeable contrast to this are the Jewish festivals and celebrations: these, too, know only one thing: hatred to the point of extermination, the hatred of the racially and thus spiritually depraved toward all of an elevated or refined character.

In the mythology of all people with a culture, the sun enjoys divine reverence; but it is extremely distinctive that the Jews themselves regard themselves as expressly "moon people." The University Professor S. Passarge, Hamburg, writes as follows in his highly interesting introduction to the *Buch vom Kahal* [Book of the Kahal]²⁸⁵ in relation to the lunar nature of the ghetto Jew: "Just as the moon constantly turns toward men only one side and conceals the other from his gaze, just so many people and organizations have a front side turned to the outer world ...but the back, on the other hand, corresponds to the true nature of the entity concerned. Such 'moon natures' make the greatest effort (380) to hide their reverse side. On this point they are extremely sensitive and feel themselves threatened in their existence by its revelation. That is easily understandable, for criminals and members of secret societies possess the 'moon nature.' — "The deeds of the Jews and their morals are not known to the world. People believe they know them, because they've seen their beards. But they have seen nothing other than these beards. Besides, they are still now, as in the Middle Ages, a wandering mystery" wrote Heinrich Heine.

In Xanten the "honest citizen" Buschhoff took delight in bowling with his bowling cronies on the evening after the blood-murder. — The Jewish girls Caspary and Tuchler in Konitz displayed themselves as "good citizen" dance-lesson daughters, who had the instruction to hold onto the ritual-slaughter

²⁸⁴ Published again in revision by F. X. Schieferl, Dresden, 1893.

²⁸⁵ Jacob Braffmann: *Das Buch vom Kahal* [The Book of the Kahal], German from S. Passarge, Leipzig, 1928, p. XLVIII.

victim Winter. — "Good people" sent a shotgun to the little Andrei in Kiev, but forgot to give him the powder with it, so that they could lure him that way on a determined day. — "Distinguished" Jews of Damascus were numbered among the "circle of friends" of Father Thomas for decades, the same Jews then butchered him in a back room...

Twelve "moons" determine the Jewish year: "You have made the moon, to divide the year according to it" (*Psalm 104, 19*), and the Jewish festival calendar is also based upon the course of the moon: "according to the moon man reckons his festivals; it is a light that wanes and waxes again" (*Sirach 43, 6 etc.*).

The festival of the New Moon was still celebrated every month by the Jews of Eisenmenger's times (around 1700); on the occasion of the ritual-murder of Tisza-Eszlár in the year 1882 among other topics being talked about was the fact that the Jews of the remote Theiss village were observed at nocturnal, periodically repeated processions.

On the day before the Day of Atonement (the middle of September), the highest Jewish holiday, according to the testimony of the Jew Berliner the symbolic hen sacrifice (*Kapporah*) is still performed in a home ceremony during modern times: According to the sex of the [family] member, a rooster or a hen is taken in hand and swung three times around the head [of the person performing the rite], while three times the words are repeated: "Let this be a substitute for me...let it go (381) to its death, and may I enter into a long life of good fortune." This ritual custom has the name *Kapporah*²⁸⁶. In the *Haggah* (appendix) to the *Schulchan aruch*²⁸⁷ (*Orach Chaiyim* § 605) Moses Isserles, whose prescriptions still possess normative authority today, according to Bischoff, says the following: "Today the custom is in use in all nations. No one is allowed to change it, for it is has become firmly incorporated. One takes a rooster for every male and a hen for every female person. For a pregnant woman, one takes a hen and a rooster..." After being subjected to the *Kapporah* swing-around three times , the animal is ritually slaughtered following satanic tortures. "It is customary to throw the entrails upon the roof, so that the birds eat them" (Sheftelowitz, p. 34, etc.). — "One throws the entrails upon the roofs or in the yard, from where the birds are able to bear them away" (Moses

²⁸⁶ Isidor Scheftelowitz - Bonn: *Das stellvertretende Huhnopfer* [The Hen as Substitute Victim]- - Gießen, 1914, p. 33.

²⁸⁷ The *Schulchan aruch*, "the prepared table," had as its author the Rabbi Josef Karo, born in 1488. This "revision of Jewish religious law," which appeared for the first time in Venice in the years 1564/65 without papal examination, contained four sections with over 1700 single paragraphs, which each could again be broken up into numerous -- up to 81 -- subsections! As a true son of the *Talmud*, the *Schulchan aruch* also adopts the ambiguous secret learning of the former. Like the *Talmud* itself, its offspring has the reputation of being "divine revelation," and Judaism sees in the *Schulchan aruch*, together with its authoritative commentaries, its religious law, which possesses canonical validity. According to the judgement of the Jewish Professor Graetz, "the *Schulchan aruch* -- and what belongs to it -- forms, right on down to the present day, for the German and Polish Jews, the religious norm, the official Judaism." -- Another Jewish Professor, Ellenberger, explains this elastic concept ("and what belongs to it") to us somewhat further; he writes plainly: "There are only *Schulchan- aruch-Jews!*" "But every *schulchan-aruch-Jew* who still possesses a sense of shame, must blush when he contemplates his face in this mirror!" (Jacob Ecker: *Judenspiegel* [Mirror of the Jews], p. 126.

Isserles). **The ritual-slaughtering forms the core purpose of the ceremony, and therefore the pouring out of the blood of the victim.**

According to the testimony of the Syrian Jewess Ben-Noud, in the Jewish families of her native country the *Kapporah*-hen was tormented with the wings nailed down and in a thousand ways before the ritual-slaughter by long needles, nails, and the like, under horrid curses. Ben-Noud says further: "If they (382) could crucify a non-Jew instead of a rooster, their joy would be all the greater... **the most timid Jews display the wildest fanaticism on this occasion.**"²⁸⁸

Antonius Margaritha, the son of the Chief Rabbi Margoles of Regensburg, in his book *Der gantz Jüdisch glaub* [The Complete Jewish Faith], published in 1530, says of this (p. 35), that in the opinion "of old *Hassidim*," a still more effective sacrifice is made possible if an ape is taken for such a sacrifice, "for the same is most like a human being"; the most effective victim, however — is the non-Jew himself.

We know that by Jewish notions, every non-Jew — thus not only every Christian — is the equivalent of cattle, for according to strict rabbinical concept only the Jew is to be defined as a human being: "The Israelites are more pleasing to God than the angels." — "The seed of a non-Jew is like that of cattle." — "Whoever dines with an Uncircumcised man does as if he were eating with a dog; just as the dog is uncircumcised, so also the Foreskinned One (non-Jew)." — "The non-Jews, whose souls come from the unclean spirit, are called swine." — "One is not permitted to send meat to a non-Jew, rather it is better that it be thrown in front of dogs, because the dog is better than the non-Jew..." — "A strange woman that is not a daughter of Israel, is a piece of cow." Yesaya Hurwitz writes in his work, *Die zwei Gesetzestafeln* [The Two Tablets of the Law] (Wilmersdorf, 1686, page 250b, cited by E. Bischoff): "Although the non-Jews have the same corporeal structure as the Jews, they resemble them only like an ape does a human being..."

The *Purim* and the *Pessach* festivals were already considered at the beginning [of this book]. The *Purim* festival, which memorializes the treacherous slaughter of countless Persians committed in the kingdom of the degenerate King Xerxes (485/465 B.C., biblical name Ahasverus), who had succumbed to total Jewish influence, falls about 14 February (14 Adar). On this day the *Book of Esther* is read, which we know, of course, was presented in a glorious edition to the Chief Jew Crémieux, who had set free the murderers of (383) Father Thomas, ritually slaughtered on this *Purim* festival in Damascus.

The curses of the *Purim* festival stretch out in monotonous repetition to the start of the Jewish Easter (*Pessach*) [Passover] "festival" on 15 Nisan (about 28 March), which lasts a full eight days and signifies the downright satanic heightening of Jewish hatred in commemoration of the affliction of Egypt. — Neophyte, former Rabbi, in his work which appeared under the title: *Il sangue cristiano nei riti ebraici delle moderna Sinagoga* [Christian Blood in Hebrew Rites of Modern Synagogues] in 1883 at Prato, said: "The Jews are most

²⁸⁸ A. Fern: p. 19/20 (according to H. Desportes, p. 43).

satisfied when they are able to kill children, for children are virginal and innocent...they ritually slaughter them in the days of Passover..." Actually, the overwhelming majority of victims, as we have been able to determine, are children.

Hatred unto death — it is that hatred, according to the Jewish idea, as it has been trumpeted forth to the Jews down from Sinai against all non-Jews, it is the "quietly smoldering hatred imbibed with mother's milk, which is taught and nourished in the ghetto and the synagogues" (Neophyte-Weinjung, cited by Athanasius Fern, page 17) and has been precipitated out not only as an essential component of perhaps a minority within Judaism.

"The mass of modern Jewry in its hatred against the non-Jews today is just as blind and ruthless as were the Old Testament Hebrews, striding with dry feet across the Red Sea; the Orthodox Jew of the 19th century is even today still the same, filled with fanatic bigotry, a weird being soaked in hatred of everything non-Jewish, just as was the *Talmud*-Jew of the Middle Ages who was burned to ashes at the stake ..."²⁸⁹

But all the hate-songs of the Jewish festivals belong, in the final analysis, to that "great Jewish hatred" which Cheskel Zwi-Klötzel adorned in the following classic words in the *Janus*²⁹⁰: "...Just as we Jews know of any non-Jew, that he somewhere in a corner of his heart is an anti-Semite and must be (384) one, so is every Jew, in the deepest foundation of his being, a hater of every non-Jew. I well prevent myself from saying 'anti-Christian,' or something similar, for perhaps our hatred is mildest toward Christianity, because in the Christianity of today we need not see a foe²⁹¹.

Whoever among us is not spiritually and intellectually castrated, whoever isn't too impotent to hate, he shares this hatred. Let it be gladly admitted that it goes against the grain of many a man, but that is only a proof for the vital potency of this hatred. I am not authorized to speak in the name of Judaism; perhaps I have never exchanged a word with Jews over just these things; but this custody [of words] is of purely legalistic form, in reality there is nothing as alive in me as the conviction of this, that if there is anything at all which unifies all Jews of the World, it is this great sublime hatred. I believe I must do without tracing out any sort of scientific basis, perhaps of an historical or psychological

²⁸⁹ Géza v. Ónody, 1883, p. 67.

²⁹⁰ *Janus*, Critical bi-weekly for German culture and politics, Munich, 2. Jahrg. 1912/13, Nr. 2.

²⁹¹ For those who, according to Graetz, "grasp the armament and flags of the enemy in order to all the more surely strike him and all the more emphatically annihilate him," thus those like Delitzsch, Wünsche, Pieritz, Neander, Veith, and numberless others, had already performed quite a bit of work! They belonged to the 500 pastors of Jewish origin in the Evangelical pulpits who were led into the field by their mission to the Jews so frequently and gladly. (See in this regard Pastor Schaeffer: *Materialien zur Judenfrage* [Materials for the Jewish Question], p. 90: "From the most recent church history, only Professors August Neander and Caspari might be named, or it may be pointed out that presently from the Evangelical pulpits, more than 500 Jews who have become believers in Christ proclaim the Gospel of Christ. If one surveys these facts, it can be determined at once that this objection, that the Jews cannot be converted on the inside [i.e., in their hearts, etc.], is wrongfully raised." -- Pastor Schaeffer was Director of the Mission to the Jews)

nature. I feel this hatred, this hatred against something impersonal, intangible, as a portion of my nature that has ripened in me, for whose growth and for whose development I must call a natural law responsible. And for that reason it seems shameless to be ashamed of this hatred, as a part of nature, and base and mean, to hide it...

No one can question the fact that a strong Jewry is a danger for everything that is non-Jewish. All attempts of certain Jewish circles to prove the contrary must be (385) described as cowardly as they are comical. And as doubly deceitful as cowardly and comical.

The reproach was made to the Jews of the Middle Ages, that they drew all gold to themselves and did not give it back out again. Of course one could help oneself easily — with violence. The Jews of the present are doing exactly the same thing with spiritual gold, we shall see whether it is possible for Germany to take it away from them. Whether we have the power or not, that is the single question which interests us, and for that reason we must strive to be and to remain a power...

Jewry can only be overcome spiritually. Become strong in non-Jewry, stronger than we are in Jewry, and you shall remain the victor."

Now one must beware of positing hatred as the sole foundation of ritual-murder. We are thoroughly aware that it may require the research labor of entire generations to find an unambiguous, satisfying solution. To a much stronger degree than till now, for example, Jewish philosophy must be taken into account; Johann von Leers has performed the service of having made the research of ritual-murder aware of this path, in that he points to the work of the Jew Oskar Goldberg²⁹². Yet before we accept these attempts at interpretation, which perhaps will assist in guiding [us to] the solution of the whole problem, it is necessary once again to summarize, step by step, the results attained up to now under definite perspectives.

As has emerged from the collected historical evidence, the Jewish blood-laws find their application first and foremost during the *Purim* and *Pessach* revenge-festivals, without our wishing to say thereby that they were not applied at other times of the year.

It is striking that in the places at which the blood-toll was imposed, (386) a large number of foreign Jews surfaces before the blood-murder, as if these had received secret instructions to be present at the performance of the ritual-slaughter as representatives of other Jewish communities.

At the ritual-crime of Lincoln of the year 1255, a ramified murder-organization is already recognizable; the strands extend to London — a generation later all the Jews of England had to be arrested due to other crimes. In more recent days these connections allow themselves to be more acutely recognized. On the evening before the Jewish "Atonement" holiday of 1875,

²⁹² Oskar Goldberg: *Die Wirklichkeit der Hebräer. Einleitung in das System des Pentateuch* [The Reality of the Hebrews: Introduction to the System of the Pentateuch]

numerous foreign Jews, among them a ritual-slaughterer, had arrived in Zboró (Hungary) in order to seize the already decided-upon victim; in 1877, on the occasion of the double ritual-murder of Szalacs (Hungary), according to the statement of a coachman not fewer than 40 Jews from abroad arrived, and in Tisza-Eszlár, whose Jewish population already consisted of perhaps a seventh of the total, the crowd of foreign Jews was nevertheless conspicuous when Esther Solymosi had disappeared. Likewise, in 1895 in Hungary, a girl, the small Juliska, was ritually-slaughtered; on this day (6 September) three wagon loads of Jews, among them a *schächter*, arrived. On the evening after the vanishment of the boy Cybulla in Skurz, on 21 January 1884, numerous foreign Jews assembled in the presence of the manager, where then the whole night through a striking level of goings-on prevailed. In Polna the murder gang found a hiding place with the Rabbi and in the Jewish school — already there was reference to the role of the "limping" Jew. Konitz was teeming with Jews when Ernst Winter was ritually-slaughtered. Six foreign schächter had arrived, but in front of the house of a Jewish resident, ten foreign Jews, probably cult officials, were noticed, and the station assistant of Konitz later stated under oath that there had never been so many Jews to arrive in the place, as around the time of the murder of Winter. — A conversation of the Rabbi Kellermann had been overheard: "...that so many devils are crawling around here?" — "...that of course nothing will get out..." At the time of the fair of Lobsen, on 31 March 1913, when the small Kador disappeared, a large number of mostly Polish-speaking Jews had turned up in the near vicinity, and in (387) Kiev, the remote property of the Zaitsev brickyard, which was occupied only by a few families, offered a simply ideal place of concealment.

In almost all cases, the victim is surveiled and selected in accordance with a plan. In Tisza-Eszlár they thought to have especially free rein when the "lot" was tossed upon the child of a widow living in the most penurious conditions. In Corfu the foster child of the Jew Chaim Sarda, the little Maria Desylla, had never been entered into the Register, and if her kidnapping had not been noticed, she could have been eliminated without attracting much attention. In the same year in Xanten, a stunningly beautiful boy, Johann Hegmann, fell into the net — he was lured into a Jewish store. In Polna the vagabond Hilsner chased after both his victims for a long time in pursuit of the instructions of his taskmasters in Prague or Vienna; Agnes Hruza, moreover, was visited and "given the once over" in her living quarters in Wieschnitz shortly before her death by unknown Jews. Ernst Winter was surveiled by his Jewish dance class acquaintances in Konitz; this victim therefore also seemed particularly suitable, since the parents lived outside the area and could not immediately order inquiries made. Young people working as servants, who no longer were able to live with their parents were in especial danger — we recall the victims about whom Géza v. Ónody and Theodor Fritsch reported. The "lot" finally fell to the little Andrusha in Kiev, who in order to procure the still missing powder for the gun presented to him by Jews, ran into the clutches of his slaughterers.

The ritual-slaughter act, performed according to an exactly defined rite, is supposed to occur — as the act of sacrifice — before the eyes of all Jews "invited" to it, according to Rohling²⁹³; thus, according to the testimony of the young

²⁹³ *Polemik und Menschenopfer* [Polemics and Human Sacrifice], 1883, p. 98.

Scharf, during the ritual-slaughtering of Esther Solymosi, the Tisza-Eszlár synagogue was nearly filled up with foreign Jews, when the girl was led to sacrifice by the beggar-Jew Wollner ("and when she refused, he seized her by the (388) hand and led her out of our apartment"). In Konitz the worker Masloff heard the din of voices of numerous people and in between a gurgling sound at the murder-cellar of the Levy property during the slaughtering of the gymnasium student; in the building of the Jewish Zaitsev brickyard in Kiev, numerous Jews were already living there already days before the blood-murder, among them the representative of the *schächter*-dynasty and *Zaddik* ("holy man") Faivel Schneerson, "at the naming of whom the accused Beilis wiped the sweat from his brow." The slaughter was in all probability carried out in the shed, which then later suddenly went up in flames during the machinery of investigation, which was put into suspiciously slow operation. Father Thomas and his servant bled to death within view of the heads-of-family who had come together in Damascus for the celebration of the *Purim* festival. — there were seven, but the number seven has a "holy" character for the Jews. At the horrific, in its details scarcely to be described torture and slaughter of the three-year-old Ivanov in Welish (1883), a half-hundred Polish Jews were present. At the house of the Head Rabbi Copinus in Lincoln, the executioners of the eight-year-old victim formed a "Justice Court" in 1255 and gloated over the inhuman tortures. The small Andreas Oxner, "Anderl von Rinn," was likewise layed upon a sacrifice-stone and bled to death in the presence of the Jews who stood around him. In 1529 at Bösing, the Jews were "invited" to be present at the ritual-slaughter of a nine-year-old child — "and then each one of the Jews stabbed the little child for a while"...in 1540 Jewish dealers stood around the boy Michael Pisenharter from Sappenfeld who had been bound to a pillar and flayed. In 1598 a four-year-old child was ritually slaughtered in a Podolia village, at which the "leading" Jews of the region were present...During the horrible "sacrifice" of little Simon of Trent in the house of the Rabbi Samuel, according to the Jew Angelus ("Angel") "all the Jews stood around the child, who was stretched out upon a board placed above a small container."

The society of the sacrificers is supposed to consist only of reliable people, who see something sacred in the act (389) and — can keep their mouths shut. For this reason, women, youths, and children are not supposed to be drawn into the actual act of slaughter. In the year 1452 the adolescent son of a Jewish physician had been present at the slaughter of a two-year-old child and had even enjoyed some of the fruits which had been dipped in the blood of the victim: "and for him it was as if his intestines wanted to be heaved out of him..." Throughout the years this picture of horror pursued him, until he made a complete confession and converted to Christianity²⁹⁴. In Easter time of 1540 a Jewish child reported about the torture of little Michael: "This dog howled for three days long..." The five-year-old son of the Jew Abraham blabbed out to a shocked court about the death of Andreas Takáls. The offspring of the temple servant Scharf in Tisza-Eszlár threw the Jewish stage- direction into confusion. Through the keyhole of the synagogue, Moritz Scharf had seen and was so stunned by the sight, that he broke down and before the examining judge Bary, gave to the protocol a comprehensive report, and a Konitz Jewess wrote that

²⁹⁴ According to D. Johann Eck: *Ains Judenbuechlins verlegung* [Publication of a little Jewish book], 1541.

letter in which, in contrast to her racial comrades, she maintained that this indeed was murder.

"And your death shall be with a blocking of your mouth like a beast, that dies and has not voice or speech." Gruesome tortures precede the actual slaughtering. In the Trent ritual-murder trial of 1475, the Rabbi Samuel testified that it is necessary that the victim give up the ghost while being tortured; otherwise the blood is no good. (*Est necesse, quod ille puer moriatur in tormentis; aliter ille sanguis non est bonus.*) [It is necessary that that boy should expire in torment; else that blood is not good.] In this case the victim, "ille puer," the boy Simon, was stabbed with needles and portions of his flesh were ripped away with tongs while he was fully conscious, at which [events] they spoke and sang in Hebrew: "So may all the enemies of Israel be destroyed..."

We do not wish to let those images of the horror arise again: the stabbed and cut up body of the victim resembled, for the most part, (390) a single wound — "and the entire body so badly abused, that itself it seemed to be one entire wound..." : On the body of the seven-year-old Simon Kierelis, tortured to death in Vilna in 1592, over 170 wounds were counted — aside from the many piercing wounds which Jewish executioners had inflicted upon him under the nails of his fingers and toes; the corpse of a five-year-old boy, discovered in 1826 on a highway near Warsaw, showed over 100 wounds as signs of the withdrawal of blood...

The victims have often been sexually abused, such as Ludwig van Bruck, in 1429; Szydlov in 1597; Andreas Takáls in 1791; even this is to be understood as a symbolic act.

Then the *schächter* gets to work; in his capacity as designated Jewish cult official, he reads out a prayer of praise, part of it before and part of it following his "holy act," in which he promises sacred silence and vows to God to that he will perform²⁹⁵ the same act — daily, if he can.

In most cases, as for example in Damascus (1840), the act of slaughter occurs approximately at sundown; it is the time for which (*Exodus 12: 6*) the slaughtering of the "Paschal lambs" is prescribed...

In Kiev Faivel Schneerson surfaced, and in Polna Hilsner himself performed the slaughter in both ritual-murders after the ritual-slaughter knife had been delivered to him from outside the area; the so-called "crooked" Jew, that Galician monster who then surfaced again a year later in Konitz, would probably not have been one of the lower cult officials, such as a precentor (cantor), *schächter* (*schochet*) [ritual-slaughterer; the second term, *schochet*, is Hebrew], or circumciser (*mohe*), but rather, to judge by the fearful anxiety with which [making] further statements about his person was avoided, and the deference shown to him, a very highly-placed "personality" who had been sent for the supervision of the ritual and who possibly was in contact with those

²⁹⁵ A. Rohling produces the Hebrew text of the prayer in his book *Polemik und Menschenopfer* (p. 101).

Hassidic "holy men" to which group the Schneersons also belonged. — The witness Marie Pernicek, who had given her evidence concerning these Jews to the protocol, (391) was poisoned²⁹⁶. In Damascus, the Rabbi Moses Abu-el-Afieh had been present at both ritual killings, and the Károlyer Rabbi was consulted for the nocturnal ritual-slaughter of Andreas Takáls in 1791. The Jews retreating through the Inn Valley in 1462 had brought along a rabbi, and the ritual slaying of Simon of Trent in 1475 and of Hugh of Lincoln in 1255 were performed in the houses of rabbis. Even these few examples suffice to show that at all times the ritual act of slaughter was and is most carefully supervised.

