

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

Translated  
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**Part Three**

# Jewish Ritual Murder An Historical Investigation

## Chapter 8

### Konitz 1900

At the end of **April 1900** -- therefore still in the year of the **Hilsner** trial -- the following public notice appeared:

"Murder in **Konitz**. Twenty thousand Marks reward is promised by the Herr Minister of the Interior to any private person who gives crucial information for the investigation of the murderer or murderers of the upper fourth-former **Ernst Winter**. The decision concerning the payment of the reward is reserved to the Herr Minister. -- Marienwerder, **27 April 1900**. --- The President of the government."

Since the murderers were Jews, the Herr Minister did not need to worry about the paying out of this prize!

In midsummer of the same year, one Jewish-liberal paper wrote that the Chinese disorder was very inconvenient for the anti-Semites, because the **Konitz murder story** would be pushed into the background by it and gradually would fall into "forgetfulness." At any rate, a fading away of the public discussion had to be very much opportune for Jewry.

Since the investigation process had degenerated into a public scandal, at the end of **November 1900** an "Alliance for the clearing up of the Konitz murder" was formed in Konitz, subscribed to by the Catholic and Evangelical [i.e., Lutheran] clergy and the city councillors of the region, as well as several *Landstag* and *Reichstag* deputies(1). In an appeal by this alliance, it says that it "appears ever more possible that the mysterious murder will find a solution and punishment." -- For the time being self-help was asked for: ". . .and since it is feared that for now the bureaucracy in Germany will be filled increasingly with Jewish and Jewish-legal viewpoints and ideas, thus **self-help** must be recommended. The **Konitz** murder puts anxiety for the well-being of our children first and foremost in our hearts. Are Christian children still safe from the slaughter? Where the power (292) of the state fails, help must be formed from out of the womb of the family. We also turn to the clergy, the teachers, and the father of the family."

The following advice was given in connection with this: "Parents might want to make known to their children, at the right time for it, **the fate of the high school student Winter**. Our children will then, on their own, be careful not to make friendships with Jewish children and enter Jewish houses alone. The clergy and the teachers might want to warn the populace in the country, in particular young farmhands and milk maids. **In the environs of Konitz, cases have still occurred in the last decades, where serving girls who were in service with Jewish families suddenly vanished without a trace**. At the close of business, when entering Jewish houses is unavoidable, a man should take a companion with him. . ." "Should a murder similar to those in **Konitz** and **Xanten** happen, the Christian inhabitants of the place should immediately meet in a union for legal protection, which entirely openly works toward the prosecution of the murderers, collects money, and if possible prevents [the outcome] that '**again, nothing comes out of it** [the investigation].' The union for legal protection has both to keep in touch with the press as well as to warn the populace of the area urgently against banding together [i.e., vigilantism] and committing violence; the latter is if use only to the murderers and their accomplices."

The power of the Jew was complete: the judicial authorities fail to act, the press clearly serves Jewish interests or at least behaves with indifference -- so courageous men with a sense of responsibility got together, issued a summons, and had to ask for private financial support in

order to bring about proceedings against Jewish murderers -- German men knew no other way to help themselves, other than to resort to self-help!

A member of the German *Reichstag*, the German-Social anti-Semitic Deputy **Liebermann von Sonnenberg**, arranged for a collection of authentic material by an experienced criminals. At the beginning of the year **1901**, the result of these examinations could be presented to the public, which must have been all the more full of significance, when "the Jewish (293) confusion-committee is also recently again busily working" -- as **Liebermann von Sonnenberg** meaningfully stressed at the start. The Deputy advised arranging meetings of the people in all *Gauen*, with the theme **Konitz**, and that petitions be sent from those meetings to the Chancellor of the *Reich*, the *Reichstag*, the Prussian Minister of Justice, and the Kaiser. The conscience of the German people should not be permitted to have peace until the **Konitz** blood- murder was atoned for!

### **Ernst Winter**

The murdered boy, the eighteen year-old high school student Ernst Winter (born on **27 September 1881** in the Church city of **Prechlau** near Konitz, west Prussia) was attending the gymnasium [= high school] at **Konitz** since **1894** and lived here as a lodger. His father was a building contractor in **Prechlau**. **Ernst Winter** was popular everywhere and of a clean, life-loving disposition and was very imposing and powerfully built. He was considered the best gymnast of the high school and also had maintained a very good record in the sciences. In the dance class Ernst **Winter** had become acquainted with the daughters of the Jews **Tuchler** and **Caspary** in **Konitz**. These appear to have had the task of holding the high scholar **Winter** in **Konitz**. Moreover, the circumstance that **Winter** did not come from the city himself made him especially suitable as a victim, since the inquiries about a non-native student who disappeared were expected to first begin two or three days afterward, as in fact actually occurred. In any case, Winter was shadowed for a long time, according to plan, [as he went about] his daily routines. On **Sunday, 11 March 1900**, the day of the murder, **Winter** attended church in the morning. From there, he made his way to the cigar store of **Fischer**; (294) for some time he chatted with the proprietor, then he strolled along the market toward his apartment at the house of the master baker **Lange** for lunch. For about an hour he went to his room, which he shared with two other high school students; he casually mentioned to them that in the afternoon he was invited to a birthday celebration. An hour later he left the house, never to return. Witnesses saw him for the last time still in front of the house of the Jewish merchant **Caspary** -- since then he has not been seen alive again.

In the afternoon of **Monday, 12 March**, the builder **Winter** in **Prechlau** received the news that his son **Ernst** was missing since Sunday afternoon. He immediately went to **Konitz** and reported to the head mayor **Deditius** as the police chief in charge. **However, the police took no action. Therefore, the father had to himself** proceed to search for his son, vanished without a trace! With the support of the master baker Lange, even the shores of the *Mönchsee* [= Monk Lake], which bordered the city, were searched. On the afternoon of **13 March** the searchers noticed that the ice covering the city basin, in whose direct vicinity the **synagogue** stood, was conspicuously smashed in one place. A stick was poked under the ice and a large parcel tied up with brown paper was produced. After removal of the paper, an object carefully sewed in with canvas was found. The seams were undone, and into sight came the torso of a young man, without head and neck, without arms, only the upper body down to the end of the ribs, and the spine was sawed through. The father **Winter** recognized the upper body of his son by certain features. Finally the police cordoned off the area. As the first [on the scene], the court physician, the medical advisor Dr. **Müller**, state's attorney **Settegast**, and mayor **Deditius** examined the gruesome discovery. Witnesses noticed that a Jew had been closely observing the incident the whole time from the synagogue lying directly across the way, and disappeared just when attention was directed toward him.

The interest of the police became more lively from now on -- after two valuable days had passed! They even fished both of the lower parts of the upper body from out of the lake. The body parts were (295) delivered to the city hospital. On **Thursday, 15 March** -- therefore four days after the murder -- the right arm was discovered on the gate of the Evangelical churchyard. Some private individuals offered the police their good hunting dogs to search for the parts of the body which were still missing. Police chief **Deditius** declined. The gentlemen thereupon took up the search alone with their dogs. In fact, in another section of the *Mönchsee* the right thigh, from which the lower leg had been **skilfully detached** at the knee, was found in this way.

Four weeks later, on **15 April 1900**, on the first day of the Easter holiday, **at the other end** of the city in the meadow by the city woods, the still recognizable head of the high scholar, with part of the neck, was discovered by children playing.

Excitement in the city was growing -- from the known facts of the case, people drew conclusions about the place of the crime and the perpetrators; only the authorities still noticed nothing. The populace expressed their convictions without concealment: nothing should come of it!

At the end of March, **two and a half weeks** after the crime, the Police Commissar **Wehn** appeared from Berlin, to put the **Konitz** police on the right track. He had brought along the conviction that the murderers **in no way** were to be sought **among the Jews**. He **questioned witnesses for months**, in order to be able to convict a **non-Jewish** resident of the murder. Witnesses who said anything against Jews were badly treated without exception -- one need recall only **Xanten** and **Skurz** -- were rudely spoken to, and cross-examined until **Wehn** believed that they had been caught in contradictions; with that, the "case" involved was then dismissed!

The non-Jewish population of the region summarized their personal opinion about the activity of this Commissar, by saying that this official considered every non-Jew to be *a priori* extremely untrustworthy, while on the other hand he held every Jew to be a truth-loving and reasonably thinking man! Consequently, his procedures aroused enormous animosity in the populace. At their first conference, Commissar **Wehn** asked a Konitz resident who was a former policeman, (296) and who was still consulted due to his great experience in criminal investigations -- for this [incident] the witness concerned was available -- : "Herr Colleague, what do you think about this affair?" When the latter responded to this by speaking of leads which pointed to **the Jews**, Wehn declared: "You believe that the Jews could be the murderers? Then we cannot work together." The police officer was, in fact, no longer consulted!

The following course of a witness interrogation of this Commissar may be put forward as being typical: A Frau **Borhardt** wanted to make a statement before **Wehn** about a conversation she heard of the Jewish family **Meyer** of **Konitz**, which concerned the young Winter. At the end of the protocol, **Wehn** wrote in his own hand that the witness finally retracted her entire statement which she had just made. But this witness was heard again later, in the jury-court proceedings against the worker **Masloff(2)**. She declared with great astonishment that it had not occurred to her at all at that time to retract her statement. Herr **Wehn**, she said, merely asked her whether she was able to tell him exactly **the day** of the overheard conversation. This she answered in the negative, but immediately wished to add "I cannot give [you] the day." But already, at the word "no," Herr **Wehn** (she said) jumped up and screamed at her: "Then if you know nothing, see to it that you leave." -- In spite of these practices, he didn't get anywhere; **Wehn** wanted to achieve **something** positive -- for the exoneration of the Konitz Jews. Thus he suddenly came around to the opinion that only homosexuals could have committed the murder. Cunningly, the Jews knew how to steer suspicion onto a young master tailor whose father, having died a year previously, had been the single open anti-Semite in **Konitz** -- reason enough to impute all sorts of shameful things to his son now. Thus wrote the Jew **Klausner** in his paper, the *Israelitische Wochenschrift* [Israelite Weekly Letter] (Nr. 27, 1900) explicitly: "In **Konitz** things are even worse for the anti-Semites. Here the suspicion is legitimate that the murder was planned in advance and

was performed with the intention of putting the blame for it on the Jews. The entire behaviour of the anti-Semitic spokesmen and of the (297) anti-Semitic press compels [us] to accept this. . . anti-Semitism and criminality are identical concepts, insofar as there may well be criminals who are not anti-Semites -- but there cannot be anti-Semites who are not criminals. Up until now, the state has not yet reached the realization that it has reason to give special attention to this special criminality. Instead, it grants it seemingly inexhaustible forbearance."

But the young tailor soon dealt with his visible and invisible opponents. He was able to prove that he had made a pleasure trip out of the area with several gentlemen on the day of the murder until the nighttime. By his proposal, all these witnesses were questioned under oath by the investigating magistrate of the district court at **Konitz**, and he was left in peace from further defamation.

The burial of the murdered gymnasium student took place during the period of activity of this extremely unusual Criminal Commissar. On 22 May, the State Attorney's Office had released the body parts which had been found. On **Sunday, 27 May 1900**, an aroused crowd of people numbering many thousands accompanied the remains to the grave at the Evangelical cemetery at **Konitz**. The burial of **Winter** was described by the Jews as an "**animal show**"! (According to the *Germania*, Nr. 127, 6 June 1900.)

At around this time appeared the police Inspector **Braun**, likewise from Berlin, for the further support of the police forces. He shared with **Wehn** the view of excluding the Jews as perpetrators, but exceeded by far the ruthlessness of his Berlin colleague. For his part, Braun wrote: "I refrain **as a matter of course** from [considering] as the motive, the blood-accusation of ritual-murder, raised during the investigations by fanatics or the ignorant, which shames all of Christendom -- since such [an accusation] can originate only from malice or dark superstition." -- In line with this principle, he conducted his activities, which belong to the most wretched of Jew-friendly manoeuvres. After a zealous study of the documents, Braun put together a formal bill of indictment against the **German** head master butcher and **Konitz** town councilman **Hoffmann** and his fourteen-year-old (!) daughter, and handed them over to the State Attorney's Office in **Konitz**. The (298) Chief State's Attorney **Settegast** proposed the opening of the preliminary investigation against **Hoffmann** and his arrest! The investigating judge, Dr. **Zimmerman**, opened the preliminary investigation, after the previously long-standing examining judge, Councillor **Schulze**, apparently deemed not entirely "reliable," had suddenly been sent to Danzig. Inspector **Braun** declared that he would very soon bring the master butcher **Hoffmann** and his daughter to confess the murder, and there began the shameful doings against an old established and respected citizen and councillor of **Konitz**, which evoked the greatest outrage in all of Germany.

