

Hellmut Schramm's book,
*Der jüdische Ritualmord : Eine historische
Untersuchung*
*Jewish Ritual-Murder: a His-
torical Investigation*

Translated
By
R. Belser
December, 2001



Part Two

**Contact us for details of
audio tapes and articles
by:-**

Dr. Wesley A. Swift

Rev. Dr. Bertrand Comparet, A. B., J. D.

Rev. William Gale

Captain K. R. McKilliam

Pastor Don Campbell

**New Crusade Christian Church
Calling The People of Britain
&
Celtic-Anglo-Saxon-Nordic-Germanic Kindred in Europe
and overseas realms**

Tel. No. 07936364949 E-mail nccc@onetel.com

Jewish Ritual Murder An Historical Investigation

Chapter 3

Tisza - Eszlár 1882

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

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

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

The Hungarian Minister-President Baron Bela **Wenkheim** thereupon replied: "The government is no opponent of any sort of movement which pursues a constructive trend; but it would be compelled to adopt a hostile position toward any movement which pursues a constructive trend; but it would be compelled to adopt a hostile position toward any movement which aims at disturbing the peaceful understanding between the churches and [religious] denominations existing in the nation or the citizens who belong to them and the mutual respect for civil rights. Since the law of **1867** declares the **equality of rights** of the Israelites with all other citizens of the nation, the government recognizes **no** such thing as a Jewish Question and is **unable** to recognize such a thing, and thus takes **no** position toward it **whatsoever**. . ." (3)

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

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

1. On the eve of the Jewish Feast of Atonement (15 September) of the year **1875**, there were numerous, mostly foreign Jews assembled on the property of their racial comrade Horowitz at Zboró (in the Sárosér Comitát), and the ritual slaughterer was already called in. They fell upon the unsuspecting sixteen-year-old serving maid Hanna Zamba, threw her to the ground, undressed her and began, under the murmuring of Hebrew "prayers," the rite of butchering. (137)

At this moment, a carter stopped before the house of the Jew and demanded admittance in order to conclude a delayed transaction. The Jews scattered. The girl, nearly frightened to death, escaped by wading through a highly swollen stream and thus shook off her pursuers. At her cries for help two women rushed to her side, who later affirmed under oath the statements of the girl. As a result of the fear of death she had endured, the girl became critically ill and in April 1876 this victim of an attempted ritual-crime succumbed to her suffering. On her deathbed the girl took an oath once more to the statement she had given earlier, before her father, the mother-in-law, the Catholic sacristan and several inhabitants of the place, **that on the eve of the Jewish Festival of Atonement in the year 1875 in the house Number 165C at Zboró, the ritual-slaughterer of the Jewish religious congregation there wanted to slaughter her in the presence of several Jews.**

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

2. Two years later, in 1877, in the village of **Szalacs** in the immediate vicinity of the Pér region, where in 1791 a ritual-crime likewise occurred (4), there was a double ritual-murder of two children. In the registry of deaths of the Szalacs Roman Catholic church, one reads under the date of 13 June 1877, on page 70 of Volume II: "Emerich, son of the late Peter Szabó and his spouse Rosalie Keleman, nine years old, was murdered and on 15 June 1877 laid to eternal rest by the priest Franz Kubowitz. (138) Therese, child of the same parents, six years old, was murdered and and buried by the same pastor. . ."

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

When the sexton of the place walked to church the next morning, he noticed at the house of the Jew Alexander Ehrenfeld conspicuous traces of blood in the sand, which extended along the wall of the yard to a wagon shed perhaps 50 steps distant. Furthermore, the coachman of Ehrenfeld stated that on the evening before (13 June) he had seen the two children playing together as they sat in the archway of the door of his master; at the same time he related that on the same evening and all through the night approximately **forty strange Jews** were making quite a spectacle of themselves and unceasingly went in and out. After three days a penetrating odor was spreading from the coach-house. The bodies of both missing children were discovered jammed into a large equipment case, no longer in use, for a fire-engine. The Jews managed, through some sort of subversion, that the autopsy was performed not by the physician of the region, von Székely-Hid, but managed, through some sort of subversion, that the autopsy was performed not by the physician of the region, von Székely-Hid, but by a **Jewish** doctor. The children's bodies had **gaping stab wounds on the neck and all blood had been withdrawn from the bodies**. When the foster-mother, Anna Szabó, was led to the bodies, she was seized by convulsions and later died insane. The brother-in-law **Josef Klee** said to his wife on the night after the bestial crime: "I pity the poor children; the girl did die right away, but the boy had a long death-struggle." These words were heard by the stable hand sitting on a bench under the

opened window of the Klee residence. Josef Klee was arrested but soon set free again **without the judicial authorities making further inquiries.** (139)The Protocol composed by the Jewish doctor was kept secret; yet the judge said quite openly to anyone who wished to hear it, **that the necks of both children had been cut through leaving gaping wounds and all blood had been withdrawn from the bodies.**

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

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

4. In the year 1879 the following case was reported from Piros in the Bátsch-Bodrogher Comitát: The Jewish owner of a large estate, Herman **Großmann** attempted (as could be proved) for months to lure the fifteen-year-old and strikingly pretty and robust daughter of 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 unconscious (5), so that she first reawakened after an entire day. After she came to, she felt so "smashed" that she could barely stand up, and felt strange pains in her limbs. When she inspected her body, she found on her right upper arm, on her left thigh, and **above her navel** similar round, blood-red spots, in the middle of each of which was a small opening. She assumed that the Jews had sucked out a large quantity of blood during her death-like sleep and she left their service because of this.

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

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

5. Directly before the Jewish Easter of the year **1882**, (142) the Jew **Leopold Grünwald**, who lived in the Kovácsi Comitát in 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 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 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 mon-

strous 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 Marcz-ianyi** 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 Marcz-ianyi** 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 tiszoeszlári bünper*" -- Budapest, 1933). A German translation would be very desirable, since without a doubt there would be very informative material there!

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

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

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

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

As already mentioned, the region of Hungary lying between the Danube and the Theiß and including the nation's capital (7), had been flooded with the most disgusting sort of kaftan-

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

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

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

Esther Solymosi

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

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

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

The synagogue in the village of Tisza-Eszlár

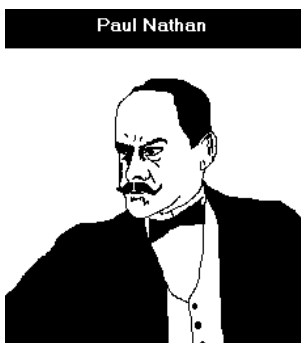
These named here, and a few other witnesses besides, gave their accounts later under oath.

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

The Murderers

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

which **played itself** out at twilight so **peacefully** in front of the house of the temple servant **Scharf**, was the was the kernel for the most dreadful **conflicts**, conflicts which were supposed to disturb the **peace** of thousands. Both Solymosi women went homeward; **what was going on in their souls, we know. . .**"



Paul Nathan

Indeed, this Jew, all Jews knew it, only one entity did not know -- the Hungarian state, which let many precious weeks go by until the judicial investigation, as time unused! But this intermission was exploited all the more zealously by the Jews, to take defensive measures -- i.e., to disseminate slanders to the effect that Esther, who (they said) was a flighty creature(9), just took off on this day. Consciously or unconsciously, **Nathan** (149) grasped at this "valuable" line of thought and wrote further: "Finally, the disappearance of Esther was not a rare event; **it happened frequently, that Hungarian girls secretly went off for even years. . .**"(10)

Later, Jewry became more aggressive; the customary tactic was employed of turning the accusers into the accused, and efforts were supposed to be made to bring suit against the widow Solymosi and the spreaders of the news of the murder of Esther, on the grounds of "offense against honor"! But it remained only a threat; something else happened: to wit, when strangers unexpectedly came into the village, as for example in one case imperial officers, to carry out administrative tasks, the Jews immediately took violent fright, put their heads together, whispered among one another in Hebrew, fearfully looked over the new arrivals and ran to the community office in order to discover there the reason for the arrival of the strangers. On their

faces **fear and panic** were clearly evident! (Géza v. Ónody in his book about Tisza-Eszlár.) Finally, Nathan called the mother of the victim, in public, "bought" for the purpose of "making ill-feeling against the not insignificant" Jewish portion of the population: "The woman had been poor, anemic. When a **sad fate** had overtaken her daughter and anti-Semitism with happy heart made the mother's cause its own, then the destiny of its **valuable protégée** also changed. Charitableness and party interests brought about **collections** for the poor widow. . . From somewhere or other, **certain** benefits **flowed in** to the old Solymosi women."

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

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

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

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

Concerning this 2nd of May, the 23 year-old Elisabeth Tanyi also spoke in the public hearing (14): "I was driving the geese home toward evening, when the little Samu, out of the temple, set himself down in front of us. I said to him: 'Get out of my way, else you'll catch a smack!' Then

Samu said: 'Then I definitely won't tell you what Father did with the Hungarian girl!' I asked him, what it was, then? He said to me: 'Now I won't tell you at all' --

On 4 May, therefore over one month after the loss of her child, the mother again spoke before the community judge of Tisza-Eszlár, Gabriel Fárkas. "On the 4th of May, the Solymosi woman came again to me and said that she had no peace of mind. . ." (15) She made reference to the statements of Samu Scharf. Fárkas again declined to do anything. He was [he said] not responsible. Finally, the sitting judge instructed the local magistrate to question the witnesses once more. **Thus, a full 36 days after the disappearance of Esther, the first authorized investigation was begun!**

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

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

On 20 May, **Bary** took up the first interrogation with the sixteen year-old **Moritz**, the brother named by Samu. Moritz Scharf declared by way of an introductory statement, that on the Sunday evening before the Jewish Easter, on 1 April, an election of the new ritual- slaughterers had taken place at the house of Jacob **Süßmann**. He did not want to admit knowing Esther by name; his performance appeared, in this first interrogation protocol, to be so artificial and contradictory, that he was held in custody. The examining judge had a number of Jews arrested besides [Moritz Scharf]. Since the space of the modest community house did not suffice for a separate accommodation for the arrested persons, the security commissar **Andreas 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 exactly(16):

"On Saturday toward twelve o'clock in the afternoon, **Esther Solymosi**, who was on her way home from the old-village section of Eszlár, came into our house at my father's invitation. My father called her in with the remark that she should take the candlestick from the table. When she came into our house with my father, **Esther Solymosi** had on a shabby white cloth on her head, a red-colored cloth around her neck, and wore a kind of white coat and a -- if I remember this correctly -- blue-colored skirt. That the girl was called Esther, I knew that because my father addressed her by that name. The mistress of the girl was Frau Andreas **Huri**, for Mother had asked her with whom she was living, and she said, mentioning her name, that she was living with Frau Andreas **Huri**. Esther's face looked like her sister Sophie. At the behest of my father, Esther placed the candlestick, just as she had taken it from our table, upon the chest of drawers. When the girl climbed down from the chair [apparently used to reach the top of the chest of

drawers], a Jewish beggar(17) was sent in from the temple for the girl. The Jewish beggar caught the girl by the hand and lured her in with him to the temple. There, in the corridor of the temple, the tall, brown Jewish beggar took hold of the girl and threw her to the ground. The girl began to moan and scream then, but the **already present ritual-slaughterers** from **Téglás** and **Tarczal** quickly pressed the girl back down on the floor and the ritual-slaughterer **Salomon Schwarz**, who had arrived from Tisza-Lök, cut the girl's neck through and let the blood flow into a red earthenware plate; when the plate had become filled with blood, he poured the blood into a pot.

I wasn't in the temple at this event, but I looked in on it from outside through the keyhole of the temple doors. My father wasn't there, but was inside our house. When the girl was (154) led into the temple, they barred the temple door from within. Aside from those mentioned above, there were present in the temple: **Samuel Lustig**, **Abraham Braun**, **Lazar Weißstein**, and **Abraham Junger**. They had previously undressed the girl down to her slip and then the *schächter* [ritual-slaughterer] inflicted the cut; the girl was barefoot. When she was no longer moving, they bound her neck together with rags and dressed her again. The ritual-slaughterers took hold of the girl, the Jewish beggar undressed her; when she was dead, the Jewish beggar likewise dressed her again. After this happened, I went to my father and to my mother into our room and told them that the girl had been killed; then **my mother forbade me** from speaking to anyone at all of this." -- To Recksky'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 **Recksky** in **Nagyfalu**. Moritz Scharf was questioned for a second time. Since the Jewish press wants to take note of contradictions in the protocols and from them construe the statements of Moritz **Scharf** as baseless, the second protocol, taken by the examining judge himself in the same night, also ought to be published in its complete text again(18).

On the 22nd of May, Moritz **Scharf**, as witness before the examining judge in Tisza-Eszlár, stated the following in addition: "About 1 o'clock the foreign beggar (Wollner) came and said to me that I should close the synagogue. When I was about to do this, I saw the three foreign ritual-slaughterers Lustig, Braun, and Weißstein walking to the house just then. Then the body was no longer in the entrance hall, also there was no trace of blood to be seen. I don't know where they concealed the girl. It wasn't in the synagogue, (155) because they would only have been able to hide it by the *Torah*. But when I looked for it in the cabinet in the afternoon, there was nothing there to see. They would not have been able to bury it in the courtyard, because there I would have had to see it, so they could only have carried it into the Theiß. During the afternoon and the evening I saw no wagon near the synagogue, perhaps there was one nearby after 10 o'clock at night, when I lay down to sleep. Then there were, still in the synagogue: Lichtman, Rosenberg, Süßmann, Romer, Einhorn, and my father. When they went away I don't know. I believe that the corpse was carried out, not through the door, because geese are herded in the vicinity, but through the window of the entrance hall (19)."

Finally, in the protocol taken on the 23rd of May 1882 before the **Nyiregyházar** Court of Justice for authentication of the confession, after his attention had been drawn by the President of the Court to the consequences of a false statement by a witness, **Scharf declared that he upheld, in their full compass** the confessions made on the night of 21/22 May in Nagyfalu and on the same day (22 May) before the examining judge **Bary** in Tisza-Eszlár, that he confirmed them and stood ready to take an oath on them. His confessions [he said] he had made without any psychological or moral force, and the fact that he had not so stated the facts on 20 May before the examining judge, or had denied them, was **out of fear of the members** [of the Jewish congregation].

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

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

So far we are taken by the observations of the young **Scharf**. We must now determine what the court did with this.

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 Marcziányi** interprets this incident, which caused the greatest sensation in its time, as follows in his book (page 19): "One of the most important moments in the judicial preliminary examination was the suicide of the state's attorney of **Nyiregyháza** in the first days of June, (158) **Melchior Both**, who put a bullet in his head after the arrival of the Chief state's attorney **von Kozma** who had traveled for the examination of the case. It turned out that **Both** had already been in a position of **closest intercourse** with the **top-level Jews there** for a long time. After the the ritual-murder had become known, a **secret collection of money** took place among the Jews there, and the rumor was about among the people that the goal of this collection was for the **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 **Pauler**, known for his incorruptible and unbiased attitude and on that account slandered and avoided by the Jewish gang and their helpers, but to a Jewish-inspired and therefore influential clique of journalists in Budapest, the so-called "Jókai-Club," which delightedly rendered its **expert opinion** concerning the Chief state's attorney; in this opinion we read(20): "Considering that the Herr Chief state's attorney Alexander **Kozma** never has given grounds in his past life, spent in view of the public, during a public career of many years, which could cast even the remotest suspicion **of corruption (!)** upon him, the Court of opinion rules that: Herr **Szabó** has impugned the Herr Chief state's attorney with such an **unworthy suspicion**, which the Court(21) condemns decisively and declares to be perfectly groundless."