Often, the *schächter* of the surrounding area arrive at the place of slaughter together; in Konitz, for example, it was proven that not fewer than six outside ritual-slaughterers appeared at the time of the blood-murder of Winter; in the case of Damascus, where apparently a *schächter* was not immediately reachable, the Jewish barber was sent for. In Tisza-Eszlár, an eyewitness, the young Scharf, likewise discovered several *schächter* had appeared from the surrounding area.

A man who, in his native Hungary, had come to know this murder pestilence in all its manifestations, the Knight Georg von Marcziányi, wrote the following about the Jewish ritual-slaughterers: "Despite all of the enlightenment and all the humanitarianism-pap of the 19th century, which has become a very effective slogan for a millennium of superstition and fanatic religious hatred, so that it has darkened the progressive spirit of the times with its kosher prejudice, like spider webs obscure with their network of threads the window nooks of seedy apartments, the Jewish ritual-slaughterer has remained a ritual-slaughterer: a traditional creature from out of gray antiquity, with long *peyes* [earlocks, which Orthodox and particularly Hassidic Jews believe to be prescribed by Mosaic Law], grease-dripping kaftans, and full of the most bigoted superstition."²⁹⁷

The circular cut of ritual-slaughter carves the tissues of the neck down to the cervical vertebrae and simultaneously the large neck vessels which lead to the brain, exactly in the same way that the Jewish ritual-slaughterers of cattle still to this day slaughter the (392) unstunned beast. The non-Jew, too, is of course merely an animal, which receives its ritual consecration only through the fact that it is offered to Yahweh as a pleasing sacrifice. "In order to execute the act of ritual-slaughter," says the Jewish medical officer Dammann in his *Gutachten über das jüdische Schlachtrecht* [Expert Opinion Concerning the Jewish Procedure of Ritual-Slaughter] (Hanover, 1886), "the *schächter* stretches the skin of the neck with his left hand and quickly makes a cut somewhat below the larynx, through the tissues of the neck with the razor-sharp knife held in his right hand — so deeply, that he penetrates to the vertebral bones. By the same (cut), the skin, the windpipe, the esophagus (gullet), the veins and arteries, as well as the nerve trunks which accompany these large vessels, are completely severed. In the beginning, the blood streams out massively from the opened vessels, then gradually more sparsely..." Dr. Steiner, as an example, who as the chief doctor saw the body of little Hegmann in

²⁹⁶ See p. 273.

²⁹⁷ *Tisza-Eszlár*, p. 51.

Xanten on the evening of 29 June 1891, was convinced "that was a very sharp, large instrument with which the crime must have been done," since all parts of the neck down to the cervical vertebrae had been cut through.

In the Polna ritual-murder trial of 1899, according to the existing protocols, the court physician Dr. Prokes in Kuttenberg determined that the ritual-slaughter cut could have been performed only by an expert hand and only with a long, sturdy, and very sharp instrument which left behind completely smooth wound edges and thrust down to the cervical spine. The second forensic expert witness, Dr. Michalek, reached the same conclusion.

This method of killing makes possible a complete running out of the blood from all blood vessels, since the heart still continues to keep the blood moving even after the neck is cut: the blood is, so to speak, pumped out of the body through the opened arteries until death by exsanguination intervenes. While the autopsy of those who died [as victims] in the usual types of murder cases yield the finding that the blood in the blood vessels is still present aside from that which ran out directly through the fatal wounds, the bodies and/or body parts of the victims who bled to death under the ritual-slaughter knife show themselves to be absolutely empty of blood. As we have seen, this evidence, confirmed by plentiful, strictly objective medical expert opinions in many centuries, stands unshakably firm (393) and can in no way be impaired or reduced in its significance: to the murderers, what matters is gaining the blood of their victims, without, insofar as it is possible, leaving any behind. The blood flowing out is caught as carefully as possible; thus, at the scene of the slaughter of Agnes Hruza in the Brezina Woods at Polna, only the most insignificant traces of blood — spatters — were to be discovered, according to official findings. The traces of blood in the barn at Xanten proved to be merely traces of secondary blood from the child's body having been dragged there. The blood of Esther Solymosi, according to the testimony of the young Scharf, flowed at first into an earthenware plate (more probably a bowl), which then was emptied into a saucepan; the blood of Father Thomas was caught in a large bowl "without there having been a drop lost" (protocol statement of the barber Soliman). The blood of the servant, Ibrahim Amara, was poured into a large white bottle from out of a copper bowl by means of a tin funnel (testimony of Murad-el-Fattal). The blood of the small Simon of Trent filled "one and a half pots" (*unam scutellam cum dimidio*). In the year 1235, on Christmas Day, Jews of Fulda collected the blood of the five children of a miller in prepared pouches; in 1267 the ritual-slaughter victim, a little girl, was layed upon linen which had been folded over several times and, according to the same collection of documents, her blood was caught up by the bedding (Aronius). In 1452 the blood of a two-year-old child killed at Savona flowed into ritual containers, like the blood of the ritually-slaughtered "Anderl of Rinn" in 1462. The blood of the nine-year-old Maißlinger, tortured to death in Bosing on Ascension Day of 1529, was sucked out from the body by means of quills and small "*Röhrle*" [tubes] and collected into bottles. Likewise collected in bottles was the blood of the three-and-a-half-year-old Russian nobleman's son, who had bled to death on Good Friday 1753 in the vicinity of Kiev under [the knife of] his *schächter*... The Jewess Ben-Noud found a large brass vase in the house of relatives, "which the Arabs call a *laghen*," totally filled with blood after she had noticed a short time before the

bodies of two ritually-killed boys hanging on the roof. — And these few examples can be multiplied.

According to Lyutostansky, (*Die Juden in Rußland* [The Jews in Russia]), the Polish Jews also employed so-called rolling barrels in order to obtain the blood of their (394) victims. This will always have been the case when no Schächter was available. The victims, mostly children, were tied up and then rolled back and forth for a long time in barrels which were densely outfitted with nails, knives, and other sharp objects, until the completely cut and pierced body had given all its blood. This procedure was also generally known in the Orient and was never requited.

For Germany, we can detect one case where Jews employed this procedure: it was the Breslau child-murder of the year 1453²⁹⁸.

It has to be striking that the Jewish murderers, who otherwise acted so shrewdly, did not, in one single case in all these centuries, get rid of or hide the bodies of their ritually-slaughtered victims so that there were no remains, be it by burying or burning, so as to erase the traces of the crime, but on the contrary, disregarding any precautionary measures, they did not trouble themselves further, and indeed, actually put them on public display. At most, they sunk the bodies in swamps, canals, lakes, or in the sea. Thus a stabbed and cut child's body was discovered in 1244 at the cemetery of St. Benedict in London, and in 1247 the cut-to-pieces body, empty of blood, of the two-year-old Meilla was thrown into the city ditch of Valréas. The abused body of the schoolboy Conrad was found in a Thuringia vineyard in 1303; in 1503, D. Johann Eck saw near Freiburg the child's body which had been discovered "in the woods"; a peasant woman found the little Maißlinger among thorn hedges in 1529, and in 1590 and 1592 ritually-slaughtered children's bodies were come upon, lying in the open, in the small town of Szydlow and in Vilna; in 1744, a father found his abused and ritually-slaughtered child lying on a tree trunk in the Kaltener forest at Eppan (Tyrol). In 1826 a boy's body, drained of blood and disfigured, was lying on a highway near Warsaw. The corpses of the Hungarian Szabó children were squeezed into the box of a fire engine in 1877. The mutilated body of Franziska Mnich (1881) had been hurled into a forest ravine. Thrown into wells (395) were, for example, the bodies of the victims in Lincoln (in 1255), Überlingen (Baden, 1332), Damascus (in 1890), Kaschau (1891). The bodies of Father Thomas and of his servant were dismembered and tossed into a sewage canal of the Jewish Quarter; the young Hungarian woman Sipos was pulled out of the Türr-Canal in 1879; the dismembered corpse of the boy Cybulla in Skurz was found under a bridge outside of the village, after the *schächter* Josephson had been observed there in the gray of morning with a heavy sack on his back; the body of the little Johann Hegmann was layed upon the hay of a barn in Xanten so challengingly, that anyone who walked through the barn door absolutely had to come across it. In Corfu the mutilated body of Maria Desylla was set down in a hallway. The corpse of Marie Klima, discovered in the Brezina Woods, and of Agnes Hruza, were covered only superficially with brushwood, in the direct vicinity of a heavily used path. The torso of the gymnasium student Winter was sunk in a city rinse basin; other body parts were found scattered all

²⁹⁸ See p. 28.

across the entire area of the city. The mutilated corpse of Helene Brix disappeared into the Neuendorfer Lake in 1910 near Stettin, and in 1911 the empty-of-blood body of Olga Hagel was pulled from the Breitensteiner Lake (West Prussia); in 1912 someone stumbled upon the blood-emptied body of the merchant's apprentice Stanislaus Musial in front of a house in Posen in the early morning hours of the first day of the Pentecost holidays; the dismembered and blood-empty corpse of the twelve-year-old Elma Kelchner was stuffed in a sack and set down upon open land in Ludwigshafen, and in 1911 the cut-up and blood-drained body of the little Andrusha had been displayed, so to say, publicly in a clay pit in Kiev: "The body was not hidden, but on the contrary, to a certain degree publicly displayed, as if they wanted to say: here, see, we have the power. We will prove it to you. Who dares to come up against us? We are all-powerful..."²⁹⁹

In his day, a Masaryk believed that the circumstance that the body of Agnes Hruza, for example, was only superficially concealed, (396) had to be interpreted as proof of Jewish innocence. In the year 1900 he wrote as a representative of the European Intelligentsia as follows about this: "And finally, it must be once again and urgently emphasized: the body of Agnes Hruza was not in the least concealed, on the contrary, it was downright obtrusively, so to speak, put on display. Secret ritual-murderers could never have dealt with their victim in this way; I repeat, the place where the body was discovered was clearly so selected with the intention that the murder could be ascribed to perpetrators from Polna. The covering of the body with four flimsy spruce branches originated quite obviously more from the need of a certain piety, than the aim of hiding the body...³⁰⁰ But Theodor Fritsch correctly assumed in this connection that here, too, ritual-symbolic motives were at work. Actually, in the year 1598 — which could not have been known to Fritsch — in a Polish ritual-murder trial on the occasion of the blood-murder of Woznik in the Podolia province, to which a four-year-old child of a peasant from Smirzanov fell victim, a Rabbi explained at his interrogation that Jews are not allowed in any instance to bury one of the goyim, because they would thereby pollute themselves by this act and burden themselves with a deadly sin³⁰¹.

The final and most important question, which concerns the use of the blood, has often been answered in a totally distorted and superficial manner. According to our findings up to this point, to begin with, a symbolic act of sacrifice will also have to be the basis for the ritual use of the blood.

In 1247³⁰² the Jews in the little city of Valréas, which belongs to what is now the Department of Vaucluse, took the blood from a two-year-old girl-child with horrific accompanying mutilations, after they had nailed her to a cross, on 26 March, which was the Tuesday of Easter week. Thanks to an energetic capture, some of the Jews of this province could be convicted. The Jew Burcellas, when asked what they wanted to do with the blood, confessed (397)

²⁹⁹ From the speech of the State's Attorney Fischer, before the jury court in Kiev, 1913; see the Hammer.

³⁰⁰ Masaryk: *Die Bedeutung des Polnaer Verbrechens für den Ritualaberglauben*, Berlin, 1900, p. 44/45. [The Significance of the Polna Crime for the Ritual-Superstition]

³⁰¹ Tentzel, *Monatliche Unterredungen* [Monthly Talks], July 1693, p. 557.

³⁰² [note 26 of the Summary, missing in the original]

"that in olden times the High Priest had sprinkled the blood of a bull upon the altar"; the Jew Lucius added to this, that, if a child had been obtained, they would want to make from the blood a sacrifice, so to speak (*quasi sacrificium*), and that they would be obligated to send some of the blood to other Jews, and that the child actually was supposed to have been crucified on Good Friday, but they had not been able to keep it hidden that long and because of this they killed it during the night on Wednesday. The words that appear in the interrogation protocol, *quasi sacrificium*, Lucius explained by the additional statement that the Jews were not able to produce a real sacrifice, because they no longer had a temple. According to Lucius, the symbolic sacrifice of a non-Jew = cattle, enters the picture, whose blood is "sent on" to others, i.e., to Jews not living in the region, so as to allow these to participate directly, so to speak, in the sacrifice. "For, though Yahweh took our temple away from us, he nevertheless has left us a substitute for it, which enlightens the soul still more, namely the shedding of the blood of the *goyim* onto a dry stone before the face of Yahweh."³⁰³ Thomas Cantipratanus (named from the cloister Cantimpré at Cambrai, died around 1263), living around the same time, answered the question of why the Jews have to shed Christian blood each year, as follows³⁰⁴: "It is, you see, quite certain, that they cast lots each year in every province, as to which community or city is supposed to furnish the other communities with Christian blood..." It is obvious, that H. L. Strack had himself a very delicate task in devaluating this and further historical evidence to the favor of the Jews.

At the Trent ritual-murder trial of 1475, a Jew living in Feltre, who later converted to Christianity (Johannes Christianus de Feltro), swore that his father, in days gone by, had been a *schächter* in a city in Germany and had told him that 40 years ago the Jews of Landshut, where his father had then been living, murdered a Christian boy with the aim of getting possession of his blood. On the first day of Easter (398), before the evening meal, his father regularly mixed some drops of blood in a glass of wine and, with gruesome curses, sprinkled the table with it. He knew this from his own experience [he said] but this occurred always in the greatest secrecy.

Athanasius Fern³⁰⁵ describes this ceremony as follows: "The *Paterfamilias* pours some drops of the fresh, or a substance of powdered, blood into a glass, dips the finger of his left hand in and besprinkles ('blesses') everything that is on the table with it: 'therefore, we ask Yahweh, that he might send the ten plagues to all enemies of the Jewish faith.' At this, they dine, and the father of the family intones at the end of the meal: 'Therefore (like the child, whose blood the bread and wine contain) may all *goyim* go down to destruction.'" *Purim* and Easter wine are especially valuable when they contain the blood of non-Jews: Thus, as these are consumed, Yahweh might consume, exterminate, "devour" all that is non-Jewish. "You shall devour all the peoples, whom the Lord your God gives unto you, and let not thine eye look upon them with mercy" (*Deuteronomy* 7: 16)... "For we shall devour them like bread" (*Numbers* 14: 9).

³⁰³ The Jew Vital, see G. V. Ónody, p. 147.

³⁰⁴ Strack, *Das Blut etc.*, p. 195.

³⁰⁵ *Jüdische Moral und Blut-Mysterien*, p. 13. [Jewish Morality and Blood-Mysteries].

The Trent ritual-murderers were — as is known — questioned separately. Israel, the son of the Rabbi Samuel, in whose house the synagogue was located, confessed as chief witness that various Jews had complained that this time they were not able to bake any Easter bread (sacrificial meal), since none of them had blood from non-Jews in stock. In answer to the question as to for what the blood was necessary, Israel replied: "that their faith teaches them that they would smell bad if they did not include Christian blood in the Easter bread." This "bad smell" is, in this case — and, to be sure, only in this case — to be taken figuratively, since, according to Israel, "the Rabbis want to express by this, that the Jew who does not use Christian blood offends against the Law"...To the question, what meaning inheres in the enjoyment of this blood, and why the Jews eat it in Easter bread, Israel relied: "that this symbolizes a commemoration of that blood, of which Yahweh spoke to Moses, when he commanded him, during the time when the Jews were in the captivity of Pharaoh, to sprinkle the thresholds of their houses with blood..."

(399) The judges also wished to know how much blood was taken from the victim. Israel answered: "One and a half pots full." The blood tapped from the boy Simon was supposed to be distributed among the co-religionists in other lands.

The remaining accused confirmed and/or supplemented this exposition. The Jew Angelus knew that non-Jewish blood also was employed for stauching the bleeding at circumcision. The Master Joseph, [he said] who lives in Riva and has circumcised his sons, has constantly been supplied with non-Jewish blood. But once he did not have any, so as a "substitute" a dark red, liquid tree resin, which has the name "dragon blood" (*sanguis draconis*) was used. H.L. Strack also heard a rumor of the use of this "dragon blood," which he determined on further inquiry to be resin from a kind of palm tree native to Farther India, and, with relief, grasped at the existence of this (note well.) substitute remedy in his "expert opinion" given for the release of the ritual-murderers at the ritual-murder trial of Tisza-Eszlár, in which he writes: "Also, ignorance of the dragon blood used for the healing of the wound of circumcision, has given rise to the formation of the erroneous opinion that the Jews need Christian blood."³⁰⁶ In such a way were "expert opinions" rendered, although Strack was very well acquainted with the Trent evidence.

The old Samuel, the proprietor of the murder-house, determines the age of a ritual-slaughter victim as follows: "...it is better if the child to be slaughtered is not more than seven years old... a girl-child is only suitable for sacrifice if she is a virgin ..." The forensic medical autopsy of Agnes Hruza had yielded the fact that the victim had remained unmolested...

Asked about the time of slaughter, Samuel explained: "The victim can be killed at any time, but it is more pleasing to God (Yahweh.) if this occurs shortly before Easter. [He said that] he did not learn this from the Scriptures, but heard it from Master David Springer, who had taught at Bamberg and Nuremberg..." Here the Rabbi Samuel **produced an additional (400) proof for our**

³⁰⁶ *Christliche Zeugnisse gegen die Blutbeschuldigung der Juden* [Christian Testimonials against the Blood-Accusation of the Jews], p. 48.

above-mentioned exposition that the compromising ritual-slaughter prescriptions are passed down orally.

The eldest male of the Jewish community, Moses, an eighty-year-old gray-beard, who had lived in Germany earlier and had come to Trent from there, told that, among the Jews, he who uses the most Christian blood also enjoys the most esteem (*ille judeus magis laudatur, qui plus utitur de sanguine pueri christiani*). Asked for his further expositions and to go into details about the use of the blood, about which he would know all, Moses answered still more clearly than the Rabbi Samuel: "Concerning these things, no written laws exist, but the rabbis and the scholars teach us, and this teaching is transmitted by means of tradition, from generation to generation"

In 1494 at Tyrnau in Hungary, several Jews arrested due to a ritual-crime were questioned by the then Palatine and Lord of the highest court, Stefan v. Zápolya. An old Rabbi, on being questioned as to what, then, had actually been the cause of the murdering of an innocent child, gave as a fourth reason the explanation that, according to an old, secret commandment of the religion, the Jewish community was admonished to slaughter a non-Jew every year, by a sort of casting of lots, in order to procure his blood³⁰⁷.

The proceedings against the Jewish ritual-murderers in Damascus, under the chairmanship of the French Consul, take place 365 years after the Trent trial, and here likewise, the evidence given to the protocol is totally congruent in content with that given over a third of a millennium before at Trent — there is not a more conclusive historical proof for the effectiveness of Jewish ritual-slaughter instructions and their ritual expositions having lasted for centuries.

Paul Nathan, in his book about Tisza-Eszlár, is not at a loss for an "explanation," even in the face of this evidentiary material; he brazenly and cheekily claims that the statements of their unfortunate co-religionists in Trent "tortured out" of them at the time, were "suggested" to the "accused" Jews in Damascus by the (401) "devilish" methods of the French Consul — but the Jewish hack leaves it up to his European Intelligentsia to explain, how, of all people, a Consul sitting in Damascus could have knowledge of the then still-missing court documents, composed in the judicial Latin of the Middle Ages. The Jewish barber Soliman, answered the question of the French Consul Ratti-Menton, what was done with the blood of the murdered Father: "It was needed for the festival of the unleavened bread." The Pasha put the same question to Isaak Harari; this man replied after various evasions: "We have slain him in order to get his blood, and indeed, out of reasons of religion, for we had need of the blood for the fulfillment of a religious duty ... We put it in the unleavened bread." — Aaron Harari confirmed this. The Rabbi Moses Abu-el-Afieh stated to the protocol: "The blood is for the unleavened bread; on the day, where they are baked, the Great Rabbi (in this case Jacob Antabli) stays standing in front of the baking oven. The Pious Ones (=Jews) send him meal out of which he makes bread, which he himself kneads and works in the blood... Then he sends the bread to the Pious Ones..." These breads were then sent on to Baghdad. Rabbi Moses further reported: "They were all at the slaughtering and were joyful, since

³⁰⁷ G. v. Ónody, p. 82.

it was a matter of performing a religious act...It is a secret of the Great Rabbi, which ones are entrusted with the how and what of using the blood."

The same statements were then given to the protocol also about the obtaining and use of the blood of the murdered servant, Ibrahim Amara.

But one member of the panel, the Greek merchant Chebeli, was not yet satisfied with the explanations of this Rabbi, he had discovered an obvious contradiction and put the following additional question: "You say that human blood serves for the celebration of the festival of the unleavened bread, yet it is known that according to the Jewish religion, blood is regarded as being "unclean," so that even if it were the blood of an animal, the Jews are not permitted to use such. There's also a contradiction in the property "unclean," which is imputed to the blood, and to the (402) use of the blood in the unleavened bread (matzos) — give us the explanation."

The Rabbi Moses replied: "The *Talmud* says that two kinds of blood are pleasing to Yahweh: the blood of Easter and that of circumcision... This is the secret of the Great Rabbis, who are knowledgeable about the ways and means of using the blood ..." The Head Rabbi Antabli, asked about his opinion in connection with this, confirmed these statements in full scope.

In the trial of Valréas (in 1247), the fact came out for the first time that the Jews are obligated to send on human sacrificial blood. Strack, in this case, too, would have been immediately ready with the "exonerating" retort that certainly no ritual, but rather, at most, a "folk-medicinal" significance, not to be taken seriously, would fit this [evidence]. Typically, Strack keeps silent about what came out in the Trent trial concerning these matters, and diverts attention to the "document excerpts" of the Jew Moritz Stern, his colleague.

In Trent, the Jew Israel, the son of Samuel, told that shortly before the Jewish Easter festival, several Jews had met in the synagogue located in his father's house and had complained over the fact that this time no Easter bread could be made, since no one had any supply of Christian blood (*quia nemo habebat de sanguine pueri christiani*). The examining judges "smelled a rat" and did not let loose of it, and after a time inquired further with the precise question: "What did the Trent Jews do earlier, when they had need of Christian blood?" Israel, driven into a corner, answered: "Approximately four years ago, he had seen a glass in his father's hand, which contained desiccated blood. This his father had obtained, according to his own statement, from a Jew who had come from Germany."