In his defence statement(3), **Hoffmann** described in detail how the Jews and their helpers wanted to stamp him as a murderer by means of artificial agitation. The Braun indictment was also, of course, actually only an expression of that which the Jews had already contrived and been disseminating against the **Hoffmann** family long before: that **Hoffmann** had threatened Winter with killing him! The basis for this claim was the following insignificant incident: On an evening of the winter of 1899/1900, his daughter **Anna** was standing with two young people in front of the door of her father's place of business, which was located in the busiest part of the city. This did not please **Hoffmann**, and he called his daughter inside. Both young men were supposed to have been called louts by **Hoffmann** -- in any event they immediately removed themselves -- one of them was **supposed** to have been the young **Winter**. A teacher of **Winter's**, a gymnasium professor, stated that on the evening of the **11th of March**, thus on the day of the murder, he had heard the frightful scream of a human being **from the synagogue** toward half past seven. From this **Braun** drew the following astute conclusions: Next to the synagogue was located the wagon shed of Hoffmann; in this shed, between seven and eight o'clock in the evening, Winter and the fourteen-year-old **Anna Hoffmann** had immoral rela-

tions, her father, **Hoffmann** had surprised them, drawn a large butcher knife and had cut off **Winter's** head!

(299) Now the meticulous **Hoffmann** had no reason at all to search for his daughter, since at the time in question she was to be found in the **parental** apartment!

In his defence statement, **Hoffmann** said in the crucial passage: "...my daughter was still taking a walk in the city, but was already back home again before seven o'clock, in order to prepare supper. . . We -- that is, I, my daughter, and the other family members, ate supper together toward seven-thirty. My daughter set supper before the apprentices after eight o'clock. After that we all remained at home **without interruption** and went to sleep. I might remark that I myself did not stir outside of my apartment." Although witnesses were able to confirm these statements, the **charge of homicide** was lodged by the State Attorney's Office against **Hoffmann** and the judicial preliminary investigation and **immediate arrest** were arranged.

Whatever intrigues besides went on behind the scenes to bring about the proceedings against **Hoffmann**, have never come completely to light. Only this became known, that **Braun** was continually in contact with a Jewish agent in **Konitz** by the name of **Rauch**.

In any case, the **German sector** of the populace, for their part, came to the conviction that "the non-Jews in Prussia are still regarded only as second-class citizens" (Liebermann von Sonnenberg).

The great animosity against the authorities, which finally took on riotous form, was explainable in no small part by the fact that nearly all statements made by non-Jews were looked upon as not credible, while Jewish statements were constantly viewed as flawless and as a consequence made use of!

But how did the arrest of **Hoffmann** occur?

He himself wrote about this: "On Tuesday, **29 May 1900**, both police commissars from Berlin, **Braun** and **Wehn**, after they had previously carried out a very thorough **house search** at my [home], brought me and my fourteen year-old daughter to the police office and charged us both with having committed the murder of the gymnasium student **Winter**. Both the Commissars thereby put forth the claim that I had, on **11 March**, (300) toward seven o'clock in the evening, missed my daughter, had searched for her, and came upon her in the wagon shed situated near my icehouse on the *Mönchsee* [Monk Lake], how she was in intercourse with the high school student **Winter**. Out of rage over this [I was supposed to have] throttled **Winter** and stabbed him. This **monstrous accusation** was put before me. These officials presented this same fairy tale to my daughter and **even wanted to persuade my daughter that all had been discovered already, she should only confess it, then a more lenient punishment would be given me, her father.**"

The daughter, still a child, was supposed to be pressed into [making] an untrue accusation of her own father!

In reality, the goings-on were much more scandalous yet:

**Hoffmann** and his daughter were treated **like criminals!** The daughter was separated from her father in a police guard room from eight until one o'clock, held in custody under the supervision of a police officer and was twice fetched out for interrogation. But there was nothing further to be gotten out of her other than: "But my God! I know nothing of this, I can say nothing!" -- Meanwhile, **Hoffmann** was again led back into his apartment in order to be present at a new, thorough **search**. From here, he had to follow the officials to the shed, lying about 200 steps distant from their synagogue. Then **Hoffmann**, surrounded by a police team, was again

transported to the police station, right through the midst of a large crowd of people, to be subjected to a cross-examination there!

In the meantime, the populace of **Konitz** had banded together at the market in front of the police office and assumed a threatening attitude. Under these circumstances, it seemed advisable to Inspector Braun to no longer keep up the arrest, and he released father and daughter.

Concerning the further course of the day, which signified a disgrace for imperial justice, **Hoffmann** wrote in his quoted letter: "On the evening of the same day, the Jews and friends of the Jews spread throughout the whole population [the rumour] that I was supposed to be arrested in the night. It was clear to me and my friends that it was desired to intentionally provoke unrest in the night thereby, (301) which they succeeded in doing. Up until then, only a few immature fellows had been calling out "Hepp, Hepp" in the streets in the darkness till ten o'clock, and now and then furtively broken a window pane. At the news of my arrest, however, several thousand adult and mostly married men assembled on their own in order to prevent the blow intended against all Christians by means of the arrest of my person. Each one of the thousands of serious men who filled the streets and squares, was aware that he, **just as well as I today**, could be **made to appear as a murderer tomorrow before Herr Braun**. They called out openly to the *gendarmes*: "The Jews slaughter our children, the Jews profane our graves, and now even more Christians are supposed to be killed!" The married men placed themselves in front of the *gendarmes* and invited them to strike out at them. Only a people which has the profoundest conviction of my innocence, and which deeply feels the monstrosity of my being made to appear as a murderer, can behave in such a way."

In these critical days, the municipal head authority found it advisable to go out of town. Under the date 5 June 1900, the report appears in the paper: "The mayor has gone on vacation." Just a full month later, on **30 June**, the examining judge concluded the preliminary investigation. The charges of **Braun** collapsed. On **19 July 1900**, the cessation of the proceedings was officially communicated to the master butcher **Hoffmann**. The grounds for the decision of cessation laid down by the **Konitz** court should be rendered in their essential points due to their importance: "According to the medical expert opinion of the district physician Dr. **Müller** and of the general practitioner Dr. **Bleske** of **29 June 1900**, the murder of the gymnasium student **Winter** occurred between three and four o'clock and at the latest four-thirty in the afternoon. Accordingly it appears, however, entirely out of the question that the accused was the perpetrator, because on the afternoon of **Sunday 11 March 1900**, the accused first stopped in church, and then stopped with his daughter Anna in the house of the master butcher **Ziebarth** and his wife until after six o'clock.

(302) Moreover, according to the opinion of the experts Drs. Müller and Bleske, it is fully out of the question that the perpetrator committed the crime without deliberation, rather the condition of the body, **the manner of dismemberment and manner of the dispersal of the bodily parts** indicate that **the crime was performed by more than two persons and according to a well thought-out plan**. The accused **Hoffmann** can thus also for this reason **not** come into consideration as the perpetrator . . ."

The **Hoffmann** episode in the **Winter** murder tragedy had reached its end. The **actual** victors here were also the Jews: if they did not succeed, as in the year **1884** in **Skurz**, in bringing a likewise innocent, non-Jewish butcher to the dock, they could still say: the judicial investigation due to the murder of **Winter** was not opened against any "of our people," but against a non-Jew, the authorities must think, therefore, the perpetrator or perpetrators are to be found only among non-Jews. And the actual Jewish and Jewish-slave papers and weeklies wrote in this vein -- but more than anything else, Jewry had achieved one **essential result**: suspicion had been diverted from the **actual** murderers for a sufficiently long time, to be able to thoroughly erase the traces of a blood-murder!

## The Murderers

The court decision of **19 July 1900** assumed [the existence of] several murderers -- which doubtless was correct. In order to tie up and gag the young, exceptionally powerful **Winter** in such a manner, in order to be able to cut through the throat of his living body, a larger number of men was required. The murderers had to have found a suitable space with suitable facilities, which could be brightly illuminated. Instruments and a table had to be prepared in order to **dismember** the body of the victim. Moreover, packing material for the body parts had to be gotten. -- The murderers also had **accomplices** in the city of **Konitz**. This is proved by the subsequent carrying (303) of the arm to the Evangelical churchyard and of the head into the marshy field at the other side of the city.

On the **basis of eyewitness statements**, which will be yet more closely dealt with in a special section, the murder of **Winter** can be reconstructed in the following manner: On the days of the **14th, 15th, 20th** and **21st** of **April 1900**, the Jews had their Easter festival, for which non-Jewish blood was needed. This time **Konitz** was selected to furnish the slaughtered sacrifice and to provide the location for the ritual- slaughter. The house and the **cellar** of the Jewish butcher **Adolf Levy**, outfitted for the taking apart of animal carcasses and with its double entrances from two streets, was determined as suitable location for this! As can be proved, collections of money "for taking care of expenses" were organized among the Jews resident in **Konitz**. . .

The **murderers** arrived in **Konitz** from every direction. One Jew came from out of Russia across **Strasburg** (West Prussia). The itinerary of several other Russian-Polish Jews was no longer able to be determined. In addition, a number of Jewish **ritual-slaughterers** or **religious officials** arrived from **various** parts of West Prussia and Posen. The Russian-Polish Jews were likewise **ritual-slaughterers** or **religious officials**. In particular, one man was conspicuous, who limped and had smallpox scars on his face(4). According to the honor accorded to him by other Jews, he seemed to be a "light of Israel." Already from Saturday evening on, some of the murderers arrived inconspicuously through both of the entrances in the Levy house and lay in wait for the appearance of the victim. Three young non-Jews did not walk into the trap; only the harmless and unsuspecting **Winter**, who already was long since enmeshed, entered the **Levy** premises on Sunday at about six in the evening and was overpowered! He was kept in a gagged condition up until the **ritual** slaughtering, carried out at a somewhat later time, and at which **all** the murderers appeared when darkness fell. With a knife the *schächter* cut through the neck and the neck vessels directly to the trunk. After the blood had run completely out of the body, the corpse was properly dismembered.

(304) At the same time, something was going on in the **synagogue**. At night, from the **11th** to the **12th of March**, a light was burning there between 11 and 12 o'clock and a tangle of voices was heard. -- The same thing had been noticed in Tisza-Eszlár! -- The murderers themselves, in the course of the night and of the following day, again departed from **Konitz** in all directions with their booty, the **blood of Winter**.

The conformity of Winter's murder with the ritual-murder of the boy **Cybulla** in **Skurz** which occurred in the year **1884** is striking: at both murders the disarticulation of the thighs was performed with the greatest skill, and the opening of the abdominal cavity was also carried out with the most exact concordance, and in particular in both cases with one cut which passed along the right side of the navel; also, the absence of individual parts of the body is characteristic -- these conformities, extending to individual details, allow the presumption that **both victims** were dismembered by **one and the same person**, who possessed great expertise and experience in the proper dismemberment of the human body!

At the request of the prosecutor's office, the Berlin physicians Drs. **Mittenzweig** and **Störmer** undertook in **Konitz** the **post-autopsy examination** of Winter's body parts; both doctors totally



agreed with the **Konitz** physicians, but expanded upon their expert opinion in the most essential point: that the body parts were **completely empty of blood!** The Berlin physicians determined:

1. that the killing of Winter took place by means of **cutting into the neck and cutting through the large vessels of the neck,**
2. that Winter met his death through **external bleeding** from the incised neck vessels,
3. that the cutting up of the body was effected by means of knife and saw **by an expert hand** and
4. that the **complete exsanguination** of the parts of the body was already done when the parts were wrapped up and sunk in the lake.

From these findings, the physicians further assumed that the death of Winter had been brought about in such a manner that he initially was brought to the point of suffocation in the first phase by means of the **claspingshutdown of the nose and mouth**, and that, in the second phase, (305)his life was taken by the **neck cut and removal of blood.**

In plain words, the gist of the experts' report read: **Ernst Winter was expertly ritually slaughtered!**

### **The Witnesses**

The plan for the slaughter of a young man in the city of **Konitz** and especially in the house of the Jewish ritual-slaughterer **Levy** was doubtless prepared months in advance according to definite directives. Besides Winter, three young people (5) had been selected and already enmeshed -- but they instinctively sensed danger and escaped slaughter. These were:

1. the farmer H. In January, the Jewish merchant C. said to the unmarried farmer H., a young man in the prime of health, after first inquiring as to whether H. truly was in complete health: "You have good blood, you are good for it. . ."; after H. asked what that was supposed to mean, C. replied: "**The blood is costly this year, it's costing us a half million Marks**"(6);

2. the merchant S. in Zempelburg; Moritz **Levy** visited the young merchant S., from whom the Levys had purchased a bicycle, conspicuously often in the weeks before the murder. At every opportunity, the Jew asked whether S. also was in the best of health, forced himself in close proximity to him for the alleged purpose of comparing the size of their bodies, and urgently requested him several times to come to **Konitz**, in order to get the money for the bicycle. -- Downright creepy seemed

3. the case of the worker **Laskowski** of Frankenhagen; Eight days before the murder of Winter, Moritz **Levy** had purchased a cow from the farmer **Grabowicz** in Frankenhagen and thereupon demanded especially forcefully, that a young and strapping farmhand, **Tucchinski**, should deliver the cow in **Konitz** on the **Sunday, 11 March**. On (306) the forenoon of the day of the murder, the **11th of March**, when Winter still had not been lured into the trap, both young Levys drove to farmer **Grabowicz** and heard that not **Tucchinski**, but rather the worker **Laskowski** was given the task of getting the cow to **Konitz**. The Levys then made the utmost effort to bring about a modification of this arrangement, which was, however, no longer possible. Moritz **Levy** instructed the worker to tie the animal preferably **in the inn** and then pick up his fee for driving [the cow]. But he was supposed to come **through the rear courtyard door**. Since **Laskowski** was not familiar with the location, he entered the Levy property through the front door by mistake, and thus escaped the fate which a few hours later was intended for the gymnasium student **Winter**. The worker **Laskowski** declared in his statement before the court: ". . . I had a great feeling of anxiety at the time, it seemed so **eerie** to me, the entire bearing of **Levy** imbued me with a **horror**, as if they wished to do me evil. In the room (behind the store) I heard old man Levy murmuring in a conversation with the rest of them. I heard the words: 'Is the matter arranged? . . . tie the legs. . . Monk Lake!' When I heard these words, a mortal terror came over me. I was now asked whether I was married. I said yes, I have five children. I then heard, still

in the room there, the words: 'Catch hold soon. . . wouldn't like to take long. . .'" -- That he got to the street again alive, **Laskowski** owed only to the circumstance that a customer suddenly came in and so the Jews were kept from their attack!