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

In the full consciousness of the power of universal Jewry, **Paul Nathan** commented in [his] extremely informative way: "In a nation with a parliamentary government (!), the Press is **an outstanding power**, and in a country such as Hungary, the word of **certain men** has a significance which is **not to be compared with the findings of a royal Court of Justice**, even be that [a verdict of] of conviction. . .such (!) men are, in fact, able to ultimately stigmatise a

slanderer **for the entire nation** and to restore honor where it has been impugned without cause. **After this happens, the entire Hungarian Press hesitates not one instant** in expressing its disgust for those attacking that honor. **The matter is settled (!)** and, with the exception of a small group of outcasts of the nation, nobody dares [to do] anything further. There are attacks whose purpose is clear, but whose goal, however, remains unreachable."

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

Kozma remained, but he committed a tactical error. The vice state's attorney **Koloman von Soós**, a creature of the Chief state's attorney, became the successor of Nagy; but the reputation of being all too friendly to the Jews preceded him, so that he was not able to stay long in **Nyiregyháza**. He likewise went. On 11 October and on the 25th of November, the matter of delegating a new court of Justice was discussed in the Hungarian parliament. The government refused this.

Now there appeared the state's attorney **Emerich Havas**. Meanwhile, it had become (160) winter. On 29 November, the court was supposed to open. On this date chief state's attorney **Kozma** received an urgent petition from **Havas**, in which the latter asked for his "withdrawal from the state's attorney functions in the affair of Tisza-Eszlár," because the Herr Justice Minister had instituted against him a "criminal investigation because of **suborning false witnesses and abuses of the power of his office**". We shall not go more deeply into the matter of the proceedings against **Havas** here. Their course was likewise very murky. His successor, Eduard von **Szeyffert** -- thus the fifth state's attorney -- was dispatched [in his place]!

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

The Intrigues up to the Time of the Main Hearings

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

In April **1882**, the greatest variety of rumours 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 manoeuvres brought about unrest and strong anti-Semitic disturbances in the populace, which could at first be suppressed by military presence; but the local Jewish manipulation had miscalculated this time. From now on, the "Alliance Israélite Universelle" considered the situation of the Jews in Hungary to be so critical, that something must be done for its exoneration. Jewish Gold was supposed to prepare this offensive, in that a "premium" [reward] of 5000 Fl. (161) was subscribed for producing the girl. The Jew **Josef Lichtmann** in Tisza- Eszlár received the commission of "offering" the mother **Solymosi** a sum of 1000 Fl. if **she would accept another girl instead of her daughter**. This transpired with the words: "If the girl should make an appearance, how nice 1000 Fl. would be for you, and you could receive this sum from us right away." When this Jew was called to account for his attempt at bribery, he naturally denied everything and admitted only this much, that he had spoken not of 1000, but of 300 Fl., which the woman would receive in case she succeeded in bringing the missing Esther back home.

A Jewess undertook a similar attempt at bribery, when she approached the mother of Esther with the words: "Dear Frau **Solymosi**, how much money would you not receive, **if your daughter should again appear.**" -- Eight years later, a father whose eighteen-year-old son had been bled to death under the ritual-slaughtering knife of Polish Jews, received a written offer that he should be "compensated" with 50,000 Marks: ". . . Be reasonable at last, it is to your advantage."(22)

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

On the **18th of June 1882** -- therefore 79 days after the disappearance of the girl, perhaps 20 km below Tisza-Eszlár, a female body was thrown on land by the current of the Theiß. Raftsmen who were moored in the vicinity pulled the corpse, which had become entangled in willow bushes, onto land and buried it without making a report of it to the authorities. But the news (162) spread from here by a ranger more quickly than was expected, from village to village and even reached the ears of **Bary**. The latter had developed sharp ears. With the same resolve with which he examined witnesses, he arranged for the district physician Dr. **KiB** to go to the place where the body was discovered on the evening of 18 June; **KiB** presided over the immediate opening of the grave; at a depth of 2.5 fathoms the body, which had been pulled from the water, was in fact discovered; it was superficially inspected without being taken from the grave. The thorough examination and autopsy was delayed until the arrival of the Court of Justice. Guards were posted at the grave site. Already in the midday hours of the new day, before any of the authorities had arrived, "crowds of Jews converged on the banks of the Theiß from all directions of the compass, from far regions at distances of 15-20 miles, and triumphed over the most recent success of Israel, **under loud curses at Christians and especially at evil anti-Semites**, like a swarm of ravens assembling above the corpse of a mole. This scene was very interesting and would have been worthy of being immortalized by the brush of a painter."(23) -- The Budapest and Vienna Jewish papers teemed with telegrams, which bore the signature of Dr. **Heymann-Levy**, one of the Jewish defenders.(24)

Still before anyone was able to view the body, which was guarded by armed police officers, and before the judicial pronouncement had been made -- the first protocol, composed on the morning of 19 June at 1 A.M. by the district physician, was still on its way to the Court -- "Jewish sentries, posted in every direction like telegraph poles, triumphantly trumpeted the news that: Esther Solymosi's body had been discovered in unwounded condition. Great was the joy, the jubilation, the malicious enjoyment, the mockery and contempt, which was poured over the shamed friends of anti-Semitism, over whose presumed disgrace Israel now thought itself able to celebrate its shameless orgies."(25)

(163)It is important and must be kept firmly in mind: The Jewish news service "knew" that the body found at least 20 km distant from Tisza-Eszlár was that of the fourteen year-old **Solymosi!** On the 19th and 20th of June a new inspection was held at the place of discovery under consultation of the court; the body, covered over with a crust of mud, was flushed with water and a female person appeared, which had been carefully dressed with the **garments** of the missing girl. Piece by piece, each was identified by Mother **Solymosi** as belonging to her daughter; what appeared beneath the clothes, however, was not the fourteen year-old girl. It is shocking to read how Frau Solymosi attentively regarded this planted body, as if she were hoping to have her daughter before her again, but then tersely and definitely declared: "That is **not Esther!**"

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

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

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

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

The **interior** examination (Autopsy protocol in continuation of the morning of the 20th of June, **1882**) yielded, among other things, the important determination that the lungs were covered on their surfaces with strongly projecting, bumpy air vesicles and were anaemic. 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 labour** in her lifetime, but belonged to a class "which did not occupy itself with coarse manual labour"

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-Eszlár** with his raft. As a further accomplice the Jew David **Hersko** was involved -- the cloverleaf was complete!

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

The possessions of the slaughtered Esther had therefore been carefully preserved at the scene of the crime. The mother of the child was actually able to identify every single piece of clothing of her daughter on the 19th of June.(166) If we visualize the witness statements of the young Scharf, the victim was undressed down to her slip (" . . . I saw that Esther lay in her slip on the ground, while her clothes were on the table"). The slip was naturally deeply soaked through with blood and was therefore no longer of use, if they did not want to betray themselves. In some way or other, a new slip must have been procured; a *Talmud*-brain managed to dig up the information from one of the statements made to the court by old Frau Solymosi: a certain **Roth** (a Jewess) came to her and importuned her for **a slip of Esther** or even a strip from one of them; for these things would be necessary (she told her) in order to get information concerning the whereabouts of the girl from a fortune-teller! This is how this Jewish-Galician gang behaved to this old woman! Unfortunately it was not possible to determine the origin of the strange body; various hypotheses have been proposed. If one examines all the clues which the statements of the Jewish smugglers as well as the condition of the dead body have yielded, this body came either from a dissection room or from a Jewish cemetery. It is known that the orthodox Jews have the ritual custom of meticulously shaving off the hair of Jewesses not only at the time of marriage but also after their death, and this had been done thoroughly with the body.

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

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

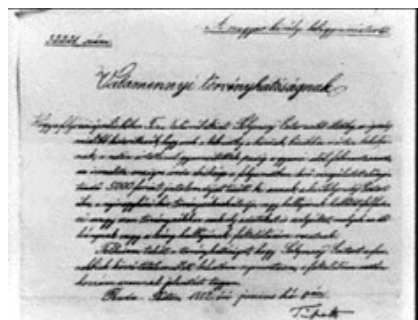
Thus, these final connections remain just as unclear as the question of what happened to the body of the girl after the butchery of 1 April. Yet even here we have at least a clue: Still prior to the staging of the smuggled corpse, below Tisza-Eszlár fishermen drew a headless, well advanced in decay and thus unrecognisable **female** body from the river. The Hungarian magnate

Ónody, resident in Tisza-Eszlár, was later able to determine that these fishermen, as soon as the rumor of their discovery spread, were bribed by provably **Jewish** parties not to hand over the body to the rangers, but to bury it at an exactly agreed-upon location. But something of this must have leaked out, for the **Nyiregyháza** Court of Justice decided to dispatch an exhumation commission to the relevant location on a certain day. The Jewish intelligence service had smelled a rat, for even before the commission reached the site, the Jews Heymann-Levy, Flegmann and Lichtmann had already appeared. What they were up to at this extremely critical moment remains unknown; all that was known was that the deputies of the high Court of Justice were standing before a freshly excavated **empty** hole. . .

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

As the starting point of his arguments, Lipnitzki (168) makes use of "information" as if he received it: "It is impossible to suppose of the Jews, that they, in the midst **of the 19th century, cleansed by the winds of the Enlightenment and of cultural progress, could have committed such a murder as they are accused of: Esther Solymosi probably has been murdered by the anti-Semites!**" There we have it -- constantly repeated as weapons in Jewish hands are: "Enlightenment," "culture" and -- as often as possible -- "humanitarianism," all for the purpose of imputing to non-Jewish peasants the most hideous crimes!

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



Notice of large reward to be offered to "truth-tellers" by Jews

But the old Solymosi woman, who, "directly at the entrance of the same man (**Puffke-Lipnitzki**), recognizing with the instinct of a mother's heart **who and what kind of individual** was confronting her,"(26) threw the Jewish bearer-of-19th-century-culture out; for this, in his article

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

(169)On 4 July **1882**, Dr. **Henrici**, who had already aroused enormous interest⁽²⁷⁾ in a great number of gatherings as one of the first anti-Semitic speakers (in **1881** he had called the first racial anti-Semitic people's assemblies in Berlin), also spoke in Berlin in the "*Sozialer Reichesverein*" [roughly, "Social National Union"]: "That little spot in Hungary has become a turning point for the whole anti-Semitic movement, perhaps it will form a boundary stone for Israel. . . In case these people of the ritual-murder are referred [to court], all peoples have the most scared duty, to protect us from the gang **which slaughters us not only economically, but perhaps also in actuality**. This little place (Tisza-Eszlár) will perhaps become Israel's end. Cowardice and bloodthirstiness have been characteristic traits of the Jews in all times. It would be a national suicide, if we would not protest against the fact that members of the nation which in Hungary are standing before the blood court [i.e., as accused ritual-murderers], **are sitting in the robes of office upon a German judicial bench** and are allowed to pass judgement upon **the Germans. . .**"

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

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

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

"Berlin, 13 July 1882
Ministry of the Interior

Sir

I most obligingly thank you for the delivery, by means of your kind letter, of the extra edition of the morning of the 23rd which referred to the well-known case of the disappearance of the Christian resident in Tisza-Eszlár.

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

Incidentally, according to the investigation ordered by me in the case at hand, everything has also been thoroughly correctly dealt with by the local police authority, in so far as the latter has immediately made the application on its behalf with the Royal State Prosecutor's Office.

Already charges against the editor due to offences against § 166 of the penal code have been lodged by that office and at the same time the **confiscation** of the extra edition has been applied for. . . I should like to take the opportunity **to assure you, Sir, of my best and deepest respect.**

(signed) v. Puttkamer.

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

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

Yet soon they should again have opportunity to get angry -- this time more lastingly! Leading men of the anti-Semitic movement, among them the dynamic Dr. **Henrici** named above, and also Otto **Glagau**, its "culture warrior", had the merit not only of having relentlessly uncovered the practices of the Jewish stock exchange hyenas and foundation swindlers, but also of having clearly recognized the most monstrous crime, blood-murder, and having pointed it out as fact to a peaceable citizenry, came together for the formation of an **anti-Jewish alliance**, to which anti-Semites from Austria and Hungary also belonged. This anti-Jewish alliance summoned the first anti-Semitic congress in **Dresden**. **Otto Glagau** held the leadership. Max **Liebermann von Sonnenberg**, who later became Reich deputy, at whose suggestion the facts of the case of the blood-murder which occurred in the year **1900** at **Konitz** were published, Dr. **Amman**, the founder of the "*Sozialer Reichsverein*", Dr. **Hentschel**, court preacher and member of the Reichstag **Stöcker**, the founder of the *Christlichsoziale Partei* [Christian Social Party] (1878), "a dazzling speaker in the pulpit as well as in the people's assembly"⁽²⁸⁾, the future member of the Reichstag Prof. Paul **Förster**, with his brother Bernhard the author of the so-called "anti-Semitic Petition" of **1881**, **Ruppel**, **Pickenbach**, **Ernst Schmeitzner**, well-known through his *antisemitische Monatshefte* [Anti-Semitic Monthly issues], the member of the Hungarian Reichstag, **Istóczy**, whose *Manifest an die Regierungen und Völker der durch das Judentum gefährdeten christlichen Staaten* [*Manifesto to the Governments and Peoples of the Christian States Endangered by Jewry*] was adopted, and **Ivan von Simónyi** -- all these were to be named as the leading men of this congress.

At their invitation the Hungarian Reichstag deputy Géza v. **Ónody** also spoke on the 10th of September **1882** in **Dresden** about the ritual-crime committed in his hometown and about the doings of the *Alliance Israélite Universelle* in Hungary. The portrait of the murdered girl, created by his countryman **Anrányi** according to the statements of the mother and relatives, was (172) displayed in the assembly hall. It is the same one which Ónody published in his book. Even ten years later, this circumstance so enraged the Jew **Nathan**, that he described the girl as a prostitute; he writes on page 39 of his book: ". . . it is claimed that it is the portrait of a public beauty of **Nyiregyháza**, and really, whoever strolled through the broad streets of that particular little Hungarian city, a native of the place probably pointed out to him a tall girl with a short apron, with a loosely wound blue cloth about her bare neck which, although she was not ritually slaughtered, and although she continually went about her **somewhat profitable trade**, nonetheless was supposed to be the original of the Esther of the portrait. Her name was **Ludovika Marossek**. . . This painted **Esther Solymosi** [i.e., the one in the portrait], **who was a prostitute**, has the busts of crowned heads around her⁽²⁹⁾, and upon this portrait gazed apparently devoutly the heads of the party, worthy pastors and great men of mature age, some of them in significant positions, who have the eyes of the public on them, and who make a pretense of working for the 'moral' rebirth of society, and wish to solve problems of high politics, these people worshipfully gathered before the portrait of a -- **whore**. . ."