Now the Rabbi Samuel, to whom these statements were read out, resigned himself to [making the] confession that perhaps four years ago he had bought "for a costly sum" a bottle, about a hand's breadth long, from a Jew of the name of Bär (Ursus), who had come from Saxony, (403) and who had had a certificate of verification with him by which it was certified that Bär was conducting his business legally, and that the goods that he was carrying with him were genuine. In this certificate of verification (*litteras legalitatis*) it was written in Hebrew that what he had with him was proper. It was signed by "Moses de Saxonia, Head Rabbi of the Jews." Bär carried the blood, present in pulverized

condition, in an interior, tin-plated vessel sealed with white wax. In the layer of wax the Hebrew words were incised: "Moses, Head Rabbi of the Jews." Samuel, as he added to it, then set his name under it: "Samuel of Trent," to make known that he, for his part, joined the attested record concerning the reliability of the dealer. One other Jew, Engel (Angelus), confessed in Trent that he had bought the dry blood of a non-Jewish boy in the size of a bean more than four years ago, for four Lire of good coins from a certain Isaak from the Netherlands, out of the bishopric of Cologne; Isaak had carried with him the container of blood wrapped in a cloth, the blood itself had been clotted and in the form of a dust. Isaak then moved farther on, from Trent to Venice.

Before he came to Trent, Engel himself had lived with his Uncle Lazzari (Lazarus) for seven years in Castel Gaverdi in the region of Brescia. The latter was in correspondence with the Jew Rizardo of Brixen concerning blood; Rizardo had reported that he was selling blood and offered it.

The Jew Tobias, described in the Trent documents as a surgeon or physician (*artis chirurgiae peritus*) — he also occasionally "transacted" usury business — admitted after initial denials that years before, he had already bought dried blood, perhaps as much as a nut, from a Jewish merchant Abraham for a Rheinish Gulden. Samuel had certified the genuineness of the blood for him. Abraham carried the clotted blood in small pieces in a red container, presumably he had moved on to Feltro or Bassano. Finally, Tobias testified concerning a mysterious "distinguished" Jew from the island of Crete, who about six or seven years ago had stopped in Venice (404), around the same time that the Kaiser Friedrich III, followed by a great swarm of Jews, had arrived at Venice; these Jews had attached themselves to the imperial progress, in order to be able to procure for themselves untaxed wares which then, stowed away on the imperial wagons, had been smuggled across the border³⁰⁸. All these Jews were also supplied with blood, with which a "powerful" Jew, who constantly went about with "a large quantity of Christian blood," had furnished them. For the rest, the man dealt in sugar, and was called "Sugar-Jew" on account of this. This Jew from Crete had worn a black robe, which, in the Greek fashion, reached down to his feet; the universally well-known Jew Hossar of Cologne with residence in Venice in particular had had much traffic with this Sugar-Jew.

Along the same lines was the testimony given — completely independently and under conditions of having been separated [from the others] — by the old Moses. When the judge asked the eighty-year-old Jew where, then, he always obtained the necessary blood, he answered that for the last ten years he had not needed to make any effort for it; he was no longer the father of the family. Earlier, he had lived for 30 years straight in Speyer. There he always got blood from an Alsace Jew, Isaak Rotpoch; but 50 years ago he had lived in Mainz, where he bought the required blood from the Cologne Jew Sveschint and had consumed it in the manner already mentioned (matzos, Easter wine). When he was asked how, then, in all the various places [in which he had lived] he was able to know that he really was getting "genuine," therefore non-Jewish blood,

³⁰⁸ Of all things, in this year Friedrich III had issued a sharply-worded letter for protection of the Jews (E. Baumgarten: *Die Blutbeschuldigungen usw.*, 1883 [The Blood-Accusations, etc.].

Moses also answered that the certificates of verification of the head Rabbis had confirmed it.

The Trent documents therefore unveil, besides the details of a crime committed with unimaginable cruelty, further monstrous facts:

1. There existed — and naturally still exists. — a "lawful" Jewish "trade" in non-Jewish blood, organized to the last detail, just as there has been for ages a Jewish slave trade and drug trade. (405)
2. There are dealers in blood, equipped with rabbinical certificates of verification and who have been expressly commissioned for that purpose.

In the Trent trial, not fewer than seven Jewish blood dealers appeared [in the record]: Bär (probably from Saxony), Isaak (from the region of Cologne), Rizardo (Brixen), Abraham, Rotpoch (Alsace), Sveschint (Cologne), and that frightful Jew from Crete, who can be described frankly as a wholesale dealer in blood.

Beyond this, we can fix the route of this blood trade on the basis of the trial reports.

In that 15th century, Venice was blossoming into a commercial city of the very first rank as trade center between Orient and Occident ; in the judgement of Petrarch, it was arising as the "*emporium orbis*" (world city of commerce), which the contemporary voice of Fabri lauded as "the most wonderful and most remarkable in the entire world" and a Jakob Burkhardt praised as "the jewel box of the world in its day," and a fabulous wealth was emerging, of industrious, bold traders and seafarers, who stood in striking contrast to the debt economy of the slothful doges — good use of the latter circumstance was made by those vultures who are to be found everywhere where there is already a whiff of decay despite a high economic bloom: the Jews.

In no sense is it coincidental that just exactly the Venetian region of that time was a true Dorado of Jewish blood-murder — in the year 1480 alone — therefore, as soon as five years after an example had been made in Trent — in this area not fewer than three children were tortured most cruelly and ritually-slaughtered³⁰⁹ (Portobuffole, Motta, Treviso). In spite of uprisings by the people, financial-political reasons moved the Venetian government repeatedly to allow the Jewry as such, consisting in great part of immigrating Oriental elements, to remain unmolested, so that the Jews could live in the completely justified belief that they might take risks, indeed, the Doge Pietro Mocenigo even during the Trent investigative proceedings had made out a sort of certificate of innocence for "his" Jews, (406) while he attempted to interfere in the course of the proper hearing by means of declaring in a decree the Trent blood-murder to be a malicious rumor, took the Jews under his protection, and arranged that they should live unhindered in his land. This Jewish-protective decree, however, later had to be rescinded.

³⁰⁹ See p. 41.

In these areas — in the trial documents, aside from Trent, the names of Brescia, Feltro, Bessano occur — there was not only trade with the treasures of the Orient and the products of European, and, in particular southern German industry; among comrades of the faith there existed in strict secrecy the blood trade as an internal Jewish affair, which took the same route as the rest of the goods: the ancient trade route across Trent, through the Etsch Valley. By the testimony of the Jewish physician Tobias, a whole swarm of Jews, who had smuggled their equally precious and mysterious property among the other wares, had once followed an imperial progress: the blood of non-Jews was transported in this manner by non-Jews themselves, and in addition, duty-free yet.

"In this 15th century, Man stood at the eve of the Renaissance, he invented printing, he discovered America; the arts and the sciences took an unsuspected upswing. Yet Europe was teeming with all sorts like Enselin (Lazarus), Rizard, Samuel, Moses, Isaak of Cologne, the Bear from Saxony, who their whole life long bought, sold, and used Christian blood..." (H. Desportes, p. 328).

The trade of Venice with the shores of the Near East made use of for its bases the ideal island bridges provided by Nature: Corfu — Zante — Crete — Rhodes — Cyprus. Upon all these islands, in a proportion which was increasing from century to century, Oriental Jews were encysted who, in constant contact with their racial comrades sitting on the crossroads of Asia Minor, Syria and Egypt, had brought the booming trade — at least as middlemen — into dependency upon Jewish parasites and were able to pocket fabulous profits.

But from these times, the non-Jewish population on these islands never again was to know peace; its blood — in the literal sense — (407) is sucked out of it. In Crete sat the frightful shape of a blood dealer, dressed "in the Greek fashion," who also surfaced in Trent, supplied the Jews present there with blood and then vanished again...

Many centuries later, however, bloody riots broke out on Corfu, Zante, and Rhodes, because the population had become convinced as a result of the periodic disappearance of children in countless cases, that the Jewish murderer is still at work³¹⁰. The ritual-murders of Damascus (1840) and Corfu (1891), which, of course, only became known from among the others by accident, while numberless others remained in eternal oblivion, threw a bright light upon these circumstances.

In the Orient, where human life in itself is already of little value, the trade in the blood of slaughtered non-Jews appears to be just another line of business; especially the harbor cities like Alexandria, Beirut, Smyrna, Constantinople, with the Quarters of Balata, Galata and Pera show blood-murders in great number, as we were able to determine, but even these can be only a minuscule fraction of those [ritual] crimes actually committed. "A very highly-placed man said to me, that of the Oriental diplomats, not one doubted that in the East,

³¹⁰ 1812: On Corfu, two children ritually-slaughtered (Achille Laurent). 1824: Ritual-murder on Corfu (Stauf v. d. March, p. 216). 1840: On Rhodes, a boy disappears in the village of Triande (see p. 101, etc.). 1843: On Rhodes and Corfu, several children murdered by Jews. (Hamont, *L'Egypte sous Méhémed Ali*, Paris, 1843.).

where these cases of murders of Christians are very easily concealed because there is no public opinion there, they are much more frequent than we think..."³¹¹

One year before the trial of Damascus, in 1839, at the customs office of Damascus, in a box intended for the Jew Aaron Stambuli — thus the blood-murderer and blood dealer of Damascus — a bottle with blood was discovered and confiscated; this was not given back, despite an offer of 10,000 Piasters from the protesting Jews. At his interrogation, the Jew in his consternation gave the confused statement that it was a custom with them to preserve³¹² the blood of their great men. (408) Concerning the further prosecution of the affair nothing more was known, according to Achille Laurent, the most that was known was that the head of Customs of Damascus died a sudden death.

This clumsy kind of dispatching [of blood] has not been allowed to prevail as general practice, in view of the shrewdness of its originators. The refined and always secure lodging of the blood was done just by introducing it into the mixture using minimal-sized doses of it.

The former Rabbi Noe Weinjung, born about 1765 in Kitchenev as the son of a *Hassidic* Rabbi, and, after his baptism under the name of Neophyte, living in the Cernika monastery in Bucharest³¹³, reports about his blood-practice in his confessions which were published first in the Romanian language in 1803, then, due to their importance, in Greek in 1834, and then in Italian in 1883, that one other cunning method of preservation and shipment consisted in keeping cotton or linen burned to ashes and soaked in the blood sealed in bottles in the treasury and secret drawers of the synagogue and constantly at the disposal of the rabbis, who took from it according to need or sent from it to the Jews of those lands which were under especially sharp police control or which nursed special mistrust or even hostility against the Jews due to bad experiences: the blood of the tortured victim was now able without peril to travel under a pharmaceutical label...

That a blood trade has existed on German soil until the most recent times, can be inferred from the events in Xanten, Polna, and Konitz. The foreign Jew, who appeared with a black leather bag around the time of the murder of little Jean in Xanten (29 June 1891) and just as suddenly vanished again, might have had the same function as that "crooked Jew" who on the day of the murder of the Hruza girl (409) (29 March 1899) was hurrying out of the apartment of the Polna Rabbi clutching a container of approximately six liters capacity packed in waxed canvas. Already in 1529, after the ritual-crime of Tyrnau, the blood was first hidden in the synagogue — "on that account there was great rejoicing" — before it was handed over to various Jewish middlemen for further distribution.

But even blood-dealing and blood-dealers are finally merely components of a System for which all of Jewry itself alone is to be made answerable before

³¹¹ The Deputy Stoecker in the Prussian House of Deputies. 14th Session of 9 February 1892.

³¹² Achille Laurent: *Relation historique des affaires de Syrie, depuis 1840 jusqu'en 1842*; II, 301 (see G. v. Ónody, p. 134).

³¹³ Dr. H. J. v. Freyenwald: *Jüdische Antisemiten* [Jewish Anti-Semites] (*Weltkampf* [World Struggle], August 1940, p. 199).

history: the extermination, conducted intentionally and consciously, of all that is non-Jewish.

That an important role of blood-doctrine and blood-practice belongs to the local center in this struggle for destruction, the synagogue, "the very own daughter of the Pharisaic school" (Rohling), does not need to be further proven after the expositions up to now.

The "President of the Court of Appeals of the Free City of Frankfurt and Envoy of the four Free Cities of Germany at the Bundestag, Dr. of Theology and Jurisprudence, J. F. Meyer, the learned and founding trustee," believed himself able to dismiss these things with the following witty remark: "But as concerns the alleged blood-thirst, this would have been been able to be amply satisfied for many centuries now without killing, in any bath or barber's room; but not even one Jew has been found to buy blood there. No one has ever seen a Jew sampling blood."³¹⁴

In 1693, a woman at a cattle market offered for sale to some Jewish cattle dealers a bowl of blood, "because she knew that the Jews like to have blood from Christian children..." The Jews, however, were craftier than this efficient business woman, they indignantly raised an alarm, called the city patrol and had the woman taken away. Before the magistrate, she confessed that she had been trading out of poverty in order to get a few *groschen*; "it truly is human blood, but not of (410) a child, but from a couple of soldiers who opened a vein for the sake of their health and were supposed to let the blood be carried away by flowing water..." "Now because such was found to be the case after inquiry, the woman was released again with sharp warnings to abstain from such dealings in the future..."³¹⁵

No, learned and founding trustee and Doctor of Jurisprudence and Theology, Jews buying liters of blood never have actually been seen to this day — we could, of course, repeatedly pluck these peculiar blossoms in the imaginary world of those scholars.

But Moses Abu-el-Afieh spoke in Damascus of two kinds of blood that are pleasing to Yahweh, of which one is the blood of ritual-slaughter.

We know with what stamina the Jews and their comrades, in order to defang the charges which involve their use of blood, call upon the *minutiae* of directives of the *Talmud* and other Jewish codices, around which interpretations as nit-picking as they are obscure are wound like tendrils, and which are supposed to keep the children of Israel from contact with blood — insofar as it is not a matter of sacrificial blood. Jewry has, in fact, ever felt an inner horror of this "unconsecrated" blood. Among one another, they wish to remain so clean of blood, that they do not even consume animal blood, and loathe even the blood which comes from the most minor wounds (e.g. blood from their gums on bread.). And yet — here their moon-nature reveals itself —

³¹⁴ *Die Blutbeschuldigung gegen die Juden usw.* [The Blood-Accusation Against the Jews], E. Baumgarten, Vienna, 1883.

³¹⁵ Tentzel: *Monatl. Unterr.*, 1693, p. 533.

they are the only people who conduct blood-politics, in the symbolic as well as the physical sense.

There is no contradiction in the fact that, for example, in the Old Testament the consumption of animal blood is forbidden by religious law under threat of "divine" punishment, which, as such, is grasped at by theologians over and over again for the "refutation" of the blood-accusation — while the consumption of human blood is found to be forbidden nowhere, to say nothing of the rabbinical blood-doctrine. The Jews have the firm and subtle belief that social intercourse with other peoples, even the mere (411) gaze of an *Akum*³¹⁶, materially pollutes their blood. Their sharp and ruthless rabbinical intelligence found an equally subtle means millennia ago, by which they believed to be able to purify themselves and which was, for later centuries, transmitted orally for the sake of caution. Olden Asiatic physicians already were familiar with that natural law which says that like is to be healed by like [i.e., sympathetic magic]. In the mechanical world, one knows that like poles repel each other. This general law, adopted into Medicine, is followed exactly in homeopathic practice by use of small, refined, counter-doses: when one feels infected by a sickness, one partakes of the same substance thought to be causing the sickness, and indeed, a dose in a specific and absolute purity and in minute amounts. The most modern Medicine proves satisfactorily the profound law of Nature, that like is healed by like, and indeed what is more striking, the smaller the dose is, the better the results.

In the most refined dosing, non-Jewish blood, for example, enters into the Easter baking of the Jews, the matzos. Regarding the meal [i.e., in the sense of the grain from which bread is baked] of sacrifice, the Rabbi Samuel of Trent stated in 1475 that the Jewish father of the family would mingle some portion of the blood from a non-Jewish child into the dough at the preparation of the matzos; the size of a lentil seed would suffice. The Head Rabbi of Damascus personally baked the Easter breads intermingled with the non-Jewish sacrificial blood and sent them for "purification" in all direction to his co-religionists.

But this blood is especially effective, according to Jewish teaching, if it has been obtained under circumstances of unimaginably sadistic tortures and sufferings for the non-Jewish victim. "The matzos are prepared as they must be," said Samuel at their distribution in Trent, and those present understood what was meant by that...

Lazarus Goldschmidt cites a passage of the *Talmud* tract of the *Schabbath*, where an "emperor" asks the Rabbi Joshua ben Chananya why the Jewish Sabbath meal has such a pleasant aroma. The Rabbi answers: "Because we (412) have a spice by the name of Sabbath that we put in." The "emperor" also wants to have some of it, but the Rabbi says: "It is only proper for them who observe the Sabbath. Since you do not do this, it would do you no good." What kind of special spice is this, this "spice named Sabbath," which "is of use to" only the Jews??

³¹⁶ "Nichtjude" ["non-Jew"]. -- See also the witty expositions of M. Bewers in his *Gedanken* [Thoughts] (Dresden, 1893), which in its time created the greatest excitement and brought the author a flood of calumny but also the highest recognition, among others from Bismarck.

Under the date 19 January 1882, in the *Archives Israélites*, there is offered *vin cascher* ("kosher wine") with the express certificate of the Head Rabbi — we are reminded of the "certificates" of the Trent blood-dealers.; on 2 March, again, "kosher wine" (*vin cascher*) for the Easter feast. On 16 March 1882 we read, printed in a list of other notices: "Spices for Jewish Easter use: Madame Haas guarantees unleavened bread (*matzos*)."³¹⁷ To deceive the reader unfamiliar with these matters, the word *kosher* is written in various ways: *coscer*, *causcher*, *cascher*, *caser*, *kascer*, *koscer*, etc.

The *Almanach zum Gebrauch der Israeliten* [Almanac for the Use of the Israelites] (appeared at the time from Blum, Paris, 11, rue des Rosiers) is filled with similar notices. Several pastry bakers supply the "customary Easter bread for the *Pessach* feast," but another says that he alone has the authority to offer everything that is necessary for the celebration of *Pessach* — And in the Orient, of course, there was and is the notorious *mossa guésira* (blood-*matzos*) next to the "customary" *mossa*. These concordances are amazing³¹⁷.

Why do these things bear the certificates of the rabbis, and why not the "certificate of quality" of the corresponding experts, thus the bakers and vintners, if, according to Jewish opinion, this is supposed to be such a harmless matter?

The Jews of our day, therefore, in confidence of the ignorance of non-Jewish humanity, sell in open public, their ritual *Pessach* and *Purim* breads and wines, furnished with the blood-certifications of their rabbis, exactly as they were accustomed to do in the Middle Ages.

We now understand Heine better, when he said of his (413) racial comrades: "...in all other ways they now still are as they were in the Middle Ages, a wandering mystery..."

On 30 March 1882 the same *Archives Israélites* warned the "faithful" that the "religious" *Pessach* prescriptions were of extreme importance and one ought not to neglect even one of them. The preparation of the *matzos* "demands scrupulous care," the women should go off during their work. "The scrupulous care, which is required here, the omission of not even one *Pessach* prescription, the removal of the women — compare with the documents of the Trent trial — makes one ponder...The rabbinical blood-doctrine has existed as a secret teaching, the Trent trial bears witness to this; it probably exists still even today..."³¹⁸ That woman of the common people, who called out to her ward, Werner, who had taken on work in a Jewish house around the time of Easter in 1287: "Beware of the Jews, for Good Friday is approaching," and six centuries later the mother of the Xanten boy, who called out at the news of the death of her child, with a mother's unerring instinct: "It was the Jews..," are more valuable witnesses than all the learned "expert opinions" put together. "Volkes Stimme — Gottes Stimme" ["The voice of the people — the voice of God"] — may

³¹⁷ See p. 61.

³¹⁸ According to writings of the Catholic pastor Dr. Jos. Deckert (1893).

say more than all those "Christian" theologians and their baptized and unbaptized Jewish relatives.

Blood is a special sap. It also has the effect, as Nature teaches at every turn, of establishing antipathy, hostility. Every hunter can tell countless examples from his own experience to illustrate that blood, which has flowed as a result of murder-lust or the lust for pleasure, prevents the friendly "scenting" of creature to creature. The blood that we take from creatures, separates us from them; the milk they give to us, forms a bond with them. A cow which gives milk to a child and a Jew, who ritually slaughters it, are images which have stamped themselves in the blood of every people throughout the generations, as an inextinguishable instinct; a child runs to an old cow to caress it — while he runs away crying from an old Jew. On the Lower Rhine, the girls say "when a Jew is in the village, (414) I do not go through the corn alone," and there were wealthy and independent peasants who, when one of these black-garbed beasts, one of the "fellow-citizens of the Mosaic faith" came through their village, became uneasy, like their cattle in the well-locked stall when a predator was lurking about. It is the eternal and natural "fear of the Jews" which the Galileans knew long ago.

That thousand-year-old Jewish hatred, that "great hatred," is not stoked and nourished anew by theoretical instruction alone, but, to a much more effective degree, still by — blood.

But the final meaning of the blood sacrifice, its final interpretation, can perhaps best be given by only a Jew himself. A philosophical work appeared about sixteen years ago, entitled *Die Wirklichkeit der Hebräer. Einleitung in das System des Pentateuch* [The Reality of the Hebrews: Introduction into the System of the Pentateuch], by the Jew Oskar Goldberg. This extremely rare book was made available only to leading Jews and was anxiously protected. "If one works his way through this not simply written book, it falls open to him as if unveiled before his eyes," was the assessment of this book by Joh. v. Leers³¹⁹. Now Goldberg, one of those "Wise Men of Israel," expresses clearly that the purpose of the Jewish service of sacrifice is through blood, in which the biological power of life is contained, to keep Yahweh lastingly present. The purpose of the ritual is to hold the people together continually in struggle against the other Elohim (gods.), while at the same time suppressing the elements within the people which stem from the essence of the other Elohim (that is, the non-Jews.). "The commandments of purity ...are derived for him (Goldberg) from this basic thought." (v. Leers).

By the judgement of v. Leers, the justification for ritual-slaughter, as of ritual-murder, can be derived from the arguments which Goldberg gives...

The presence of Yahweh, therefore, is conjured by black magic "in order to turn these powers against the other peoples in the wars of Yahweh..."

³¹⁹ See his highly interesting article in *Weltkampf*, Volume 187, 1939.

Jew Goldberg permits us — to speak in the words of his colleague Güdemann³²⁰ — (415) a look into those "halls of the Jewish literature, to which, for those standing outside them, it is almost more difficult to gain access than many a princely court..."

Separation from all other peoples, state-within-a-state, fodder and corruption of the alien blood and final reunification among themselves, that is the unextinguishable impulse and thought of the Jew, not to be rinsed away by baptismal water. Hostility between their own blood and that of the rest of the world. "And I shall put enmity between your seed and their seed..."

The blood of the non-Jew rises up against the fanatic blood-politics of the Jews. Germany has been intended by History to have the leading role in this mamouth struggle: morality struggles against immorality, heroism against criminality, light against darkness, and blood against blood.

The Jewish Question is not otherwise to be solved. Destiny seems to desire that each people which struggles with the Jews, ventures its best blood against Jewish blood, and, if it must, unto death.

Thus has it been for millennia — so it is again today, only with the distinction that a Führer and rescuer has arisen: "In that I am resisting the Jew, I am struggling for the work of the Lord" (Adolf Hitler).

=====

<http://jrbooksonline.com/schramm/schramm.htm>

³²⁰ Rabbi Güdemann: *Geschichte des Erziehungswesens und der Kultur der Juden in Italien während des Mittelalters* [History of the Educational System and the Culture of the Jews in Italy during the Middle Ages], Vienna, 1884.