In **October 1899**, the raft master **Steincke** from **Prechlau**, the birthplace of Winter, had a memorable conversation there with the Jewish ritual-slaughterer **Eisenstädt**. He was buying meat at this butcher's place and came to speak of the Winter family. When he offered the opinion that the gymnasium student **Winter** was a nice fellow, Eisenstädt said: "Yes, he's good for slaughtering!" **Steincke**, laughing, replied to this: "Now, he's too young for that, he has hardly any meat!" to which this **Eisenstädt** responded: "That doesn't matter, for he's got **blood** to give! In (307) itself, one could regard this expression merely as a bad joke; an entirely different aspect is put on it, however, if one considers that **Winter** was in fact ritually slaughtered some months later, and that **Eisenstädt**, on the day of the slaughter, the **11th of March 1900**, himself appeared in **Konitz** and returned to **Prechlau** just on the Monday. He was bringing along a little box with very nasty-smelling contents, a box which disappeared immediately when strangers began to take notice of it!

On the basis of sworn statements by witnesses, it was further determined that, besides **Eisenstädt** of **Prechlau**, the following foreign ritual-slaughterers participated in the murder of **Winter**:

1. the brother of the **Prechlau Eisenstädt**, the **Schlochau Eisenstädt**, left the Catholic hospital (Borromäus-Stift) at **Konitz** on the evening of **11 March**, and remained away the entire night, from the **11th to the 12th of March**, as could be proved on the basis of the entries in the institution's books! Some days later, he demanded a certification from the sisters of the institution that he had spent the night in question **in the hospital** (sworn statement of the sisters of the order who were involved);
2. the *schächter* [ritual-slaughterer] **Hamburger** from **Schlochau** arrived in **Konitz** at noon of **11 March**, returned to **Schlochau** at **8:40 P.M.** in the evening on train 212, took a wagon there, drove back to **Konitz** again, and at his return on **12 March** had loaded a box, which he dragged into the forest in the vicinity of the Schlochau Lake. After some time, he came back without this box and climbed into his wagon [which moved off] in the direction of Schlochau;
3. the *schächter* **Haller** of **Tuchel** arrived in **Konitz** with the noon train from Tuchel on **11 March**;
4. the *schächter* from **Czersk** likewise arrived in Konitz on **11 March**;
5. the *schächter* from R. (The place name was not written out!). This man had a full beard, but returned without the beard, and with a large bruise on his face;

A few days before the 11th of March, five foreign **Jews** alighted (308) in **Konitz** from the noon train. They were received at the train station with conspicuous respect by the synagogue servant **Nosseck**, and driven to the Jewish **Lewinski** in **Konitz**. Furthermore, on the **10th** and the **11th of March** respectively, more than ten **foreign Jews**, probably **Jewish religious officials**, were noticed in front of and in the doorway of a Jewish inhabitant in **Konitz**!

The station assistant from **Konitz** said later, likewise under oath, that **not ever before** had so many **Jews** come into the place as on the day of the murder!

On **Monday, the 12th of March**, witnesses noticed how the Konitz Rabbi **Kellermann** and the **Konitz schächter**, who a short time later **fled to America**, both with top hats on their heads, were inspecting a piece of meat (liver?) in the Rabbi's room, made incisions in it with a knife,

and were making microscopic examinations of it. It must have been a type of **religious act**, because otherwise the *schächter* would hardly have kept the top hat on his head in the chamber of his 'superior' -- for the custom, to have the head covered in a ritual space or at a ritual activity, is expressly Jewish" (Schwartz-Bostunisch, *Die Fraumauerei [Freemasonry]*, p. 137).

A woman tailor, K., revealed under oath that on Sunday evening, **17 March**, she became an unnoticed witness of a conversation between Rabbi **Kellermann** and another, probably foreign, Jew who was unknown to her. She clearly heard the following sentences: "Have you kept something in mind?" -- "That **so many devils** are crawling around here?" -- "That nothing gets out [about the murder]!"

In addition, the conversations of other Jews were heard, which allowed the conclusion to be made [that there was] **far-reaching complicity and knowledge [of the crime]!**

As already mentioned, the right arm of the murder victim was discovered on **15 March** at the Evangelical churchyard, and the head on **15 April** in the meadow at the city woods. Now the Jewish merchant **Israelski** was seen: as, on the morning of **15 March**, toward six fifteen, he was walking to the said churchyard with a sack in which there was a longish object after the manner of [a loaf of] bread, (309) and as he returned, around six forty-five, with the empty sack rolled up. -- On Good Friday, the **13th of April**, the same Jew was seen, as he was walking in the direction of the city woods with a sack in which a round object -- like a head of cabbage, perhaps -- was lying, and as, after some time [had passed], he returned with dirty boots and the empty sack under his arm.

**Israelski** was charged due to the latter occurrence, but was acquitted by the five judges of the criminal court, among whom the **Jewish** district judge **Bohm** was to be found! -- The wife of **Israelski** said to the bailiff: "**The Russian Jews are gone** and my husband is now supposed to be the scapegoat!"

But the chief witness, the worker **Masloff**, found himself located at the hour of the crime at the murder-cellar, and was able to observe the actions of the murderers outside of the cellar from his own vantage point. His incriminating statements given on 8 June 1900 before the examining judge at the district court in **Konitz**, Dr. **Zimmermann**, should be reproduced exactly. **Masloff** stated the following to the record: "On **Sunday**, the **11th of March**, toward ten o'clock in the evening, I was walking home alone from the residence of my brother-in-law **Berg**. In Danzig Street, I lost the stopper of my snuff glass. I stooped down, it was right in front of a cellar window (of the Levy premises); I heard several voices in the cellar but was able to understand nothing, or even see into the cellar, because it was totally dark and the window appeared to me to be covered. I went to the next window of the same house, this was uncovered. A weak glow of light penetrated through this. The conversation was being carried on in the cellar; I thought perhaps to be able hear more from the street in the rear and went there. I turned into the Mauerstraße at **Hoffmann's(7)** and eavesdropped at the individual gate wings. There, where I was hearing voices behind the gate wing, I knelt down on the ground and listened. I heard the voices of many people, and in between (310) also a **gasp** sound. In any case, it was a **gurgling** sound. After approximately five minutes a door was opened in the interior of the courtyard, and out of the door opening a man stepped into the yard. I clearly recognized this man as that person whom I later got to know as the old **Levy**. **Levy** remained standing in the yard with his head stretched forward, in a listening posture. When **Levy** had been standing there for about five minutes, two other men came through the door. While old **Levy** and both of the others were standing there in the yard, there was still further speaking from other people behind them. Also, I now was still hearing the **gurgling noise**. . ."

**Masloff** waited perhaps an hour and a half; after some time this suspicious noise stopped, but the tangle of voices, which had to have originated from **many persons**, persisted. "Suddenly the wings of the gates were opened, and three people emerged, **two were carrying a bundle**, one

walked immediately behind them; one of bundle-carriers could have been **Pince-nez Levy** (nickname of the son of Moritz **Levy**). The people were pulling along the bundle with much effort. . . They walked along the edge of the street and turned off there toward Monk Lake, where the path went toward the basin and where later the body parts were found. . ."

**Masloff** stayed for a short while yet at the yard: ". . . while I was at the yard, a jumble of voices penetrated from out of the cellar, and I heard a sound as if [something] in the cellar was being scrubbed." -- **Masloff** then left.

On the evening of the same day, toward eleven o'clock, several persons perceived a peculiar odour, as if from incinerated rags, from the synagogue.

At the same time, these witnesses saw a light **moving** in the **synagogue**. When a witness informed Commissar **Wehn**, the latter said: "There you see again **the silly prejudice, the silly fairy tale**. . ."

The Jewish merchant Samuel **Rosenthal** from **Kamin**, a little town in the direct vicinity of Konitz, said shortly after the murder of **Winter**, in the presence of **non-Jewish** witnesses: "I'm going to Konitz, then I'll tell [the names of] all who were there at **the slaughtering of Winter**." (311) -- On the following day, **Rosenthal** allegedly committed **suicide**. . .

In **Polzin** (Pomerania) lived a relative of the **Konitz Levys**. As was proved, he was present in **Konitz** with them on **11 March**. On his return, he brought along a **little flask of blood**. He was not arrested!

In **Prechlau**, on **11 June 1900**, the father of the victim received a letter whose handwriting pointed to a "leading" **Konitz Jew** -- but this Jew, too, was not bothered [by the authorities]! The letter, whose **photocopy** is still preserved, has the following text (after removal of numerous mistakes in spelling):

"To Herr **Winter** in **Prechlau**.

Since the proceedings against H. (Hoffmann is meant!) have begun, we ask that you remain silent, we assure you that nothing will come of the murder. This affair has already cost us 200,000 Marks. If you, reckoned from today onward, stay silent about your suspicions against us, **which we had to deal with that way**, you will receive 50,000 Marks. If you will stay silent, you must immediately have the words 'Be silent, Winter' in the 'Geselligen'-*Graudenz* [i.e., the personals column of a local paper] and the 50,000 Marks will be sent to you within a month, and from **different** locations and in **various** amounts, so that it does not attract attention. **Should you be reasonable, finally, it is to your advantage**. -- If you run to **Konitz** again with this letter, we will learn of it. . . (illegible!). . . and you won't get a penny. **We Jews did it, but we had to do it, let that be a consolation to you!**"

On the basis of these prominently demonstrated facts, which represent only a **fraction** of the events mostly already investigated in the court documents, the father of the murdered boy made application at the State Attorney's office at **Konitz** in **November 1900** to initiate **criminal proceedings** against the Jewish *schächter* **Levy** and his son Moritz for **aiding and abetting at the murder of his son**.

### (312) **The Law Court**

The procedure of the examining judge, Dr. **Zimmermann**, against the master butcher **Hoffmann**, has already been treated in detail; as we recall, at the end of May the proceedings against **Hoffmann** as the presumptive perpetrator reached a critical point, in that the formal preliminary investigation was opened against this victim of Jewish diversionary tactics! But after the proceedings had had to be stayed, the investigation was carried on under the designation "Winter

murder case." Since all tracks clearly pointed, **totally** independently from one another, at the house of the Jewish *schächter* Adolf **Levy**, the judicial investigation, with every [attempt for the] sparing of Jewry, had to finally concern itself with the **Levy** family. To the greatest shock of town and country, the examining judge, Dr. **Zimmermann**, adopted a course which ran directly counter to public sentiment. Thus -- to set out **only a few** especially characteristic examples of these corrupt "investigative" proceedings -- several witnesses were arrested in the most ruthless manner, and indeed, witnesses who had affirmed under oath facts strongly incriminating the **Levy** family.

#### a) The Speisiger trial

This fate befell first of all the seventeen year-old preparatory student **Speisiger**. After he had been interrogated five times in total -- of which three times were under oath -- he was arrested under scandalous accompanying circumstances on the grounds of alleged perjury. The final interrogation, before the district judge Zimmermann, lasted from ten in the morning until ten o'clock in the evening, with a two-hour recess during which **Speisiger** was locked in the court building! In the course of this entire day he received no nourishment and was finally arrested at night by the order of Dr. **Zimmermann**! On **6 October** -- Speisiger had meanwhile sat in custody for a full quarter year -- the Speisiger trial was heard before the criminal court of the **Konitz** district court; **Speisiger** was fully exonerated in the course of the trial! Moritz **Levy**, questioned as a "witness," was arrested while still in the courtroom, for intentional perjury! (313) -- At the least, he had succeeded in damaging a young innocent person in the worst way, who was soon supposed to take on a public office. Moreover, this victim was not financially compensated in any way!

#### b) The Masloff trial.

The extremely important observations of the worker **Masloff** should have sufficed by themselves alone for the arrest of the **Levys**. Consequently, **Masloff** had to be silenced, since [attempts at] bribery had had no success!

Zimmermann now tried to wear down the prosecution witnesses by his own methods, in hours-long, continuously repeated interrogations. Even here the witness was arrested, again because of perjury! In order to intimidate further witnesses who had willingly placed themselves at the disposal [of the court], every effort was made. The family members of the main prosecution witnesses were likewise arrested! The chief state's attorney, **Settegast**, filed charges of perjury against:

1. the worker **Masloff**, 2. Frau **Masloff**, 3. the sister of Frau **Masloff** and 4. the mother-in-law of Masloff.