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

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

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

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

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

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

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

The theological faculty of the University of **Copenhagen** refuted "this foolish **invention, proceeding from blind fanaticism**" by recalling (175) "with what great severity the Mosaic Law forbids men the consumption of blood; according to this law, anyone who would commit the above **atrocitiy which is charged to the Jews** [in Tisza-Eszlár], would be excluded from the community of the Jews and incur heavy punishment(!) Fully justified is the complaint and the indignation of the whole of Jewry over the fact that this accusation has been raised against them - an accusation which, as often as it has been raised, yet **never has had the slightest basis in fact**. . ."

The theologians of the faculties at Leiden and Utrecht are also "according to their knowledge of the Mosaic and Talmudic laws," completely convinced that both [i.e, the mosaic and Talmudic laws] **do not in the least** assent to a use of human blood, and still less do they prescribe it." -- In such a manner were the expert opinions of the faculties procured!(174) Unfortunately, a **Paul de Lagarde** in all innocence became involved in this Jewish swindle manoeuvre and as a consequence had to let his name be abused even decades later by Jewish rats! In his letter of reply from **Göttingen** of 7 October 1882, he even thanks "the esteemed assembly of Rabbis for the confidence which it has shown me (P.D. Lagarde) by this request." Further on, however, Lagarde makes it clear that he was unable to supply the "desired historical elucidation" of the (ritual-murder) accusation, due to lack of time. . ."Should it seem expeditious to the esteemed assembly of Rabbis, however, that I appear as a witness (!) for it in any sort of judicial hearing. . . I am prepared to do so."

The Ordinarius at the University of Straßburg, **Nöldeke**, obviously irritated, rants from his summer holiday in the Black Forest (10 August 1882): "It is sad that there is repeated cause for [having to] seriously refute the charges raised **by malice and ignorance** against the Jews, that they use human or Christian blood for some sort of religious celebration. **The accusation is entirely groundless; of course such atrocities are totally contrary to all the principles of Judaism** (!) Jews, who would have committed such a crime would have been excluded unconditionally from the religious community of Judaism(176). . ." -- The same **Nöldeke** also then rendered his "expert opinion" in the Xanten ritual-murder trial -- thus we are prepared for that! Quite obviously, however, the "Licensed Theologian and titular Professor" **August Wünsche**, as a baptized **Jew** and (of all things) headmaster at a girls' school in **Dresden**(30), knew what was in the interests of the Jews. At the end of his rather cordial letter (31 October 1882) to the Head Rabbi **Lipschitz** in **Budapest** we read: "May a high court succeed in **throwing light upon** the Tisza-Eszlár affair **and soon prove the innocence of the accused Jews**, so that **the evil spirit of the anti-Semitic movement** may not draw new nourishment, to the misfortune of the **common life of Christians and Jews!**"

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

These expressions of expert opinion, 22 in all, -- among them one also finds the opinions of the Professors Delitzsch (a **Jew!**), and Strack of Berlin -- were carefully collected and published(31) in **Berlin** in **December 1882**, thus **before** the start of the ritual-murder trial in Hungary, under the collective designation: *Christliche Zeugnisse gegen die Blutbeschuldigung der Juden* [*Christian testimony against the blood-accusation of the Jews*].

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

(177) In the time to follow, Jewish journalistic garbage was poured in bucketsful over Ónody. The Hungarian magnate made short shrift of one of these Jewish rats; to challenge a Jew [to a duel] would be to accord him too much honour. 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 **Pauler** did not remain unscathed. The Minister President **Tisza** had adopted the habit of circumventing the Ministry of Justice by sending his instructions **directly** to the state attorneys. . . **Ónody, Bary, Verhovay and Pauler** held out. A cruder weapon had to be used on them.

Ónody was impervious to economic measures, but **Verhovay**, the editor of the national paper *Függetlenség*, was on the verge of ruin. His friends gave him further help. **Bary**, who had charge of the important documentary material and energetically kept on with his investigations despite all interventions and intrigues, and did not weaken or waver, could be finally be put out of the way, of course, with more radical methods. That too was attempted. From the account of **Ónody's** comrade in the struggle, the knight **Georg von Marczányi(32)**, we learn (178) that already on the **14th of July 1882** an attack upon **Bary** was planned.

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 **Marczányi**.

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

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

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

How necessary the police protection in **Nyiregyháza** was, emerges from the fact that attacks upon this witness were planned several times. The castellan [one in charge of a fortress or the security of public building] **Henter**, to whom Moritz had been handed over, had been able to make detailed reports also about this to the court. To go into detail about this here, however, would take us too far from the main narrative.

These living witnesses they had not been able to silence -- but the **Protocol** of the four physicians, of **20 June 1882**, still remained, which helped to uncover the shameless subversions of the Jewish manipulators; it existed and could thereby still bring unfavourable and incalculable factors to bear against Jewry. This danger had been thoroughly recognized, for already, five days after the first autopsy of the female body which had washed ashore, the Jewish attorney **Heumann** applied to the court for an **exhumation and new dissection of the body**, which this time was supposed to be performed by "authorities" since "apparently irregularities and violations of law" had occurred. This impertinent petition was nevertheless rejected, and in the following period a struggle raged over the handing over of the body, in which the court was defeated. On **7 December** -- thus nearly a half-year after the burial -- the exhumation actually took place, this time in the presence of the three Budapest professorial "authorities" **Schauthauer, Mihálovics** and (180) **Belki**. They declared that the scientific tools necessary for them were not available at the location and proposed the transportation of the body to Budapest. The Court of Justice finally consented that a **portion** of the body would be transported there. Although the body, as is clear from the **7 December 1882** protocol itself, was found to be in a terrible state of decomposition, which excluded any pronouncement, and the "corpse, powerfully contracted at the knee joints and hips, fell into pieces at an attempt to straighten it out,"(34) these wonder-doctors managed, "in a round-about procedure"(35), to produce a masterpiece of work "proving" the **identification of Esther Solymosi with the body washed ashore** after "long yet necessary digressions with a consulting of the earlier procedures"(36). The expert opinion of the confidential agents of the court, therefore the word of **four physicians**, was supposed to be "refuted," in that these doctors were reproached with "lack of expert knowledge and carelessness in the investigation of the necessary facts of the case," as was further also written in the new expert opinion of the Herr University-professors, with, of course, the modesty characteristic of their race: ". . .and it is no **immodesty** if we credit ourselves in our special **fields of expertise**

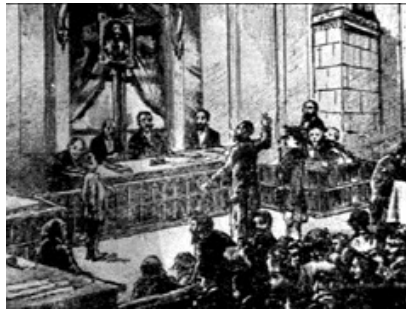
with a **more comprehensive vision**, a **more finely developed feeling** for the connection between subjects apparently remote from each other, than the medical confidential agents of the **praiseworthy Nyiregyháza court, who might be honest men of healing, but are not specialists** in the fields which are at issue here."

The comprehensive vision and finely-developed feeling of this **committee** were, to be sure, amazing attributes, which made it possible to reconstruct from a **part** of a split-open body, long gone over into decomposition, a fourteen-year-old and, even in addition to that, a definitely identified girl; these unusual talents of the chosen authorities of a likewise Chosen People, made the hair of even the Court of Justice of the Hungarian provincial seat stand on end! It ordered the striking of a portion of the judicial documents simply in (181) those passages of this professorial expert opinion which were conspicuously deceitful and at the same time made the decision to deliver the report of the three professors and the remains of the exhumation which had been retained, to the **Hungarian National Medical Council for verification, with no possibility of appeal.**

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

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

The Concluding Hearing in Nyiregyháza



The Tisza-Eszlár trial

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

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

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

c) on a charge of **accessories after the fact**: "because they have made an effort to frustrate the investigation against the accused by assisting them," the five Jews who took part in smuggling

the body: the raftsmen Amsel (182) Vogel and David Hersko, and also Yankel Smilovics, Martin Groß and Ignaz Klein.

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

"It is a matter of an affair which could be **fraught with grave consequences** for a few million human beings; under these circumstances, one can claim that the number of five defending counsel was too small rather than too large."(37) -- Next, 80,000 Fl. were made available for taking care of the "smaller expenses" of the defense(38). At the Jew **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. . ." (39) The mother of the victim was represented all the more cynically by these Jews, and without a trace of sympathy: "The old woman **Solymosi** was a tall, gaunt, bony woman of angular body type. During the hearings she appeared in **dark** clothes, and a black scarf also framed her yellow, parchment-like and expressionless face. There was something **strangely sad** in observing these **mummy-like** features. There was no emotion to be noted in her face and the single thing which seemed alive was a pair of small blue eyes, which simultaneously gazed out at the world **stupidly and with a superstitious religiosity**. No doubt: the fundamental trait of character of this pitiable woman was a mixture of stubborn, unshakable devoutness to **God and to superstitions. It must have been easy** to awaken the imagination in her that she **was an instrument of God**. At least she believed herself to be in a quite special relationship to the Highest One. **From God come the ideas about the end of her daughter. . .**" (40) -- That is what a Jew was able to write in the year **1892** in the Germany of Wilhelm, by the Grace of God.!

The charge was supported in its essential points on the basis of the protocol statements of the sixteen-year-old son of the temple servant Joseph **Scharf, Moritz**, of the **21st/22nd of May 1882**. In the public hearing as well, Moritz **Scharf** repeated firmly and with certainty his account already given before the examining judge. On the first day of the hearing there was already a violent scene: "When Moritz Scharf had related the story of the murder, the accused father began almost to rage against the boy; there were frightful scenes, when the men, some of them quite old, stood facing the young man, whom they regarded as the **sole author** of their misfortune." (41) -- The old man **Scharf** suddenly tried to fall upon his son, but was pushed back again to the bench of the accused by the prison guards. Each of the accused was invited to comment on the statements of the witness. The Jewish teacher **Buxbaum** raged: "It (184) is not true, what this one says, this dog, this louse!" -- Moritz replied quietly: "You were present too, when Esther was murdered!" -- Buxbaum: "What time was it?" -- Moritz: "Between eleven and twelve o'clock." -- Buxbaum, beside himself: "I was there? Pfui!" (He spit in the face of Moritz.) These scenes repeated themselves in the following days of the hearing and took on an ever sharper tone. On the eighth day of the hearing, Moritz was questioned by the Jewish defence

counsel **Heumann** about why he always walked about under guard; Moritz replied: "**Because the Jews would kill me, because I have said the truth. . .**" -- "If you had not "barked" (42) such lies, then we would not be here" confirmed father **Scharf** resignedly on another day. -- "For an entirely different reason this (the investigation) could not be ended," the son said in defence of himself. To this the Jewish defence counsel: "I ask the witness, Moritz **Scharf**, why the investigation could not be ended and for what reason it lasted **thirteen months.**" -- The Jewish youngster rebuffed him with: "For the reason that the Jews who **remained behind** in Tisza-Eszlár dressed a corpse in the clothes of Esther **Solymosi!**"

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

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

At the remonstrance of his father ("he said to me that 'to you, pork sausage tastes better than kosher food'"(43) **Moritz** at last stated that he no longer wanted to be a Jew, that he had gotten a **horror of the Jewish religion**. . . He could only explain the murder of Esther to himself in this way, that the Jews **had to do this according to the doctrines of their religion**(44). The brother of the murdered girl, Johann **Solymosi**, remarked on the evening after the disappearance of **Esther**, how **a large number of Jews**, among them numerous foreign ones, came out of the temple and walked over to the Jew **Lichtmann**. Just after midnight they left his property again **in a body** and cautiously moved to the temple.

Frau **Bátori** and her daughter **Sophie** remarked that on the evening of **1 April** light was burning in the synagogue (45) in the vicinity of which they lived, until late at night, which was otherwise unusual. Around midnight the **rear** part of the temple was still brightly lighted.

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

The witness **Sipos**, 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 defence 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 defence counsel remarked: "With this inspection of the scene we should have opened the whole case, then we need not have had to hear [the case] for five weeks long!"

The defence had prudently been careful not to arrange a local inspection at an earlier date, for in the intervening time this ominous synagogue keyhole **was repositioned in such a clever fashion** that at the later examination even the Chief State's Attorney of Hungary, when he peered through it, according to his own expression, actually "saw nothing"! (46) [This trick was echoed by the O.J. Simpson case, and the transparent nonsense of -- to anyone with common sense -- the well-remembered Jewish shysterism of: if-the-glove-doesn't-fit-you-must-acquit!] There yet remained to refute the expert opinion of the National Medical Council about the body washed ashore, in order to be able to also set free the Jews imprisoned on the charge of smuggling the body.

In the search for a "European authority", whose name alone could cancel out all former expert opinions, they selected **Rudolph Virchow**, the Professor and Director of the Institute of Pathology at the University of Berlin, who had the additional advantage of functioning as a semi-official liberal-"progressive" Reichstag member. In his "statement of expert opinion about the autopsy procedures in the Tisza-Eszlár criminal case" of **15 June 1883**, Virchow, "the great friend of the Jews"(47) , actually had the last word, in that he pushed the "unreliability of the autopsy protocol of the Drs. **Trajtler** and **KiB** of the **19th and 20th of June 1882** into a bright light," although he had not even obtained one part of the body, but could base his opinion merely on the statements of the Budapest experts. (188) Thus fell the *Superarbitrium* of the National Medical Council from **16 March 1883**.

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

All was in tidy order: The missing girl had gotten lost on her way -- although she of course, as a child of the village and on a clear day besides, was familiar with every hill and dale -- fell into the Theiß and after months was washed ashore as a well-preserved, well cared-for corpse in faultlessly arranged clothes. . .

But just as in the first days, the mother of the victim remained unswerving in [the midst of] these intrigues; she had answered in response to all questioning: "Gentlemen of the court, my mother's

heart tells me that the Jews, who are sitting on the bench of the accused, murdered my daughter. The Jews came to me and have offered me **a large sum of money** if I would make this voice of my heart be silent -- I cannot do it. . ." (H. Desportes, p. 239)

The pronouncement of judgment was suddenly hurried into: **All accused were acquitted** and insofar as they had suffered **economic injury** by their long custody pending trial, **the state had to pay everything!** "**After great mistakes and errors the Nyiregyháza Court of Justice lets justice rule**, indeed, it scorns to throw even **the shadow of a suspicion upon the innocent prisoners**"(48)

The court President **Kornis** directed the following "conciliatory words" toward the mockingly smiling gang of murderers: "I must admonish you, that you, returning to your home hearth and (189) Christian fellow-citizens, bring along peace and modesty and refrain from any such provocation which could lead to the arousal of excited emotions and to the disturbance of [your] **peacefully** living together. You would not wish to ascribe **the suffering and vexation you endured (!)** to the judge or to the court of Justice or, finally, to individual citizens, but to the coincidence of circumstances. You might make friends with the destiny which often interposes itself without mercy and heavily in the course of life and which is often impossible to avoid even with the greatest lawfulness and decency."(49) For the mother of the victim, however, no one had a word of comfort; on the contrary, she was helplessly abandoned to Jewish scorn and imprecations still during the court hearing; according to her own statements, the Jews had even finally claimed that she had abused Esther, and because of that she had gone into the water. . . even ten years later Paul **Nathan** could spit out at her in the filthiest manner!