Appendix 1.

(419)

Translation of the Address Given before the Vice-King of Egypt³²¹

May it please Your Highness, etc. After we in Europe heard of the accusations issued in Damascus against some Jews who belonged to Your Highness's subjects, and of the tortures and sufferings done to them in order to extract confessions, and because we know that our religion not only does not sanction the crime of which they are accused, but rather even teaches us most expressly to be horrified at the use of blood, we have been sent by our co-religionists in Europe to ask Your Highness for Justice...

We come here with the most sure conviction that Your Highness, of such great fame in Europe due to your bravery in the Field, your wisdom in the Council, and your tolerance toward all good subjects without distinction, will grant our request with your accustomed kindness. We come without hatred, without passion, merely with the upright desire of bringing the truth to light. Therefore our request goes out to Your Highness, to impart to us the authority to go to Damascus, and there to initiate such inquiries which will be able to lead to the obtaining of sufficient evidence in respect to those accusations which have brought the entire Jewish population of that city into suffering unheard of till now, and so that the results of such investigation may be officially confirmed by the *Gouverneur* of Damascus and presented to Your Highness. That moreover, Your Highness might facilitate for us the means for obtaining this information, as well as grant safe conduct for those persons who belong to our mission, and provide full security for all parties who have credentials; the permission to speak with and question the prisoners as often as necessary, and that the authority and permission of Your Highness will be enforced by means of a special Firman [an edict or decree], sent to the *Gouverneur* of Damascus and officially entered into the local archives and publicly read out in the streets there. May we add that the eyes of all of Europe are directed upon Your Highness, and that the granting of our request will gratify the entire civilized world. It is well known (420) that the prince who has attained such a great reputation, treasures justice even more highly. It is an homage to your genius, to your love of truth, your love of justice, which has caused this deputation of all the Israelites of the Earth to appeal to Your Highness with confidence, in the consciousness that this appeal can not have been made in vain.

Alexandria, 4 August 1840.

Moses Montefiore

³²¹ *Der Orient*, Nr. 41, p. 315/16.

Appendix 2.

(p. 420)

Mr. Crémieux in Vienna³²²

Vienna (Beginning of December 1840).

Mr. Crémieux has departed for Paris, heaped with tributes, and especially, naturally, with evidence of the participation of the local Israelite population. Prince Metternich, as has also been the case with several high statesmen, has received with honor the defender of injured and abused humanity, which always finds protection and the warmest sympathy in the humanitarianism of our principles of government, of whatever region or religion it may be. The community of Jews has arranged a banquet for him, in gratitude for the protection of its brothers in Beirut, and not many have been seen of equal magnificence. This took place in the Hotel of the Roman Emperor, comprised over 80 place settings, and the arrangement was designed by the women, who nevertheless declined to appear there themselves.

Before the beginning of the meal, an address of thanks of the community, which expressed the sentiments of the rescued human dignity of their co-religionists, written on parchment and read aloud by the local teacher of religion, Dr. Manheimer, was delivered to him. This was enclosed in a golden case and so abundantly set with diamonds that its value is reckoned at 14,000 Florins. The address reads:

"The community of Israelites of Vienna, enspirited by the most moving sympathy for the sacred interests and rights of their people and faith, permeated by the innermost and deep respect and admiration for the noble men of word and deed, who have ventured themselves for these interests and rights and have proven themselves in the holy, glorious struggle, grasps with eagerness the opportunity which is offered to it here, to bear witness to its most (421) profound reverence and admiration for you, most highly respected sir, you, who have put yourself in the advance rank and have wrested the laurel of victory in this the struggle. If we admire all the more the gifts of words and the power of speech which God has lent you in fullness, the more complete and compelling its success and influence is, and God's Rule of Mercy is recognized in that He, in a time when intellect and talent have been elevated to a prevailing power, has let men arise in our ranks who are full of the divine spirit and know how to speak in truth and clarity with frankness and victorious power; if we, in a word, admire the talent which is the foundation of your reputation, and made you the equal as an orator and advocate to the most celebrated men of your class, so we revere and honor still more the noble attitude, the sacred zeal for the Right, which has guided you so fortunately thus far in the fulfillment and practice of your godly profession and in the application of these inestimable gifts of the spirit. You have been the representative of Right, when and where it was imperilled. You

³²² *Der Orient*, Nr. 52 (26 December 1840 -- *verbatim* report).

have bestowed your protection upon the powerful man, when good fortune abandoned him, and chivalrously taken on the mantle of fallen greatness. You have entered the lists for your co-religionists, when men wished to cast doubt upon their oaths and vows and thus throw suspicion upon the faith of Israel, and you have unburdened them of shame, annihilated the last trace of disgrace which still attached to them, in the nation where all barriers had been opened to them, yet prejudice was yet unconquered, where property and law, office and dignity had been granted and conceded to the Jew, yet doubt and suspicion of his lawfulness and loyalty had not been able to be eliminated and overcome. You have saved their honor and shown that religion began with Abraham and his tribe, which first raised its hand up to Almighty God, who has created Heaven and Earth, who fills the world and placed firmly upon it the pillars of the law, of justice and morality. You have now crowned these noble efforts, revered Sir, and everlastinglly entered your name in the annals of the history of our people, which is as old as the history of the world, by chivalrously and fraternally entering the lists for the unfortunate victims in the battle against tyranny and religious frenzy, whose frightful fate was filling not only all the tribes of Israel, but also all the men of nobility and good will in the entire world with horror and terror. You left hearth and home, as the prophets of ancient times once did, traveled across the sea into that old land of Egypt, where plagues rage and war and discord threaten life, you have spoken before the powerful for your people and their faith, and you spoke as Moses once did to Pharaoh: 'Let go the sons of my people, who are in chains, that they may serve me.' You have broken the chains from the hands of those in bondage, you have rescued the imprisoned from out of their captivity — as the prophet (422) described it, a godly calling. You have returned those who were outcast to free and unbound life, you have held back the sword in its descent, which was hovering but a hair's breadth above their heads, and those whom you could not save, who departed the world under torture, and who have found their declaration of innocence and vindication in a higher world and before a more elevated seat of judgement than Man can establish...have God's blessing over you. You have fulfilled a divine commandment, which is the most sacred thing in Israel; You have fulfilled the commandment of Love...If the name Damascus, which is to be found listed on the first and most ancient pages of our history, has again in most recent days attained a gloomy fame and leaves behind memories which for us are as unforgettable as they are painful, so, along with it, the names of the noble fighters, who have brought an end to the struggle and have wrested the chains from those in bondage and brought the tormented to freedom, will be as immortal and unforgettable. The self-reliance we have won again, and the joyful consciousness that wherever Israel is in need and distress, and its name shamed and its faith ostracized, God awakens for it its heroes and fighters from out of its own midst — that consoles us for the painful experience which we have recently had, and which we had never expected in our century. With these sentiments we greet you as one of the champions in the holy struggle. And if our voices do not reach so far that they might also reach your noble comrade-in-arms, the high-hearted Sir Moses Montefiore, toward whom we have the same admiration, may this confession [of faith, admiration, etc.], which is the first that you have received on German soil, be a testimonial for you of the esteem and recognition which your efforts and exertions have found among your German co-religionists. We say to you, in the words of the

Scriptures: Stride forth vigorously and courageously upon the trodden path — it shall be your glory and your honor."

At this juncture, Mr. Crémieux, moved by this expression of gratitude, arose and gave an improvised speech in the French language, which, due to the beautiful themes which are the basis of its contents and the recognition which the speaker expresses for humane principles, deserves to be more universally known:

"Gentlemen, I am greatly moved, you understand this and will not wonder if words fail me to express my thoughts. I was unable to hold back my tears at the sight of this precious empathy of my co-religionists, of the immeasurable reward of such a simple, such a natural action. I am an attorney and saw to saving the unfortunate; I am a Jew and saw to fighting religious persecution; I am a human being and saw to crushing [the use of] barbaric torture; was I allowed to hesitate without committing a crime? I did my duty and such a reward. The Israelites surround me (423) on my journey as in an endless triumphal procession. In Corfu I was received with acclamations and by wishes for good fortune; in Trieste I was surrounded by the sweetest, most touching sympathy; in Venice the heartiest festivals were duplicated for my sake; here, at last, my heart is succumbing to the feelings with which you have intoxicated it. I have, you tell me, carried on the sacred matter of the emancipation of the Jews before the law courts and the press; but indeed, I was defending my own hearth, and the principle of the freedom of worship, the great, noble principle which ties Heaven to the Earth, in that it permits each human being to offer to God the homage of his love according to his own belief. I took up my pen when the slanderers spread their poison against the Jewish religion, I called upon all the sympathies of noble persons to assist me; but I felt the strength of the Good, the Right and energy of soul; would not my silence have been an unworthy cowardice? I have defied the personal danger with which fanatical hatred and a murderous atmosphere wanted to threaten me. Having stood upright, I did not think of this danger; I would have answered him who would have wanted to frighten me: Death is everywhere, but fortunate is he who seeks a great death. Our mission has been crowned with success; the chains have fallen; the prisons have opened [their doors] to the tortured, their families have been restored to those who were in flight. But our cause was such a righteous one, and our right was so great. I have also founded schools in the Orient for the poor children who have been abandoned until now. But with this, I have only the merit of having understood your thoughts and have said to myself: it is good, that the Jews of the West unite with the Jews of the East through the bond of a sacred protection, whose consequences could be immeasurable for the cause of civilization and progress in the lands of fanaticism and ignorance.

What do they, who persecute us with their bitter hatred, want with their foolish prejudices? Why do they reawaken, in this century of philosophy and enlightenment, those wretched slanders of the Middle Ages and the ridiculous superstitions of crude times? Do not they, who, in so many countries, still stand outside the law of the peoples among whom they live, possess all the virtues of free men, when they demonstrate such explicit, such moving, such unanimous gratitude toward those who demand for them the same common rights and social freedom? And is not the sympathy for the maliciously persecuted

brothers, which was suddenly awakened, as if by an electric shock at every point on Earth, a great virtue? Does not this Jewish population, whose heart is so full of the fine feelings of love of relatives, deserve to live among other men and to have equal standing with them? What virtue do we lack...the love of country?

(424) We French Israelites, we citizens of a free country, which has given us a fatherland, our enthusiasm is intensified in that feeling which founds a people and makes it great, and you, gentlemen, who only can dimly know that [feeling of] country, since country is the equality of rights and duties, are you not all prepared to shed your purest blood for the happiness of the ground upon which you see the light? Ach, you shall attain it, gentlemen, one day you shall obtain this precious fatherland, this life-within-life. And those, who will be able to call you their fellow-citizens, will see whether your hearts are not at one with their hearts. Indeed, Jews of Austria, you will get the fatherland, for in that memorable affair of Damascus, Austria has shown that it knows no distinction of faith, when humanity speaks. Austria was first to extend a helping hand to the oppressed. Ach, its power did not reach so far as to be able to restore to life those whom torture had murdered, but it stepped between the executioner and those victims whose death had been decided; it noble-mindedly protested against the bloody proceedings. With joy I — I, a Frenchman - call out in this capital city of the Austrian Imperial State: Honor to Austria. Honor to you, Prince Metternich, whose active as well as generous power covered like a shield those who were languishing beyond the sea; Honor to you — you, who demonstrated a sublime spirit and an exalted philosophy in this final struggle of prejudice against reason, and unfolded the banner of humanity before the eyes of the world, without consideration for politics, which always is so foreign to justice. The General Consul Laurin, who found in his own heart an abhorrence for injustice and first brought the light of his clear reason and the dedication of his noble heart into this bloody drama, has also shown himself to be worthy of you... Honor also to Merlato, who struggled even to the final day at the scene of the horrible executions³²³, and did not fear to unveil all secrets of this work of darkness, and with tireless zeal opened himself to the ideas of the General Consul. Let his name be for us a revered name.

Gentlemen, the Press, too, has forcefully supported us, the German, the French, the English Press; it dealt the most powerful blows to religious intolerance. The Press has its torches: the light terrifies fanaticism and persecution...the martyrs of Damascus will be our last martyrs. The West is making incursions into the East with its civilization, not merely in matters of political questions, but also in social issues, as a guarantee of the future of the peoples. Thank you, gentlemen, a thousand thanks for (425) this precious pledge of your esteem, your friendship. I shall keep it as a precious treasure, as a legacy for my beloved son..."

The cheering of those present was boundless, and with great enthusiasm toasts were offered to the Kaiser and the whole Imperial House, to the Prince State Chancellor, to the Consuls of the Great Powers, etc., who rendered assistance in this affair of justice and humanity, and the celebration was

³²³ Not a single Jew was "executed".

inscribed inextinguishably in the emotions of the Israelites by its many significant features.

Fürth, 4 December 1840 ³²⁴.

At the arrival of Mr. Crémieux on 2 December in Nuremberg, a deputation of the local Israelites left to show him honor and to invite him to a celebratory meal. The representatives of the local congregation solemnly received him. At the banquet the Rabbi, Dr. Löwi, gave an address of thanks, which he delivered to him, together with the book of Esther, in a beautiful manuscript in an antique case...

Frankfurt a. M.

Manifold evidence of respect and reverence for the celebrated advocate of innocence and advancer of civilization was also produced at this local setting... On 7 December Herr. C. Kann assembled a close circle of friends and admirers of the celebrated man at a dinner at the end of which Herr Crémieux visited the lodge of the Frankfurt Eagle³²⁵ and attended till late at night the hurriedly arranged supper. The Society of the Frankfurt Eagle delivered to him 1000 florins as a voluntary contribution for the Crémieux School in Cahira...Herr Crémieux also honored our Bürgerschule [a school roughly equivalent to grades 5 - 10] and Realschule [upper grade elementary school] with his presence and attended some classes. Finally, a fine banquet should be mentioned, which the Society of the Rising Dawn arranged to (426) celebrate the noble fighter and at which about 100 guests were present. In the gloriously decorated hall memorial tablets were displayed, which detailed the main events of his dynamic life.... With genuine friendliness, many accompanied the celebrated man to his quarters, in front of which a brilliant serenade by the members of the Society of the Frankfurt Eagle was prepared in his honor.

³²⁴ *Israelitische Annalen*, Nr. 51 (18 December 1840).

³²⁵ One can characterize, with F. A. Six (*Freimauerei und Judenemanzipation*, Hamburg, 1938 [Freemasonry and Emancipation of the Jews]), this Jewish lodge, founded in 1832 in Frankfurt a. M. "to the Frankfurt Eagle," just the same as the lodge named below, "for the Rising Dawn," (founded in 1808), as "platform of the political emancipation and gathering place of the Jewish-Free masonic intelligentsia." From there outward, those fateful Jewish-Free masonic threads were spun across all of Germany. Crémieux knew why he was visiting both of these lodges, which were under the authority of the "Grand Orient of France." These embodied "the quintessence of the intellectual and moral nobilities of the Israelite inhabitants of Frankfurt." These Jews "led the way for their co-religionists, in the subject of education and of public instruction, from the mists of prejudice into the region of the brighter light." (Cf. Dieter Schwartz: *Die Freimauerei*, Berlin, 1938, p. 29.)

Appendix 3.

(426)

Protocol II of 22 May 1882, 1:15 A.M. in Nagyfalu. Interrogation by the Examining Magistrate Bary.

"Did you know the daughter, Esther, of Frau Johann Solymosi? If so, what did she look like?"

"I knew Esther Solymosi by sight, but I only knew that she was the daughter of Mrs. Solymosi. The other daughter, Sophie, I knew well. The younger sister I only knew by sight, she looked almost like the older sister, only she was smaller."

"How was Esther dressed at the time and did she have something in her hand when she came in?"

"She had a worn-out white scarf on her head, a red scarf at her neck and she was wearing a light-colored jacket and a blue skirt. She had an old yellow scarf in her hand; my father asked her where she had been and what she was carrying in the scarf, and she said that she had been in the Kohlmayer arcade where Frau Andreas Huri, whom she was working for, had sent her to get paint."

"Did your parents know Esther?"

"They knew her, because they spoke to her then by name, and I also knew that she was called Esther; until then I only knew that she was the daughter of Mrs. Solymosi and was Sophie's sister and that she was working for Mrs. Huri."

"What happened with Esther on the Saturday on which she came into your father's apartment?"

"At my father's request she took the candlesticks from the table and put them on the chest, after she got up on a chair."

"Who was in the room at the time?"

"My father, my mother, my little *Geschwister* [= siblings] Samu and Rószi and I."

"What happened with Esther next?"

"After she had put the five candlesticks on top of the chest, a Jewish beggar came in, who had already come to us the day before (427) with two women beggars and a two- to three-year-old boy, and they were all staying with us till Sunday. What the beggar's name was I don't know, I only know that he came from Lök and was tall, had a black beard and was tan: he said to Esther that she should go with him into the synagogue and when she refused, he grabbed her by the hand and led her out of our apartment."

"Did you and your parents follow the beggar?"

"My parents stayed in the room, but I went after the beggar and saw how he went into the synagogue with Esther. After a while I heard screaming in the synagogue, I heard three or four cries for help, just like if someone had called out: 'Help, people.' Then I ran to the synagogue door but this was locked; now I looked through the keyhole, and since the key wasn't in the hole, I saw that Esther was lying on the floor in her slip while her clothes were on the table. The foreign ritual-slaughterers from Téglás and Tarczal and the beggar were holding the girl pressed to the floor and our present ritual-slaughterer Salomon Schwarz was cutting her in the neck with a knife that was somewhat longer and much

broader than a regular table knife³²⁶. He made a cut in her neck, and then the two foreign schächter and the beggar lifted the girl up, but Salomon Schwarz held two bloody bowls, one after the other, under her head, in them the blood was flowing, which they poured into a large pan. Then they dressed the girl again. While they were dressing the girl, four other Jews came out of the inner part of the synagogue: Samuel Lustig, Abraham Braun, Lazar Weißstein, and Adolf Junger and stood around the body of the girl. Now I went back to the room and told my parents what I'd seen. They had just sat down at the table and begun eating; when I started to tell them about it, my mother said to me that I should be quiet."

"Did you still go back then into the synagogue?"

"No, I ate with my parents at noon, until after about an hour, when the Jewish beggar came out of the synagogue and said to me that I should lock the door. I went out and saw how the schächter from Téglás and Tarczal and Salomon Schwarz were leaving. I found the key in the window of the hall, and without looking into the inner part of the synagogue, I came back out and locked the outer door. In the hall I didn't see the body of Esther any longer, nor did I see any traces of blood any more."

"Where then did you carry the key?"

"Into the room and hung it on a nail."

"How long did the key hang there?"

"Until five in the afternoon, then I opened the door again; at first, (428) the three *schächter* and the former *schächter* Emanuel Taub, Hermann Rodenberg, and Jacob Süßmann came. Later, several more came, whose names I can no longer recall."

"Where was the body of Esther hidden?"

"That, I don't know"

"Why didn't you tell all this at your first interrogation?"

"I was afraid that my father would kick me out of the house then."

"What made you make a confession yesterday, when you came to Nagyfalu with the Security Commissar and another gentleman? Did anyone threaten you or force you to do this?"

"No one threatened me, no one forced me, and I spoke the truth out of my own free will, and just as I've now told it."

Read, certified, and signed.

Moritz Scharf Joseph Bary, Examining Magistrate

³²⁶ Ritual-slaughter knife.

Appendix 4.

(428)

From the Speech of the Deputy Rickert in the Prussian House of Deputies on 9 February 1892³²⁷

Gentlemen, it is my intention to direct the attention of the honorable House and of the Minister of Justice to an affair which for months has aroused a portion of the populace to a high degree. I mean the Buschhoff case, the Xanten boy-murder.

On 29 June, at six o'clock in the evening, the five-year-old boy Hegmann was murdered in the byre [cowshed] of the town councilor Küppers; the body of the small boy was found in a condition, so it was said, which created the suspicion that someone who was familiar with the business of ritual-slaughtering had to have committed this murder, since the cut, as they said, had been made skillfully and professionally. The boy was empty of blood. A lively excitement immediately arose in the town of Xanten, which probably has between 3000 and 4000 inhabitants, and one part of the populace pointed at one man whom it held to be guilty — at the Jewish *schächter* Buschhoff, living in the vicinity of that byre.

Gentlemen, since those days the Jewish members of this community have had to endure a difficult time; every means was brought to bear to agitate against them. They were even ready to characterize this murder as a ritual-murder, and if I have been informed correctly, (429) the same things have also been said to arouse the populace in Xanten that had been used earlier in Corfu.

The anti-Semitic press has now not only cast suspicion in a despicable manner upon the State's Attorney and the examining judge, but also upon the Minister of Justice and the Minister of the Interior. I do not believe that any purpose is served by going into detail on this, at least for the time being. Should the matter perhaps be taken up by the other side, then I am prepared to offer a list of these things which have outraged me. For example, congenial relations between the defense attorney of the main defendant and the examining judge have been alleged to be the reason that the case is being handled slowly and carelessly. These are unprecedented insinuations against these men, who have surely acted only in the fulfillment of the duties of their office.

To show you how far this matter has gone, I want to produce for you two documents. After the release of Buschhoff, they were demanding that he be rearrested. In what sense these people want to see the law practiced in Prussia emerges from the following passage of the *Neue Deutsche Zeitung* [New German Times]. There is the focal point of anti-Semitism and also the focal point of these insinuations. In this periodical we find the following sentence, among others:

³²⁷ *Stenographische Berichte über die Verhandlungen des Hauses der Abgeordneten* [Stenographic Reports concerning the Proceedings of the House of Deputies] -- Berlin, 1892.

'But if he (Buschhoff) is guilty — why do they release him? Are there, perhaps, relationships behind this which are even darker than the murder of an innocent child? What does it matter, whether Buschhoff and family sit in investigative custody for four or five weeks longer yet, if afterwards the releasing, guilt-denying verdict is conceded to them by the jury, while they remain afflicted with suspicion for the rest of their lives?'

What do you think, gentlemen? — That's called the administration of justice. Of course, when that is read abroad, that a newspaper dares to say such things — what are they to think of our administration of justice?"... Rickert complains that even the *Kaiser* is "disturbed." "Gentlemen, I believe that the brazenness with which they have drawn the highest of all persons into this pending investigation without any grounds whatsoever, deserves the same. These gentlemen are becoming bolder day by day — not to use another expression.

Now in conclusion, gentlemen, one more main point, that is, the question of ritual-murder. This silly fairy-tale of ritual-murder, which reaches back into the times of the dark Middle Ages, when the Enlightenment was not yet so far [developed], and even farther back, this question is being revived here in this manner by the most distinguished organ of the conservative party. Has this organ (*Kreuzzeitung*), then, no sensitivity for the fact that this foolish fairy-tale no longer suits the present day?

(430) Not only did Bishop Kopp in the year 1882 (Tisza-Eszlár.) declare ritual-murder to be an outrageous untruth, there were also prominent popes, the supreme shepherds of the Catholic Church, who also entered the lists against it in writing and in speech in earlier centuries when the enlightenment of the people had not advanced so far and men were not as armored against such tales as they are today. I have here before me that memorable letter from Cardinal Ganganelli, who in the year 1759, when the Polish Jews were accused of ritual-murder (laughter from the Right) — I do not know what is so funny about this to the gentlemen — when the Polish Jews were accused, explicitly protested against it and with the weapons of his scholarship, which encompassed broad areas, proved that it was merely a fairy-tale, which must be rejected..."