2. The jury court proceedings against these four non-Jewish accused took place from **26 October till 9 November 1900** before the **Konitz** jury court. The attempt was made by the defense to bring forward a portion of the evidentiary material which gave indication of the Jewish culpability at the murder of Winter, and with surprising success; for both the jurors as well as the audience became convinced that the murder only could have been committed **by Jews for ritual purposes, and indeed, only in the cellar of the *schächter*, Levy!**

3. The court sessions, one summoned during the day and one at night, amounted to this, that the observations stated by **Masloff** were quite possible -- the decision given by the jurors was obscured and **falsified** by the Jewish press, so that the defence counsel of the **Masloff** family saw themselves forced to bring to the attention of the general public, in a **message** sent to the *Konitzer Tageblatt*, (314)

the depositions of the **Masloff** couple, which were true according to the deliberation by the jury. (8)

4. After the outcome of this jury court proceeding, too -- the women were immediately released, **Masloff** himself later -- there could be no doubt that, if the authorities had pursued the **actual** murderers and their accomplices with the same zeal which they had employed against prosecution witnesses, they [the real murderers] would have had to have come promptly to sentence. But these manipulations had reached the point that a genuine panic broke out among non-Jewish witnesses -- indeed, everyone had to fear that, after the foregoing events, at the very least perjury proceedings would be contrived against him -- if not worse still, as in the **Hoffmann** case!

5. The examining judge **Zimmerman** emerged as a veritable bogey man; in hours-long sessions, witnesses whom he got into his grasp were questioned until they were totally exhausted and intimidated, became tangled into supposed contradictions and stood on the verge of prison!

6. Next to the Chief State's Attorney **Settegast** was the Attorney General **Lautsch** of the West Prussian highland district of Marienwerder as the representative of the prosecution authorities. For him, as well, the valid theorem was: non-Jews are suspect, Jews, on the contrary, are credible and honourable witnesses! In the **Masloff** trial, he did his part at a decisive point [of the trial] of designating **the entire Levy family** as worthy of belief, although not three weeks previously, at the occasion of the **Speisiger** trial, a member of this bunch, **Moritz Levy**, the so-called "**Pince-nez Levy**", had been taken into custody from the courtroom due to intentional perjury! And the appearance of this representative of "German" justice profoundly aroused the non-Jewish segment of the population! And the result of these judicial efforts?

7. It did not succeed in saddling a non-Jew with the bestial crime, although the infamous tactics of the entire Jewish-inspired proceedings aimed at doing so -- but also, a preliminary investigation against **no Jew** whatsoever for the murder of **Winter** was opened, (315) and that was the decisive thing, the actual triumph of Jewish influence and lobbying! It makes one's face redden still today, that "German" judges, who came from the folk and who had been trained at German schools of higher education for service to these very folk, had, devoid of any healthy sentiment and understanding, succumbed to the Jewish spirit: **Xanten**, **Skurz**, **Polna**, and **Konitz** signify **historic** as well as **judicial** facts, which cannot be contested!

8. One might be able to let these scandalous trials be buried, if we, as members of a once crippled and bled-out generation, did not realize that these events helped prepare the moral collapse which took place barely two decades later!

9. Why did nothing come of [the events of] **Konitz**, either? -- We can formulate the answer in one sentence: **because at that time nothing was supposed to come of it!**

10. Besides the Criminal Commissars mentioned, in the course of those memorable months a series of higher -- very much higher -- officials and very learned and secret gentlemen surfaced in **Konitz**, to "discuss" the case in long, very long conferences, which took place behind locked and guarded doors! What was being said privately among the essentially illiterate and less secret, honest Konitz citizens, was that the gentlemen: Ministerial Director **Lucas**, Privy Supreme Justice

Councillor **Przewlocka**, Privy Councillor **Maubach**, -- naturally, all from Berlin -- , the Senate President **Hasenstein** (see!) and the Attorney General **Wulff** from Marienwerder (West Prussia), tacitly joined in the opinion of the gentlemen: **Deditius, Wehn, Braun, Zimmermann, and Settegast** -- to wit, that only the completely "uneducated folk" could accept the "medieval fairy-tale" of blood-murder as their opinion, while legal people were freeing themselves of this prejudice, which, again, means that they had rejected in advance a Jewish perpetration [of the murder]!

That desired stage had been thereby approached, which a Jewish organ dressed in the following words: "By every appearance, the investigation in the matter of the **Konitz** murder affair is coming (316) to a conclusion. According to every probability, a **criminal case** (!) will result as the outcome, which claims a certain interest merely by the method of the murderer and the speculations and debates attached to his person. . .," therefore a criminal case, which merely claimed "a certain interest," was to remain of this blood-murder to the end!

### **Deditius**

It's necessary in this connection to bring closer attention to the person and behaviour of the Mayor of **Konitz**, in order to uncover his unwholesome influence, also, on the course of the proceedings. **Deditius**, earlier Mayor of the Silesian city of **Strehlen**, had made himself unbearable there by his all too openly displayed Jewish-friendly attitude, and he preferred to favor [with his presence] the West Prussian city of **Konitz**, as its head. The fate of the investigation lay to a great -- if not decisive -- extent, in the hands of this man, who, in his capacity as head of the city, also functioned simultaneously as **Chief of Police**, for the initiative of the discovery of crime was incumbent upon the **local** police authorities, who were authorized to act independently.

How did **Deditius** conduct himself now? -- In all of **Konitz**, everyone was of the opinion that, if this man had immediately initiated measures in a truly expeditious manner, the crime would have been **promptly cleared up!** Practical suggestions and assistance were ignored or gruffly rejected. The city of **Konitz** -- as can be seen from the city plan -- could be thoroughly cordoned off, according to its quite simple and clearly arranged architecture, with the smallest conceivable detachment of troops and without the calling in of outside military help. For this purpose the fire department, the veterans' association, the rifle club, and the local citizens offered their help: **Deditius refused it!**

The next step, the **house searches**, were -- as far as **Jewish** property was concerned -- conducted sloppily and superficially! After it was unavoidable that the (317) **Levy** premises, the den of murderers, be inspected, the Jewess **Levy**, who allegedly was not feeling well, was allowed to remain lying peacefully in bed, although this circumstance had to have been highly suspicious, indeed this Jewess was able to conceal extremely incriminating evidence! At house searches arranged later, naturally even less was discovered, for one can characterize the first, cursory "visits" as plain warning signals! As we recall, some **Konitz** gentlemen offered their good hunting dogs to assist the searches, especially for finding the body parts of the murder victim: **Deditius declined** with the suggestion that the gentlemen could go in the houses themselves and search with their dogs, if they absolutely wanted to do that! -- one was supposed to believe that the decisions about domestic law were still currently the mayor's!

But the same **Deditius** personally beat with a whip young people who had given unequivocal public expression to their opinion on the occasion of **Hoffmann's** arrest, in the police building, after they had first been rendered defenceless! The same **Deditius**, without being rebuked, entered extremely subjective comments into the protocol records in his own hand instead of leaving this judgement to the **judicial** authorities!

For rounding out this portrait the case of a **witness interrogation** should still be briefly touched upon, which can be described as typical. -- A respected and honourable **Konitz** citizen made **very important observations** on the day of the murder and on the day after, which related to the presence of **Polish Jews, ritual-slaughterers, and rabbis** in the city of **Konitz**, as a **collusion** of several **Konitz** Jews. He was relating his observations at a table of his friends, and a listener reported what he'd heard to the court. The citizen concerned was summoned as a witness. In the between-time of only a few days, the secret Jewish intelligence service, which pursued every witness with the greatest attention and so then attempted to deal with him accordingly, had learned of this. The Jews threatened him with economic ruin; various orders which the witness had received from Jews were cancelled with innuendos which were not to be misunderstood, everything was tried in order to bring injury to the man. At the police bureau, he was (318) questioned by **Deditius** and the notorious Commissar **Wehn** jointly; the Mayor sought to make clear to him -- this time in an adroitly jovial manner, that his observations could have been based upon mere **delusions**, without the witness even being heard to the end [of his statement]! This cosy treatment of the matter did not soothe the conscience of this **Konitz** citizen, and he spoke on. But now **Wehn** brought out the heavy artillery, without hesitation declared the witness to be biased, his statements to be contradictory, and by no means credible! The witness hardly noted what was written down and merely went home with the conviction that statements against the Jews would **not** find the expected appreciation from the authorities and moreover, would be **very dangerous**. . .

The good will of some duty-conscious **Konitz** officials, who also once wanted to subject Jewry to a closer inspection, was markedly dampened after these bad experiences, and finally waned entirely. However, some brave German men, like the anti-Semitic Reichstag Deputy **Liebermann von Sonnenberg**, mentioned in the beginning, still remained, who possessed the courage to bring up the **Konitz** blood-murder, even in the Reichstag (which should not be forgotten about him (9)) -- though without result -- and that (to be sure) still small segment of the press which had not lost its sober reasoning and its German qualities.

An extremely noteworthy article appeared there in *Germania* of **6 June 1900** (Nr. 127), which came into print and consequently a universal Jewish howling (*Berliner Tageblatt*) ensued. Its text should be given, with omission of the inessential passages. (319) -- The *Germania* wrote: "Soon a quarter-year will have elapsed since the trunk of the murdered Winter was discovered in the *Mönchsee* [Monk Lake], and the murderer has still not been found, and it has the **well-justified appearance**, as if he won't be found, too. The present highly unusual circumstances give us reason to subject the story of the murder to a closer examination. **The fear and the worry for the life of our children** presses the pen into our hands. We well know that the state cannot stop murders, but we also know that it has the duty **to seek out and to punish murderers** and to thereby preventively protect the life of its subjects, also the life of Christian children. After the present outcome in **Skurz and Xanten** and after the result presumably expected today in **Konitz**, can we still have confidence that murders of Christian children will be punished and atoned for? From the very start, the investigation has taken an extremely remarkable course; After everything which has been known about it up till now and which has been reported in the press under the explicit adducing of the facts of the case which today remain uncontested, the proceedings of the investigation show a **remarkable disinclination** toward [taking] energetic steps, as soon as these steps lead to the Jews." -- And further: "Conspicuous, **the treatment of all persons** who have made statements which incriminated the Jews; conspicuous, the **denunciations** or attempted **damage** to all who unselfishly sought to contribute to the solution [of the crime] at official summons; conspicuous the **kind treatment of the gravely incriminated Jews**; (320) **conspicuous the obligingness toward foreign emissaries, who, in the interest of the accused Jews** are seeking to give **another twist to the case**. Now the case has taken the turn that the universally respected Christian butcher **Hoffman** is charged with the murder by the assumption of absurd motives. **Conspicuous** are the even more energetic proceedings against **Hoffmann**, and **conspicuous** the thoroughness of the house search carried out at his [place], **conspicuous** the energy and perseverance with which **Hoffmann** and his



daughter were interrogated. **Were the incriminated Jews and Jewish daughters also taken hold of in that way?**" "The riots which occurred are, first and foremost, to be laid to the account of the Jews -- the **Schlochau** Jews called Winter's burial an "animal show" --, in the second place, to be laid to the account of the police. Now an effort was made in **Konitz** to uncover an anti-Semitic agitation. If the latter, which of course is not illegal, is present, then Jews and the police are its promoters, who are unable **to recognize the fruits of their activity**, and wish to push off responsibility for it onto others. We have tried here to openly and clearly show the situation; the result of the entire case is, up to now, unfortunately, objectively **an undermining in the people of the consciousness of Law and the security of the Law, just as of the belief in the impartiality of Justice!** Let them not allow themselves to hope that the case can die away, that the people of Konitz will be satisfied with a settlement on the order of **Skurz**. Murder must be atoned for. And if the government of the State puts any value in gaining the trust of the populace again, then it's necessary that it is taken out of the hands of the persons entrusted up till now with the investigation, **all of them together**, above all the **Berlin Commissars**. . ."

The *Deutsche Volksblatt* appearing in Munich described, in an article of 17 June 1900, "The great Death in Konitz," the situation in Konitz in detail and the burial of the victim, and then said in conclusion: "In **Konitz** a battalion of soldiers has entered which will put to rest the 'damned hick town' with rifle butts and bayonets. Let peace prevail! The peace of the cemetery! -- Who, now, is the great Dead One in Konitz? Is it Winter? (321) No, not he. The other one, a much greater one, whom they have buried there: **It is the faith of the people in Right and Law.**"

The *Liberté*, the leading paper of the French-speaking part of Switzerland, wrote at the beginning of January 1901: "The infamous murder of **Konitz** is still not atoned for. If it remains without atonement, so will the belief of the German people in the **Hebraic blood-ritual** be strengthened in the same measure **as the trust in justice** is diminished. . ."

And Theodor **Fritsch** made this judgement in 1911 in the *Hammer* (10): "The murder has remained unsolved up until the present day. . . The events at the trial were of **such an unusual kind, that one must say: the authorities have plainly made desperate efforts**, in order **not** to find the guilty parties."

In **September 1901** the proceedings against the **Levys** were stayed; in **June 1902** the complaint of the father of **Winter** was finally rejected by the *Oberlandesgericht* [upper regional court] of Marienwerder "**and thereby also the blood accusation against the Jews**" (*Jüdisches Lexicon III* [*Jewish Lexicon III*]), and in **October 1903**, in conclusion, **Moritz Levy**, arrested in the **Speisiger** trial on account of intentional perjury and sentenced in **1901** to four years incarceration, was "pardoned"! The Jewish dictionary (*III*, 842/843) finally notes: "The **truth** about the murdering of Winter has, despite a reward of 20,000 Marks offered by the state attorney's office, remained unsolved. As a result of the arousal of **the anti-Semitic mood in Konitz** in connection with this murder case, many Jews abandoned the city." -- That is correct, for up till the year **1903**, not fewer than 130 Jews emigrated from Konitz. . .