"An uncanny shudder quietly creeps over a person when he views the behaviour of Jewry in this *cause célèbre* : the Jews, who continuously throw out phrases about humanitarianism, enlightenment, human rights, tolerance, and so on, and who refer to the law with daring cynicism in all cases where they have been righteously attacked -- the same law which they **for the most part hold in contempt and trample with their feet** -- these Jews first commit an atrocious ritual-murder, cowardly deny it with snide brow, **break out filthy obscenities about the pain of the grief-bowed mother, abuse her** under hypocritical pretexts, mislead the court, cunningly cut the threads of the investigation, like hyenas dig half-decayed bodies from their graves, switch them around, dress the false dead body in the garments of the slaughtered one, mutually swindle each other for the sake of ill-gotten gains, send **death threats to judges performing their duties, plan assassinations** of the same, in order to get incriminating court documents into their possession and will finally, (190) if all this doesn't help them and the iron ring is contracting around them closer and closer, move on to corpse desecration in the most disgusting and repulsive sense of the word, in order to dispel the storm clouds drawing threateningly close above the Jews! This is **their** humanitarianism, **their** enlightenment, **their** morality, which they proclaim so hypocritically, standing upon whose postulate -- built upon deceit and lies -- they have the presumption to strive for religious tolerance, for tolerance for religious rites like one of these rites which has come to the light of day in the ritual-sacrifice murder in Tisza-Eszlár. . ."(50)

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

Epilogue

The acquittal of the accused set loose in the Hungarian people an enormous rage. **Eötvös** and his good friend, the Chief State's Attorney **Szeyffert**, had to leave Nyiregyháza shortly after the pronouncement of judgement in rash haste and in a closed wagon, under the curses of the

populace and pursued by a hail of stones. In all larger cities of the nation, especially in **Preßburg, Kaschau, Ödenburg**, in **Budapest** and in court locations themselves, serious clashes occurred, Jewish shops were stormed, and in the comitats individual Jewish properties went up in flames. Nevertheless, all these things only brought water to the mills of Judah. . . On **11 September 1883**, the already mentioned court preacher **Stöcker** spoke at a meeting of his Christian-social party in (191) Berlin about the outcome of this trial; there he said, among other things (51): "The trial of Tisza-Eszlár is decided, the accused were acquitted. . . virtuous jurists, among them two state's attorneys, have assured me that **before** the trial they had believed in the innocence of the accused, **after** the decision however, **they believe in their guilt**; they personally consider themselves **fully convinced of the guilt of the accused.**"

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

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

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

But **Bary** had understood how to maintain his position with the same energy which he had employed during the preliminary investigation. Thus actually only the former of the two possibilities brought up by Jew **Friedman** remained open. This was the road taken. Now, who is the great unknown "**one**" who already could know all this already, nearly one full year before the judicial decision? Paul **Nathan** can be consulted even for an answer to one part of this crucial question, in that he forgets his talmudic, fox like cunning in one passage in his treatment of the Jewish triumph in **Nyiregyháza** and writes(52): "There were in Hungary a number of people who took up the struggle with courage and genius; by themselves, of course, they would have been defeated; but **in alliance with the public opinion of educated Europe, they triumphed, and the truth triumphed.**"

We know this "educated Europe" already from Damascus; the golden Internationale, which forms the "public opinion" and prepares the Jewish "victory"! But today we have concrete indications about it: the trial of Tisza-Eszlár became a financial-political **power-struggle** between Jewish High-finance and the nation of Hungary which was dependent upon it and which was already heavily in debt to international High-finance in the eighties of the 19th century -- and just at the time when the small village by the Theiß was making news, Hungary was in the process of negotiating with the house of **Rothschild** over settlement of its **national debt, which was burdened with an excessively high rate of interest**. The completion of this annuity-conversion was supposed to bring an annual savings of 2.5 million Gulden in interest to the economically beleaguered country. A few days before the beginning of the main hearings

at **Nyiregyháza**, the Baron Albert **Rothschild** sent a sharply worded dispatch to the Hungarian Finance Minister, Count **Szapary**; the gist of its contents was that the money-market, (193)consisting overwhelmingly of Jewish elements, along with the means which stood at its disposal, would bring it to pass that "the Hungarian state notes would be depressed to a level which would correspond with **that of the Hungarian pronouncement of law**" -- This dispatch was also made known in the press!

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

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

The paper of the Minister President took up this inspiration and wrote: "The **Tisza-Eszlár** case compromises Hungary! Other countries point their fingers at Hungary. The **world press** pillories us daily. The **judgment of the outside world is sovereign, it cannot be appealed to anyone**. Who has brought **this shame** upon Hungary? Those very people who have created the Tisza-Eszlár trial! We therefore simply ask: *Que usque tandem?* (53) and hereupon demand from them an answer, **not in words, but in deeds.**"

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

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

Sixteen years later, in **1899**, a sensational incident occurred in the Austrian *Reichsrat* [state council]. The anti-Semitic Deputy **Schneider** claimed, in a long speech, in which he referred back to the blood-murder of Tisza-Eszlár among other things, that the Hungarian Minister President Count **Andrassy**, who died in 1890, had himself admitted to him at that time, upon being asked, that **a Jewish blood-murder** had occurred in Tisza-Eszlár. A tumultuous scene ensued; the Jewish deputies wailed: "One can easily say that, since Andrassy is dead. To whom did he say it?" -- Then the Deputy Prince **Liechtenstein** arose and calmly maintained that in a conversation relating to Tisza-Eszlár between himself and Andrassy, the latter had stated the following: "Indeed, the Jews murdered Esther **Solymosi**, **but we could not admit that, otherwise 17,000 Jews would have been slain in Hungary the next day -- and from where should we have gotten the money(54) then?**"

Since the Deputy **Liebermann von Sonnenberg**(55) reported this incident again in the **German Reichstag** on **7 February (195) 1901** as a political fact, concerning whose importance he wanted to be clear, we have no reason to doubt the historical genuineness of Andrassy's statement.

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

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

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

A Catholic clergyman composed a report about this in which the German translation reads: (56): "The skin of the head and chest of the girl was **flayed off. Cuts from a long, sharp knife** were recognizable The body was covered **over and over again with piercing wounds**. The autopsy showed that the child had been starved for several days; then the torture began which must have transpired in such a way that the little girl was **hung up by the feet by iron hooks** and had to go through the torment while **alive!**

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

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

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

Chapter 4

Kurz 1884

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

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

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

the Jews **Boß** and **Josephson**, in its boundless arrogance, brought about the opposite: the sworn jurors acquitted the "accused" after only one half-hour's deliberation.

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

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

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

The following ritual-murder cases will establish the proof

Chapter 5 Corfu

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

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

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

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

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

What had happened?

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

The employee of the *Kreuzzeitung* dispatched to Corfu as a correspondent received a report delivered by a Corfu friend, which, composed while still under the impression of the events and authentic in all details, was made the lead article (1) in the said paper. This letter from Corfu reads:

"In the night of **12 April** toward ten-thirty, it was announced by town-criers that the Jew **Salomon Sarda** was missing his little eight-year-old daughter; whoever might know anything about her whereabouts, should report it. The following day people were shocked to learn that the body of the child had been discovered in a sack in the entrance way of a Jewish house. **The father himself** had found her when he looked through the entrance way for the missing child while walking home from drinking coffee (!) at around two in the morning. There he suddenly stumbled over the body and had immediately summoned the night watchman. The latter stated that **Sarda** had displayed **no kind of surprise or pain** at the sight of the body. **The autopsy,**

which was conducted by four of the best trained physicians in Europe, revealed the presence of a wound on the neck as well as one on the heart and one arm, and a bump on the head. Death must have ensued as the result of loss of blood, after the child had presumably been rendered unconscious by a blow to the head. In the body there (210) was not even a drop of blood; rather, numerous needle punctures at various places indicated that the murderers had made sure to carefully evacuate the blood completely. The wounds were -- as was the entire body -- washed clean and plugged with the hair of the girl. Even on the underwear there was not the slightest trace of blood to be noticed.

The unusual circumstances under which the crime, as well as the discovery of the body, had occurred, in connection with the fact that shortly before the Jewish Easter had been celebrated and **similar events from the end of the previous and the beginning of this century** were still in everyone's mind, impelled the masses to the forceful belief that it is was matter of one of those ritual human sacrifices for the acquisition of blood, which, despite all **that has been written against it**, nevertheless exists in the mind of **all peoples** and always has existed, and **by means of events of this kind is ever brought to mind all over again**. . . The rumour 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 neck** and subsequent **fatal haemorrhage**. In the particulars, one learned that **neck arteries** and **neck veins** were opened to a depth of 10 cm by means of **surgical instruments**. Likewise, the **arteries** and **veins of both arms** were punctured. **The heart was punctured**. Approximately twenty smaller, **very deeply penetrating** cuts were discovered, **in addition to numerous piercing wounds** on all parts of the body; the head of the girl alone showed **seven knife cuts**. The legs appeared forcibly stretched and bent(2). The body was **absolutely empty of blood!**

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

Four Roman Catholic nuns who conducted a girls' school in **Corfu** appeared as witnesses for the prosecution. The child had been brought to this school at the approximate age of six; on this occasion, the tailor **Sarda** avoided giving further details about the child, despite repeated requests, so that the school had to rely upon the statements of the student herself that she was named **Maria Dessyla** and was born in **1883** in **Janina**. These declarations of the nuns were

vigorously attacked by the Rabbi of **Corfu**, who presented a birth register written in **Hebrew**, in which the murdered girl was supposed to have been entered as the **daughter** of the tailor **Sarda**! At closer examination (212) the register was shown to be **forged**. In the official Greek civil registry the child was listed nowhere as the child of **Sarda**, although the latter was already resident for twelve years in **Corfu**! All of these circumstances allowed it to be recognized that the allegedly orphaned child had fallen into the claws of this Jew years before in one way or another, so that she could be allowed to disappear again if need be, and that all further personal particulars [of the child] had been most carefully avoided on purpose.

The chief witnesses, two Greek police officers, observed the murder band on the night in question as it made to bury a body in a sack in the Jewish cemetery; but the Jews succeeded in escaping. To divert suspicion from themselves, the Jews had made the first "announcement" according to the procedure which they had already practiced many centuries earlier in Trent. After the Jew **Sarda** made use of the public town-criers on the evening of **12 April**, he appeared in the morning hours of **13 April** at the police bureau in **Corfu** and boldly declared, without a trace of sorrow, that someone had murdered "his child" and thrown the body in a sack, in the entryway in front of his residence, near the synagogue. To the police commissar in charge these statements seemed highly suspicious, and he held **Sarda** in custody. On the basis of the statements of witnesses, the evidence grew stronger and stronger. After three days, there appeared before the examining judge 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 question! Because he continued to get caught in awful contradictions, he fell under grave suspicion not only of perjury, but of being at least an accessory to the bestial crime.

What happened to the accused Jews?

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

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

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

Having arrived in **Corfu**, **Barth** became involved in feverish activity to confuse public opinion by means of a great quantity of tendentiously distorted and consciously falsified reports and telegrams. In that way he had succeeded in wrangling a declaration, virtually to order, from the

Greek archbishop in **Corfu** and from the Prefect. After these "successes" Dr. Barth went over to his main assault upon the deputy **Zervos**. The latter's authentic reports were described as "liberally and totally invented," witnesses' statements, according to tried and true methods, were rendered with distortions; (214) finally, **Barth fabricated** a conversation with the Minister President **Delyannis**, to throw light upon the "case" -- but let us pursue this press battle by means of the *Kreuzzeitung* reports!

"Berlin, **16 May 1891**(3) -- In regard to the "official denial" of the *Wiener Fremdenblatt* [literally, *Vienna Foreign Page*], which from Rome is supposed to have reported the incorrectness of our earlier report concerning the ritual-murder, and about which the local Jewish press was naturally **beside itself with joy**, we have the following to reply: A statement from an authoritative source has been made to us that -- as of noon today -- **no official denial whatsoever** against that telegram published in the *Kreuzzeitung* has been made on the part of the government. According to the judgement of the local Greek colony, it is also absolutely out of the question that Mr. **Delyannis** would be able to deny the **fact** of the murder of the Christian girl **Maria Dessyla** by Jews, without damaging his position as Minister President, as long as **the trial** against the Jews charged with the murder has not been conducted to its end in a manner completely open to the public. . .and if the Greek government had even the slightest evidence for the innocence of the Jews, it would have published this in the organs which stand at its disposal a long time ago; yet not only has this not occurred, but all the papers of **Athens** have up to this time set down the **facts** of the murder as **established**. We would therefore like to advise papers such as the *Kurier* and the *Berliner Tageblatt* to turn elsewhere with their attacks. -- For the rest, we are able to assure the -- **Jewish -- leaders** of these organs, that we know quite well **what efforts individuals of their tribal persuasion have made to arrange official denials toward** the *Kreuzzeitung*['s reports]. But these efforts were in vain for Berlin; naturally it is easier to manage this in **Vienna**, where the relations of the semi-official *Fremdenblatt* to Jewish *haute finance* are certainly known to everyone."

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

(215) "The frightful terror which all of international Jewry felt in every limb when we shattered the **attempted cover-ups** by the telegraph agencies **under Jewish influence** with our recent report, and frankly pointed out that in Greece, not only the masses, **but also people of substance believed in the existence of ritual-murder on Corfu**, has led to the local main organ of the Jews, the *Berliner Tageblatt*, sending its own correspondent to **Corfu**. The latter immediately managed to prove on the spot all the reports on this case published by the *Kreuzzeitung* to be "inventions," by getting himself confirmation from the Greek archbishop on **Corfu** that the murdered girl was of **Jewish** descent and that [it was] probably a [case of] lust-murder. -- It may, perhaps, be true that the representative of the *Berliner Tageblatt* actually received this information from the archbishop; but only the **personal opinion** of the latter has been expressed by that confirmation. The archbishop, however, is no examining judge, so that his judgement is not supported by any kind of real evidence; also, by force of necessity, he [the archbishop] must seek to calm again the wildly aroused passions of the people, so that it is understandable that he will speak as pacifyingly as possible before the public. This view is totally confirmed for us by a source whom we have cause to regard as competent and it is suggested by the fact that the 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 centres of World Jewry -- which told that anti-Semitic pictures with **German text** were being spread around in **Smyrna**. Upon being immediately questioned about this, the Greek consulate there made the unqualified statement that **nothing whatsoever was known about this in Smyrna**. "On this account, it is believed that the Jews of other cities had known about the murder on **Corfu**, since the **denial-system (4) was already arranged ahead of time**. The statement of the archbishop is **private opinion**, which is also shared by **diplomatic (!) representatives**. But, despite many requests, the government has **endorsed** this viewpoint by **no announcement of any sort**. If there had been any kind of proof whatsoever for this, it would do so gladly. . . The Minister **Deliorgis** stated that **the presence of the foreign warships made the position of the cabinet more difficult, since a crisis in the government is probable.**"

This shameless and provocative manoeuvre of the Jewish agents produced, with all its satanic slyness, an unforeseen turn of events. The otherwise peaceful populace of **Corfu**, having

become mistrustful due to these subversions, recalled **similarly circumstanced murder cases from earlier years which had remained unsolved!** Moreover, the nuns had then declared under oath that the little girl had been the **Maria Dessyla** who was being taught by them. -- Besides this, the **Jewish Easter** had just been celebrated shortly before the crime. "Actually, the people found evidence for this custom of the Jews in nearly every year. At the time of the **Easter of the year before**, a Jewish riot arose in **Smyrna** when a small Christian girl (218) had disappeared, whose corpse **was supposed to have been discovered in the water, allegedly by the Turkish authorities(5)**. **Among the Christians, however, everyone was convinced that the child had been ritually-slaughtered by the Jews.** . . One must also consider that the Jewish population in **Corfu** is still of the **outright dubious origin** of the earlier Venetian times, that the island for almost centuries at a time was the **point of passage** of all Jews immigrating from Asia Minor, Arabia, and North Africa to the South of Europe and right here was where the most backward of all of the customs of the "Mosaic confession" were to be found. Even today the colloquial language of the Jews in **Corfu** is a Hebrew and Arabic mixed with elements of Spanish and Italian, and their religious practices are closed **to any non-Jew**. Thus, if the suspicion can exist anywhere in Europe, that the Jews could, **in accordance with old Talmudic laws**, go so far in their hatred for Christianity as to the killing of Christian children and to the use of Christian blood, **the unique occupants of the Jewish Quarter in Corfu** offers the greatest **possibility** for this."**(6)**

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

Naturally the precious Jewish blood flowed out in "currents". The Jews locked in their Ghetto had been abandoned to "death by starvation". In contrast to this stood the **official government reports** on the facts: The window panes of some houses were smashed into rubble, some Jews, who had behaved too provokingly were beaten with sticks, but not a single Jew was seriously wounded, to say nothing of killed in those days! In the beginning, the populace of Corfu trusted the judicial (219) investigation and therefore kept order by itself -- the insignificant military detachment stationed in **Corfu** would not even have initially been able to do so.