Rickert then complained about an article in the *Kreuzzeitung*: "No, gentlemen, such weapons are not suitable in the 19th century, whose end we are approaching; these are not the weapons of Christian charity or of tolerance; nor are they the weapons of the constitution or of the law. The Jews in our State are not guests, as the *Kreuzzeitung* says, but on the contrary, fellow citizens with equal rights, and woe unto him who lays a hand upon these rights in a flagrant manner." (Vigorous "bravo." from the left.)

Appendix 5.

(430)

Letter of Rohling to the Court at Cleves.

To the Royal Criminal Court at Cleves.

Your Honor.

The well-known Strasburg Professor, Dr. Nöldeke, along with the inclusion of my person before your forum, has rendered an expert opinion concerning ritual-murder by the Jews.

Conscience and honor force me to protest against this expert opinion. Professor Nöldeke terms it frivolous, when over and over again it is repeated that Jews require the use of Christian blood. He claims to be able to say "with tolerable certainty" that nothing about this is contained in the *Talmud*; also, according to his opinion, nothing in the *Sefer halakutim* and in the *Zohar* suggests it. Delitzsch, according to Herr Nöldeke, is supposed to have most definitely disproved the blood-accusation and my old friend Bickell to have declared it to be a hoax.

I find it strange that Professor Nöldeke charges those who think differently with frivolity, while he himself (431) lays claim to only a "tolerable" certainty for himself. As for Delitzsch, he, like Nöldeke himself was refuted by the work by Victor concerning the Rohling/Bloch trial, which appeared in two editions published by Fritsch in Leipzig in 1887, without a defense following from those involved. As for Professor Bickell, he never stated that the blood-accusation was a hoax, but on the contrary, he agreed with me that history fully justifies these accusations, because it reports numerous murders which were forensically established.

Eisenmenger also points to these facts, although rabbinical textual evidence and documentary proofs were not available to him. Concerning some texts of this type Professor Bickell was also of another opinion from my own, although he later withdrew an earlier statement about the impossibility of my idea, and Professor Nöldeke would have been able to know all of this from Victor's work, which was publicly available since 1887.

If the facts of history are not to be denied, it is well understood that despite the expurgation of certain rabbinical works, indeed there are texts still existing here and there, which hint at the subject, and contain allusions which, in spite of every editorial precaution, speak very plainly in the light of historical events. But as superfluous as texts of that sort are in the face of the historical records, and therefore, if one desires, can be left to the academic exercises of the philologists, I for my part find what others always say, that the *Talmud* even in

expurgated editions suggests the phenomenon, while the *Sefer halukutim* and *Zohar* speak more definably, as is explained in my work *Polemik und Menschenopfer des Rabbinismus* [Polemics and Human Sacrifice of the Rabbinate] (Paderborn, Schröder, 1883). This explanation is still completely convincing to me today, and if I do not respond to private publications of the newspapers and brochures, like Strack's *Blutaberglaube* [Blood-Superstition], this is because the secular authority, to which I am subject, desires the end of the Jewish controversy.

But after my sacred conviction was stigmatized before the Court as a frivolity, I held it to be my duty to make known to you this, which stands before you: in the face of death and of my eternal Judge, I cannot speak otherwise and must state:

that the blood-accusation is the truth.

With great respect

signed, Canon Doctor of Theology and Philosophy, A. Rohling, Professor of Hebrew Antiquities at the Royal and Imperial German University in Prague.

Prague, 10 July 1892.

Appendix 6.

(432)

From the Speech of the Czech Attorney Dr. Baxa before the Jury Court in Kuttenberg³²⁸.

Dr. Baxa first explained that the compensation for costs for the poor mother of the murdered girl was unimportant. But the mother had a right to demand that she learn why her daughter was murdered, why she had been killed in this frightful manner.

"Let us go at once through all the motives which could come into consideration here; she had no enemy, she was devout and kind and honest. A murder for revenge, therefore, is not a possibility. The medical findings showed that the girl was untouched and remained so. A lust-murder therefore did not occur. A robbery-murder, perhaps? The murdered girl owned nothing, and what she did possess was found with her. What, then, was the motive for this frightful act? So the mother asks herself over and over again anew, why did her daughter, on a well-travelled way, on a bright clear day, have to die such a terrible death?

Now, gentlemen of the jury. The perpetrators, as in a whole series of cases which have preceded it, counted upon succeeding in not being discovered this time, too. But the Bible has ever said, that at the commission of the crime of murder, the blood of the victim cried unto Heaven. (Great commotion [in the courtroom].) But here, indeed, the blood was unable to cry unto Heaven, for the blood had disappeared. But the body speaks to Heaven in a terribly mysterious language, yet we understood this language and we finally succeeded in lifting the darkness that was supposed to be spread over it.

We were in a position to find the body in time, and from all this we could tell the mother how her daughter was killed. (Great commotion.) You know, gentlemen of the jury, how the doctors testified yesterday. You have heard how the unfortunate girl was strangled, how she was rendered unconscious with blows from a stone, and how the fatal cut was inflicted. That, gentlemen, says everything. If it was only a matter, for the murderers, of killing the girl, they need only, of course, have tightened the rope a moment longer. And consider how many pieces of evidence of [their] guilt they would thereby not have supplied. They would have shed no blood, they would have been finished all the sooner. But it was not the life of this girl that they wanted, but something (433) different. Let us think about the last hour of this unfortunate victim.

We think of how the rope was thrown around her neck, how three men suddenly bent over her, how they struck her on the head, ripped off the clothes from her body with terrible force, how she, perhaps, in the beginning, believing

³²⁸ Taken from the writings of Hanns Arnold Schwer from the year 1900 (Vienna, self-published).

that this was an assault upon her honor [i.e., virginity], suddenly had to see how the knife shone, that terrible instrument in the hand of one of the men, how they prepared everything for the horrible ritual-slaughtering, how they inclined her head to the side, how she sees now, for the first time, what they intend to do with her, how the whole terrible truth of that for which she has been selected becomes clear to her — and, gentlemen of the jury, you will agree with me, that this girl is a martyr. Gentlemen. We have never seen such a case. Yesterday you listened to the expert opinion of the physicians. Is there still need of proof that the murderers did not want the life of this girl, but rather wanted her blood alone? (Powerful excitement.) That is no longer debatable. From out of the courtroom of the Kuttenberg circuit court today, yonder into all Gaue, it is shouted that among human society live men who demand the blood of their fellow men. We shrink from this. We defend ourselves against these horrible thoughts, our emotions struggle against it, against this frightful secret, guarded for centuries.

But here the fact exists. The actual, irrefutable fact, and against what has been established here, no man on earth is able to prevail.

Now a second question forces itself on us. For what is the blood needed? And there, gentlemen, I say to you now: It is the responsibility of all Christian humanity to unwrap this secret. It is the duty, the highest duty of the authorities, that they elucidate why there are people among us who use the blood of their neighbors for sinister purposes. We have the right to protect ourselves, indeed, we must defend ourselves against these people who require our blood. This terrible secret should finally be aired, it should finally be made clear who these people are, whether it is only a religious sect, or whether it is a race, we must defend ourselves and demand that the State proceed against them. We warn the world that it is seeking to preserve this secret still longer.

Look at the accused and the society in which he lives. Why does Hilsner lie so stubbornly, why is he supported by his entire society? Hilsner knows very well that, if he confesses, the whole secret would come out, for it would all come out, whether it was one schächter or another who made this cut [in the victim's throat].

Therefore, why should we not help in discovering those who are complicit in this. I say (434) to you, that the present proceedings are not the end of the Polna murder affair. It is only the beginning of a new investigation, we are far from the end of it. We will seek, seek inexorably to find out who the other perpetrators were, we will find them, and then the whole Christian world will heave a sigh of relief, as if freed from a monstrous nightmare."

Dr. Baxa then stated all the circumstances which made the guilt of Hilsner beyond doubt, and said that the manner of the execution of the murder, the limitless brazenness with which it was performed, amounts to the conclusion that the perpetrators had to have gone to work with genuinely fanatic boldness, as if they believed that their crime would not come to light for all eternity. Dr. Baxa stated in conclusion that his conviction concerning the guilt of the accused stood rock-firm.

SCHRAMM : Ritual Jewish Murder (1943)

"In the name of justice and integrity, you must vote in the affirmative and you can vote with full conviction, and we will have taken a further great step forward along the road which we are resolved to follow..."

Appendix 7.

(434)

An Alliance for Solving the Konitz Murder

has formed in the city of Konitz. On 11 March 1900 the gymnasium student Ernst Winter, in the bloom of young manhood, was tortured to death by crazed murderers' hands in Konitz, and the horrible crime still awaits earthly punishment.

The public jury court proceedings held at Konitz in the days from 26 October until 10 November against the Masloff family on account of perjury has thrown a bright spotlight upon the dark affair, in that this trial went far beyond the parameters of a simple perjury trial and took on the shape of a sort of investigative procedure into the Winter murder case. It still seems possible that the mysterious murder will find solution and punishment.

This possibility is thanks to the selfless and tireless activity of some few men who, without sufficient financial means, but with the mustering of all their powers, have followed the tracks of the murder. But the enormous difficulties and obstacles which opposed every step toward the discovery of the murderer, could not be overcome by the zeal and energy of individuals.

(435) The whole of the German people, without distinction of party, has a pressing interest in seeing the strange darkness illuminated, which enshrouds this gruesome murder. The father of the murdered boy, the builder Winter in Prechlau, does not command the financial means to pursue on his own the existing tracks so far as to succeed in bringing about justice in capturing the murderer.

In the city of Konitz, within whose walls the murder was committed, an alliance has been formed from the ranks of respected citizens in the town and country, which has set itself the goal of contributing with all its powers to the solution of the murder and pursuing every lead regardless. This alliance addresses itself to all Germans of every party. Everyone should contribute according to his ability to the collection of a sufficient fund, which should be used, under the responsibility of the undersigned, for a proper pursuit of the leads of the murder.

We ask the newspapers of all political persuasions to promote our undertaking by repeated printing of this appeal, and we ask every German citizen to contribute his mite for this good cause.

Konitz, 24 November 1900.

Bönig, Catholic pastor

Hammer, Evangelical pastor

Gebauer, City Councilman and Member of the West Prussian Provincial Landtag

Heise, City Councilman
Klotz, City Councilman
Schultze, City Councilman
Schar, City Councilman
Stockebrand, City Councilman

Hilgendorff, Landtag Deputy and Reichstag Deputy
v. Parpatt, Member of the West Prussian Provincial Landtag
Osiander, Landtag Deputy
v. Gordon-Laskowitz, Member of the Prussian *Herrenhaus* [titled]
v. Nitykowski-Grellen, as above
Frh. v. Eckardstein, *Rittergutsbesitzer* [Baron]

Appendix 8.

(435)

From the Speech of the Deputy Liebermann von Sonnenberg in the 43rd Session of the German Reichstag of 7 February 1901.

President Count v. Ballestrem cedes the floor to the Reichstag Deputy Liebermann von Sonnenberg:

"...In the Konitz case, we are not dealing with just the purely human sentiment of justice, which desires that there be an atonement for every crime, but with a matter of very far-ranging (436) significance... I wish to state with pure objectivity that large circles among our people, to which very educated people in comfortable circumstances belong in great numbers, have actually come to the point of view: nothing should come of this.

It's believed even in the country that the fear of the Jews even for us is already so great that even the state authorities are not permitted to undertake anything against Jewry...The desire to bring the German government as well into a relationship of dependency, surely is present. Indeed, one need only observe the storm which is presently raised against the Prussian Minister of Justice, because he opposed the plainly mad claims of the Jews and has denied that the fact of the examination having been passed ought to force the Minister to appoint any Jew desired as judge or to appoint him as a Notary. In the entire Jewish-Liberal press, the Minister is now harried and abused; he is blasted from every direction.

Jewry is also at work here according to an old proven method. Herr Rickert³²⁹ need only look up the passages about the Jews in Rome, in Mommsen's Roman history, how they behaved if some governor in the provinces had irritated them, perhaps had been incorruptible. When such a man arrived in Rome after having been relieved of his post, then the alarm was sounded, the rabble stirred up against him, and every means tried to injure him and to make a new office impossible for him. I do not know how the Jewish campaign of agitation against the Herr Minister of Justice will end; perhaps there is also someone at hand as a replacement for him, who is not yet positioned properly (very good.).

The riots of the summer of the previous year (in Konitz) were instigated by Jewish *agents provocateurs* and agitators, or provoked by extreme Jewish impudence toward the populace (quite correct.). The case of the Jew Zander, for example, who threw a stone through the pane of his own window on the street, demonstrates this for Konitz. Gentlemen, the populace must be protected against such provocations.

³²⁹ "The honorary General of the Troops for Protection of Jews," chairman of the "Union for the warding-off of anti-Semitism," political opponent of Liebermann.

But the Jews slip into the role of persecuted innocents at such riots, they scream about violence and they know how to make their screaming heard in very high places. Then troops — which perhaps earlier had mostly been in place for the cordoning off of the city — immediately march in on orders from the highest level, and then the saying comes true, that: 'in the presence of weapons the laws are silent,' even without a declaration of a state of siege and martial law. The entire population is overcome with consternation; the witnesses no longer dare (437) to testify openly and hold back their most important evidence. Thus they believe that they have finally laid to rest the story of the murder...In my view, however, the Konitz affair is not permitted to be the cause of a single party, the anti-Semitic party, but rather it must become the cause of all decent people in the entire German Fatherland. The Konitz Alliance for the solution of the murder of gymnasium student Winter³³⁰ consists of people who, by virtue of their social position and by the entire conduct of their lives, can keep away any suspicion of their joining together merely out of virulent desires [for excitement, for Jew-baiting, etc.].

Gentlemen, the German people remained at peace when the wholly similar murder in Skurz found no punishment. The Criminal Commissar Hoeft, who has been the exemplar for the present inquiries of the Berlin Criminal Commissar in Konitz, had freed the Jew who was first accused and taken into custody and brought a Christian master butcher — everything is repeated. — before the jury court. The man had to be completely exonerated. And then the case was settled as far as the authorities were concerned. The anti-Semitic movement was not yet strong enough in Germany to interest the German people in the case, as is now the case, thank God. The blood-murder in Skurz has remained unsolved and unrequited to the present day. Neither has anyone heard that further investigations have taken place. When ten years later a similar blood-murder in Xanten excited the world, an exceedingly cunning means was employed to misdirect the case. A notorious individual, who had insinuated himself into the anti-Semitic party, went to Xanten on behalf of an anti-Semitic newspaper and wrote an untruthful brochure which was printed in good faith and earned the editors responsible harsh prison sentences. Thus it happened that the anti-Semitic press was unable to persist in its involvement, and this murder, too, remained unpunished.

Buschhoff, the *schächter* accused of the crime, was acquitted by the jury court in Cleves, not, perhaps, because they were convinced of his innocence, but rather — as is not at all very well known — because a subsidiary question regarding the charge of complicity had not been put, and the jurors considered the evidence insufficient to pronounce him guilty as the perpetrator.

But the Konitz blood-crime, the third such similar crime in Prussia within a period of six years, will not share the fate of Skurz and Xanten. The trials that are still underway, the trial of the Jew Moritz Levy for perjury, which in a few days (438) will play itself out in Konitz, the trial against the *Staatsbürgerzeitung*, in which 114 witnesses are heard, will see to it that the arousal of the people over the murder of the gymnasium student Winter does not come to rest...yet I have taken the precaution of never stopping in Konitz for

³³⁰ See Appendix 7.

24 hours at a time. It is teeming with Jewish spies, and I did not want to involve myself without necessity in gossip, the defending against which would have made work for me and have cost me time. Thus, not the 'anti-Semitic General Staff, but rather a Jewish Confusion-sowing and Cover-up Committee was established in Konitz after the murder and is still at work there. All the disinformation which has gone out by means of the Jewish newspapers, which consists of pure inventions and which is dispersed into the world, originates with this Confusion- sowing and Cover-up Committee.

The most shameless thing of all, however, is attained in the recent insinuations against highly respected Christian men in Konitz, the District School Inspector Rohde, and the teacher Weichel, whom the Berlin newspapers describe as the murderers, based upon the simple fact that house searches were recently carried out also at their residences. Both gentlemen live on a street, you see, where every house and apartment was being searched; clearly no exceptions could be made. Without there having been anything more to it than this simple fact, the Berlin papers reported not long ago that the teacher, Weichel, had already confessed to the murder. This was reported by telegraph from Konitz. This horrible insinuation then circulated through a large section of the Press. Likewise, accusations were disseminated in the most shameless manner by the Berlin and other Jewish papers, against the District School Inspector, Rhode. I would think then, that the authorities, the Ministry of Culture and Education and also the War Ministry — since Herr Rhode is Captain d. L [des Landtags — of the provincial parliament] and both gentlemen are on the Board of Directors of the *Kriegerverein* [Veteran's Association] — that the supervising ministries should protect their officials and file *ex officio* charges against all the newspapers in question, so that the severely insulted men do not have to bear useless costs and trouble because of this. Many another important matter may yet result from this trial as well.

Out of sympathy for this House, I will omit today, at such a late hour, unrolling a list of the instances of disinformation which have been broadcast to the world from Konitz in the Jewish interest. I have a thick manuscript about this lying at my place...I will immediately respond to all disinformation speeches which have been made here concerning the Konitz case. All of the German people and probably the *Reichstag* as well would be in agreement with me in this, that in Konitz the leads ought finally to be pursued for once, (439) which up till now have not been pursued, after all other leads have been shown to be erroneous.... It can only be a matter of complete indifference to us, to what purpose the blood of the victims in Skurz, Xanten, and Konitz was destined [to be put]. But the evidence cannot be denied, that the bodies or their parts in all three cases were discovered to be completely empty of blood, and in all three cases sound human reason can simply find no other motive for murder than that of obtaining the blood. I have also asked the Director of the slaughterhouse of Konitz, Herr Veterinarian Wendt, for his opinion. He gave me the following information: he has been directing the slaughterhouse for ten years, each year an average of 10,000 animals are killed there, some butchered, some ritually-slaughtered, therefore he has been able to observe the effects on 100,000 animals of butchering and of ritual-slaughtering, and he was able to assure me that he had never seen such a blood-drained piece of flesh as the body parts of Winter... (commotion). Quite amazingly, directly after the murder, five ritual-

slaughterers left the area, first the Cantor, Hamburger from Schlochau and then the *schächter* Heymann from Konitz, of which the one is supposed to have made a million-dollar fortune in America, and the other have gone to Russian Poland. The Jewish ritual-slaughterer Fuchs, who comes from Russia, has gone back to Russia...The fact that Russian Jews were in Konitz, has been judicially established...

The Deputy Stadthagen³³¹ has described the populace of West Prussia as being at an extraordinarily culturally low level. So that it is not much to be wondered at that such people would believe in ritual-murder...But the country populace of West Prussia stands tower-high in education above a category of people who come into consideration again, at the Konitz murder. I mean the Jewish population, which is streaming in to us from out of Russian Poland, out of Galicia, Romania, etc., and because of our legislation, unfortunately nothing can be done to prevent it."³³²

³³¹ A Jew. "Attorney-at-law" and Social-democrat member of the Reichstag. (Cf. J. Braatz: *Der Deutsche Reichstag* [The German Reichstag, p. 46 and Table XV.]

³³² The party program of the German Social party of this time demanded (according to W. Buch) preservation of the purity of the blood.

A p p e n d i x 9.**Table of Ritual-Murders Established in this Investigation³³³**

(443)

Time

Place

Victim/s

419 Easter	Imnestar	boy
1144 Easter	Norwich	12-old William
1160 Easter	Gloucester	boy
1171 Easter	Blois	boy
1179 Easter	Pontoise	boy
1181 Easter	London	Robert (child)
1192 Easter	Braisne	"a Christian"
1220 Easter	Weißenburg (Als)	Heinrich (child)
1225	Munich	small child
1235 Christmas	Fulda	five (5) sons of a miller
1235 December	Erfurt	child
1244	London	boy
1247 Easter	Valréas (Vaucluse)	two-year-old girl
1250 August	Aragon	7-old boy
1250	Orsona	child
1255 Sts. Peter and Paul Day	Lincoln	Hugh (8-old boy)
1267 Easter	Pforzheim	7- girl Margaretha
1279 Easter	London	boy
1279 September Yom Kippur	Northampton	boy
1283 Easter	Mainz	child
1285	Munich	boy
1287 Easter (444)	Oberwesel	14old boy, Werner
1288 Easter	Bern	Rudolf (child)
1288 Easter	Troyes (Champ.)	child
1292	Colmar	9-old boy
1292	Konstanz	child
1293	Krems	child
1302	Renchen (Baden)	child
1303 Easter	Weißensee (Thür)	Conrad (child)
1303 Easter	Prague	"Christian person"
1305 Easter	Prague	boy

³³³ The exact documents or record references are listed at the relevant passages. The numerous premeditated ritual-crimes whose history has been handed down, but for which there is no exact time or location determined, have not been considered here.