But a **Jewess** had better knowledge of the fate of **Winter** (322) than those "in charge of" the "**Konitz** case": Under the headline "Ritual murder solved after 38 years," the Dresden *Freiheitskampf* [*Freedom Struggle*] reported in its Nr. 349 issue of 1938: "Dirschau, 18 December 1938. -- The murder of the high school student Ernst **Winter** in **Konitz**, which aroused enormous excitement and set loose a wave of outrage in Germany and in the entire world around the turn of the century due to the mysterious circumstances which accompanied the crime, has now, after 38 years, been surprisingly cleared up. At the clearing out of the ground level of a house which was in Jewish possession since 1900, the letter of an accessory to the crime was discovered, from which it emerges without a doubt that Ernst **Winter** fell victim to a Jewish ritual-murder." -- The Jew **Hartwig** had bought this property in **Konitz** around the turn of the century. The letter, which was found by a fortunate accident when the ground floor of the house was being cleared out, reads: " Ernst **Winter** has been **sacrificed in Konitz**, and woe unto Israel, three

times woe, if it does not abandon the **blood-sacrifice**. We will remain pariahs as long as it remains. It is indeed murder! . . . **A Jewess and accessory, but an unhappy one.** M 1900."

In **1884, Skurz, 1891, Xanten, 1898 and 1899: Polna, 1900, Konitz** -- five ritual-murders on German soil, five thriving human lives, among them two children, made to bleed to death under the hands of Jewish ritual-slaughterers, five ritual-murders remained **unrequited**, for one cannot, of course, feel that even the comfortable imprisonment of a **Hilsner** was an atonement. But what remained unatoned for, **that could, in the end, be taken as permitted and was allowed to be repeated!**

Or is it supposed to be only an accident that, after the Jewish 'successes' in **Skurz and Xanten**, three ritual-murders occurred within three years?

We have reached the conviction that all these blood-murders took place according to **entirely definite instructions from a secret Jewish headquarters, at the highest level!** From **Polna** the threads run across **Prague to Vienna**, from **Konitz**, as a result of its particular location, directly toward **Poland** -- to the **ghetto** of this infernal pestilence! It cannot be subject to any doubt at all, that the limping and smallpox-scarred Jewish monster of the **Polna** (323) trial is one and the same person with the limping, ape-like Jew, who was conspicuous in **Konitz** as much because of his especial ugliness as because of the deference of honour shown to him. This Jew, whom the tailor Josef **Strnad** from **Polna** described very graphically in his recorded witness statement(11): ". . .at once I noticed a strange Jew was approaching us on the street, and when I was able to recognize his face, I stepped toward **Cink** and said: 'he has a face like an ape'. . . This Jew had a longer, light-coloured coat, black hat and dark pants. In stature he was rather tall, his face had a dark expression, his black full beard was of middle length, he dragged his right foot behind him. . ." is a high Jewish religious official who was the **contact man!** Had the authorities in **Polna** or **Konitz** quickly seized their opportunity, then this reptile, who made certain of the proper performance of, and provided support for, respectively, the ritual slaughtering of the victim, could have been arrested on the spot and delivered up to closer examination, and they would have been able to find the key to the mystery!

But of course we have gotten to know the **system** of public regulations -- for here, too, it's a matter of a system, of a plan inspired even down to its details! Let us think only of **Skurz and Konitz**: At the scene of the crime appears, after much precious time has gone by, a police official from **Berlin**, who takes away the steps of the investigation from the **local** authorities. The constitutional authorities, as state's attorney, court, and regional police, have a further function, to be sure: but actually, the whole centre of gravity of the investigation shifts and arrives at the hands of the Berlin Commissars. **Skurz** had its **Höft** and **Konitz** its **Wehn** and **Braun**. Regarded objectively and factually, the activity of these gentlemen, particularly in the all-important time after the discovery of the body parts was **first** made, represents a **protective wall**, behind which the Jewish murderers and their assistants found time and the possibility of concealing the tracks of their culpability! And **Polna** as well! On his own initiative, the chief of the guards Josef **Klenovec** arrested the murderer **Hilsner** -- (324) but the Jew **Reichenbach**, set **Hilsner**, his racial comrade, at liberty once again. . .

In **Skurz and Konitz** German butchers were accused of the horrific crime and placed in custody under unbelievable circumstances. In **Skurz**, the butcher **Behrendt**, who was not well off financially, sat in investigative custody innocent for a full year and was economically ruined thereby, the butcher **Hoffmann**, together with his daughter, was subjected to a shameful interrogation and was supposed to be at least injured socially -- but the opposite happened! The **Jew**, on the other hand, as member of the ruling caste and protected by it, remained **untouchable**.

In old Rome, the philosopher **Seneca** lamented: "The customs of this most vile people have already become so strong, that they have spread themselves in all nations; **the conquered have impressed their laws upon the conquerors**"(12)

The same thing was repeated in the 20th century after Christ: **the Aryan man had become a sacrificial animal!**

Yet hopeful beginnings of a reaction were already manifesting themselves. We recall the bold speech of the attorney Dr. **Baxa** in the **Polna** trial, which for the first time sought out the motives of the terrible crime. Even before the judicial investigative proceedings, the populace spontaneously boycotted Jewish businesses. But **Konitz** had a decisive effect, for the arousal of the people had reached its zenith. It is not to be understood as a **warning**, when the then Jewish-edited *Dresdener Neuesten Nachrichten* [*Dresden Most Up-to-date News*] on 13 November 1900 wrote: ". . . the presence of the military, however, held in check the **tendency** (!) to riot; on the other hand, in place of the noisy excitement (!) a quiet but for all that not less intensive frustration has entered the picture; **it is still fermenting with utter forcefulness** in the country, as all who know West Prussian attitudes confirm." But the Reichstag Deputy **Liebermann von Sonnenberg** became the advocate for the German cause. In December 1900, he wrote: "The conscience of the German people is not permitted to find peace!" (325) On 7 February 1901, he broached the subject of the **Konitz** blood-murder in the Reichstag(13). The "*Vereinigung zur Aufklärung des Konitzer Mordes*" (14) [Union for the Solution of the Konitz Murder] was created in **Konitz** by German city councillors, pastors, Landtag and Reichstag deputies, and the first practical measure, the "Self-help for the protection of our children," was propagated strictly within the bounds of the law. Occasionally there were stirrings in the German press, too: The articles of the *Germania* and of the *Deutsches Volksblatt* were already cited.

In the year **1902**, the gang of Jews fell upon the *Staatsbürgerzeitung* [*Citizen Times*]; its publisher **Bruhn** and the editor **Böttger** were sentenced to imprisonment due to "offensive articles" which appeared in connection with the "Winter murder case" -- but both nonetheless entered the Reichstag in 1903 and worked against Jewish interests.

**Willi Buch**, in his notes which have already been cited above, gives the following vivid picture out of the times around the turn of the century: "The ritual-murder of **Konitz** had caused fierce reactions. . . The anti-Semitic movement had become a genuine **people's movement**, with all its merits and weaknesses. The Jewish Question was the subject of conversations and kept emotions stirred up. There was no meeting which wasn't filled up, even to the last seat. . . Things were very lively, for the most part, due to the almost never absent opponents. . ." And in another passage: "It is very much typical that there was no reform movement since around 1900, which didn't have some sort of relationship to **anti-Semitism**." --It was the time when Edouard **Drumont's** *Verjudetes Frankreich* [*Judaized France*] appeared in the 142nd edition, after the attempt was made in vain to remove the author in a duel, and Henri **Desportes** published his *Geheimnis des Blutes bei den Juden aller Zeiten* [*Mystery of the Blood of the Jews in all Times*] in Paris! (326)

There were always incidents which were suited for shaking the feeling of an absolute certainty of the Jewish control: Judah became more cautious on German soil -- which did not mean, however, that it renounced the further carrying out of the slaughtering of human beings! For, that among the disproportionately large number of inhabitants designated as "missing" every year, victims of such a crime also could be found, is not out of the question for anyone who has recognized this Jewish fanaticism as **historic fact**(15) .

Thus the *Hammer* of Theodor Fritsch reported, under the headlines: "Puzzling Murders and Disappearances of Persons" over and over again about the cases whose solution and further pursuit never was undertaken. From the notes of the *Hammer*, we shall select only those which at least allow the strong **suspicion of a ritual crime** to arise.

**1910 On December 29**, Helene **Brix**, who was in service with the Jewish riding equipment proprietor **Salomons** in Nassenheide near Stettin, vanished without a trace on the day before the final day of her service there. On **22 January 1913**, therefore only after more than three years,

her mutilated corpse was discovered in the bog at the Neuendorfer Lake. Head and arms of the body were missing; the father of the girl, who recognized the body as that of his daughter after the examination, (327) asserted that the underclothes were missing, although the parents still knew with certainty that their daughter had been wearing them. Subsequently, the circumstance was recalled that on the day after the disappearance of his daughter, the father **Brix** wanted to arrange a search with a police dog, but was prevented since **Salomons** assured him that a telegram had arrived according to which **Helene** was in **Altdamm**. This statement, whose verification demanded much precious time, subsequently proved to be untrue. **Salomons** sold his business soon after this event and went to ground in Berlin(16).

**1911** The farmer's daughter **Olga Hagel** from **Radolin** was a servant of the Jewish factory owner **Hirsehorn** in **Schönlanke**. At the beginning of **September** of this year, she visited her parents and complained in bitter words about the behaviour of the Jew toward her. She asked her mother to have her taken away again from this position. Her mother thought it proper that her daughter at least hold out until the end of the year; with this answer, the girl returned -- a few days later she "vanished" without her parents being informed! On **8 September** the Jew finally brought himself to inform the police; on **12 September** the body of the servant girl was pulled by an owner out of the Breitensteiner Lake, lying 18 kilometers distant. Her skirts were rolled over her head, on the **left** temple a finger-long wound gaped. The **forensic** autopsy took place only on the seventh day after the discovery of the body. **The body contained not one drop of blood**, the medical expert opinion found in the negative for suicide. Nevertheless, the state attorney's office of Schneidemühl presumed -- despite the finger-long wound -- despite the skirts rolled up and despite the **body being empty of blood** -- suicide and did not pursue the "matter" further.

**1912** On the first day of Pentecost, early, at three-thirty in (328) **Posen** in front of the door of the house at 3/4 Schulstraße, the body of the sixteen-year-old merchant's apprentice **Stanislaus Musial** was discovered. The skull was smashed. The **left** temple had been drilled through by several knife piercings, both wrists were cut through on the inner side, and one hand was almost completely severed. **The body was empty of blood** and washed off with extreme care. Also, the clothes showed only insignificant traces of blood. It was further determined that the murdered youth had been slaughtered in an unclothed condition, then carelessly dressed and set down in the place of discovery. **Musial** had had a position with the ready-made clothing Jew Max **Hirsch** in **Posen**. The Posen Jewish paper, the *Posener Neuesten Nachrichten* filed the following scandalous report about his disappearance: That the young apprentice had received over 500 Marks from his master on the day before Pentecost, in order to make a payment. That **Musial** had presumably (!) had a good time with the money and had then fallen into the hands of a prostitute and had been slaughtered with the help of a pimp! -- Only a Jewish hack could actually spatter out that sort of garbage! The inquiries immediately initiated showed that the murdered youth had not received a penny from his superior, the Jew **Hirsch**, but on the contrary merely got handed a letter with the instructions to bring it to **Wilda**, a suburb of Posen. After our experiences to this point, we are hardly allowed to go wrong with the assumption that the victim was sent into a prepared trap in the observance of his task! In fact, in connection with this, the Jewish couple **Szafranski** was gravely accused and taken into investigative custody. The prosecution soon released the couple again, however, since "the investigation has yielded nothing incriminating."

The non-Jewish populace, after decades-long experiences, had their own opinions about this, in that they proceeded to the most effective means of struggle, the boycott of Jewish businesses. This latent anti-Semitism had, in the (329) course of two generations, continually received new impetus due to **a whole chain** of extremely suspicious murder cases which remained unsolved, so that the Jewish segment of the population in the province of **Posen** gradually diminished from the year **1835** until approximately **1912** from 54 to 15 per thousand(17) .

**1913** On **January 27**, in Preußisch-Holland, a stranger lured the five-year-old boy **Walter Schikowski** to so-called Lindenberg; toward six o'clock in the evening an accountant in **Weeskenhof** on the Crossener road found the unconscious child, nearly frozen from the cold, in the gutter with serious wounds, and brought him immediately to the doctor. Having regained consciousness, the little boy told that a strange man had first uncovered his upper body, then, when he got set to defend himself, he was thrown to the ground and stabbed with a knife. From then on, the child knew nothing more. His neck and lower body showed several wounds from cuts. All signs indicated that blood had been removed from the victim. The investigations of the authorities petered out.