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

The Rabbi of Corfu, apparently on instructions, went too far with things: he publicized a declaration manipulated out of the **Archbishop of Corfu**, which the latter had already given to the notorious Dr. **Barth**, that the child had been of Jewish extraction and was the natural daughter of the tailor **Salomon Sarda**. The French Consul **Danloux** accepted this declaration in accordance with his own wishes. The Archbishop of **Zante, Dionysius Latas**, also shared the view of the Archbishop of **Corfu** in full compass**(7)**. At the international Congress of Religion at **Chicago**, **Latas** later stated the following: ". . . among the ignorant masses of the population, the belief is spread that the Jews for the purposes of their religious rite make use of the blood of Christian children and that, in order to procure it for themselves, do not shrink back from committing murder. As a result of this belief, persecutions of the Jews frequently break out, and the **innocent victims** are exposed to many acts of violence and danger. Considering the fact that such false notions have also spread among the **ignorant masses** of other nations and in the last decade **Germany** and **Austria** were the showplace of trials against **innocent Jews**. . . as a **Christian** priest I ask that this Congress take note of our conviction **that Judaism forbids murder of every kind and that none of its (220) sacred authorities and books** command or

permit **the use of human blood for ritual purposes** or religious ceremonies. The spreading of such a **slander** against the believers of a monotheistic religion is **unchristian**. It is incompatible with the duty of Christians, to allow such a terrible accusation to go uncontradicted, and the good repute of Christianity demands that I ask this **parliament** to declare that Judaism and the Jews are just as **innocent** of a crime falsely imputed to them, as the Christians of the first centuries were. . ."

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

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

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

In the middle of **May 1891**, the situation came to a further head. On **15 May** it was reported from Athens: "Yesterday a war ship (221) departed for **Corfu**," and according to a report from **Vienna** a state of siege had been imposed and the governor and mayors deposed from **Corfu** due to their alleged "irresolute attitude." -- In Athens "the local **German** envoy Count **Wesdehlen** as well as the English envoy" had "longer **confidential discussions** with the Minister **Delyannis**." (8)

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

In these May days which were critical for Jewry, **King George** of Greece was sent to **Corfu**. The Jewish press effusively took note of this "voluntary" decision of the king. The *Kreuzzeitung* commented on this news as follows (9): "The report, that King George of Greece has decided to travel personally to **Corfu** and to rest there for some weeks and to calm the unrest of the Christian population by his presence, can only be viewed as a further proof that the Jews on Corfu have so far been able to produce **no exonerating factors whatsoever** in regard to the crime imputed to them. Therefore it is understandable in what an embarrassing position the official circles of Greece find themselves. **The entire population is permeated by the conviction that the murder has been committed by the Jewish community**, and any further delay in letting the trial go forward before the public must necessarily increase the exasperation of the people. **But since almost overwhelming proof exists against the Jews charged with the murder**, a verdict of acquittal is unthinkable. So, for International Jewry, it all depends upon **the trial not reaching the state of actual proceedings at all**, which is why they are demanding that the Greek government bring the unrest of the population of Corfu and the rest of the islands to an end by **whatever other means** [necessary]. Since this frankly will be hard to achieve by means of violence, (222) the king accordingly is supposed to go himself to Corfu in order to

appease the people by means of the authority of his crown and by kind persuasion." The paper concluded its report with the words: "In any case, however, **King George** would bring a **very great sacrifice** to International Jewry through such a decision." -- In this, as in the previous reports, the opinions of the Greek authorities are already being hinted at. The letter of the already several times mentioned Deputy Georgios **Zervos** gave further information, is simply shocking to read and gives insight into Jewish subversion of the press. **Zervos** wrote to the *Krezeitung* from **Corfu (10)**: ". . . In the authorities, who still seem to have found no trace of the murderers, **people have lost all trust**. Something abominable has happened. Many Athenian (read: Jewish-inspired) newspapers have been inaugurating a **genuine crusade** against **Corfu** and its 'anti-Semitic' inhabitants, in order to make difficulties for the government of **Delyannis** domestically and abroad. All incidents were frightfully exaggerated, countless lies printed and sent out all over the world. The foreign (read: international!) press got hold of the case, and since it is **in Jewish hands** for the most part, all that appeared from tendentious reports in the Athenian papers, or was sent in by Korfuite Jews out of **feelings of fear and revenge**, was reprinted with new exaggerations. The Vienna papers and the *Pester Lloyd*(11) have particularly distinguished themselves, and the latter has had the gall to claim that the excesses were continuing, although it had been **proven** [it claimed] that the Christians had murdered the child out of fanatical motives. Such shameful libels are peddled in all of Europe and **we are able to do nothing against it** until the truth will have come to light in court. For the present, the government has dismissed examining judges, *nomarchs* [Greek officials equivalent to governors] and other officials and installed new ones who have gone to work without prejudice. At the same time there have been new military reinforcements and **money for the poor Jews** has arrived; under armed (223) protection, they are now allowed to follow their usual occupations in the **customs house** and in their shops. While so occupied, one Jew was stabbed to death by a fanatic from the people. Therefore, **one Jew** has been killed, compared to so many Christians who were slain or wounded in **Zante**. **No Jew is in custody, while our prisons are filled with Christians because of it**. Therefore it is [a matter of] disgraceful lies when English papers say that nine Jews had been stabbed to death and many others starving. . .

To summarize all this, the unrest of the people is sufficiently explained by the murder itself and its accompanying circumstances, by the limp management of the investigation on the part of the authorities, and by the insinuations of the Israelite population, which push the responsibility for the murder off onto Christians, and it is a wonder that the people, as a whole, have observed such a moderate attitude. Bloodshed has been most meticulously avoided, not out of fear of the military, since that was in the beginning much too small a force, and the Korfuites have demonstrated on former occasions against English troops, that they do not fear weapons. The Ghetto was not blockaded in order to starve the Jews to death, but rather to force them to deliver the murderers. Not a single person has starved to death. But in this case it has again been clearly shown **how great the power of the Golden Internationale already is!** **One Jew** is dead, and **all** the governments of Europe raise expostulations with ours; an English and a French warship lie in our harbour, and **the Greek debt-notes have fallen significantly in Berlin**. Let it be mentioned that the Jews in **Korfu** have lived unmolested for at least six centuries, although in the year **1812 a similar crime** was committed **as can be proved**. Recently they have made themselves, to be sure, very much hated due to the **ruthless exploitation of privileges** which have been conceded to them by the Ministry of **Trikupi** for reasons of [political] election."

The fire drummed up by the Jewish news bureaus, or -- as **Zervos** described this press campaign: "The crusade against everything non-Jewish" -- became, even for the forbearing Greek (224) government, too much in the long run. In the **middle of May, 1891**, the *Kreuzzeitung* learned (12): ". . . The information has been imparted by the Greek Ministry that the telegrams published up to now **have been heavily exaggerated**. The murder of a young girl which took place before Easter, has, in the opinion of the people, been **attributed to the Jews**. Consequently, a certain excitability has gotten hold of the populace of both islands (**Corfu** and **Zante**), and some riots occurred. . . A mild unrest still exists on one island (**Zante**); but the government immediately strengthened public forces, as well as ordered judicial prosecutions

and taken strict measures, so that there no longer is any doubt that complete peace will be restored in the very near future. The Jews in Greece have always enjoyed the **complete equal status before the law** with the rest of the population. . ."

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

**The individuals are its own subjects. . .
And the Jewish murderers?**

The "preliminary investigation" was suddenly declared to be ended. This outcome could certainly not be a surprise after the intrigues which preceded it. -- **Athens, 24 May 1891**: "Even those who are inclined, out of [their own] interests or for reasons of philanthropic enthusiasm, to describe the ritual-murder on **Corfu** as a "**fairy-tale**," have to frankly admit that they are confronted with a puzzle. Everyone asks himself: How does the government come to take such a position? Since **15 May** the investigation of the case has been concluded; at least no more witnesses have been questioned since that day; **all of the accused Jews were released from custody**, whereupon they immediately all emigrated from **Corfu**. And if the government permits the Jews charged with such a monstrous crime to emigrate, would it not then be compelled to proclaim openly **before the nation** and before Europe, that they had been falsely accused? -- Here is the way matters stand: the investigation has brought to light (225) a result which the government believes must be **concealed under all circumstances**. Nothing has been given out by the authorities up till now, in any kind of official form, on the contrary, it is accepted that particular persons, who are completely under Jewish influence, are trying to quietly spread the story that the innocence of the Jews has been proven. Contrary to this claim, **two physicians and further witnesses, from whose statements, recorded before the court, the ritual-murder must be regarded as proven**, have publicly asked the state's attorney in **Corfu** to summon them before the court due to the bearing of false witness [by others]. But this, too, has **not** been done." Only one thing did occur: The Corfuite Jews cheerfully emigrated *en masse* and thereby they themselves supplied manifest proof of their guilt. While the judicial investigation was still going on, simply enormous payments for the "oppressed, abused Jews of Corfu" arrived from all parts of Europe -- which, however, were paid only to those who resolved to **emigrate**. For a few *drachmas* they sold off their belongings; upon being reproached that by this **mass-flight** they were indeed documenting their **consciousness of guilt**, the happy emigrants answered as one, that they had been promised the most far-reaching support in **Turkey**, in **Asia Minor**, and in **Palestine (!)**. In response to this, the *Kreuzzeitung* wrote on its front page of **30 May 1891**: ". . . For, when the first Jews have gone off from **Corfu**, those in **Zante**, **Chalcis**, and **Thessaly** will follow them, and the Greek people will be free **for a while** from these unpleasant guests. . . It is clear that the gathering of the Jews in the Turkish lands will only facilitate the repetition of **similar crimes**, for one cannot in truth demand from the Mohammedan justice authorities and from the weak and the **continually financially strapped** Turkish government -- and demand it in favour 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 state-

ment 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 fulfilment of this presumptuous demand as a flat impossibility. He hinted that [if this demand were met] still far greater excesses against the Jews living in Greece would probably occur and that his own position would be insecure. But his successor would take over the carrying out of the trial. Under these circumstances a compromise was agreed upon. . .

For this compromise, also, the Greek government -- and this is the most shameful thing -- had to contribute 120,000 Francs! The Herr Rabbi of **Corfu** expressed his thanks to **Delyannis** by telegram: "The Israelites (13) in Corfu express through my mediation their robust thanks for the sending of the financial aid, which the Hellenic government had put at the disposal of the destitute Israelites. At the same time, they express their deep recognition of the **disciplinary measures** which have been taken in order to restore the peace; these will surely produce **the desired effect**" (report from Athens of **23 May 1891**).

(227)In the *battue* against **Delyannis**, the **stock exchange war** of the Golden Internationale proved to be most effective. We obtain excellent information about even this from an excerpt from a telegram from Athens of **19 May 1891**(14): "The plunge in the rate of exchange of Greek notes on the European stock exchanges has evoked a panic in all circles, which is still going on. The position of the government is made much more difficult because of it, the Minister of the Exterior, **Deliorgis**, has tendered his resignation. All the press demands prompt publication of the results of the investigation, **the hesitation of the government is seen by the populace as confirmation of the charges raised against the Jews**. The officials concerned in **Corfu**, the *Nomarch*, the commandant, the state's attorney, and the examining judge **were relieved of their offices**, supposedly as a result of pressure from the Powers, but in reality for the appeasement of the Christians, who labeled the officials as **corrupted**. . ."

The *Kreuzzeitung*(15) finally commented: ". . . To be sure, one cannot attach too much guilt to the cabinet of **Delyannis**. When all the Great Powers, at the first signal from Jewish **Haute Finance**, immediately threaten a small, weak state with European action [of intervention], how is the tiny nation of Greece, then, supposed to have the courage to take up the struggle **against Great Jewry**. And yet an opportunity was offered here, as it seldom has been, to unveil the **true** character of this Semitic tribe; if only **one** of the Powers had intervened to see that the trial on **Corfu** should be conducted with complete impartiality, Greece would not have capitulated. Putting a mixed European investigatory commission in charge of clearing up the facts of the case -- which, frankly, were already laid bare for all eyes -- was even spoken of here but the representatives of the Powers roundly rejected this proposal -- naturally at the **behest of Jewry**. . ."

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

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

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

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

Chapter 6

Xanten 1891

Very rarely has a ritual-murder trial had as a result the sort of comprehensive literature and coverage as the proceedings before the jury-court of Cleves on the occasion of the boy-murder of **Xanten**. As this literature also gives us important information about the dominating Jewish influence and the anti-Jewish trends at all levels of society which became increasingly strong in reaction, but which remained without influence due to lack of unified leadership, we wish, since what has been written down in the records remains even today easily accessible to anyone, first and foremost to make use of the stenographic records of the jury-court hearing at **Cleves(1)** in composing this chapter.

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

She looked for her child all day -- her husband was still seriously ill; now and then people brought her a chair so she could rest. In the evening, toward six o'clock, (232) the wife of the ritual-slaughterer **Buschhoff** appeared and said in response to the lament of the mother: "Pray one *Vaterunser* [an Our Father, or *Pater Noster*], he will probably come back." -- We recall the cynicism of the Jewish family **Scharf** in **Tisza-Eszlár!** The mother made her way to church again: "I lighted a candle in the church before Saint Anthony, it was still not burned out when I heard that people came and said the child had been found. I went home, and it was already full of people. **Buschhoff** and his wife also came." -- Frau **Hegmann** was in the late stage of pregnancy. The Jewish wife called out: "Comfort her -- she's getting a **replacement** for it. . ."