1321		Annecy	young man
1329 Geneva, Rumilly, Annecy			several children
1331		Überlingen (Baden)	Frey (child)
1346		Munich	small child
1346 Easter		Cologne	"Hänschen" (child)
1347 Easter		Messina	child
1349 March		Zürich	four-year-old boy
1380		Hagenbach (Schwabia)	child
1401 Easter		Diesenhof (Wür)	four-year-old child
1407 Easter		Cracow	boy
1413 Easter		Thüringen	child
1420 Easter		Tongern (Limburg)	child
1429 Easter/Pentecost (student)		Ravensburg (Würt)	Ludwig van Bruck
1442 or 1443		Lienz (Tyrol)	Ursula Pöck (4)
1452		Savona	two-year-old-child
1453		Breslau	child
1454 Easter		Castile	boy
1462 July		Rinn (Innsbruck)	Andreas Oxner (3)
"Anderl von Rinn"			
1468 Easter		Sepulveda (Spain)	small girl
1475 Easter		Trent	Simon Gerber (2)
1480 Easter (7)		Portobuffole(Ven)	Sebastian Novello
1480 Easter		Motta (Venetian)	child
1480 Easter		Treviso	Lorenzo (child)
1485 Vicenza boy			
1486		Regensburg	six (6) children
1490 Easter		Guardia (Toledo)	child
1494 Easter		Tyrnau (Hungary)	child
1503	Waldkirch bei Freiburg im Breisgau		child
1524 (445)		Tyrnau (Hungary)	a "Christian"
1529 Ascension Day		Bösing	Maißlinger (9)
1540 Easter		Sappenfeld (Oberpf)	Michael
Piesenharter (4)			
1547 Easter		Rawa (Poland)	boy
1569 Easter		Vitov (Poland)	2-old boy
1574 Easter		Punia (Lith)	7-old girl
1590 Easter		Szydlov (Poland)	boy
1592 Easter		Vilna	Simon Kierelis (7)
1595 Easter		Gostyn (Poland)	several children
1597 Easter		Szydlov (Poland)	child
1598 Easter		Woznik (Podolia)	Albert Pietrzynin
1650 Easter		Kaaden (Bohemia)	Matthias Tillich
1665 May		Vienna	woman
1744 August		Montiggl (Tyrol)	Franz Locherer
1747 March		Zaslav (Russia)	unknown man
1753 Easter		Kiev	3year-old boy
1764		Orkuta (Hungary)	child

1791 February Purim old)	Pér (Siebenbürgen) Andreas Takáls (13-
1791	Hollenschau (Moravia) child
1791	Woplawicz (Lublin) child
1791	Pera (Constantimople) young Greek
1803 Easter	Buchhof (Nuremberg) two-year-old-child
1805	Welish (Vitebsk) Trofim Nikitin (12)
1810 Easter	Aleppo woman
1812	Corfu two children
1817	Welish (Vitebsk) two boys, one woman
1817	Vilna girl
1819	Welish (Vitebsk) two girls
1823 Easter	Welish (Vitebsk) Ivanov (3-a-half)
1824	Beirut Fatchallah-Sayegh (translator)
1824	Corfu child
1826	Warsaw five-year-old boy
1827	Vilna Ossyp Perowicz (child)
1827 Easter	Warsaw child
1827 Easter	Antioch two boys
1829 woman	Hamath (Asia Minor) young Turkish
1831	St. Petersburg girl
1834	Tripoli old man
1840 February (Purim) Ibrahim Amara (446)	Damascus Father Thomas;
1840 Easter boy (ritual-murder greatest probability)	Triande (Rhodes) twelve-year-old
1843	Rhodes and Corfu several children
1852 December	Saratov (Russsia) Schestobitov (boy)
1853 January	Saratov (Russia) Maslov (boy)
1875 September (Yom Kippur) attack upon a sixteen-year-old girl, with death ensuing afterward	Zboró (Hungary) ritual-murder
1877 June year-old); Emerich Szabó (9-year-old)	Szalacs (Hungary) Therese Szabó (6-
1878 before Jewish festival	Steinamanger (Hungary) girl
1879	Tállya (Hungary) child
1879 October old)	Piros (Hungary) Lidi Sipos (15-year-
1880	Alexandria child
1880	Komorn (Hung) child
1880 before Jewish festival	Steinamanger (Hung) girl
1881 Easter Fornarachi (boy)	Alexandria Evangelio
1881	Kaschau (Hung) Kocsis (girl)
1881	Lutscha (Galicia) Franziska Mnich
1882 Easter Solymosi (14-year-old)	Tisza-Eszlár (Hungary) Esther
1882	Balata (Constantinople) child
1883	Galata (Constantinople) child

SCHRAMM : Ritual Jewish Murder (1943)

1884 January Cybulla (14-year-old)	Skurz (West Prussia)	Onophrius
1885 Easter	Mit-Kamar (Egypt)	young Copt
1890 Easter	Damascus	Henry Abdelnour (boy)
1891 Easter old)	Corfu	Maria Dessyla (8-
1891 June St. Peter and Paul Day	Xanten	Johann Hegmann
1891 June (eight-year-old girl)	Mustapha Pasha	Grieche Stephanos
1892 Easter	Port Said	Helene Vasilios (4-old)
1894	Kolin (Bohemia)	girl
1895 September (Yom Kippur festival) (five-year-old)	Kis-Sallo (Hungary)	Juliska Balars
1898 July three-year old)	Polna (Bohemia)	Maria Klima (twenty-
1899 Easter (nineteen-year-old)	Polna (Bohemia)	Agnes Hruza
1900 Easter (eighteen-year-old) <i>(447)</i>	Konitz (West Prussia)	Ernst Winter
1910 December (strong suspicion of ritual-murder)	Nassenheide (Stettin)	Helenne Brix
1911 March (thirteen-year-old)	Kiev	Andrei Yustinschy
1911 September (Yom Kippur)	Schönlanke	Olga Hagel
1912 Pentecost (sixteen-year-old)	Posen	Stanislaus Musial
1913 Eastern year-old)	Lobsens (Wirsitz)	Agnes Kador (six-
1913 July (twelve-year-old) (strong suspicion of ritual-murder)	Ludwigshafen	Elma Kelchner

Appendix 10.

Bibliography³³⁴

(451)

[Translator's note: No attempt has been made here, as has been done in the text proper, to translate the German or other non-English titles of the works listed here. As this section will be of primary interest to scholars and researchers, and it is assumed that they will have competency in the main European languages, priority has been given here to the exact reproduction of the bibliography as given in the original German edition of this work. —R.B.]

- Abgeordnetenhaus, Preußisches: *Stenog. Berichte*. Bd. I, Berlin, 1892.
Acta Sanctorum (Bollandus, Henschenius, Pabebrochius, usw.). Monate: March III; April II, III; July III; August VI.
Annalen und Chronik von Kolmar. Nach der Ausgabe der *Monumenta Germaniae* (H. Pabst, Berlin, 1867)
Anonymus: *Der Fall Hilsner — Ein europäisches Justizverbrechen*. Berlin, 1911.
Antisemitische Correspondenz, Jahrg. 1893/94. — Heraug. M. Liebermann v. Sonnenberg.
d'Arbois de Jubainville, M. H.: *Histoire des ducs et des comtes de Champagne*, Paris, 1865, IV, 1.
Aronius, Julius: *Regesten zur Geschichte der Juden im fränkischen und deutschen Reich bis zum Jahre 1273*. Berlin, 1902.
Auerbach, Isaac Levin: *Israels jüngste Heimsuchung im Morgenlanda*. Predigt. Leipzig, 1840.
Baer, Fritz: *Die Juden im christlichen Spanien* I, 1 u. 2.
Baer, Fritz: *Studien zur Geschichte der Juden im Königreich Aragonien während des 13. und 14. Jahrhunderts*.
Balaban, Majer: *Die Judenstadt von Lublin*. Berlin, 1919.
Baumgarten, Emanuel: *Die Blutbeschuldigung gegen die Juden — Von christlicher Seite beurteilt*. Wien, 1883.
Bewer, Max: *Gedanken*. Dresden, 1893.
Bischoff, Erich: *Das Blut in jüdischem Schriftum und Brauch*. Leipzig, 1929.
Bischoff, Erich: *Das Buch vom Schulchan Aruch*. Leipzig, 1929.
Bischoff, Erich: *Juden und Christenblut*. Berlin.
Bloch, Joseph S: *Israel und die Völker*. Berlin-Wien, 1922.
Bloch, Joseph S: *Erinnerungen aus meinem Leben*. Wien-Leipzig, 1922.
Bogrow, J. G.: *Memoiren eines Juden*. Petersburg, 1880. (Vgl. J. Brafmann: *Das Buch vom Kahal*. Übers. S. Passarge. Leipzig, 1928.)
(452)
Braatz, Julius: *Der Deutsche Reichstag im Wort und Bild*. Berlin, 1892.
Bräuer, Leopold: *Israelitische Glaubens- und Pflichtenlehre*, Leitfaden usw. 1876.
Brafmann, Jacob: *Das Buch vom Kahal*. Herausg. S. Passarge, Leipzig, 1928.

³³⁴ Shorter references in newspapers reports, document excerpts, and the like have not been considered in this list; they are to be found in the relevant passages which deal with them.

- Buch, Willi: *50 Jahre antisemitische Bewegung*. München, 1937.
- Bulova, J. A.: *Zum Polnaer Ritualmordprozeß vor dem zweiten Urteil*. Berlin, 1900.
- Bulova, J. A.: *Das Polnaer Verbrechen*. Berlin, 1901.
- Burckhardt, Jacob: *Die Kultur der Renaissance in Italien*. Berlin, 1928.
- Cantimpré, Thomas de (Cantipratanus): *Bonum universale de apibus in quo ex mirifica apum repub. universa vitae bene et christiane instituendae ratio traditur...* Duaci, 1627.
- Caro, Georg: *Sozial- und Wirtschaftsgeschichte der Juden*. 1908, I, II.
- Chiarini, Luigi: *Teoria del giudaïsmo*, I, II. — Traduction française: *Théorie du Judaïsme* I, II. — Paris, 1830.
- Christliche Zeugnisse gegen die Blutbeschuldigung der Juden*. Berlin, 1882.
- Cluverus, Joh.: *Epitome historiarum totius mundi*, 1662.
- Crusius, Martin: *Annales Suevici*, Vol. II, Frankfurt, 1596.
- Deckert, Jos.: *Vier Tiroler Kinder — Opfer des chassidischen Fanatismus*. 1893.
- Deeg, Peter: *Hofjuden*. Nürnberg, 1939.
- Delitzsch, Franz: *Eine Missionsrede mit Bezugnahme auf die Judenverfolgungen zu Damascus und Rhodus, gehalten in der Waisenhauskirche zu Dresden*. Dresden, 1841.
- Delitzsch, Elizabeth: *Franz Delitzsch als Freunde Israels — Kleine Schriften zur Judenmission*. Nr. 5. — Leipzig, 1910.
- Desportes, Henri: *Le Mystère du sang chez les juifs de tous les temps*. Paris, Savine, 1889.
- Diewerge, Wolfgang: *Das Kriegsziel der Weltplutokratie*. Berlin, 1941.
- Dreyer, Siegbert: *England und die Freimauerei*. Berlin, 1940.
- Drumont, Edouard: *La France juive*. 142. Auflage. Paris, 1894.
- Eck, Johann: *Ains Judenbüchlins verlegung*. Ingolstadt, 1541.
- Ecker, Jakob: *Der Judenspiegel im Lichte der Wahrheit*. Paderborn, 1884.
- Eichstädt, Volkmar: *Bibliographie zur Geschichte der Judenfrage*. I, 1938.
- Eisenmenger, Johann Andreas: *Entdecktes Judenthum*. Herausg. Franz Xaver Schieferl. Dresden, 1893.
- Encyclopaedia Judaica*, Berlin, 1928ff.
- (453)
- Feder, Ernst: *Politik und Humanität. Paul Nathan. Ein Lebensbild*. Berlin, 1929.
- Fern, Athanasius: *Jüdische Moral und Blut-Mysterium*. Leipzig, 1920.
- Frank, Fr.: *Der Ritualmord vor den Gerichtshöfen der Wahrheit und der Gerechtigkeit*. - Regensburg, 1901.
- Frank, Fr.: *Nachträge zu "Der Ritualmord vor den Gerichtshöfen der Wahrheit und der Gerechtigkeit."* — Regensburg, 1902.
- Freimut, B.: *Altjüdische Religionsgeheimnisse und neujuudische Praktiken usw.* Münster, 1893.
- Freund, Walter: Aufsatz im *Hammer*, Nr. 853/54.
- Freund, Walter: *USA. — Die Großen Unbekannten der amerikanischen Weltpolitik*, Essen, 1942.
- von Freyenwald, H. J.: *Jüdische Antisemiten. Der Weltkampf*, Nr. 200, 1940
- Fritsch, Theodor: *Der Streit um gott und Talmud*. Leipzig, 1922.
- Fritsch, Theodor: *Der falsche Gott*. Leipzig, 1923.
- Fritsch, Theodor: *Hammer*. Jahrg. 1910/14.
- Fritsch, Theodor: *Der Beilis-Prozeß (Kiew, 1913)*. Vgl. *Hammer*, Jahrg. 1913.
- Fritsch, Theodor: *Die Wahrheit über den Beilis-Prozeß in Kiew*. Berlin, 1913.

- Fritsch, Theodor: *Handbuch der Judenfrage*. 42. Auflage, Leipzig, 1938.
- Ghillany, F. W.: *Die Menschenopfer der alten Hebräer*. Nürnberg, 1842.
- Ghillany, F. W.: *Das Judentum und die Kritik*. — Nürnberg, 1842.
- Glagau, Otto: *Kulturkämpfer*
- Gottfried, Joh. Ludwig: *Historische Chronica, oder Beschreibung der fürnemsten Geschichten, sp sich von Anfang der Welt, biß auff das Jahr Christi 1619 zugetragen*. Frankfurt a. M., 1674.
- Graetz, H.: *Geschichte der Juden*. Leipzig, 1907ff.
- Güdemann, M.: *Geschichte des Erziehungswesens und der Kultur der Juden in Italien während des Mittelalters*. Wien, 1884.
- Hamont: *L'Égypte sous Méhémed Ali*. Paris, 1843.
- Hartmann, A. Th.: *Johann Andreas Eisenmenger und seine jüdischen Gegner*. Parchum, 1834.
- Heß, C. F. M.: *Flagellum et Speculum Jusaeorum*. Straßburg, 1605.
- Hitler, Adolf: *Mein Kampf*. 1933.
- Hoeniger, R.: *Zur Geschichte der Juden Deutschlands im frühen Mittelalter*. Braunschweig, 1887.
- Horodezky, S. A.: *Religiöse Strömungen im Judentum*. Bern, 1920.
- Hosmann, Sigismund: *Das schwer zu bekehrende Judenherz*. Helmstädt, 1701.
- (454)
- Jahrbuch für Israeliten 5623* (1862/1863). Herausgeber Wetheimer und Kompert. 9. Jahrg. Wien, 1862.
- Janus: Kritische Halbmonatsschrift für deutsche Kultur und Politik*, 2. Jahrg. 1. Halbjahr 1912/12. München.
- Justus-Briman: *Judenspiegel*. Paderborn, 1883.
- Kantorowicz, Ernst: *Kaiser Friedrich II.* Bd. 1. (1927), Bd. 2 (1931).
- Kittel, Rudolf: *Judenfeindschaft oder Gotteslästerung?* Leipzig, 1914.
- Kleinpaul, Rudolf: *Der Mord von Konitz und der Blutaberglaube des Mittelalters*. Leipzig, 1900.
- Korfu-Briefe der *Kreuzzeitung*, Jahrg. 1891.
- Laurent, Achille: *Relation historique des affaires de Syrie depuis 1840 jusqu'en 1842*. Paris, 1846.
- v. Leers, Joh.: Die Wirklichkeit der Hebräer. — *Der Weltkampf*, Heft 187, 1939.
- v. Leers, Joh.: Maimonides usw. — *Der Weltkampf*, Heft 188, 1939.
- v. Leers, Joh.: Juden in Frankreich einst und jetzt. — *Der Weltkampf*, Okt. 1939.
- v. Leers, Joh.: *14 Jahre Judenrepublik*. I, II.
- Lehmann, Fritz Karl: Der tschechische Antisemitismus. — *Der Weltkampf*, Nr. 194, 1940.
- Leipziger Gerichtszeitung*, Jahrg. 1892.
- Leven, M.: *Les origines et le programme de l'Alliance Israélite*. Paris, 1923.
- Lexicon, Jüdisches* (Enzyklop. Handbuch) I-IV. Berlin, 1930.
- Liebe, Georg: *Das Judentum*. Bd. 11 der Monographien zur deutschen Kulturgeschichte.
- Liebermann v. Sonnenberg, Max: *Der Blutmord in Konitz*. Berlin, 1901.
- Liebermann v. Sonnenberg, Max: *Deutsch-Soziale Blätter* (Antisemitische Correspondenz).
- Ljutostanski, J. J.: *Die Juden in Rußland*. Bd. I u. II aus dem Russischen übersetzt von Jul. Baron Rosenberg. Berlin, 1935.
- Loewenstein, L. H.: *Damascia*. Rödelheim, 1840.
- Lornsen, Jens: *Britannien, Hinterland des Weltjudentums*. Berlin, 1940.
- Luzsénsky, A.: *Schulchan aruch*.

- v. Marcziányi, Georg: Esther Solymosi. *Übers. M. Schulze*. Berlin, 1882.
- Margaritha, Antonius: *Der gantz Jüdisch glaub*. Augsburg, 1509.
- Masaryk, Thomas Garrigue: *Die Notwendigkeit der Revision des Polnaer Prozesses*. Prag, 1899.
- (455) Masaryk, Thomas Garrigue: *Die Bedeutung des Polnaer Verbrechens für den Ritualaberglauben*. Berlin, 1900.
- v. Mergenthal, Joh.: *Gründliche und wahrhaftige beschreibung der lóblichen und Ritterlichen Reise und Meerfart in das heilige Land nach Hierusalem...* (Herausg. von Hieronymus Weller, Leipzig, 1586.)
- Meyer-Christian, W. *Die englisch-jüdische Allianz*. Berlin-Leipzig, 1940.
- Mocatta, David: *Die Juden in Spanien und Portugal*. Übers. v. Kayserling. Hanover, 1878.
- Mommert, C.: *Der Ritualmord bei den Talmud-Juden*. Leipzig, 1905.
- Monumenta // Germaniae Historica Scriptores VI.
- v. Morell, A.: *Die arabischen Aktenstücke über die Ermordung des P. Thomas und seines Dieners in Damascus in das Deutsche übersetzt*. Nürnberg, 1843.
- des Mousseaux, Gougenot: *Le Juif, le judaïsme et la judaïsation des peuples chrétiens*. 1869. Übers. v. A. Rosenberg. 1921.
- Murer, Heinrich: *Helvetia sancta*. Luzern, 1648.
- Nathan, Paul: *Xanten-Cleve, Betrachtungen zum Prozeß Buschhoff*. Berlin, 1892.
- Nathan, Paul: *Der Prozeß von Tisza-Eszlár — Ein antisemitisches Kulturbild*. Berlin, 1892.
- Nationalsozialistisches Bildungswesen*. 4. Jahrg., Heft 2, 1939.
- Nußbaum, Arthur: *Der Polnaer Ritualmordprozeß — Eine kriminalpsychologische Untersuchung*. Berlin, 1906.
- Oertel, Friedrich: *Was glauben die Juden?* Bamberg, 1823.
- v. Ónody, Géza: *Tisza-Eszlár in der Vergangenheit und Gegenwart*. Übers. v. Georg v. Marcziányi, Budapest, 1883.
- Parisiensis, Matthias (Mathieu Paris): *Grande Chronique*. Französ. Übers. v. Huillard-Bréholles, IV, V. Paris 1840/41.
- de Pawlikowski, Ritter Konstantin Cholewa: *Der Talmud in der Theorie und Praxis*. Regensburg, 1866.
- Pieritz, G. W.: *Persecution of the Jews at Damascus*. London, 1840.
- Prozeß Buschhoff. — *Der Xantener Ritualmord vor dem Clever Schwurgericht vom 4./14 VII. 1892*. Cleve 1892.
- Raderus, Matthaeus: *Bavaria sancta*. 1704. I-IV.
- Reichsrat: *Stenographische Protokolle über die Sitzungen des Hauses der abgeordneten des Östrerreichischen Reichsrates*. Wien, 1899. Bd. I-II.
- Reichstag: *Stenogr. Berichte über die Verhandlungen des Reichstages. X. Legislatur-Periode. II. Session 1900/1902*, Bd. II, Berlin, 1901.
- (456) Rohling, August: *Polemik und Menschenopfer des Rabbinismus*. Paderborn, 1883.
- Rohling, August: *Talmudjude*. Leipzig, 1891.
- Rohrbacher: *Histoire de l'Église*. Bd. 28, Paris, 1852.
- Rosenberg, Alfred: *Das Verbrechen der Freimauerei*. München, 1921.
- Rosenberg, Alfred: *Die Protokolle der Weisen von Zion*. München, 1933.
- Rosenberg, Alfred: *Unmoral im Talmud*. München, 1933.

- Rosenberg, Alfred: siehe G. D. Mousseaux: *Der Jude, das Judentum, und die Verjudung der christlichen Völker*. 1921.
- Sachs, Joh. Chr.: *Geschichte der Markgrafschaft Baden-Carlsruhe*. Bd. II, Karlsruhe, 1767.
- Salomons, David: *Persecution of the Jews in the East — Containing the proceedings of a meeting held at the Synagogue Mikveh Israel, Philadelphia on the 27th of August, 1840*. Philadelphia, 1840.
- Schaeffer, E.: *Materialien zur Judenfrage*. Gütersloh, 1921.
- Scheftelowitz, Isidor: *Das stellvertretender Huhnopfer*. Gießen, 1914.
- Schmid, Jacob: *Ehrenglanz der gefürsteten Grafschaft Tirol*. II, Innsbruck, 1843.
- Schramm, Hellmut: Der doppelritualmord von Polna. — *Der Weltkampf*, August 1939.
- Schwartz-Bostunitsch, Gregor: *Die Freimauerei*. Weimar, 1928.
- Schwartz-Bostunitsch, Gregor: *Die rätselhaften Zeichen im Zimmer des Zarenmordes*. Erfurt, 1930.
- Schwartz-Bostunitsch, Gregor: *Jüdischer Imperialismus*. Berlin, 1937.
- Schwarz, Dieter: *Die Freimauerei*. Berlin, 1938.
- Schwer, Hanns Arnold: *Die Wahrheit über die Morde in Polna*. Wien, 1900.
- Schudt, Joh. Jacob: *Jüdische Merkwürdigkeiten*. Frankfurt u. Leipzig, 1714.
- Simanowitsch, Aron, *Rasputin, der allmächtige Bauer*. Berlin, 1928.
- Six, F. A.: *Freimauerei und Judenemanzipation*. Hamburg, 1938.
- Six, F. A.: *Freimauerei und Christentum*. Hamburg, 1940.
- Sombart, Werner: *Die Zukunft der Juden*. Leipzig, 1912.
- a Spina, Alfonsus: *Fortalicium fidei contra iudeos saracenos alioque christiane fidei inimicos*. Lugduni, 1511.
- Strack, H. L.: *Die Juden, dürfen sie 'Verbrecher von Religions wegen' genannt werden?* Berlin, 1893.
- (457)
- Strack, H. L.: *Das Blut in Glauben und Aberglauben der Menschheit*. München, 1900.
- Strack, H. L.: *Das Wesen des Judentums*. 1906.
- Strack, H. L.: *Jüdische Geheimgesetze?* 1920.
- Susanis, M.: *De Judaeis et usuris*. Frankfurt, 1613.
- Sutor, Gustav: *Der Konitzer Mord und seine Folgen*. Berlin, 1900.
- Tentzel, W. E.: *Monatliche Unterredungen*. 1693, 1694.
- The Jewish Encyclopedia*, New York and London, 1901ff.
- Wahrmund, Adolf: *Das Gesetz des Nomadentums und die heutige Judenherrschaft*. Berlin, 1892.
- Wilton, Robert: *The last days of the Romanovs*. London, 1920.
- Wolf, G.: *Kurzgefaßte Religioms- u. Sittenlehre für die israelitische Jugend*. Wien, 1892.
- Xantener Knabenmord vor dem Schwurgericht zu Cleve. 4./14 VII. 1892. — *Vollständiger Bericht*. Berlin, 1893.
- Zach v. Wilthau, Ignatius: *Beschreibung der Marter des heiligen Andreas von Rinn*. Augsburg, 1724. Zwi-Klötzel, Cheskel: *Das große Hassen*. — *Janus, Kritische Halbmonatsschrift für deutsche Kultur und Politik*. München, 2. Jahrg. 1912/13, Nr. 2.

Index of Places

(461)

[Translator's Note: I have reproduced exactly the original index, but have inserted the English spelling of place names; for example, the entry for 'Geneva' is found both under 'Geneva' and its original German spelling, 'Genf.'

I have also kept the German convention of creating separate categories for words beginning with the letter/s S, Sch, and St.]