**1913** On **31 March** (!), at the fair at **Lobsens** (Wirnitz district), an approximately 45-year-old Jewish dealer lured a six-year-old girl, **Agnes Kador**, to himself and vanished with her. On **22 April** the **body, emptied of blood, with the neck cut through**, was found in the meadows near **Lobsens**. The populace which was present, in the state of greatest excitement, spoke openly of a new blood-murder. On the day of the kidnapping, numerous foreign, mostly Polish-speaking Jews had been noticed in the near vicinity of the place. The newspapers were cautious in their suggestions, any traces for the presumption of a crime were lacking. . . They explained that there could be no question of a blood-murder, since no serious wounds had been found on the body (in spite of the cut neck!). The authorities took no steps to clear up the incident. The first public announcement of the state attorney's office of (330) Schneidemühl concerning the disappearance of the child first ensued **fourteen days** after the incident(18). A "letter to the editor" relating to the **Lobsens** case (*Hammer*, Nr. 264, page 335) told that at the beginning of the eighties, on the *Stubbenwiese* at Ascherbude on the *Ostbahn*, between Filehne and Schoenlanke, the shepherd girl of the forester Bohne was found **lying on her belly with her neck cut through and completely emptied of blood**. Then, a poacher was wrongly accused of the terrible crime.

In the first half of the year **1913**, the Hanover newspapers alone brought up perhaps a dozen ominous reports of the disappearance without a trace of youths and children; with that, these "cases" were done with: "One hears and reads no more of it. . . It seems to be a matter here, too, of events about which the public **needs to know as little as possible**. One asks oneself: Where is the state attorney's office? One almost never hears of the punishment for such bloody acts or of further solutions of the occurrences. **Is there not something rotten in the State?**"(19)

In the first half of **April** (!) **1913** the servant Luise Schmidt of Hanover, the boy Waßmann of Elze (Hildesheim) and the worker Julius Schiefelbein of Niederfinow disappeared. The body of the latter was recovered in the Finow Canal at Eberswalde. The medical examination determined that there were not less than fifteen knife cuts. The affair became all the more mysterious when four masked men made an attempt to steal the body of Schiefelbein, in order, perhaps, to remove the traces of the crime. Also in this case nothing became known about the further results of the investigation!

Furthermore, on the first day of the Pentecost holiday **1913** in Berlin, the **dismembered** body of the twelve-and-a-half-year-old boy **Klähn** was discovered. The servant Josef **Ritter**, who had been in service with the Jew **Guttmann**, had made himself suspected of the crime. It was striking that also this crime, like that (331) which happened to the apprentice **Musial**, occurred in the night of the first day of the Pentecost holiday!

In the morning of **14 July 1913**, in **Ludwigshafen**, on the ground located behind the hospital, a sack with the dismembered corpse of a girl was discovered. The head was separated from the trunk, the legs from the body; the body itself was totally cut up, so that heart, lungs and liver were visible. The parts of the body had been skilfully cut apart, so that it had the appearance as if an operating surgeon had been at work. The victim had to have been dismembered in a closed space. Traces of blood were totally absent. The murder victim was later identified as the twelve-year-old Elma **Kelchner** from **Ludwigshafen**.

These few cases allow us to recognize sufficiently that up until the most recent times sinister powers were at work, which could make bold to still demand, as before, a blood-toll from non-Jewish humanity without they themselves ever having been called to account. Jewry had so far "emancipated" itself, that it placed itself outside of valid law by virtue of its own secret laws and in this officially recognized exceptional position understood how to evade the workings of universal law; consciousness of law and State were thereby certainly afflicted in their vital nerves!

But once all accompanying circumstances were so positioned that the Jewish murder pestilence absolutely had to be understood in order to avoid people taking steps for self-help, then all those machinations repeated themselves in concentrated form, as we have gotten to know them in the preceding ritual-murder trials.

On Russian soil a drama unrolled for the last time before the outbreak of the World War, which, as a bloody, fateful sign still in the final hour, had been able to open the eyes of the statesmen responsible for its people to a enormous threatening peril; they wanted to or were allowed to see nothing -- and thereby delivered themselves up even to the Jewish ritual-slaughterers!

## Chapter 9

### Kiev 1911

### Andrei Yustschinsky

On **20 March (!) 1911** the body of a boy was found on the border of the urban area of **Kiev** in a clay pit. It was found in a half-sitting position, the hands were tied together upon the back with a cord. The body was dressed merely with a shirt, underpants, and a single stocking. Behind the head, in a depression in the earthen wall, which according to the record of the then Kiev attorney and high school teacher Gregor **Schwartz-Bostunitsch** was inscribed with mystical signs, were found five rolled-together school exercise books which bore the name "property of the student of the fore-class, Andrei **Yustschinsky**, Sophia School"; because of this, the identification was made very shortly. It turned out to be the thirteen-year-old son of the middle-class woman Alexandra **Prichodko** of **Kiev**.

The *Kievskaya Mysl (Kiev Thought)* gave the following report at the time about the discovery of the body: "When the body of the unfortunate boy was carried out of the pit, the crowd shuddered, and sobbing could be heard. The aspect of the slain victim was terrible. His face was dark blue and covered with blood, and a several windings of a strong cord, which cut into the skin, were wrapped around the arms. There were three wounds on the head, which all came from some kind of piercing tool. The same wounds were also on the face and on both sides of the neck. When the boy's shirt was lifted up, the chest, back, and abdomen showed the same piercing wounds. There were two stab wounds in the region of the heart, three on the body and several on the sides. The entire body showed approximately twenty wounds. All of the wounds were apparently inflicted upon the naked body, since the shirt showed no tears. **The exposure of these wounds excited the greatest outrage among the crowd.**"

The forensic medical **autopsy** found 47 piercing and cutting (336) wounds; the wounds on the head, **left temple (1)** and neck had produced the fatal exsanguination; the loss of blood had been so considerable that the body was **close to being empty of blood**.

The physicians rendering their expert opinions, the University professor, lecturer for forensic Medicine, **Obolonski** and the prosecutor at the same professorship, **Tufanov**, reached the following conclusions:

1. All of the wounds found on the body of **Yustschinsky** were produced **while he was alive**. Of these wounds, those on the head and neck were inflicted during **full**

**cardiac activity**, while all other wounds were inflicted while cardiac activity was considerably reduced.

2. Likewise, the hands of the boy were bound and the mouth kept closed while he was living.

3. While these wounds were being inflicted upon him, he was in a vertical (that is, standing) position, with somewhat of an inclination toward the left.

4. A stabbing or piercing object served as the instrument which made the wounds. A portion of the wounds were executed by means of an instrument in the form of an awl or of a stiletto of flat, rectangular shape with an edge of two sides sharpened like a chisel. All other wounds could also have been produced by the same instrument. The first piercing wounds were inflicted upon the boy in the head and neck, and the final ones were inflicted in the heart. With one of the heart-stabs, the blade penetrated the body up to the grip, which left behind an impression on the skin.

5. There had to have been **several** persons who participated in this crime.

6. The type of the instrument and the multiplicity of the wounds suggest that one of the goals of the murderers was to cause **as much agonizing pain to Yustschinsky** as possible.(337)

7. There was not more than 1/3 of the entire amount of blood which remained in the body itself; **the greatest portion of the blood** escaped through the veins of the brain, the arteries at the left temple, and the neck veins.

8. The **absence** of traces of blood in the ditch where the body was discovered, its situation at the place of discovery, and other circumstances suggest that **Yustschinsky** was slain **at another location** and only afterwards dragged into the pit in a condition of *rigor mortis* and leaned up against its wall, and that therefore the place of discovery is **not** the scene of the crime. -- (We are reminded of **Xanten, Skurz, Konitz**, etc.)

Based upon these determinations, another expert, the psychiatrist Professor **Sikorski**, distinguished three peculiarities which preceded the murder: **the gradual withdrawal of blood, the causing of special torments**, and last of all the murder by a stab to the heart. The latter followed after the victim had served [his **causing of special torments**, and last of all the murder by a stab to the heart. The latter followed after the victim had served [his purpose] for the first two goals (**withdrawal of blood, as an object for torturing**) and when the nearness of death was recognized by the murderers. -- By the circumstance that all wounds were **cold-bloodedly** produced by a sure and calm hand, by a hand which was accustomed to the slaughtering of animals, Professor **Sikorski** saw in the technique of this murder an indication that *the possibility of such an exact, emotionless and unhurried work was secured for the murderers in corresponding manner, and he came to the conclusion that the slaying of Yustschinsky represented an act which was carefully prepared and which was carried out according to plan under cautious supervision!*

The murder excited the public attention of all of Russia -- all the more, when similar events were known from the past, which showed a striking conformity with the existing case.

On **13 May 1911**, the Russian Duma was forced to occupy itself with an interpellation which concerned this murder of a boy and which contained the question as to whether the existence of a 'sect' which employed human blood was known to the government, and what it (338) was considering doing to suppress this 'sect.' The interpellations had enclosed a detailed **autopsy**

**report** in the matter of the murder of the boy **Emelyanov** which occurred in **1893**, from which it clearly emerged that this victim had been murdered according to every rule of **ritual-slaughter**. -- The reply of the Duma has not become known. At the last Russian trial concerning the attempted murder of the boy **Vinzens Grudsinskoi**, which had been committed on the night of **2 March (!) 1900**, the Ministry of Justice had ordained that **questions of ritual-murder** were not to be raised! The people, in any case, were convinced that this most recent murder was also **a link in the chain of crimes** which were all carried out according to a **definite system** and for a particular purpose.

## The Murderers

Mendel Beilis



Immediately after announcement of the crime, the Jewish press displayed an extremely suspicious activity; the Kiev Jewish paper *Kievskaya Mysl* never grew tired of continually labelling for the court new, naturally **non-Jewish** persons as the indubitable murderers. In fact, they managed, merely on the basis of information from a press-Jew, to accuse the **mother** of the murdered boy of the gruesome crime and to put her under lock and key -- she was not allowed to take part even in the burial of her child! We are reminded by this of the entirely similar kind of events in **Polna!** -- After some time the tormented mother was again set free, since not the slightest suspicion for her guilt had resulted. Then again, suspicion was directed upon the step-father, who was supposed to have committed the murder in order

to free himself from his obligation to support [the child], and then, finally, upon other relatives of the murdered boy. This all happened at the instigation of the press-Jew **Borchevsky**, who had a compliant instrument in the corrupted police chief **Mischtschuk**. As then later emerged from the speech of the prosecutor, "**Mischtschuk had been ordered to believe**, and he did believe; he believed that the mother (339) inflicted 47 stab wounds on her child and got rid of him in a sack(2). . .

The inquiries were not made there, -- which would have been necessary -- at the place where the corpse had been discovered, but on the contrary, at a distance of a mile away from it! **Mischtschuk** was publicly accused of corruption -- he stepped down! As official of the investigation "a new power" appeared "from outside" -- the method is sufficiently familiar [to us]! -- the Commissar **Kunzevitch**; he preferred to stay in the Grand hotel of **Kiev** and to place his name merely among **press reports**. He too was bought! Then the "secret policeman" **Krazovski** entered the picture, "an able person, who not only was capable of exposing the crime, but also certainly did actually expose it, **yet found advantage for himself in keeping to himself his knowledge of the decisive pieces [of evidence]**"(3). . .With that, judgement is expressed concerning these kind of 'investigations,' which merely pursued the goal, in alliance with the Jewish press, of drawing away from the tracks of the **actual** murderers, of gaining time and hopelessly confusing the entire affair, so that even non-Jewish newspapers finally produced completely distorted reports.

But they had not reckoned with the **youth** of **Kiev**, "who, stirred within by the crime, held it to be his duty to help with the solution But they had not reckoned with the **youth** of **Kiev**, "who, stirred within by the crime, held it to be his duty to help with the solution of the case. I am proud to name **Golubov**. He distinguished himself from the other parties by the fact that he **really honourably, unselfishly** dedicated himself to the mission, and had to put up with the mockery and the laughter, indeed, the **danger to his life** from the Jews.(4)"

The student **Golubov**, named in the speech of the prosecutor, acquired great merit in throwing light upon the crime by taking on the investigation of the case on his own initiative, and had discovered important facts. As a result, however, he exposed himself to the concentrated attacks of Jewish rats as an unintended recognition of his activity, an (340) activity which, to be sure,



did not move along in the paths of the professional officials of the investigation prescribed by Jewry.

On the edge of the city of **Kiev** was located the brickyard of the Jew **Zaitsev**, with the clay quarry belonging to it. A Jewish hospital, whose dining hall had been converted into a 'prayer room' by getting around legal restrictions, was later erected on the property in **1910**. Frequently rabbis were observed there, the whole place -- as the "religious centre" of the Jews of Kiev -- was enveloped with a mystery, according to the words of the prosecutor. The Jew **Mendel Beilis** had been appointed as "guard and attendant." The inhabitants of the territory around the brickyard could be counted on the fingers; only two non-Jews lived at some distance from the kiln; in its vicinity lived a circle of seven Jewish families.

Although the property could have been cordoned off and searched very easily without a large police team immediately after the discovery of the body in the clay pit, nothing of the sort happened. It was striking that on the day of the murder, the **12th of March**, no work was performed in the brickyard. The property there was deserted. Work was taken up again just afterwards. The inner walls of a shed of the brickyard were suddenly given a new coat of whitewash. . .