The Buschhoffs busied themselves around the Hegmanns' place in the most intrusive fashion. The ritual-slaughterer Buschhoff [physically] supported the Hegmann father, who a few months previously had suffered a neurological attack, so that he would not fall off his chair: "My husband fended him off fiercely, he did not want to be held, he said that it seemed to him as if Buschhoff had bloody hands and had soiled him with them." The **Hegmann** father before the

court (second day of the hearing): "Just as Buschhoff laid his hand on my back, I felt as if a bloody hand were reaching out for my back. . . Buschhoff held me firmly, which I did not want to allow, I always wanted to get away from him. . . " -- The court chairman: "You had the thought, then, that he had killed the child and so you developed a dislike for him?" -- witness: "Yes. He (Buschhoff) was very pushy. . ."

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

On this evening, toward six-thirty, the maid of the town councillor **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 skilful 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 neighbourhood. . ." (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 manoeuvre does not appear new to us, since the Jews at some earlier ritual-murder trials had of course already had this sly idea!

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

On **30 July** -- thus a full month after the blood-murder -- the Crime Commissar **Verhülsdong** was assigned to **Xanten**. He came to be convinced, completely without prejudice, that the child disappeared on the property of the Jewish butcher, and moved for the arrest of the Buschhoff family at the state attorney's office. **Baumgardt** refused! After almost another two months had gone by, and the entire process had caused unrest and exasperation in the populace -- thus the Jews had their own "secret police" -- the criminologist **Wolff** from Berlin appeared. He too very quickly believed that the evidence discovered was sufficient to execute the arrest of the Buschhoffs -- as he later stated as a defense witness in the **Oberwinder(2)** trial.

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

The Jews, who had not reckoned with this turn of events, a quarter-year after the murder, much less than they had reckoned that the **Xanten** Jewish community itself had proposed and -- **financed (3)** -- the sending of this Crime Commissar, moved heaven and (239) earth. The synagogue director, Abraham **Oster**, was at the head of the group of Jews zealously trying to exonerate the well-befriended Buschhoff. After a short time, they were so sure of themselves that in the stronghold of Jewry, **Frankfurt am Main**, money was collected with which to procure a "new home" for the Buschhoff family -- and actually, Buschhoff was released from custody on Christmas Eve of still the same year (1891), **without the case having been cleared up through a proper court procedure!**

The *Kreuzzeitung* wrote on **20 January 1892**: "But on the side, apparently under official masks, but without doubt here **by order of the synagogue**, all sorts of persons are wandering around in **Cleves** and **Mayen**, who likewise played a role in the derailing of the legal proceedings. Concerning this point and concerning the dealings of the Rabbi in **Crefeld** with the chief states's attorney in **Cologne (4)** and other persons in **Cleves**, further revelations shall still follow as opportunity allows."

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

"The ritual-slaughterer **Buschhoff**, strongly suspected of the murder in **Xanten**, has been released from investigatory custody, even though the inquiries of Crime Commissar **Wolff** have yielded overwhelming circumstantial evidence for his guilt. The German-Social Association at Eberfeld expresses its regret over this release, since it (240) might be likely to bring about the perturbations of consciousness of the Law, caused by the cases of Paasch, Manché, Bleichröder, Liebmann, Morris de Jong (5) and others, in even higher levels of society. Therefore the German-Social Association at Eberfeld directs to Your Excellency the urgent request, that Your Excellency might use your influence to see that the investigation of this Buschhoff case is taken up again. The German people are entitled to demand that any appearance of insecurity of the Law and of inequality of the Law be avoided. . ."

On **9 February 1892**, as clouds were again gathering above Buschhoff, the Deputy **Rickert**, the Chairman of the *Verein zur Abwehr des Antisemitismus* [literally: Association for the Warding Off of Anti-Semitism], publisher of the notorious *Antisemiten-Spiegel* [*Mirror of Anti-Semites*], by occupation the Regional Director (retired) of Danzig, "the meritorious General of the Troops for Protection of Jewry," undertook without warning a planned and inspired "offensive of exoneration" at a session of the Prussian House of Deputies, which had been scheduled for entirely other matters. We shall not go into closer detail regarding his "profound" arguments. Nevertheless, we do give this speech, which is not without interest as a document of its times, in the Appendix in excerpted form(6).

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

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

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

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

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

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

Witness Peter Dornbach: "Approximately five minutes before ten. I was walking to high mass. Buschhoff ran into me 25 steps in front of his house with another man, a **stranger**, apparently an **Israelite**. This man had on a defective suit, his hat (242) was pushed in. He was in a most intimate conversation with Buschhoff." (Fifth day of the hearings).

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

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

About eight days after the murder, Buschhoff came with Siegmund from the city hall through the middle gate when the young Jewish boy said something to his father, who was hard of hearing(7). The witness **Roelen**, who was walking a few steps behind the two, heard quite clearly how Buschhoff answered: "Ach, **if they have no proof, they can't do anything to us!**" -- When this witness was then later walking past the property of the ritual-slaughterer, she had dirty water poured on her by the latter! (Roelen on the fourth day of the hearings.)

But Siegmund was slowly developing, in a way similar to the children of the temple servant **Scharf** in **Tisza-Eszlár**, into an *enfant terrible* of the Jewish bunch -- only there was no **Bary** in Xanten! Another Xanten citizen, Anna **Mauritz** was walking only two or three steps in front of father and son Buschhoff on Cleves Street. Suddenly Siegmund, who apparently had complete knowledge of everything, crowed: "Papa, if only it hadn't happened." Highly embarrassed, the Jewish father pulled his young son close to him, looked around with dismay, and disappeared around the next corner!

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

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

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

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

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

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

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

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

How did things stand with this "proof"? -- It had been contrived! A dubious character, the neighbor of Buschhoff, **Ullenboom**, described by an out-of-town mayor and by various witnesses as a liar and a notorious loudmouth, as a boaster and thief, and declared a total liar by Crime Commissar **Wolff**, "he has tramped around in every possible factory on the Rhine; I also got the impression that there was something sexually wrong with him," considered to be "half-crazy" by a member of the jury, he appeared as a "**defense witness**" for Buschhoff, in that he stated that at the time in question he had stopped at Buschhoff's with his foster child -- indeed [he said], it could have been the child that disappeared into the Buschhoff shop! Although he caught himself up in hopeless contradictions with this statement, so that the chairman of the court himself had to confirm that one of the witnesses must have committed **perjury**, and although doubt in the reliability and/or the soundness of mind of **Ullenboom** was expressed on all sides, the prosecution accepted his statements, held him to be merely "easily made nervous" but despite this "reliable" -- and constructed the proof of alibi with this!

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

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

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

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

Mölders: "Yes." (249)

Pr.: "Did you see that clearly?"

M.: "Yes."

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

M.: "Yes!"

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

M.: "Yes, I had drunk only a Korn." [The German *das Korn* has **two** meanings in such a context: *der Kornkaffee*, "corn coffee," a sort of substitute coffee, like chicory during the Depression; but the word can also refer to German grain whiskey, like *Schnaps*. Since the setting is the witness's home in the *morning*, it should have been clear to the questioner -- and probably was -- that a coffee-like drink is meant, and not an alcoholic beverage.]

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

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

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

Another witness, Anton de **Groo** who as a former boss of Ullenboom was giving a very unfavourable 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 skilful doctor and researcher of the region -- he acquired the greatest merit for his historical research about Xanten -- and who was so "tactless" as to state that the quantity of blood found was much too scant for the butchering of the child to have taken place in the barn, had to see himself made the object of the public reproach in the courtroom, that he had [been the one to] first carry the "vague assumption" of a ritual-murder to the people! In his summation on the next to last day of the hearings, Chief State's Attorney **Hamm** also attacked him: "The entire erroneous management of the case at the scene is based upon the mistake, so that it, misled by the assertions of Dr. **Steiner** that not all the blood was present [at the scene], believed that: The child was not killed at the scene but was brought there as a corpse. . ."

Dr. **Steiner** was torn to shreds: "At any rate it is a misfortune (aha!) that the first doctor (i.e., Dr. Steiner!) was a private physician not sufficiently trained in forensic medicine. It has already been more frequently lamented in medical circles, that private physicians are so poorly informed in matters of forensic medicine. That is how **the whole false idea** originated. . ." (Chief State's Attorney Hamm).

Again, eight years later, after a completely similar (252) blood-murder in **Polna**, "there was a dearth of" -- according to the Jewish "verdict" -- "positive knowledge and critical capacity, especially in the local experts, who, cut off from the progress in science, conduct their practices in rough-and-ready style. . ."

Concerning the **motive** of the horrible crime, the chief state's attorney was of the opinion that the question of whether this had been a ritual-murder or not, did not belong within the boundaries of consideration; for him, this was merely an "academic" issue! One of the defense attorneys of Buschhoff, the lawyer **Stapper**, supported by medical "experts," made the attempt to portray the boy Hegmann as a victim of an unnatural assault. According to this notion, the perpetrator had been "overcome by strong arousal impelling him to great violence," and cut the child's neck open! -- President: "Herr Dr. Steiner, do you concur in the opinions of the professors?" -- Dr. Steiner: "**That I cannot do!**"

With bated breath, the public awaited the start of summation by the prosecuting attorneys on the next to last day of court. Going by the attitude of the Court of Justice up till now, nobody believed any longer that Buschhoff would be found guilty of the murder and condemned. At

least it was to be hoped that a position would be taken on whether Buschhoff was to be regarded as an accomplice or as accessory.

But what the public got to hear exceeded even the worst suspicions of all levels of German society who were conscious of national events!

Chief State's Attorney **Hamm** spoke first. He had not the remotest thought of making any sort of charges against Buschhoff, but on the contrary gave a defending speech which had been composed from the start in a extremely clever and talmudic arrangement. The reasons on which he based his deductions stood in direct contradiction with the clear and definite evidence of the most significant and most credible witnesses, whose statements the chief state's attorney pushed aside as "meaningless" with a brazenness that simply flabbergasted the listeners. **Hamm** came to the end of his summation in this manner: "It is proven that (253) Buschhoff cannot have committed the crime, and the prosecution **must (!)** come to the proposal of moving for a verdict of not guilty for the accused. . . The proof will be deduced with mathematical exactitude by my colleague **Baumgardt**, that Buschhoff cannot have committed the crime and pulled the child inside around ten o'clock. . ."

After the chief prosecutor, the state's attorney stepped forward with equal zeal as **defender** of the accused. He developed the already mentioned "proof of alibi" with the assistance of the statements of the ill-reputed Ullenboom. This prosecutor also put forward the basic argument that the scene of discovery was **simultaneously** the scene of the crime, and that therefore the murder was committed in the barn of Küppers! His memorable and happily delivered *plaidoyer* concluded with the words: "Buschhoff is therefore, I declare, neither the murderer nor an accomplice to murder, nor even an accessory to the murder, he **must (!)** be excluded from any suspicion. I come then to the conclusion that we are by no means dealing with a case of *non liquet* [Latin: "it is not evident"]; one thing is clear, by no conceivable means could Buschhoff be the perpetrator; regrettably it is unclear who did commit the crime. . . By duty and conscience, I cannot move for a guilty verdict for Buschhoff. I move for his acquittal."

All the stenographic records make note of this moment with the significant word "commotion."

The three actual defence attorneys, since the prosecuting attorneys had taken on themselves the task of defence, 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 neighbours, 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 defence 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 defencelessly 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 favour 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 defence! 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 defence.**"

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 defence 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 defence 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 councillor **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 favourable judgement in advance concerning the value of the statements of the accused, who was, after all, charged on the basis of circumstantial evidence. . . but on what account, still before the statements of the witnesses, **do the jurors vote in favor of the accused?**" -- Baumgardt: "If it was a result of my words, then it happened unintentionally." Curtius: "So, unintentional. Thank you very much. . . But after all, you had to have been convinced of the **guilt** of Buschhoff at [the time of] his arrest. The arrest certainly could not have occurred against your will and the charges have been filed against your convictions. . . **I would like to find out when the moment was**, when your (263) soul became convinced of the innocence of Buschhoff, between the point in time of Buschhoff's arrest and the beginning of the jury-court proceedings, how you expressed this directly for the first time, when you began to speak. You did **not** work on the completion of the questioning of the accused." Baumgardt: "**I didn't want to confuse the picture given by Buschhoff.** . ." -- Despite these scandalous methods of the Cleves jury-court proceedings, confirmed subsequently before one other court, the publisher Oberwinder was sentenced through the state attorney's office of the district court, Berlin I, to two months' imprisonment. The extent of the punishment was justified by the fact that "added to this, is the necessity to protect **the authority** of the court, which **has been critically shaken** by the accused (Oberwinder). . ." -- Therefore, it was not Baumgardt, Brixius and their comrades who had brought the worst discredit upon German jurisprudence through their servility to the Jews, but instead a man who had pointed his finger at the untenable conditions in just these same courts!

At this time the *Staatsbürgerzeitung* had written to the German people a response from the soul: "The authority and the respect of the court are best preserved by pure neutrality, **impartiality**, painstaking exactitude and unshakable justice. **Woe to the folk** whose court would have to be protected through harsh punishment; **its fate would be pitiable!**

In the Buschhoff trial those typical phenomena came to light, whose ever more frequent appearance must fill the heart of every friend of the Fatherland with anxious sorrow. The worst thing of all is the ever-sharpening **dissimilarity** of the natural idea of the law of our folk with the standards of the law becoming accepted by us and their operation. That is the consequence of the fact that our law did not originate from out of our **national** way of viewing things, but a **foreign** law has been transplanted to our soil, and this foreign law, which is still influenced and shaped by a currently and unfortunately prevailing **alien spirit**, will never be comprehensible to our folk. Indignation flares up to bright flames, however, when **on the basis of this law** things happen as they (264) have **more and more often** in most recent times. And when, in addition

to this, circumstances are such that in these events the alien element living among us is obviously given the advantage over those who belong to our folk, it is no wonder that the universal dissension becomes greater and greater. . ." -- Buschhoff-Xanten/Cleves and Oberwinden-Berlin: Two trials which produced, on the one hand the release of a Jewish ritual-slaughterer denounced by the voice of the people as a ritual-murderer, and on the other hand the condemnation of a German, who was making an effort to uncover indefensible conditions at the risk of his existence -- in itself a thoroughly logical development of the "administration" of justice in Wilhelmic Germany! Once again, Stoecker lifted his voice in the House of Deputies: "I consider this entire discussion (of the Buschhoff case) all the more necessary, when in spite of this uneasiness of public opinion due to such trials, we face the fact that in the Ministry of Schelling the career of justice has expanded unusually **for Jewry. This ministry will be described in history as a ministry under which the Jews, contrary to the awakening sentiments of the German people, have bestridden higher rungs of the justice career than ever before** That this disturbs us, there is no doubt. This is not the thinking of "anti-Semitic, agitating circles," this is the thinking which moves our whole folk, up to the circles of the most level-headed jurists and advocates. (Vigorous opposition from the Left.) If you deny this, you do it against your better convictions." (Unrest and shouting from the Left.)

Chapter 7

Polna 1898/99

A blood-murder which remained unsolved had preceded by a few years the two ritual-murders of the years **1898/99** in the same Bohemian district of **Tschaslau**. In **1894** a non-Jewish servant girl, Hlawin, "disappeared" from the house of the Jew **Bretter** in **Kolin**. After approximately a month her body was found on the right bank of the Elbe. She was not bloated although she allegedly was supposed to have lain in the water for four weeks; all signs indicated clearly that the body had been cast into the water in a de-blooded condition.