A

- Agnetendorf 351
- Aiguebelle 24
- Aleppo 57, 60, 96, 98, 122
- Alexandria 27, 94, 96f., 109f., 116f., 124, 126, 368, 407, 420, 446
- Alexandrien 27, 94, 96f., 109f., 116f., 124, 126, 368, 407, 420, 446
- Altdamm (Stettin) 327
- Amras 28
- Amsterdam 88, 174, 190, 377
- Annecy 24, 444
- Antioch 13, 60, 445
- Antiocha 13, 60, 445
- Aragon 18
- Aragonien 18
- Aranyos-Maróth (Ungarn) 142
- Ascherbude (Schönlanke) 330
- Athen 208, 210ff.
- Athens 208, 210ff.
- Avignon 26

B

- Bacharach 22
- Baden 401
- Baghdad 401
- Balata (Constantinople) 126, 407, 446
- Balata (Konstantinopel) 126, 407, 446
- Bamberg 399
- Bassano 36, 403, 406
- Beirut 59, 82, 100, 407, 420, 445
- Benevent 38
- Bergamo 41
- Berlin 95, 143, 169f., 176, 182, 285, 295, 297, 315, 318, 326, 327, 330, 351f., 364, 414
- Bern 22, 23, 376, 444
- Bielsko 45
- Blois 13, 443
- Bösing 43, 44, 393, 445
- Boulogne 111
- Bozen 28

Braisne 14, 443
Brescia 36, 403, 406
Breslau 28, 54, 350, 394, 444
Brixen 29, 31, 403, 405
Brünn 280
Brussa 131
Buchhof (Nürnberg) 56, 445
Budapest 43, 141f., 166, 173f., 187, 190, 193, 285
Büderich 244
Bucharest 408

C

Cairo (Cahira) 120f., 126, 130, 424
Cantimpré (Cambrai) 397
Castel Gaverdi (Breschia) 403
Cernika (Bucharest) 408
Chalcis 13
Charkow 346, 347, 365
Chicago 219
Chinon 24
Cleves 231ff., 376, 430, 437
Cologne 25, 43, 239, 241, 259, 403f., 444
Constantinople 91, 96, 103f., 115, 117, 121, 124ff., 130, 217, 407
Constance 23, 33, 444
Copenhagen 174
Corfu XXI, XXII, 57, 125, 160, 167, 205ff., 387, 395, 406f., 423, 446
Crakow 26, 45, 355, 444
Crefeld 239
Crema 41
Crete 403ff.
Crossen 329
Cyvern 126, 403
Cyprus 126, 403
Czersk 307

D

Damascus XXI, XXIV, 8, 65ff., 84ff., 95ff., 203, 207, 218, 321, 344, 368, 375, 380, 383, 388, 395, 400f., 407, 410f., 419, 422, 445, 446
Damaskus XXI, XXIV, 8, 65ff., 84ff., 95ff., 203, 207, 218, 321, 344, 368, 375, 380, 383, 388, 395, 400f., 407, 410f., 419, 422, 445, 446
Danzig (Gdansk) 199, 200f., 240, 298
Deutsch-Brod 273
Deutsch-Schützendorf 271
Diesenhof (Württemberg) 26, 444
Dortmund 251
Dresden 86, 171, 176, 351
(462)
Dreux 14
Düsseldorf 241

E

Eberswalde 330
Ekaterinburg (Siberia) 364
Elberfeld 239, 240
Elze (Hildesheim) 330
Endingen 33
Eppan (Tirol) 51f., 394
Erfurt 18, 443

F

Feltre 397, 403, 406
Filehne 330
Frankenhagen 305
Frankfurt a. M. 91, 123, 182, 239, 378, 409, 425
Freiburg i. Br. 43, 394, 444
Fritzlar 319
Fürth 123, 425
Fulda 15f. 393, 443

G

Galata (Constantinople) 126f., 130, 407, 446
Gandegg (Tyrol) 52
Garam-Kis-Sallo (Ungarn) 195
Geneva 24, 444
Genoa 27
Gießen 176
Glocester 13, 382, 443
Göttingen 175
Goltsch-Jenikau 280
Gostyn (Poland) 46, 445
Graudenz 311
Guardia (Toledo) 42, 444

H

Hagenbach (Schwaben) 25, 444
Hagenau 15f.
Hamath (Asia Minor) 60, 445
Hannover 330
Heidelberg XIX, 9, 144, 377
Helsingfors 357
Hildesheim 330
Holleschau (Moravia) 54, 445
Homberg 319

I

Imnestar 13, 443
Ingolstadt 11, 44
Innsbruck 28, 31
Inntal 28

J

Janina 211

Jekaterinburg 364

Jena 351

Jericho XI

Jerusalem 12f., 30, 84, 95

K

Kaaden (Bohemia) 47, 445

Kärnten (Carinthia) 27

Kairo (Qahira) 120f., 126, 130, 424

Kaltern (Tirol) 52, 394

Kamin (West Prussia) 310, 344

Karlsbad 356

Kaschau 139, 190, 395, 446

Kharkov 346, 347, 365

Kiev XX, 54, 335ff., 380, 387, 390, 393, 395, 445f.

Kirschhain (Hesse) 318

Kischinev 408

Kleve 231ff., 376, 430, 437

Köln 25, 43, 239, 241, 259, 403f., 444

Königsberg 378

Kolin 267, 446

Kolmar (Colmar) 23, 444

Komorn (Hungary) 139, 446

Konitz (West Prussia) XXII, 83, 146f., 160, 171, 185, 196, 202, 237, 282, 291ff., 353, 380, 386f., 408, 434f., 446

Kopenhagen 174

Korfu XXI, XXII, 57, 125, 160, 167, 205ff., 387, 395, 406f., 423, 446

Kovácsi (Hungary) 142, 146

Krakau 26, 45, 355, 444

Krefeld 84, 237

Krems 23, 444

Kreta 403ff.

Kuttenberg 268, 272ff., 281, 344, 356, 392, 432f.

L

Landshut 397

Lauda 15

Leiden XXIII, 10, 175

Leipzig 30, 83ff., 176, 351, 431

Lemberg 9

Lienz (Tirol) 26f., 444

Limburg 26

Lincoln 18f., 386, 388, 391, 395, 443

Lobsens (West Prussia) 329f., 386, 447

London XXI, 13, 18f., 89f., 94f., 102, 108ff., 112f., 117f., 124, 193, 220, 285, 364, 386, 394

Lublin 46f., 355

Ludwigshafen 331, 395, 447

Lutscha (Lutza) 274, 446

M

Magdeburg 84, 93f.
Mailand (Milano) XXVI, 7, 91
Mainz 21, 404, 443
Manchester 108
Mannheim 9
Marburg 318
Marienwerder 291, 314f., 321
Marseille 8, 84, 111
Mayen 239
Messina 25, 444
Mit-Kamar (Egypt) 127, 446
Modena 36
MontiggI 51, 445
Motta 41, 405, 444
Munich 15, 21, 25, 84, 351, 443f.
Münster 10
Mustapha-Pascha 128, 446
Mutesellim XI

N

Nagyfalu (Hungary) 152f., 426f.
Naples 91
Nassenheide (Stettin) 326, 447
Neustadt a. d. A. 56
Neustettin 201, 202
New York 115, 285, 368
Niederfinow 330
Northampton 19, 443
Norwich 13, 17f., 382, 443
Novarra 36
Novorossisk 365
Nuremberg 56, 93, 399, 425, 445
Nyiregyháza 151, 155, 157ff., 167, 172, 179, 180ff., 190ff., 358

O

Oberwesel 21f., 443
Ödenburg 191
Orkuta (Hungary) 54, 445
Orsona 18, 443

P

Paderborn 6
Padue 33
Paris XXIV, 14, 66, 89, 91, 99, 107, 111f., 123f., 182, 217, 285, 326, 343, 420
Patras 216
Pér (Hungary) 50, 137, 445
Pera (Constantinople) 54, 127, 407, 445
Pezér (Hungary) 142
Petersburg, 60, 90, 145, 341, 343, 354, 362, 369, 445
Pforzheim 25, 443
Pfullendorf (Baden) 33

Philadelphia 115
Piros (Hungary) 139f., 446
Pisek 280f.
Polna XXII, 146, 237, 251, 267, 303, 315, 322f., 338, 341, 353, 366, 390f., 396, 408, 446
Polzin 311
Pontoise 13, 443
Portobuffole 41, 405, 444
Port-Said 129f., 446
Posen 328, 395, 447
Posingen 45
Prague 10, 23f., 246, 272f., 280f., 323, 353, 387, 431, 444
Prato 383
Prechlau (West Prussia) 150, 293f., 306f., 311, 434
Pressburg 44, 190
Preußisch-Holland 329
Przemysl 392
Punia (Lithuania) 45, 445

R

Radolin 327
Rauschenberg (Hesse) 38
Ravensburg 26, 33, 444
Rawa (Poland) 45, 445
Regensburg 33, 42, 382, 444
Renchen (Baden) 23, 444
Rhodes 86f., 101ff., 117, 121, 125, 406f., 446
Rinn (Innsbruck) 28f., 388, 393, 444
Riva 399
Rödelheim (Frankfurt a. M.) 88
Rome 31, 34, 36, 38f., 90, 436
Roveredo 35f., 346
Rumilly 24, 444

S

Sappenfeld (Oberpfalz) 44, 388, 445
Saragossa 14
Saratov 343, 362, 446
Saslaw/Zaslav (Rußland/Russia) 53, 445
Savona 27, 393, 444
Savoy 24
Sepulveda 30, 444
Siegburg 22
Skurz (West Prussia) 196ff., 207, 295, 302, 304, 315, 319f., 323f., 353, 386, 395, 437, 446
Smirzanów 46, 396
Smyrna 84, 217, 407
Sparta XII
Speyer 404
Sugenheim (Franconia) 56
Switzerland 25

Szalacs (Hungary) 137, 386, 446
Székely-Hid (Hungary) 138
Szwidnik (Hungary) 137
Szydlów (Poland) 45f., 390, 394, 445

Sch
Schlochau (West Prussia) 307, 320, 439
Schneidemühl 327, 330
Schönlanke 327, 330, 447
Schwäbischwerd 27
Schweiz 25

St
St. Alban (England) 18
St. Dié 20
St. Gallen 25
St. George 43
St. Goar 21
Steinamanger 139, 446
Stettin 326, 430, 447
Strasburg (West Prussia) 303
Strassburg 175, 246
Strehlen (Silesia) 316

T
Taanek XI
Tályla (Hungary) 139, 446
Tarczal (Hungary) 153, 427
Tarnów (Galicia) 45
Tauberbischofsheim (Baden) 15
Téglás (Hungary) 153, 427
Tisza-Eszlár XXI, XXIV, 43, 49, 83, 135ff., 203f., 207, 244f., 257, 304, 352, 380, 386f., 391, 400, 426f., 446
Tisza-Lök 146, 153, 427
Tisza-Szent-Martón 165
Tongern 26, 444
Tours 24
Trent 13, 30ff., 82, 212, 389, 397f., 400f., 406, 444
Tresserve 24
Treviso 41, 405, 444
Triande (Rhodes) 101, 102, 407, 446
Trent 13, 30ff., 82, 212, 389, 397f., 400f., 406, 444
Trier 10
Trieste 98, 423
Tripoli 61, 445
Troyes (Champagne) 23, 444
Tschaslau 267, 269
Tuchel (West Prussia) 307
Tyrnau 42f., 400, 409, 444

U

Überlingen (Baden) 24, 395, 444
Utrecht 175

V

Valréas (Vaucluse) 16, 394, 396, 402, 443
Vatican 7, 31
Venice 35f., 40f., 48, 403ff., 423
Vicenza 41, 444
Vienna XXIV, 26, 30, 47f., 51, 85, 89, 91, 97, 104, 123, 144, 166, 182, 217, 221, 268, 271ff., 280ff., 323, 356, 378, 387, 420f., 445
Vilna 45f., 57, 60, 390, 394, 445

W

Warsaw 59f., 394, 445
Warschau 59f., 394, 445
Weeskenhof (Crossen) 329
Weimar 10
Weissenburg (Alsace) 15, 443
Weissensee (Thuringia) 23, 444
Welish (Weliz) 56f., 388, 445
Wesel 251
Wien XXIV, 26, 30, 47f., 51, 85, 89, 91, 97, 104, 123, 144, 166, 182, 217, 221, 268, 271ff., 280ff., 323, 356, 378, 387, 420f., 445
Wieschnitz (Polna) 267f., 387
Wilda-Posen 328
Wilna 45f., 57, 60, 390, 394, 445
Wirsitz (West Prussia) 329, 447
Witow (Poland) 45, 445
Wolfsheim 15
Woplawicz (Lublin) 54, 445
Woznik (Podol) 46, 396, 445
Württemberg 26

X

Xanten XXII, 17, 176, 207, 231ff., 295, 315, 319, 353, 368, 376, 380, 393, 395, 408, 413, 428f., 437, 446

Z

Zante 42, 218f., 224f., 406f.
Zaragoza 14
Zaratov 343, 362, 446
Zaslav (Russia) 53, 445
Zboró (Hungary) 136f., 386, 446
Zempelburg (West Prussia) 305
Zglobice (Poland) 45
Zglobice (Polen) 45
Zilah 51
Zürich 25, 444

I n d e x o f P e o p l e

(465)

[Translator's Note: I have inserted the English translation of German titles, as well as the variant spellings of some of the proper names, particularly in the case of Russian names, which in the German text have been spelled phonetically for German speakers in the original text.

I have also kept the German convention of creating separate categories for words beginning with the letter/s S, Sch, and St.]

A

- Aaron 47
- Abdelnour, Henry 127, 446
- Abdul Meschid, Sultan 122
- Abraham 50, 389
- Abranyi 171
- Abu-el-Afieh (Mohammed Effendi), Moses, Rabbi 67ff., 178, 344, 375, 391, 401f., 410
- Abulaffia, Abraham, Rabbi 376
- Acelin 24
- Adamovicz, Marianna 57
- Adler, Ignatz 195f.
- Agnes, Gräfin von Dreux [Agnès, Comtesse de Dreux] 14
- Albayuceto, Moses 18
- Albert von Thüringen, Landgraf [Albert of Thuringia, Landgrave] 23
- Albrecht von Österreich, Erzherzog [Albrecht of Austria, Archduke] 26
- Albrecht von Sachsen, Herzog [Albrecht of Saxony, Duke] 30
- Alfons X., König von Kastilien [Alfonso X, King of Castile] 14
- Amara, Ibrahim 65f., 77ff., 119, 393, 401, 445
- Ammann 171
- Anastasia 47
- Ancona, Rafful 57
- Andrassy, Graf [Count] 194
- Andrea, J. P. 378
- Angelus (Engel) [Angel] 388, 399, 403
- Antabli, Jakob, Rabbi 71 ff., 401f., 411
- Antiochis, Epiphanes 12
- Anzelin 37
- Apollodorus XII
- Apponyi, Graf [Count] 97
- Arendar 361
- Arias, Juan de Avila, Bischof [John Arias of Avila, Bishop] 30
- Aristodemos XII
- Arndt 202
- Ashley, Lord 110
- Aub, Rabbi 84f.
- Auerbach, Isaac Levin, Rabbi 84
- Augustinus [Augustine] XVII
- Aurednicek 275f., 281f.
- Aventin, Johann 21

Ayerst, W. 95

B

- Baer (Ursus) 403, 405
Balaban, Majer 355
Balars, Johann 195
Balars, Juliska 195, 386, 445
Baldgrow 358f.
Ballestrem, Graf von [Count von Ballestrem] 435
Baltazar, Desidor, Bischof 363
Barker, John 57
Barth, Dr. 167f., 213f.
Bary, Josef 143, 152ff., 162ff., 177ff., 389, 425f.
Bashaye 17
Bassermann, Albert 351
Bassermann, Ernst 349
Bátori, Frau 185
Bátori, Sophie 185
Bauer 234
Baumgardt 237ff., 247ff., 260f.
Baumgarten, Emanuel 41
Baxa 275f., 283, 324, 366, 432f.
Beaudin, von 80
Bechtere 370
Beckmann 250
Behrendt 201ff., 324
Beilis XX, 340ff., 387
Belki 180
Bellagi, Aladar 43
Benedikt XIV., Papst [Pope Benedict XIV] 29
Benesch, Anna 269
Berg 309
Bernhard, Kardinal [Cardinal] 20
Bernsmann 250
Bewer, Max 411
Bickell 430, 431
Biedermann, Regine 123
Birk 240
Birt, John 114
Bischoff 200
Bischoff, Erich XIV, 5, 7, 40, 77, 87, 376, 381, 382
Bismarck, Otto von 318, 411
Bleichröder 240
Bleske 301, 302
Bloch 431
Blenheim, schächter [ritual-slaughterer] 201, 202
Böckel, Otto 318
Bönig 434
Börne (Baruch) 54
Böttger 325
Bogrow, J. G. XX, 145, 342

Bohm 309
Bohne 330
Borchardt 296
Boß [Boss] 199ff., 386
Both, Melchior 157, 158
Bowring 113
Bräuer, Leopold, Rabbi 377
Brafmann, Jocob 9
Brandts 242
Braun, Abraham 152, 154, 181, 426
Braun, Leopold, schächter 181
Braun, Police Inspector 297f.
Breitmann 340
Bresser 249, 260
Bretter 267
Breznovsky 280
Brix, Helene 326f., 395, 447
Brixius 240, 260f.
Bruck, Ludwig van
Bruckmann, schächter 234, 245
Bruhn 325
Bryant, Jeremias 113
Buch, Willi 319, 325
Buchwald 233f.
Bulova, J. A. 274, 278
Burcellas 397
Burkhardt, Jakob 41, 405
Buschhoff, schächter 17, 232ff., 368, 380, 427, 437
Buschhoff, Frau 232ff.
Buschhoff, Hermine 243
Buschhoff, Siegmund 244
Buxbaum, Abraham 181f., 186

C

Cantipratanus (Cantimpré), Thomas 397
Capper, Samuel 114
Carmona 129
Caro 23
Caspari 384
Caspary 293f., 380
Chalupa 267
Chebeli 401
Cheberyakov, Ludmilla 344, 359, 360
Cheberyakov, Valya 344, 359f.
Cheberyakov, Vera 344ff., 365
Cheberyakov, Zhenya 344, 358ff.
Chestobitov 343, 446
Chiarini, Luigi 7
Chosroës II., King of the Persians 13
Cink 323
Clary, Graf [Count] 279

Cochelet 116
Cohen 92
Cohen, Isaak 108
Colman 113
Connel, O. 109
Conrad 23, 394, 444
Copinus, Rabbi 19, 388
Crémieux-Smeerkopp, Isaac Adolphe XXV, 66, 88ff., 96,
107, 110ff., 343, 368, 382, 419ff.
Cseres 185, 191
Curtis 113
Curtius 262f.
Cybulla, Onophrius 199ff., 304, 386, 395, 446
Czepkanics 165

D
Dammann 392

Danloux 219
David 129
Davis 102
Deckert, Johannes 31ff., 39f., 413
Deditius 294ff., 301, 315ff.
Deeg, Peter 91, 97
Dehmel, Richard 351
Delgrasso 71
Deliorgis 217, 227
Delitzsch, Elisabeth 87
Delitzsch, Franz 86f., 176, 352, 384, 431
Delitzsch, Friedrich 352
Delyannis 213
Desmeloizes 82
Desportes, Henri 191, 326
Dessyla, Maria 210ff., 386, 395, 446
Dornbach, Peter 241, 250
Dove 349
Drach, Simon 119
Dräseke 93f.
Drumont, Edouard 126, 191, 325
Durfort-Civrac, Graf [Count] 61
Dycx, Ludwig 45

E

Eck, Johann 11, 26, 39, 43f., 175, 394
Eckardstein, Frh. v. [Baron] 435
Ecker, Jakob 10, 381
Edward I, King of England 20
Egressi-Nagy, Ladislaus 158
Ehrenfeld, Alexander 138
Einhorn 155
Eisenmenger, Johann Andreas XIX, 7, 9, 377f., 431
Eisenstädt, schächter 306f.

Elbogen 287
Eleasar, Rabbi 391
Emeljanow/Emelyanov 338
Eötvös, Karl 190
Ephraim 211f.
Eucken, Rudolf 351
Eulenberg, Hernert 351

F

Fabri, Felix 405
Farahi, Aslan 78f.
Farahi, Joseph 79f.
Farahi, Meir 78f.
Farahi, Murad 78f.
Farahi, Raphael 68
Fárkas, Gabriel 150
Fatis, Johann von 31
Fatschallah-Sayegh 59, 445
Feder 144
Fehér, Johann 141
Feller 49
Feltre, Bernardin von 41
Feltro, Johannes Christianus de (Giovanni da Feltre) 397
Fern, Athanasius XXVI, 91, 326, 383, 398
Fischer 293
Fischer, Staatsanwalt 357ff., 395,
Flegmann 167
Fleischhauer 240f., 254, 259, 261
Förster, Bernhard XXII, 171
Förster, Paul XXII, 171
Fornarachi, Evangelio 126, 270, 446
Freudenteil, Udadelizen 113
Freund, Walter 41, 122
Frey 25, 443
Friedmann, Bernhard 191f.
Friedrich I, König von Preußen [Frederick I, King of Prussia] 378
Friedrich II., deutscher Kaiser [Frederick II, German Emperor] 16
Friedrich III., deutscher Kaiser [Frederick III, German Emperor] 404
Friedrich v. Thüringen [Frederick of Thurnigia] 23
Fritsch, Theodor XXII, XXVI, 285, 321, 326, 343f., 351
353, 355, 365, 387, 414, 430
Fritsch, Theodor, jun. XXVII
Fuchs, schächter 438
Fürst, Julius

G

Gambetta 89
Gammersbach 241, 254
Ganganelli 429
Gappa 199
Garney, Samuel 113

- Gebauer 434
Geiger, Rabbi 377
George, King of Greece 221
Gerber, Simon 32, 39, 51, 388ff., 399, 443
Ghillany, F. W. XXVII, 375
Glagau, Otto XXII, 136, 171, 203
Godefroy 113
Goldberg, Oskar XIV, XV, 385, 414f.
Goldberger, Rabbi 141, 272ff., 280
Goldschmidt, Lazarus (Eliezer ben Gabriel) 412
Goldschmidt 193f.
Golubow/Golubov 339, 345, 358f., 369
Gordon-Laskowitz, von 434
Grabowicz 305f.
Graetz XX, 54, 381, 384
Greene, Benjamin 113
Gregor 36
Gregor X., Papst [Gregory X, Pope] 17
Gregor XIII., Papst
[Pope Gregory XIII] 39
Groo, Anton de 249
Groß, Martin [Gross, Martin] 165, 182
Großberg [Grossberg] 185, 196
Großmann [Grossman] 165
Großmann, Hermann [Grossman, Hermann] 139f.
Grudsinskoi, Vinzens 338
Grünwald, Leopold 142
Grusenberg 360
Güdemann, Rabbi 284, 356, 415
Gunkel 6
Guttmann 182
Guttmann 331

H

- Haas 412
Hänschen [child] 25, 443
Hagel, Olga 327, 336, 395, 446
Haller, schächter 307
Haman 6, 411
Hamburger, schächter 307, 438
Hamm 239, 241ff.
Hammer 435
Harari, Aaron 67f., 401
Harari, David 67f.
Harari, Isaak 67f., 401
Harari, Joseph 67f
Harling, P. von 87
Hartwig 322
Hasenstein 315
Hauptmann, Gerhart 351
Havas, Emmerich 159f.