The people knew for a long time where the murderers were to be found -- in spite of the tactics of confusion of the Jewish press. Quite striking, if not to say incriminating, was the behaviour of the **baptized Jew Breitmann**, the publisher of the Jewish paper *Poslyednich novostyey*, which sought to divert the ever thickening suspicion from the brickyard, to gypsies who were travelling nearby. In his nervous activity, one mistake slipped by him: he accused the gypsies of the **blood-superstition!** The populace had a sharp ear and asked ironically -- according to the words of the prosecutor -- "How can you believe in the use of blood by the Jews, while a **former Jew** points at the gypsies, among whom a blood-superstition is supposed to exist? Let one note: no Russian is pointing at them, but a baptized Jew!"

In **July 1911** four months after the crime, the investigation official **Krasovski** now also casually got into the brickyard (341) of **Zaitsev**, spoke with the manager and held some sort of superficial search, only to appease public opinion or to warn the Jews. He also visited **Mendel Beilis**, at whose place he found nothing at all suspicious, however.

Now the **local gendarmerie** -- just as in the **Polna** case -- acted on their own initiative. On **22 July**, (older calendar) [Note: The use of the Julian calendar persisted in some European countries for some time after the Gregorian calendar had been generally accepted and in use by most of the rest of the continent.] **Beilis** was arrested. Russian sources wrote the following: "The excitement of the populace of **Kiev** due to the mysterious slaying of the boy **Yustschinsky** is growing ever greater in extent, all the more, when it turned out that the judicial authorities had to release the relatives of the murdered boy from investigative custody again, who had been accused of being the actual murderers by several Jews, because not the slightest suspicion of guilt could be brought against them. On the contrary, they proceeded to the arrest of the Jew **Beilis**. . . The Jew **Beilis** received, **shortly before the discovery of the murder, the visit of numerous Austrian(5) Jews**. The points of suspicion against the Jews are so extraordinarily weighty, and the entire Christian press of Kiev and Petersburg, as of other large cities, urges that in this case complete clarity be procured, so that finally it can be absolutely determined whether there are really sects among the Jews which commit acts of murder from religious reasons. . ." **Krasovski**, who had for a long time complete and exact information about everything, now feared losing his criminal laurels -- possibly he only wanted to extort larger sums from his Jewish wire-pullers -- and unexpectedly gave the explanation that the murder of the boy had occurred neither at the place where the body was found, nor in the presence of his accused mother, but that the boy probably had been dragged away onto the broken clay by the attendant **Mendel Beilis!** Actually, the Jews concluded a financial arrangement with **Krasovski**, the typically corrupt Tsar's official, after the arrest of **Beilis**. . ."They had not believed it possible

that matters would be taken so far against them! I do not deny, the legal position of the Jews is a difficult one, their destiny (342) is to a certain extent a tragic one, **yet we are all under the influence of Jewish ideas, of Jewish money, of the Jewish press.** The press, **ostensibly** Russian, became the **booty of the Jews.** Any sort of steps [taken] against the Jews evokes the invectives: 'reactionary,' 'enemy of progress' ! The Jews are judicially without rights, but **in reality they have all of Russia in their hands. The promise has come into its fulfillment.** We all feel that we are under the yoke of all-powerful Jewry. We may be called enemies of progress and obstructionists, but we cannot close our eyes to the corpse of **Yustschinsky!** The Jews accuse us of inciting the people against them; but that they themselves want to keep the peace! They know **that Beilis is guilty,** and because of that they seek to confuse the case, to put it on a false track." (6) -- At **Beilis's,** notes were found which, among others, listed a **Faivel Schneerson.** Therewith surfaces behind the accused the fearful shape of the 'Zaddik': ("Saint") of the Hassidim, who is to be seen as *spiritus rector* [guiding spirit] also of this blood-murder! Schneerson out of Lubovitschy, "at whose name the accused **Beilis** constantly becomes uneasy and wipes the sweat from his brow, while his defence counsel also immediately display an increased activity" (7), comes from an old Hassidic family in Russia, from which come several *schächter* [ritual-slaughterers] and murderers; the 'Zaddik' is the "*Übermensch* [super-man] of Hassidism, who occupies almost the same position as Jesus Christ in Christianity," is "sanctified from his mother's womb," i.e., the **secret of the ritual-slaughter** is passed down from father to son(8). "He crawls out of his mother's womb as completed 'Zaddik'" (**Bogrow**).

(343) According to the information of Theodor Fritsch, a Salomon **Schneerson** was condemned to death in **1797** due to a blood-murder proven in all details, brought in chains to Petersburg, but here freed thanks to his influential tribal comrade **Petretz.** A grandson of Salomon **Schneerson, Mendel Schneerson,** was involved in a blood-murder trial in **1852** in **Saratov.** In **December 1852,** the boy **Chestobitov,** and in **January 1853** likewise a youth, **Masslov,** both from the poorest classes of Russia, had been kidnapped in the government capital city of **Saratov.** Their bodies, with countless wounds, were later washed up on the banks of the Volga; both showed **signs of circumcision.** After proceedings had been tried, the trial had to be postponed for years, just in **1860** -- therefore after eight years (respectively, seven years), of four strongly incriminated Jews, among them **Mendel Schneerson,** three were supposed to be sent into exile to Siberia, from which their allegedly poor condition of health was spared, however. According to information in the Jewish Lexicon, the *Alliance Israélite Universelle* intervened with the Russian envoy in **Paris** in favour of the "unjustly condemned Jews"(9). The chief accused left prison already in **1867** at the instigation of the all too well known **Crémieux,** the specialist for that kind of trial, since merely "superstitious motives" were accepted! A son of this **Mendel, Shalom-Bähr,** was held to be a Hassidic 'prophet' to whom the Jews made pilgrimages, his brother **Bunya** filled the office of ritual-slaughterer. His nephew, finally, was that **Faivel** who, as was proven, stayed with **Mendel Beilis,** then mysteriously disappeared, but immediately surfaced again when the danger seemed eliminated for himself personally -- in order to present himself as a witness! "One (344) is allowed to assume that he knew more of the murder than all of those who escaped with their lives know in totality. **But it is pure irony** to question the man as a **witness** in this trial, instead of placing charges against him. His statements will most certainly not betray anything," wrote Theodor Fritsch in **1913** in the *Hammer*(10).

". . . Like all those witnesses who escaped with their lives" -- what does this mean?

We prod our memory, so poor in such matters, and find that in the Trent trial in the year **1475,** poison played a large role, and then, for example, in the great **Hilsner** trial in Kuttenberg in Bohemia (**1899**) a witness (Marie Pernicek), who had given very essential evidence under oath to the protocol, perished a short time later under the most tortured symptoms of having been poisoned and thus had been rendered 'harmless' forever!

In **Kiev** these things were repeated, only with the difference that international Jewish criminality went to work still more thoroughly.

Next, a tribal comrade was gathered to his patriarchs -- a not entirely rare phenomenon (Moses Abu-el-Afieh, Damascus; Samuel Rosenthal from Kamin), how interesting and rewarding a task it would be for a criminal to collect all those cases for once, in which Jews who were held to be not completely 'reliable,' were 'liquidated' by other Jews for reasons of caution! -- The old Jew **Tartakovski**, living as a sub-tenant with other Jews in the vicinity of the brickyard, is supposed to have loved **Andrusha** very much -- possibly (certain later statements indicate this) he warned the child, when the *schächter* Schneerson was staying with **Mendel Beilis**, which **Tartakovski** believed must be a sign of impending disaster; in any case, directly after the death of **Andrusha**, this Jew began to make confused speeches and very soon was found strangled!

The **Cheberyakov** family belonged to the few non-Jews who lived in the vicinity of this miserable property: the (345) husband, by trade a telegraph official, industrious, of unblemished reputation, as husband a pitiful figure -- his wife all the more resolute and dubious -- who also maintained close relations with the Jews. She invited her Jewish friends to small household entertainments, at which her husband was made drunk for the enjoyment of those present -- so much for this family Idyll! In any case, in their press, the Jews called this remarkable woman a "Lady MacBeth" but treated her otherwise very considerately, in conspicuous contrast to the other non-Jewish witnesses. One got the impression as if they were not entirely certain whether it might not finally occur to Mrs. **Cheberyakov** to say what she knew.

This woman was the mother of three children, a young boy (**Zhenya**) and two girls (**Valya** and **Ludmilla**); early on the day of the murder, these three were awakened in the absence of their mother by **Andrusha**; they should go play with him in the clay pit. Having arrived there, they were approached from behind by the attendant **Mendel Beilis**. He seized the small **Zhenya**, who was able to tear himself loose, however, and **Andrusha**. Meanwhile, two more Jews, among them the young **Beilis**, were added to the group -- they had been stalking the children according to a plan! The little **Valya** still saw how **Andrusha** was dragged to the brickyard. This happened on the day of the murder, the **20th of March**. These statements of the children leaked out, although press and commissars had made an effort to take no notice of this! The student **Golubov** had then questioned the children once again and recorded their statements. On **22 July** (old calendar) **Beilis** was finally arrested together with Mrs. **Cheberkov**; her children were from that time on for the most part entrusted to the care of strange people. After one week the little ones fell critically ill with **symptoms of poisoning**, after the "secret commissar" **Krasovski** had "visited" them and brought them "pies"! Two children, **Zhenya** and **Valya**, died in quick succession, while **Ludmilla** slowly recovered only after many weeks -- according to reports by the press, the children died of "dysentery"!

Now the mother could be set free again -- the most important witnesses had been eliminated, the surviving child, (346) not able to be questioned for a long time, was besides under the influence of the dubious subject **Krasovski**.

The mother, for the sake of caution, was next "ordered" at once to **Kharkov**, in fact this Jewish-owned creature went there -- to where the Jewish 'General Staff' had cautiously retreated(11) -- she was royally received by a "distinguished" society -- naturally **exclusively** Jewish -- in the chief hotel of the city; one can thoroughly imagine that they expressed their "profound sympathy"

**exclusively** Jewish -- in the chief hotel of the city; one can thoroughly imagine that they expressed their "profound sympathy" to the mother, only to become more clear then: The Jew **Margolin**, the later defence counsel of **Mendel Beilis** -- he had omitted for reasons of caution to properly register himself in **Kharkov** -- introduced himself (according to the prosecutor) to **Cheberyakova** as "Member of the *Reichsrat*" [Council of the *Reich*] and offered her the round sum of 40,000 Roubles, so that she might voluntarily **accept the guilt herself for the murder of Andrusha**. In front of the court, **Margolin** later in no way denied this monstrous proposal, but cynically explained that "every job must be paid for"!

From the speech of the prosecutor, we wish to excerpt the following passage for a closer illumination: ". . . There in **Kharkov**, in the salon of the great hotel, the clinking of gold sounded, and under the sound of silver coins, the entire investigation was running. This company [of people] which the journalists of a Jewish paper have trained, who write so clairvoyantly about this trial, this society wanted that **Cheberyakova**, after [drinking] champagne, should sign a **blank** piece of paper which would then have contained her confession as murderess. **Cheberyakova** turned down the proposal, despite having been assured of a defense by the best advocates and a safe-conduct into foreign lands. And thus this version, too -- how many is it now? -- has collapsed. . . "(12)

**Cheberyakova** therefore returned to **Kiev** and immediately had to watch her step, although, as mentioned, she was treated with a certain respect. Characteristically, (347) she broke off from her earlier Jewish dealings, she seemed at last cured by the terrible events! Shortly after the death of both of **Cheberyakova's** children, a stop was put to the plans of investigation official **Mischtschuk**, who had conducted the trial five months long in entirely the wrong direction. After his dismissal, he joined -- this may be taken as the conclusive assessment of his person -- that circle of press-Jews who had made a well-planned and expert investigation impossible from the beginning onwards. **Mischtschuk** now declared publicly that there could no longer be ritual-murder in the 20th century(!). He appeared before the court with new 'research,' from which the perfect innocence of the Jews was supposed to follow; nonetheless, it soon emerged that the former Commissar wished to lead the court astray with the most crude distortions. It succeeded in making short work of him and his accomplices in **Kharkov**. But only **Mischtschuk** himself was put in prison; with him, one exponent of Jewry had left the stage!

### **The Beilis 'Trial' and the 'Intelligentsia of Europe'**

At the beginning of **1912**, charges were finally filed against **Beilis**. According to the *Nordlivländischen Zeitung* [*North Livonian Times*], in the documents charging Beilis it reads: "**Beilis** is accused, according to arrangement with other **still not** discovered persons, **with forethought, on the basis of religious superstition for ritual purposes**, of having seized the boy **Yustschinsky**, who was playing with other children, and of having dragged him into a factory building. Here his accomplices bound **Yustschinsky's** hands and stuffed his mouth and killed him by 47 stab wounds in the head, neck, and body. These woundings caused **long and severe suffering** and brought about **a complete exsanguination**."

In this critical situation, the **Kiev** press-Jews indicated three non-Jews who were supposed to have committed the murder, of which all details were given with exactitude. Witnesses were also found who were prepared, after a substantial fee, to swear to anything. But this diversionary manoeuvre was (348) so stupidly contrived that these new Jewish machinations were soon seen through.