(Report of the Deputy **Schneider** in the Austrian Reichstag on **10 November 1899**).

Four years later, on **17 July 1898**, the daughter of the cottager Franz **Klima** of Ober-Wieschnitz near Polna, the 23 year-old Marie **Klima**, was murdered, but the body was just discovered on **27 October 1898**, so that further inquiries about the murderer or murderers were made extremely difficult. Maria **Klima** had participated in an outing in the so-called *Herrschaftswald* [literally: forest of the authority/rulership] on **17 July**, a **Sunday** and remained missing from that day as if she had vanished from the surface of the world. On **27 October 1898** the *Herrschaftsjäger* [a hunter in the forest] **Chalupa** found the body, which was lying with the head downwards, the arms widely outstretched, **and the feet violently drawn up** with the heels turned toward the back, under a brushwood hill. -- We shall see how these circumstances will be of the greatest significance in the handling of the following murder case!

At the **end of May 1899**, a farmer found a knife hidden in the moss, not far distant from the murder site, and later shreds from pieces of clothing which belonged to Marie **Klima** were discovered. They indicated that they'd been torn from the body of the victim. The investigations begun by a court commission ran their course without a result. On the basis of several statements by witnesses, points of suspicion were increasingly thickening (268) around one of the numerous Jewish inhabitants of the place, the Jewish vagabond **Leopold Hilsner**, with whose person we will have to deal more closely. But, for some incomprehensible reason, the authorities in charge in **Polna** and **Kuttenberg** did not pursue the matter further, although in the meantime a new case of murder, **totally similar in form**, and only a few meters in distance from the first murder site, had caused the greatest consternation and excitement in the populace.

Leopold Hilsner

This 23 year-old, already an extremely typical representative of Eastern Jewry, was viewed in the Bohemian district of **Polna** as a work-shy, rotten fellow, who nevertheless was always amply supplied with money, about whose origin he could give no definite account. With his brother **Itzig** and his mother, he resided in the cellar rooms of the seedy Jewish school in **Polna**,

Leopold Hilsner



which simultaneously served as **synagogue**. The "apartment" of **Hilsner** resembled -- according to the judicial house-search protocol of **13 April 1899** -- "more a cave than a human dwelling." The judge found two rooms filled with human excrement (!). The old lady Hilsner "earned" her living by begging old clothes and reselling them. Despite his youth, **Hilsner** had repeatedly come into conflict with the courts. Now and then he went on an "outing," i.e., he moved around importuning as a member of the Jewish beggar proletariat and -- as his biographer **Nußbaum** expresses it euphemistically -- "here and there probably accepting work." Thus, also a short time after the murder of Marie **Klima**, **Hilsner** had suddenly "gone out of town," only to return to **Polna** many weeks later.

Hilsner, it was proved, also was in Vienna. Here he possibly already established contacts with his taskmasters who, thanks to the sloppiness of the inquiries of the authorities, also remained undiscovered. When this vagabond was back home again, he mostly roamed the woods of the surrounding area and molested young girls who (269) were on their way to their work places -- the prototype of the racial profaner! As was later established before the court, he had shamelessly misused a young girl, the maidservant **Anna Benesch** who resided in **Polna**, by making the promise to marry her and to let himself be **baptized**. When she finally escaped from his claws, he stalked her with threatening letters, one of which was later read out in the courtroom. Various witnesses deposed that **Hilsner**, already as a very young man, harassed girls in public and molested them with his hands. When the inquiries concerning Marie **Klima**, who was murdered on **17 July 1898**, remained unsuccessful for a long period of time, another young girl, **Agnes Hruza**, once exclaimed out of instinct in the presence of witnesses: "It's possible that **Hilsner** murdered her. He was always following her!" -- She couldn't know that she had already been selected as the next ritual-murder victim.

Agnes Hruza

The barely 19 year-old seamstress **Agnes Hruza** walked daily to her place of employment in **Polna** from Klein-Wieschnitz, a little village separated from **Polna** only by fields and thickly wooded strips, the so-called Brezinawald. In this little country town in the Tschaslau district (Bohemia), more than 200 Jews were then living among the scarcely 5000 inhabitants, predominantly in a particular section, the "*Judenstadt*" ["Jew City"]. On **29 March 1899**, the girl was making her way home in the evening toward six o'clock, but remained missing since then. An enormous excitement got hold of the populace, for it had been more than eight months ago when Marie **Klima** had disappeared without a trace. The Jewish population persisted in a provocative indifference. Then, three days later, on **Sunday of Holy Week (!) 1899**, a *gendarmierieu* team [i.e., police detachment] discovered the frightful crime: on the edge of the Brezinawald, only six meters distant from the foot-path, hidden among dense shrubbery and fresh brushwood, they came across the corpse of **Agnes Hruza**, which, covered only with scraps of clothing, offered a horrendous sight. Similar to the body of **Marie Klima** found a few months previously, she was lying on her belly, a piece of shirt (270) was drawn over her head. A deep furrow of strangulation on the right side of the neck showed that a noose had been thrown over the head of the victim, in the manner of a highwayman. On the left side of the neck, this furrow coursed into a frightful gaping wound, which, after the manner of a **ritual-slaughter cut**, ran from under the right side, diagonally upwards toward the left side in the direction of the ear and had severed

through the soft tissues down to the vertebral column. The head was lying upon the crossed hands. The legs were sharply bent at an oblique angle, and traces of blood were to be found only in wholly insignificant volume, which was quite odd. Around the site of discovery, the missing pieces of clothing of the murdered victim were strewn in every direction in a peculiar manner. In the direct vicinity, a large piece of coarse canvas was found, in the centre of which a bloody spot was so folded, as though someone wiped off a vicinity, a large piece of coarse canvas was found, in the centre of which a bloody spot was so folded, as though someone wiped off a bloody knife!

The **autopsy findings** of the court physicians, Dr. **Michalek** and Dr. **Prokeš** gave, aside from supplying terrible details, the cause of death as fatal **exsanguination**, although as mentioned, **only insignificant** traces of blood were found. Therefore the blood must have been collected in a container. In the case of **Marie Klima**, as well as in this murder case, the knees had been acutely bent in order to let the last drops of blood run out, according to the judgement of the experts. At the trial, Dr. **Michalek** stated that **Hruza** "was **as if made out of wax** in the upper and the lower parts of her entire body"(stenographic report) (1). The gaping neck wound could have been produced only with a strong and long knife -- like the crime in general, it had been committed with unusual cruelty. One of the usual murder cases: sexual murder, lust murder or murder with robbery, were ruled out due to the interior and exterior findings concerning the body. -- "**Hruza** was **slit open** like a piece of cattle," was the opinion of the people!

On the first day of the Easter celebration in **1899**, strong grounds for suspicion were already leading to an interrogation at **Hilsner's** house. As several witnesses expressed, he had already been methodically stalking his victim for a long time. Since he got caught up in contradictions, the local *gendarmerie* chief **Klenovec**, in (271) agreement with the city council, arranged the arrest of **Hilsner**. Thereupon **Klenovec** received an "offer" of 25,000 Fl. from the Jewish factory owner **Sim**, if he, the *Wachtmeister* [master of the watch or guard], should succeed in "finding out the true perpetrator" (Nußbaum, p. 64). -- **Klenovec** formed his own opinion of the mission of the Jew, and reported it to the authorities. . .

As examining judge, of all people, the **baptized** Catholic Jew **Reichenbach** was appointed, who had nothing more urgent to do than to set **Hilsner** free again, and did not even depose him!

About one week after the discovery of the body, the Czech editor **Yaromir Husek** wrote to the (anti-Semitic) Deputy **Schneider**(2) in Vienna the following letter:

"Esteemed Sir! In **Polna**, a 19 year-old girl, **Agnes Hruza**, was murdered by a Jew. When a Jewish judge(3) [was appointed] there, he has now already made attempts to **hush up** the entire story. The Jewish murderer was seen by Frau **Hruza**(4), the wife of the head of the congregation, and was a certain Leopold **Hilsner**, a 22 year-old Jew. The Jew seized the woman, and after he saw that it was not the same one he was waiting for, he let her loose and directly afterwards the single woman **Agnes Hruza** was murdered. The Jew was arrested due to the urging of all the people, but soon released by the Jewish judge. Please intervene directly with the Justice Minister, so that a non-partisan court commission is entrusted with the case, otherwise the **Jewish judge** will be in a position to erase all traces of the murderer and to help him; we already have **many** examples of his flagrant partisanship. I have published that in the *Ceske Zaimy*, but the issue was **confiscated**, as usual, therefore I have no other recourse than to turn to you and to request energetic intervention. **There is danger in delay!**

Yaromir Husek"

(272) The Deputy arranged for publication of the letter in both of the two German Vienna daily papers, in the *Deutsche Zeitung* and the *Deutsches Volksblatt* and the forwarding of the letter to Justice Minister Ruber.

But only after a long time was the arrest of **Hilsner** even ordered -- in any event, the murderer had found sufficient time to cover his tracks. As a result [of the arrest], the Jews of **Polna** and the surrounding region emigrated in large numbers, mostly to **Prague** and **Vienna**! The populace boycotted Jewish businesses, the **Polna** town savings bank withdrew credit from Jews. In a community situated in the vicinity of **Polna**, inhabited mostly by Germans, the last Jew was finally shown the gate with an accompaniment of music! In reply to the question of a correspondent, as to whether **Polna** was being harmed economically by the decampment of the Jews, the Mayor **Sadil** drew the excellent analogy: "It is just as if a person got rid of scabies" (Nußbaum, p. 37).

The Five-day Jury-Court Trial in 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**, 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 pock-marked by pox scars, and with a dark full beard -- he is described by this witness in a very detailed fashion which conforms to the statements of other witnesses -- (273) had eaten lunch with her employer and was very hungry. The Rabbi's wife had the girl wash off the sofa on which this "bent" Jew had sat, "so that the children would not become ill, since the stranger had had the blue pustules! [an expression used to mean small pox lesions]"

According to another part [of the testimony] this witness further explained that during her six years of service with Rabbi Goldberger, she had been regularly offered wine **before the Easter celebration**; she then fell asleep as if passing out; on the next morning she was extremely weak and noticed numerous **piercing cuts** on her arms. The girl took this to mean that she had been bled!

Naturally Rabbi **Goldberger** also denied everything before the court, although **Pernicek** declared she wanted to make her statement under oath.

The fate of this witness further on might be taken as proof of the truth of her weighty testimony. First, she was dismissed without notice by **Goldberger**; poverty forced her to take a position with another Jew. As soon as a few days later, she was taken to the **Deutschbroder** hospital with grave symptoms of **poisoning**. The non-Jewish chief physician, who immediately admitted the pitiable girl, was called away across county by means of a **fake** phone call, while the **Jewish** assisting physician who was taking his place transported his victim to death in the shortest time! The forensic autopsy found an air embolism as well as destruction of the walls of the stomach by **acids**. The witness Marie **Pernicek** had become the victim of a Jewish *Feme* [*Femen* (plural) were unofficial and secret tribunals held in 14th and 15th century Westphalia]! The cash-book of the Jewish congregation in **Polna** for this day lists the following entry: "Today, 500 Fl. to a devout [member] for a work **in the service of God**." -- "The work in service to God was the elimination of the witness!" (Karl Holz). The mother of the murdered girl, the cottager Marie **Hruza**, further testified in court, that unknown men, supposedly from **Vienna** and **Prague**, appeared at her residence in **Wieschnitz** under the pretext of examining the completed dresses of her daughter [recall that the daughter was a seamstress]. While doing so, they stared sharply at her daughter and commented that she was big and strong -- evidence that the crime, planned for a long time, had been systematically prepared for and then, at the order of a Jewish headquarters, (274) had been carried out! In both instances [i.e., the two murders] they had made

very clever use of the depraved vagabond **Hilsner**, who was constantly in need of money. -- Two days before the murder, the Rabbi of **Polna** had said to **Hilsner's** mother: "Your son is still predestined for **something great!**" (Statement of the witness **Anna Pokorna**.)

On the day before the crime (**28 March**) witnesses noticed a long and broad so-called ritual-slaughter knife in a leather case with **Hilsner**. On being asked what he wanted to do with it, he answered evasively. On the evening before the crime, **Hilsner** met the witness **Josepha Vytlacil** on the *Ringplatz* [a circular plaza functioning as a city square]. To begin with he made some references to **Agnes Hruza** and then asked the witness whether she was afraid. Upon her replying in the negative, the Jew stated that he too was unafraid and at that, pulled a larger knife a little ways out from a leather case which he was carrying in the inner pocket of his coat. The witness explained that she saw the knife and the case clearly by the shining of the lantern.

This knife was delivered to him from outside. **Hilsner** himself behaved with extreme impudence and arrogance, entirely sure of himself and of the general support of World Jewry during the trial in **Kuttenberg**. The editor of the Vienna *Deutsches Volksblatt*, **Hanns Arnold Schwer**, to whom we are indebted for essentially laying down the written record of the trial by means of stenographic recording, described **Hilsner** in his time as the "prototype of a wharf punk, of those impudent Jewish scoundrels whom we in **Vienna** have also gotten to know all too well.(5)"

(275)One third of the audience consisted of press Jews, whose rude heckling was an attempt to repeatedly disturb the course of the proceedings, especially the testimony of witnesses which was inconvenient. In accord with time-tested Jewish tactics, the court was bombarded literally day and night with telephone and telegraphic inquiries, with letters and interpolations. 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 defence devised the unscrupulous method, by the liberal use of bribery money, of declaring the bookbinder's assistant **Janda** of **Polna**, who was interned in a Prague **mental hospital**, and whose diagnosis, contained in the records over the course of [an examination of] ten days, revealed without question **serious mental illness**, -- of declaring him, on the other hand, to be normal after one night, so that in fact his arrest and following imprisonment in **Kuttenberg** occurred in order to convict him of the murder! But since even with the best will in the world, nothing could be done with this mentally ill person, **Janda**, pronounced "healthy," was immediately handed over again to the mental hospital. (From the speech of Dr. **Baxa** in the Bohemian Landtag at **Prague** of **17 May 1899**.) In these goings on, the Court Chairman, President Dr. **Jezek** maintained his equanimity, so that these disgraceful manoeuvres remained futile, at least until the pronouncement of judgement. Naturally the Jewish defence counsel **Aurednicek** pulled out all the stops in his talmudic repertoire to save his racial comrade. His ignorance, with which he sought to refute the expert opinion of both medical men, merely evoked merriment!