- Hearne, Daniel 114
Héczey, Daniel 50
Hegmann 231ff.
Hegmann, Frau 231ff.
Hegmann, Johann 231ff., 386, 392, 395, 409, 427, 446
Heine, Heinrich 54, 380, 413
Henry II, King of England 13
Henry III, King of England 17
Heinrich, Erzbischof v. Mainz [Heinrich, Archbishop of Mainz] 22
Heinrich, Prinz zu Schönaich-Carolath [Heinrich, Prince of Schönaich-Carolath] 349
Heinrich [child] 15, 21, 442
Heise 435
Heister, Gerhard 235, 241
Henrici, Ernst XXII, 169, 171
Henter 179
Hersko, David 165, 182
Herzl, Theodor 90, 122
Heumann 179, 184
Heymann, schächter 438
Heymann-Levy 162, 167
Hilgendorff 434
Hilsner, Itzig 268
Hilsner, Leopold 268ff., 324, 344, 353, 387f., 432
Hinderbach, Bischof von Trient [Hinderbach, Bishop of Trent] 34ff., 40
Hirsch 56
Hirsch, Max 328
Hirsch, Levy 87
Hirsch-Hildesheimer, Rabbi 261
Hirschfeld 353
Hirsekorn 327
Hitler, Adolf 415
"Hlawin" 267
Hlogelew/Hlogelev 362
Hodges 109f.
Höft 201f., 323, 436
Hölzgen 245
Hoffmann, Anna 298f.
Hoffmann (Konitz) 297f.
Hoffmann, Rabbi 353
Holz, Karl 194, 273
Horodezky 135, 342, 376
Horowitz 136
Horváth 163
Horwitz, Rabbi 260
Hosmann, Sigismund 25
Hossar 404
Hruza, Agnes 269ff., 387, 393, 395ff., 409, 446
Hruza, Johann 278
Hruza, Maria 273, 278
Hugo/Hugh [child] 18, 391, 443

Huizinga 10
Huri 146f., 425
Huwitz, Jesaja/Isaiah, Rabbi XIV, 382
Husek, Jaromir/Yaromir 271

I

Ilatz, Menachem, Rabbi 173
Innocenz IV., Papst [Pope Innocent IV] 16, 364
Ipatjew/Ipatyev 364
Isaac 249
Isaak, Rabbi 47
Isaak (Cologne) 403, 405
Israel 398f.
Israel, Jakob, Rabbi 102
d'Israëli, Isaac 55, 91
Israelski 308f.
Isserles, Mose, Rabbi 381
Iwanow, Jemelian/Ivanov, Yemelian 58, 388, 444

J

Jacob 45
Janda 275
Jármy, Eugen 150
Jezek 275, 280
Jonge, Morris de 240
Joseph 27
Joseph, Rabbi 399
Josephson, schächter 199ff., 395
Josephus 12
Junger, Abraham 154
Juschtinsky, Andrej/Yustschinsky, Andrei XXII, 335ff., 380,
387, 395, 447
Justus-Briman 10

K

Kador, Agnes 329, 386, 447
Kaempf 349
Kann, C. 424
Karabtschewski/Karabchevsky 360
Karapanos 226
Charles VI, King of France 25
Karo, Josef, Rabbi 381
Kelchner, Elma 331, 395, 447
Kellermann, Rabbi 308, 386
Kempkes, Peter 242
Kéri, Geza von 163
Kernder, Heinrich 236, 241
Kernder, Stephan 235f.
Kerschensteiner, Georg 349
Kirelis, Simon 47, 388, 445
Kiß/Kiss 162f., 187

Kittel, Rudolf 351
Klähn 331
Klausner 296
Klee, Josef 138
Kleemann, Barbara 142
Klein, Ignaz 165, 182
Klenovec 270f., 325
Klima, Franz 267
Klima, Maria 267f., 283, 395, 446
Klotz 434
Kluth 241ff., 255
Kocsis, Josef 139
Kohlmayer, Josef 146, 425
Kopp 429
Kornis, Franz von 182ff., 193
Kossorotow/Kossorotov 369
Kozma, Alexander v. 158f., 194
Krall, v. 286
Krasowski 339ff., 345f., 360
Kubowitz, Franz 137
Küppers, Wilhelm 232, 237, 242, 244, 427
Kunzewitsch 339
Kurzweil, Moritz 280

L

Lagarde, Paul de 175
Lange (Konitz) 214
Laniado, Joseph 67f.
Laskowski 305
Latas, Dionysius 219
Laurent, Achille 8, 66, 96, 408
Laurin 77, 96ff., 110, 119, 423
Lautsch 314
Lazzari (Lazarus) 403
Leers, Johann v. XXVII, 10, 88, 385, 414
Lehmann, Fr. Karl 277
Leibowitz, Soruch 53
Lemmé 113
Lenzen 250
Lewinski 308
Lewy/Levy, Adolf, schächter 303ff.
Lewy/Levy, Moritz 305ff., 436
Lichtman, Josef 155, 161, 167, 185
Liebe, Georg 30
Liebermann von Sonnenberg, Max XXII, 171, 194, 292f., 318f., 325, 435f.
Liebmann 240
Liechtenstein, Prince 194
Lindenau 200
Lipschitz, Leopold, Rabbi 173, 176
Liszt, Franz von XXII, 286f.
Ljutostanskiy, Hyppolit [Lyutostansky, Hyppolit] 59, 393

Lloyd 113
Locherer, Franz 51, 444
Locherer, Joseph 51
Loë, Graf [Count] 255, 262
Löwe, Rabbi 110
Löwenstein, L. H. XXI, XXII, 88, 94f., 106, 110, 112
Löwi, Rabbi 424
Lorenzo 41, 443
Lory, Konrad 26
Louis Philippe, "Citizen-King" 89, 99
Lucas 315
Lucius 397
Ludwig IV, Kaiser 25
Louis X, roi de France 24
Lustig, Moritz 152
Lustig, Samuel 152, 154, 181, 426
Luther, Martin 6
Luzzatto, Rabbi 377

M

Machar 286
Madden 111
Maimonides XIV, 10
Mair, Hans 28f.
Maißlinger/Maisslinger, Gregor 43, 428f., 444
Mallmann 243, 248, 259
Manché 240
Manheimer 123, 419
Mann, Thomas 351
Marcziányi, Georg Ritter v. [Knight] XXIV, 143f., 157, 177ff., 190, 390
Mardochai [Mordechai] 6, 411
Margaretha 20, 443
Margaritha, Antonius XIV, 382
Margoles, Rabbi 382
Margolin 346
Martin V., Papst [Pope Martin V] 17
Martin, Konrad, Bischof [Bishop] 6
Masaryk, Thomas Garrigue 274, 278, 284ff., 353, 381, 396
Masloff 296, 309f., 387, 433
Massari 70f., 79
Maßlow/Masslov 343, 446
Mastermann 113
Maubach 315
Mauritz, Anna 244
Maximilian I., Emperor 27, 29, 39, 93
Mayer, Georg 141
Mehemed Ali, Viceroy of Egypt 95, 99, 100, 116ff., 122, 418
Meilla 394
Meißner/Meissner 357
Mendelssohn (Paris) XXIV
Mendelssohn (Berlin) 364

- Mergenthal, Johann von 30
Merlato 70, 77, 80, 96ff., 101, 109f., 119, 423
Metternich, Prince 104, 110, 119, 123, 419, 423
Meyer 296
Meyer, J. F. von 409
Meyer-Magnus 170, 171
Michalek 270, 392
Michel 43
Mihálkovics 180
Mischtchuk 338f., 347
Mittenzweig 304
Mnich, Franziska 394, 446
Mocenigo, Pietro, Doge of Venice 36, 41, 406
Mölders 236, 241, 246, 248, 261
Moll, Dora 232
Mommsen, Theodor 143
Mondovi, P. de 8
Montefiore, F. A. 90
Montefiote, Moses 90, 96, 106ff., 419, 421
Morrison 114
Moses (de Saxonia), Rabbi 403
Moses (Trent) 32, 39, 400, 404
Mosko 47
Mousseaux, Gougenot des XIX, 8, 10, 22, 65, 96
Müller 294, 301f.
Munck 112, 121
Munro, Alexander 114
Murad-el-Fattal 68f., 78f., 393
Musial, stanislaus 328, 331, 336, 395, 446

N

- Nathan, Paul XXII, XXIII, 124, 143f., 148f., 159, 168, 172f., 177, 182, 184, 189, 195, 257, 259f., 274, 348f., 353, 400
Nathanael, Erzbischof [Archbishop] 131
Naxon 211
Neander, A. 95, 384
Neophit [Neophyte]-Weinjung, Noë 9, 59, 377, 383, 408
Nikitin, Trofim 56
Nitykowski-Grellen, von 435
Nobiling 143
Nöldeke 175, 246, 375, 429f.
Nosseck 308
Novaria, Paul de 36
Novello, Sebastian 41, 443
Nünighoff 234
Nußbaum/Nussbaum, Arthur XXII, XXIII, 268, 275, 283, 286f.

O

- Oberwinder 238, 258, 269ff.
Obolonski 336, 369
Ofner 286

Ónody, Géza von XXIV, 17f., 49, 135ff., 156ff.,
171ff., 177, 387
Oppenheim 364
Orczy, Bela, Baron 193
Origines XVII
Osiander 434
Oster, Abraham 239, 250, 260
Oxner, Andreas 28f., 388, 393, 443

P

Paasch 240
Paasche, H. S. 349
Palmerston, Lord 103, 107ff., 114f.
Panvino, Franz 31
Papebroch 21
Papp, Josef 147
Parisiensis, Matthias 17f.
Parpatt, von 434
Passarge, S. XX, XXV, 379
Pásztor, Josef 151
Paul III., Papst [Paul III, Pope] 17
Pauler 156, 158, 160, 167, 177, 193
Peák 140
Pecho, Salomon, Rabbi 30
Péczely, Koloman 153
Peel, Robert, Sir 107, 109, 114
Peretz 343
Pernicek, Marie 141, 272f., 344, 390
Petrarca [Petrarch] 405
Petrowicz, Ossyp 60
Pevny 283
Philip II. Augustus, roi de France 14
Philip IV, roi de France 23f.
Philip V, roi de France 24
Philppson, Rabbi 84, 93
Piccioto, Isaak 78f., 98, 368
Pickenbach 171
Pieritz, G. W. 82, 94ff., 107, 109, 113, 218, 353, 384
Piesenhaber, Michael 44, 388, 445
Pietrzynin, Albert 46, 445
Pincas, Rabbi 84
Pinner 10
Pir 357
Plutarch XII
Pöck, Thomas 27
Pöck, Ursula 26f., 444
Pohl, J. 375
Poleschtschuk 360
Ponsonby, Lord 103, 122
Pope Benedict XIV 29
Pope Gregory XIII 39

Pope Innocent IV 16, 364
Pope Martin V 17
Pope Sixtus IV 31f., 39
Posadowsky/Posadovsky, Graf [Count] 349
Praitschedlin, Margareta 26
Premuda 98
Preuß/Preuss 202f., 353
Prichodko, Alexandra 335f.
Prokes 270, 281, 392
Przewlocka/Przewloka 315
Puffke-Lipnitzki 167f.
Purischkewitsch/Purischkevitch 365
Puttkamer, von 170, 201

R

Raabe 9
Rasputin 364
Ratti-Menton, Graf [Count] 57, 67f., 80f., 91, 94ff., 101, 401
Rauch 299
Raynaldi 71
Recsky, Andreas 152f.
Reichenbach 237, 271, 278f., 285, 324
Reinhard 251
Remy 244
Richard [child] 14
Richard 200
Rickert 187, 240, 256, 351, 427f., 436
Riesbraeck 235, 237, 243
Riga 57
Ritter, Gittel 274
Ritter, Josef 331
Ritter, Moses 274
Rizardo 403, 405f.
Robert 13, 443
Roelen 244
Rohde 437
Rohling, August 10, 246, 376, 387, 390, 409, 429f.
Romer 155
Roosevelt, F. D. 125
Rosen 365
Rosenberg, Alfred XIX, 22, 65, 284
Rosenberg, Hermann 427
Rosenthal, Samuel 310f., 344
Roth 166
Rothschild, Albert 192
Rothschild, Jakob 99, 110
Rothschild, Lionel 108
Rothschild, Lionel Walther 364
Rothschild, Nathaniel 108
Rothschild, Nathan Mayer 90
Rothschild, Salomon 97f.

- Ruber 272
Rudolf [child] 22, 444
Rudolf I., Kaiser [Emperor] 22f.
Ruppel 171
- S
Sadil 272
Saifmacher, David 43f.
Saizew/Zaitsev 340f., 361, 366, 386
Salina 71
Salis, Hans von 36f.
Salomon 28
Salomons 326f.
Salomons, David 113
Saloniki, Moses, Rabbi 67ff.
Samuel 27
Samuel (Trent), Rabbi 32, 39, 375, 388f., 398ff., 411
Sarda, Salomon 209ff., 386
Selim III, Sultan 54
Selmann 47
Seneca XIX, 324
Serouios 126
Settegast 294, 298, 313f.
Sibeth 113
Sigismund, Herzog von Österreich [Duke of Austria] 34, 39
Sijthoff, A. W. 386
Sikorski 337, 361, 369f.
Simanowitsch/Simanovitch, Aron 364f., 370
Simon 378
Simónyi, Ivan von 171
Simson 113
Sinn 271
Sipos, Lidi 140f., 395, 446
Sipos, Peter 139
Sipoß/Siposs 186
Six, F. A. 424
Sixtus IV., Papst [Pope Sixtus IV] 31f., 39
Smierlowicz, Joachim 45
Smilovics, Jankel/Yankel 165, 182
Smith, Abel 113
Soliman 67ff., 393, 401
Solymosi, Esther 146ff., 386f.
Solymosi, Gabriel 147
Solymosi, Johann 185
Solymosi, Sophie 147, 153, 425
Solymosi, Frau 146ff., 166ff., 183ff., 425
Sombart, Werner XX, 349f., 351
Soós, Andreas 151
Soós, Elisabeth 150
Soós, Koloman von 159
Spaur, Jacob von 38

- Speisiger 312, 321
Springer, David, Rabbi 400
Sudermann, Hermann 351
Süßmann/Süssman, Jakob 152, 155, 186, 427
Sveschint 404f.
Szabó 158, 394
Szabó, Emerich 137, 446
Szabó, Peter 137
Szabó, therese 138, 446
Szafranski 328
Szapary, Graf [Count] 192
Szecho 44
Szeyffert, Eduard von 160, 181f., 190, 194
- Sch
Schaeffer 384
Schaezler 113
Schar 434
Scharf, Joseph 148f., 181, 232, 244
Scharf, Moritz 150f., 164, 178f., 183ff., 387ff., 425f.
Scharf, Rószi 425
Scharf, Samu 150f., 184, 425
Scheftelowitz, Isidor, Rabbi XIII, 381
Schelling, von 239f., 264
Schestobitow/Chestobitov 343, 446
Scheuthauer 179
Schiefelbein, Julius 330
Schieferl, F. X. 379
Schiff, M. P. 274
Schikowski, Walter 329
Schlesinger, M. 353
Schleß/Schless 233f., 243f., 251
Schloer 243
Schmeitzner, Ernst 157
Schid, Jacob 27
Schmidt, Luise 330
Schneerson, Bunja/Bunya, schächter 343
Schneerson, Faivel, schächter 342f., 367, 387, 390
Schneerson, Mendel, schächter 343
Schneerson, Salomon, schächter 343
Schneerson, Schalom/Shalom 343
Schneider 182, 194, 271, 277
Schneider-Swoboda 279
Schtscheglowitow/Zheglovitiv 364, 370
Schubert, G. H. von 92
Schubert, Heinrich 66
Schudt 19
Schulze 434
Schulze 298
Schunck-Souchay 113
Schwab, Dietrich XIX

Schwarz-Bostunitsch, Gregor 335
Schwarz, Dieter 424
Schwarz, Salomon, schächter 153, 156, 181, 186, 426
Schweizer, Zanesus 37
Schwer, Hans Arnold 274, 431
Schwindt 258, 262

St
Stadthagen 438
Stambuli, Aaron 77f., 407
Stambuli (Rhodes) 101
Stapper 241, 252
Steincke 306
Steiner 233, 245, 251f., 392
Stephanos 129, 446
Stern 284
Stern, Mortiz 40, 353, 402
Stockebrandt 434
Stöcker 171, 190, 238f., 256, 264, 407
Störmer 304
Stoß/Stoss, G. 286
Strack, H. L. XXIII, 176, 352f., 397, 399, 402, 430
Strnad, Josef 323

T
Taft 125
Takáls, Andreas 50, 389ff., 445
Tanyi, Elisabeth 151
Tartakowski 344, 361
Taub, Emanuel 181, 186, 427
Theobald, Count of Chartres 13
Thiers 82, 110, 118
Thoma, Ludwig 351
Thomas, Pater [Father] 65ff., 81f., 114, 118ff., 380, 383, 388, 393, 395, 445
Tiberinus, Hans Mathias 31
Tillich, Mathias 47, 445
Tinkhauser, Georg 27
Tisza, Koloman v. 136, 157, 166, 177, 193
Tobias 31, 403, 406
Toller, Ernst 143
Trajtler/Traytler 163, 187
Trikupis 223
Troizki/Troytsky 362
Trotzki/Trotsky 369
Tschberjakow/Cheberyakov, Ljudmilla/Ludmilla 344, 359, 360
Tschberjakow/Cheberyakov, Rschenja/Zhenya 344, 358ff.
Tschberjakow/Cheberyakov, Walja/Valya 344, 359f.
Tschberjakow/Cheberyakov, Wjera/Vera 344ff., 365
Tschorny, Chaim 57
Tucchinski 305
Tuchler 293, 380

Tufanow/Tufanov 336
Turnbull 113

U

Ullenboom 247
Ullmann, Rabbi 84

V

Val, Dominicus del 18
Val, Merry del 364
Vasilios, Helene 129, 446
Veith, Emanuel 85, 384
Vellemann 250
Venhoff, Frau 237
Venhoff, Peter 235f.
Ventimiglia (Baptista dei Giudici) 34ff., 346
Verhovay 177
Verhülsdong 236, 238
Vesely, Franz 278
Viebig, Clara 351
Victoria, Queen of England 90, 111, 124
Virchow, Rudolph 187
Vitelmann 26
Vitoduran, Joh. 25
Vodicka 283
Vogel, amsel 165, 181
Vomela 271
Vytlacil, Josepha 274

W

Waßmann/Wassmann 330
Wehn 295f.
Weichel 437
Weinjung (see Neophyte)
Weißstein/Weisstein, Lazarus 14, 181, 425
Weller, Hieronymus 30
Wendt 437
Wenkheim, Bela, Baron 136
Wenzel II. [Wenscelus II]. King 24
Werner 21f., 413, 443
Wertheimer, Simson, Rabbi 378
Wertheimstein, Louise von 123
Wertheimstein, Nanette von 123
Wesdehlen, Graf [Count] 221
Wiesen, Rabbi 10
Wilhelm I., Kaiser [Emperor] 89, 143, 240
Wilhelm II., Kaiser [Emperor] 463
William 13, 382, 443
Windheus 243
Winkler 137
Winter, Ernst 83, 148, 150, 282, 291ff., 380, 385f., 391, 415, 433f., 446

Wire 111
Wolff 238f., 243f., 247
Wolfgang 35
Wolf 44
Wollner, Hermann 153f., 181, 387
Worms, Baron von 220
Wünsche, August 176, 351f., 384
Wulff 315

X
Xerxes (Ahasveros) 6, 382

Y
Yustschinsky, Andrei XXII, 335ff., 380, 387, 395, 447

Z
Zach, Ignatius 29
Zaitsev 340f., 361, 366, 386
Zamba, Hanna 136
Zander 435
Zápolya, Stefan von 400
Zarudny 362
Zervos, Georgios 210, 213, 222f.
Zheglovitiv 364, 370
Ziebart 301
Ziegler, Rabbi 356f.
Zilinski 201
Zimmermann 298, 309, 312f.
Zsigmond, Julius 141
Zukowski 60
Zunz, Rabbi 377
Zwi-Klötzel/Zvi-Klötzel, Cheskel XXV, 383f.

++++++

Text downloaded from:

<http://www.regmeister.net/schramm/schramm.htm>

This website <regmeister> seems to be now unavailable. We found copies of the Schramm book in the archives at

<http://web.archive.org/web/20031016165455/www.regmeister.net/schramm/intro.htm>

and another copy at a very interesting website, <JR books online> :

<http://www.jrbooksonline.com/schramm/intro.htm>

We have corrected several misprints and the writing of some German words.
April 2007.

AAARGH

THE WEBSITE WAS FOUNDED IN 1996 BY AN INTERNATIONAL TEAM

<http://vho.org/aaargh>
<http://aaargh.com.mx>

If you intend to connect to the AAARGH website from France, you need an anonymizer.
<HTTP://ANON.FREE.ANONYMIZER.COM/HTTP://WWW.AAARGH.COM.MX>
/_
OR: <HTTP://AAARGH.COM.MX.NYUD.NET:8090>

We work in French, English, German, Spanish, Italian, Rumenian, Russian, Chech, Danish, Indonesian, Portuguese, Dutch, Hungarian, Arabic, Dutch, Swedish...

THE QUARTERLIES OF AAARGH

<http://revurevi.net>

Conseils de révision

Gaette du Golfe et des banlieues

The Revisionist Clarion

Il resto del ciclo

El Paso del Ebro

Das kausale Nexusblatt

O revisionismo em lengua português

Arménichantage

NEW ADDITIONS ON AAARGH

<http://aaargh.com.mx/fran/nouv.html>

<http://vho.org/aaargh/fran/nouv.html>

BOOKS (290) PUBLISHED BY AAARGH ON INTERNET

<http://vho.org/aaargh/fran/livres/livres.html>

<http://aaargh.com.mx/fran/livres/livres.html>

DOCUMENTS, COMPILATIONS, AAARGH REPRINTS

<http://aaargh.com.mx/fran/livres/reprints.html>

<http://vho.org/aaargh/fran/livres/reprints.html>

FREE SUBSCRIBE: (E-MAIL)

revclar@yahoo.com.au

elrevisionista@yahoo.com.ar

MAIL:

aaarghinternational@hotmail.com

POUR ÊTRE TENUS AU COURANT DES PÉRÉGRINATIONS DE L'AAARGH ET RECEVOIR LA *LETTRE DES AAARGHONAUTES* (EN FRANÇAIS, IRRÉGULIÈRE):

elrevisionista@yahoo.com.ar

AAARGH, TO AVOID DYING STUPID.

MAKE COPIES OF THE SITE. JOIN AAARGH. BROADCAST AAARGH. WORK FOR AAARGH.

LET'S TOIL FOR OUR COMMON FREEDOM.

LET'S TRAMPLE THE CENSORS.