After the conclusion of the presentation of the evidence, after five tumultuous days at trial, which had overwhelmingly incriminated **Hilsner**, the private attorney of the **Hruza** family, the previously mentioned Dr. **Baxa**, (276) proved in his sensational speech(6), which even today still can be described as fundamental and is instructive to read, that, supported by the expert medical opinion, the usual motives in murder cases were excluded as the **motive** in this one. The murderers had also this time, **as in an entire series of preceding cases**, counted upon [the murder] remaining undiscovered. **Agnes Hruza** became a martyr. The murderer did not want the life of the girl, did not want her insignificant possessions, did not want her honour [i.e., rape], but rather the **blood**, which was meticulously collected. "From the hall of the **Kuttenberg** circuit court, today it resounds beyond into all *Gaue* [The *Gau* is a political district analogous to a province.], that among human society live human beings who demand **the blood** of their fellow men." -- With that, this incorruptible attorney went to the **core** of the matter. It is the duty of the authorities and of the state [he said], it is the duty of all mankind in general, to discover

who these criminals are, in order to reveal this terrible secret! **Polna** is not the end, but rather just the beginning of an investigation to bring **light onto this frightful secret, so that all of non-Jewish humanity could breath a sigh of relief!**

How very much international Jewry had feared this concluding address may follow from the fact that shortly before, the signal had been given to accompany the speech with demonstrations of applause in order to cause a clearing of the courtroom. Thanks to the discipline of the non-Jewish portion of the audience, the attempt failed. After the disarming performance of Dr. **Baxa**, the defence attorney **Aurednicek**, paid with 15,000 Fl., confined himself to weakening the acceptance of a ritual-murder by referring to **papal decrees** which described these murders as improbable!

The judgement of the Court of Justice of **16 September 1899**, which condemned **Hilsner** to death by hanging, was accepted with thunderous approval by the crowd, excitedly waiting in thousands before the circuit court at **Kuttenberg**, but not only because a **Jew** had been condemned, but rather one of those accursed "Germans" -- as, indeed, the Czech anti-Semitism of that time was involved with an extremely peculiar (277) connection with **anti-German** sentiment, since the Jews, who besides bore "German" names and made use of the German language (mostly in the form of a downright grotesque gibberish), had not been clearly recognized as being of the Jewish **race**. "The natural racial defensive instinct of the (Czech) people had not yet **arrived at full consciousness**."⁽⁷⁾

In the Austrian *Reichsrat* [state council], in the session of **10 November 1899**, the Deputy Schneider explained as follows in regard to the criminal intrigues of the Jews, staged under pretence 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 honourable man. Already, during the preliminary investigation, a very dubious role had been played by the Jewish (278) examining judge **Reichenbach**. This Jew had managed to at first set the arrested **Hilsner** at liberty again, until his final securing had to occur. Witnesses who had voluntarily reported in order to set down important statements and facts in the murder case, were shouted at by him and shown the door. On the other hand, he applied himself to be provokingly obliging toward the **Polna** Jews. One of the main prosecution witnesses, the shoemaker's helper Franz **Vesely in Polna**, raised the serious reproach during the jury-trial in **Kuttenberg**, that his statements, recorded in the protocols, had been subsequently falsified. -- Faithful to the Jewish principle: Not the murderers, but the murdered or his/her relatives are guilty, this same **Reichenbach** could dare, even after pronouncement of the judgement, to accuse the mother of Agnes **Hruza**, sick at heart from the terrible blow of fate, as well as the sister and the brother, the mason Johann **Mauer**, of the horrible crime. The circumstance, that **Agnes**, as a consequence of the miserable economic conditions, wanted to give up her position in a sewing shop in **Polna**, and hire herself outside of town as a maid, was interpreted by the Jews as a matter of her having disputes at home which could have (!) gradually taken on the

form that the family wanted to "get rid" of the girl! At the funeral of his sister, Johann **Hruza** is supposed to have "always conspicuously carried" one hand "in his pocket" (Nußbaum, page 86). This hand was "scratched" -- this untrue claim soon had to be taken back -- also, the mother had had a blue mark! This was approaching the **Masaryk** construction: the girl had not been murdered at the place where the body was discovered, but elsewhere, then had been packed in a vehicle and driven away! -- And the **fact** of the cut to the neck? This was just performed on the body **later**, "in order to charge the Jews with a ritual-crime"! (Masaryk and Bulova.)

All was in the best of order: The Jew **Reichenbach** had greedily seized upon these "discoveries." In a brutal manner he arranged a house search at the Hruza family residence, walls were scraped bare, (279) floor boards ripped up, clothing confiscated, in order to uncover traces of blood! The relatives of the murdered girl were actually arrested! After their arrest, the ritual-slaughterer of **Polna** broke into the property of the Hruzas, to produce "blood traces" later with a brush and **cow blood** (recorded witness statements!).

The wife of the mason **Hruza**, who was looking forward to her confinement [i.e., childbirth], and whose condition was powerfully affected as a result of the frightening excitement, lapsed into seizures when her husband was led away by the local *gendarmes*. In the evening she gave birth to a girl, and in the morning both mother and child were dead -- they, too, became victims of the Jewish *Feme*! The Jewish daily papers brought out the headlines: 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 behaviour of the Jew Reichenbach, were ruthlessly confiscated and sentenced to high fines, while the Jew-friendly press was permitted to publish falsehood upon falsehood unmolested, or shameless libels about even the jurors and the court. -- "The most recent events which have taken place in this affair are apt to stand Austrian justice on its head" -- that is the theme of an interpellation of some deputies to the royal and imperial Minister President Count **Clary** in the session of the Prague House of Deputies of **21 October 1899**. The representative of the prosecution, state's attorney Dr. Schneider-Swoboda, Kuttentberg, was relieved of office, in connection with the **Hilsner** trial, because of "unjudicial conduct" and as punishment pensioned off at half retirement salary. The *Reichsrat* Deputy Professor **Schlesinger** asserted on this account to the Justice Minister that consequently no Jew would any longer be permitted to be condemned by a judge. . . that Jewry stood **above** the courts and was able to depose judges who had become troublesome to it. . . that the higher court authorities had debased themselves to the point of becoming legal myrmidons serving Jewish leaders. . . (Petition to His Excellency the Lord Justice Minister (280) on **25 October 1899**). The Court Chairman in **Kuttentberg**, circuit court President Councillor 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 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 defence 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 defence counsel, the Cassations Court in **Vienna** called in a "higher expert opinion" from the Czech medical faculty in **Prague**. This -- we already know all we need to know about the university expert opinions of those years, when we recall preceding trials -- had to likewise determine that the neck wound, performed with a sharp instrument, was the fatal wound, and that suicide or murder at another location was from the start excluded, since in this respect the case was so clear that a demonstration was unnecessary. The killer was standing -- we cite this verbatim! -- "at the moment when he made the cut, behind Agnes **Hruza**; a situation in which the cut can be produced." A noose had been thrown over the victim beforehand. In this point, the faculty expert opinion concurred fully with the expert opinion of the court physicians; but the latter were able at the scene to find only totally insignificant, strictly limited traces of blood, which more resembled blood spray (Dr. **Prokeš**, according to the trial stenography), while the **Prague** professors, although they were not at all in a position to determine this subsequently, believed that the blood found **corresponded** to the presumed blood loss, and the expert opinion of the court physicians was **incorrect** (Nußbaum, page 2). For: "there is a lack of positive knowledge and critical abilities (282) only too frequently, especially in expert opinions of local medical men. . . They are often **simple** country doctors, who, **cut off** from the **progress** of medical knowledge, conduct a practice in **coarse** style and possess **not even the remotest** expertise necessary for difficult forensic cases, which indeed here **only** the specialist can lay claim to; they (the country doctors) were selected by the court because others were not obtainable. . ." (Nußbaum, page 52). We recall previous trials: "uneducated" officials, who were so coarse as to pursue tracks which indicated Jews, were as quickly replaced as "simple," "primitive," country doctors, who had discovered that a human body which had died from a horrible cut neck had been drained of blood!

The Cassations Court in **Vienna** annulled the Kuttenberg judgement of **16 September 1899** and referred the trial to the jury-court at **Pisek** after one year's time (**25 October - 14 November 1900**). Here in **Pisek**, now, "the assumption of a ritual-murder was excluded officially, consequently **the ritual-slaughter knife no longer makes any sense**". . . "All in all: The assumption that **Hilsner** could have committed a **ritual-murder** of **Agnes Hruza**, is plainly **absurd**. That the state's attorney admits, even if for the first time in **Pisek** -- before the Cassations Court no less, by the way -- explicitly and without reservation. But what **motive** is supposed to have impelled **Hilsner** to the horrible crime?" -- Nußbaum adds ingenuously (8).

Even the **motive** of the crime seemed to have been described by the expert opinion of the faculty(9): "The motives could be various. The possibility must be taken into consideration that the murder and the handling (!) of the body. . . is the act of a person haunted by **sexual perversity**." The girl fell victim to the "perverse-sadistic" inclinations of some sort of debauched person -- the high-school boy **Winter** in **Konitz** in the same year was also put down as the victim of perverse company! -- This "motive" was greedily grasped in the Jewish newspapers!

(283) But they had miscalculated: To be sure, the acceptance of a **ritual**-murder was dropped, since in **Pisek** the earlier expert opinion of the court doctors was totally ignored after the entry of the faculty expert opinion -- this Jewry could no doubt log as a success. But this court also heard the proof for the murder of **Marie Klima**. **Leopold Hilsner** was once again -- and indeed, because of a proven **double** murder -- condemned to death by the rope!

Before the circuit court at **Pisek**, too, on **14 November 1900**, the day of the pronouncement of judgement, a crowd which numbered in the several hundreds had gathered. The jury was greeted with cheers. When the attorneys of the private [parties] concerned, **Baxa** and **Pevny**, appeared, the crowd broke through the barrier and -- according to the contemporary description of the **Prague Bohemia** -- prepared a celebratory reception for them; they wanted to carry the advocates to their hotels upon their shoulders! Both defence 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 Kuttentberg, 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 saviour 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 "analysed" 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-defence, the spontaneous explosion of that accumulated suffering and of that torment which have been done to the Jewish people in the cruellest manner for centuries." From this point on, he managed, as the result of his "investigations," to accuse the mother of the murdered girl, which the examining judge **Reichenbach** had already attempted to do. **Masaryk** concluded: "For **Hilsner**, innocently condemned to death, I demand an **appeal!** That this appeal will come, of that I have no doubt!"

"Appeal, appeal, so the whole Jewish band and their helpers, as in the Dreyfuß trial, now screamed in the murder trial of **Polna**, . . . A creature of the Jews, Professor **Masaryk** in **Prague**, has composed a brochure full of the most lying accounts about the ritual-murder of **Polna**, from which the Munich organ of the *Alliance Israélite*, the *Neueste Nachrichten*, has published an excerpt. While this paper buried all information up till now about the trial, it dedicates the widest space to the shameful work of Masaryk, for the Jewish lies are supposed to be brought to the people!" (10)

This denunciatory piece of agitation writing of **Masaryk** was enthusiastically grasped by the international Jewish press and published in excerpts in all large cities: in **Vienna, Berlin, Paris, London, Budapest**, and **New York**; the subsequent confiscation of this infamous pamphlet could change nothing. The *Münchener Neueste Nachrichten*, after the *Berliner Tageblatt* [*Berlin Daily*] the influential organ at that time of the AIU for Germany, printed one full page from this brochure! Theodor Fritsch wrote in his *Handbuch der Judenfrage* [*Handbook of the Jewish Question*]: (286) "Upon all trials in the world which concern a Jew, it (the AIU) seeks to win determining influence. Like an invisible power, it was **evident everywhere**. . ."

As "supplement and reinforcement" of his brochure, in the year of the **Pisek** pronouncement of judgement **Masaryk's** book, *Die Bedeutung des 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!**"

"Three famous scholars of the Law, the criminal law instructors Professor Dr. Franz von **Liszt**, Confidential Justice Councillor (Berlin), Professor Dr. G. Stoß (Vienna), and the former President of the Chief District court of Vienna, His Excellency Dr. von **Krall**, (Berlin), Professor Dr. G. Stoß (Vienna), and the former President of the Chief District court of Vienna, His Excellency Dr. von **Krall**, expressed themselves for the necessity of the **appeal** of the trial,. . . the important attorney-at-law Dr. **Nußbaum** in Berlin and Professor G. **Masaryk** in **Prague**

demonstrate in **weighty** books the untenability of the sentence, also the Czech **poet Machar** stands up for **Hilsner**. . . In the house of Deputies the well-known, conscientious *Reichsrat* Deputy Dr. Julius **Ofner** -- likewise an important expert in the law -- along with his comrades, directs an interpellation simply **radiant** in its contents and composition to the Justice Minister, on **28 January 1907**, for the reopening [of the case] according to § 362 StPO.; on **26 May 1907** the bold (287) advocate of the mother of **Hilsner**, Dr. **Elbogen**, gave an **electrifying** talk at the *Verein zur Abwehr des Antisemitismus* [literally: Union for the beating back or fending off of anti-Semitism] about this [case], on **18 March 1908**, [there was] a recent [meeting] in the Sophie Hall in front of a large public, which was invited by a **distinguished Committee** appointed by the Union 'for defense,' after an appeal to the **public conscience** written by it in **December 1907**, in the **form of a petition to His Majesty**, had been transmitted to all readers as a supplement by the *Neue Freie Presse* [*New Free Press*]."(11)

With this we once again see the good society of Europe presented!

These Jewish-free Masonic powers, even if they had not arrived at full development for certain reasons during both trials, had achieved total success **afterward**. If we are also no longer informed today about the details, so **Hilsner** was actually at first **pardoned** to serve life-long imprisonment! Here he did not have it so bad. He, the illiterate, got assigned a so-called "intelligence-cell" and was presented with kosher food. Now and then he received visits from girls. But that an authority had at all dared to condemn the Jewish vagabond and ritual-murderer **Hilsner**, deeply offended the Berlin Jew **Nußbaum**. In concluding consideration of both "cases" of **Hruza/Klima**, he wrote in **1906** as follows in his "criminal-psychological examination" on the **Polna** ritual-murder trial, which was furnished with a "foreword" by the **Franz v. Liszt** already named above because of the "scientific content of the account": "On the whole, one must account the **Hilsner** trial as the saddest aberration of the modern administration of justice. Among ritual-murder trials, among which, despite the evasive etiquette, it belongs without question, it is the most deplorable because **it alone** led to the legally valid condemnation of the accused. The administration of justice at any rate did not execute the judgement -- a clear sign that it mistrusted the verdict of the jury -- but commuted the [sentence] of the double-murderer to life-long (288) imprisonment. **Hilsner** thereby kept his life. Thus he can and must be helped. . . But it is not a matter here just of **Hilsner**. A victory of justice would remain a **shining landmark** far beyond the individual case: it would help save the administration of justice **in the future** from the same **aberrations**. And more than anything else: a horrible **error of justice** has been committed -- **to atone** for this is an inescapable **moral duty**"

Nineteen years later, after the collapse of the Danube monarchy, the "*Übervolk*" of the Jews paid its trusted man his Judas reward: **Masaryk**, as a high-degree Freemason, became President of the Czech-Slovakian republic, god fathered by the Jews and Freemasons. The time was past when the Prague students were still able to demonstrate against the scandal-writings of **Masaryk**, so that he had to break off his lectures for some time; forgotten, too, that incident about a year after the **Polna** trial, when **Masaryk** was "coarsely insulted" in a small Bohemian city where he was recognized (Nußbaum, page 6). **Masaryk** followed his "moral duty" from now on: one of the first "acts" of the newly-baked President was the **release of Hilsner** from prison. The latter was still to enjoy a decade of freedom under the pseudonym Heller, with the best of health, and supported by ample financial means. The inscription of his "tomb of **honour**" 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.**"

**THE NEW CHRISTIAN CRUSADE
CHURCH**

CALLING THE PEOPLE OF BRITAIN

At last the bible makes sense!

At last we know its meaning.

Its the book of the RACE

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