The proceedings against **Beilis** were not set for **29 May 1912**. But once again Jewry stepped in with a new, the seventh announcement, by which suspicion was supposed to be directed toward a crime brotherhood. But with this, such considerable "irregularities" were found on the side of even the new investigation official, that he likewise had to be dismissed from the service and the trial placed in other hands. These intrigues had at least the result that the proceedings against **Mendel Beilis** were again postponed for about **a full year!**

These manoeuvres literally cost Jewry massive sums. Naturally, the German intelligentsia was also mobilized -- when had it not been misused! -- On **23 March 1912** there appeared a "Declaration" in the notorious *Berliner Tageblatt* [*Berlin Daily*] -- in the parlance of the people called "*Jerusalemmer Straßenblatt*" [*Jerusalem Street Sheet*], signed by perhaps 200 personalities completely unfit to render an expert opinion on the question of ritual-murder, in which a sharply-worded position was taken "against an **insane belief**, which attributes to the Jews the use of human blood for ritual purposes." At the beginning, it sounds at first almost completely

rational: "Whether this Jew (Mendel Beilis) is the murderer, concerning that we cannot judge. It would be illegitimate to anticipate a legal proceeding still pending, and besides that, one pending in a foreign state." In taking up the murder of Andrei **Yustschinsky**, however, it continues on then with the well-known tirade: "The agitation of the streets (13) has greedily snatched at this event and brazenly claimed that the boy Yustschinsky was slaughtered by Jews, in order to tap off his blood and to use this blood for ritual purposes, in accordance with an allegedly Jewish slaughtered by Jews, in order to tap off his blood and to use this blood for ritual purposes, in accordance with an allegedly Jewish religious law. This **madness**, carried unscrupulously to the people, has again and again called forth terrible consequences from the Middle Ages right down to the most recent times. It has seduced **the uneducated mass of the people** [into committing] gruesome massacres of the Jews, and **crowds, led astray** by this madness, have (349) befouled themselves **with the innocent blood** of their fellow-man. And yet never has the mere shadow of a proof for the justification of **this insane belief** been produced. The most respected **Christians** knowledgeable about Jewish scripture have shown **absolutely**, that at no time were the Jews ever incited to the murder of their fellow-man by their religion.

We hold it to be the duty of everyone who has the **moral progress** of Man close to his heart, to raise his voice against such **pathetic craziness**. We conclude with a cry of warning to the most respected Russian (?) scholars, writers, and artists, in the awareness that such a warning knows no boundary posts. It must be a matter for the heart of the entire world of **culture**."

This article could just as well have had a **Paul Nathan** or a "famous writer" of the same race, as clerical authors -- but it was signed by, besides a half-hundred **Christian** theologians of all ranks, privy councillors, etc., among others by Prince **Heinrich** of Schönaich-Carolath, Count **Posadovsky**, the Reichstag President **Kaempf**, the Chief Reichstag Vice-President **Paasche**, who stated at a military council in the Reichstag: "Things would go to the devil if Jews could not be officers" -- moreover, he had a **Jewish** daughter-in-law -- , the second Vice-President **Dove**, numerous members of the Reichstag, among them we note the leader of the National Liberals, **Bassermann**, married to a **Jewess**, and the "Royal Teacher and City School Councillor of Munich," Georg **Kerschensteiner**. Many University professors came to help; thus we also find **Werner Sombart**, "Professor at the Commercial College of Berlin," who besides saw to it that his letter appeared in the same year (1912): *The Future of the Jews*, in which he first takes on the causes of the **hostile-to-Jews** mood of this year in Russia and reaches the remarkable determination that the mental and economic life of Germany is already Jewish-permeated to a considerable degree. Although **Sombart** now even admits, in further developing his theme, that the **differences of blood between Jews and Aryans are too great**, he (350) nevertheless saw "in the Jewish people, if we regard it as a whole, one of **the most valuable types** which humankind has ever produced" . . . "Which would have to give rise to powerful gaps in the human world, if the Jewish type should disappear. . . We never want to lose the deep, sad Jewish eyes (p. 57)." -- Without Jews, collapse of the economy of the people! "We owe **gratitude** to Providence, for the not so sparse proportion of Jewish elements. . . Especially since there, where we are most purely German, is the **Oriental part** which with the Jews intrudes into our grey Northland world, **a true restorative. For we might perish, in the end, from pure blondness. Regarded from the purely bodily aspect: what colourfulness the dark Oriental type brings into our Northern environment! How should we want do without the race of Judith and of Miriam**" (p. 72 - *oy veh*, Herr Professor!). "Also in the **spiritual** realm we might run the danger of suffocating from our blondness, if we did not feel between us the hot Oriental souls of **our fellow-citizens**." -- When **Sombart** now determines, that without a doubt there exists a racial distinction between Aryans and Jews, and that on the other hand the "Jewish people represents one of the most valuable types," then the only logical conclusion which remains is that the Aryan part is the less valuable. Actually, **Sombart** designates (p. 82) the non-Jewish of two competitors (for professorships) as the stupider: "Since the Jews, on the average, are so much more clever and industrious than we are." -- At the time of **Sombart** the "cleverer" third of the teaching body of Breslau University already consisted of -- **Jews!** This result, then, also means that "living together with the Jews is **rich in blessings** for all!"

These are merely some informative samples from one letter of one of the leading German national economists, which he -- probably by no means by accident, let appear still, **during the events in Kiev**, and by no means as a **parody** but rather, as **Sombart** himself emphasized, wished to have understood as **an apologia**, with which he intended to step out of the reserve which he had imposed upon himself in his book: *Die Juden und das Wirtschaftsleben* (1911) [*The Jews and Economic Life*].

(351)The "living together rife with blessings for all segments [of the populace]" was experienced in the following decades not by the representatives of **this** intellectual direction, but by the **non-Jewish** corpus of the people in probably the most horrible way, in their own bodies(14).

The **Christian** Theology Professor and Privy Church Councillor Dr. D. **Rudolf Kittel** in Leipzig, Rosenthalgasse 13, likewise one of the subscribers, in his letter originating in **these years**, *Judenfeindschaft oder Gotteslästerung* [*Hostility to the Jews or Blasphemy*] (Leipzig, 1914), in which he took a position as exponent of Judaism with extreme severity against Theodor **Fritsch**, expressed, like **Sombart**, his "gratitude for that which we owe Israel." -- "This gratitude will be powerful enough in any friend of the **truth**, to protect him from this danger (i.e., of 'throwing a stone upon Israel')." In his concluding remarks, **Kittel** blubbers on that "for their part, the German Jews are also happily prepared to offer that upon the altar of the Fatherland, which Germany demands from each of its citizens, and that the German Jews have rallied to the flag in great numbers. . ." -- So it seemed in the head of that German intelligentsia, who believed that they had to jump into the breach even for the "Russian Jews"!

It was signed by -- to mention only a few more names -- furthermore, the actor Albert **Bassermann**, Richard **Dehmel**, Rudolf **Eucken**, Jena, writer Herbert **Eulenberg**, Berlin, Gerhart **Hauptmann**, Agnetendorf, **Thomas Mann**, Munich, Hermann **Sudermann**, Berlin -- he had formerly been tutor in Jewish families and journalistic colleague of the "estimable General of the Jewish Colonial Troops," **Rickert**, (see *Sudermann's Bilderbuch meiner Jugend* [*Picture Book of My Youth*], 1922), Ludwig **Thoma**, Munich, authoress Clara **Viebig**, and last but not least -- the "Christian" *Talmud* translator and senior master at a girls' school, Professor Dr. August **Wünsche** of Dresden, who on the occasion of the Tisza-Eszlár ritual-murder trial of **1882** (352) had once already given testimony(15) against the "**blood-accusation** of the Jews," just as the Privy Councillor Friedrich **Delitzsche**, University professor, Berlin, whose father **Franz Delitzsche** (1890) had likewise rendered an 'expert opinion' against the blood-accusation!(16)

The stereotypical phrases contained in this "Declaration" of a Jewish loaf-about, like "Medieval madness," "leading astray," "craziness," "insane belief," "moral progress," "persecution of the Jews," "innocent Jewish blood," "most respected scholars," "Christian scholars," "cultural world," and so forth, have become wearisome for us -- nevertheless, their longevity seems to be boundless, for the same old chestnuts, only a little up-dated, still adorn today, in well-paid reanimation, the part of the world controlled by Jews -- and that is not inconsiderable!

"Christians knowledgeable about the Jewish scriptures. . ." -- this is naturally first and foremost meant to suggest August **Wünsche** and both **Delitzsches**; but we already have gotten to know, among the 'experts' in Tisza-Eszlár, still one other 'authority,' the Berlin University Professor Dr. Hermann **Strack**! This man now added a "scientific expert opinion" concerning the ritual-murder question to that declaration published in the *Berlin Tageblatt*, and then also sent to the Russian authorities. -- In **1893**, already **Strack**, who conducted a "Jewish mission" as a specialty and from upon this sloping platform had already sunk to the level of masterly advocate of Judaism, although **allegedly** Gentile himself, had published a brochure: *Die Juden, dürfen sie Verbrecher von Religions wegen genannt werden?* [*The Jews, are they to be called criminals because of religion?*]; this letter is an exposition -- collected with highly suspicious zeal -- of those kinds of petitions with which **Strack** had showered the courts with the goal of making the blood-accusations raised against the Jews impossible in the future by means of judicial decision,

**on account of insult to the Jewish religious community** -- which did not succeed, however! In **1900**, the treatise *Das Blut im Glauben und Aberglauben der Menschheit*(17) [*Blood in the Faith and Superstition of Humanity*] followed, in a reworking of a letter in defense of his beloved Judaism which had appeared in **1891**.(17)

(353)The composition of the title already betrays the direction in which the case is to be steered. "When the horrible human butcherings of **Skurz, Xanten, Polna** and **Konitz** cried ever louder to Heaven, and no one whose eyes were open was able any longer to doubt where the guilty were to be sought, there **Strack** wrote a book **to order**, which was supposed to prove to the world the innocence of the Jews in respect to **all** blood-murders."(18)

"Toward the completion of this work," (among others) the Jews **Hirschfeld, Preuß, Moritz Stern** -- the 'revisor' of the Trent trial documents! -- and the Rabbi **Hoffmann**, gave their suggestions so that the book, to which we shall have to return once more in a special chapter, could then finally be found suitable by the "Herr Professor Th. G. **Masaryk** in Prag" to be translated into Czechoslovakian for getting the ritual-murderer **Hilsner** released! But the craziest thing **Strack** himself did, when, for the convincing conclusion of his work, he paraded a list several pages long of "pious" Jews as chief witnesses of Jewish innocence, in addition to numerous Jewish "scholars," -- among whose fine society Paul **Nathan** and the "missionary" **Pieritz** were to be found. (19)

Small wonder, that such a commissioned Christian Theology professor was then able to act in times to follow as "expert witness" of the "Central Union of German Citizens of the Jewish Faith" in numerous criminal trials against brave German men, who had attempted to expose the teachings of the *Talmud* and thereby suggest to the German people the inference to be drawn from these monstrosities, as to the **true** character of the people belonging to it [i.e., the religion of the *Talmud*]. Small wonder, also, that **Strack** then received his allotted place in the "Hall of Honor" of the Jewish *Philo-Lexikon (Handbuch des jüdischen Wissens [Handbook of Jewish Knowledge]*, still in the year 1935 (!), as the "scientific defender of Judaism"!

The court in **Kiev** was also supposed to be forced by Jewry to accept Professor Strack as "expert witness," without an application for this having been made at all by the Russian authorities! (354) The *Hammer* wrote this prophetic sentence in response to these machinations(20): "Yet should the Russian court allow itself to be **coerced** into accepting these expert witnesses, it will be **very ill-advised!**"

In the summer of **1912**, the Jewish intrigues in Russia had reached an unbearable pitch, so that the Minister of Justice saw himself forced to take sharp measures in order to put an end to the cunning subversions which were staged for the benefit of the accused.

Thus, for example, a vast quantity of Jewish pamphlets of inflammatory content, composed in Ghetto argot, were circulated in the country, in order to inform the **uneduacted people, the rabble, the agitation of the streets**, that Jewish "fellow-citizens" were innocent and **holy**, while the enemies of progress, who dared to "slander" **those saviours** so basely, were to be exterminated as quickly as possible from the earth, after which the "Kingdom of God" would appear! -- Six years later, in **1918**, and in repetition in our day, the German people were also promised the "Golden Age," if it should resolve to destroy its "enemies of progress". . .

The *Gouverneur* of **Kiev** summoned to him some editors of "progressive" papers and urgently suggested to them that they refrain from their attempts at provocation. The authorities [he said] would not allow themselves to be diverted by anything. The Prosecutor **Chaplinsky** was ordered to **Petersburg** to make a detailed report to the Minister of Justice.

Since these interviews had remained unsuccessful, the Russian government saw itself forced, on account of incendiary articles in the following days, to arrest several "editors" and to confiscate

24 newspapers and four brochures. Two papers had to stop publication. Finally, 34 (!) Jewish papers were sentenced to pay a total of 10,250 Roubles in fines for falsifications, slanders and lies!(21)

In Fall of **1913**, thus after a **two-year** span of investigation, the proceedings against **Beilis** were supposed to be opened. On 1 October 1913, (22) Theodor (355) Fritsch addressed himself to this point: "In **Kiev** there sits a man, in investigative custody **for two years** due to suspicion of having murdered a twelve-year-old boy. There would be nothing special about this, since murders happen in all times and in all countries. But this time there has to be something special going on, because the entire cultural world has been stirred into an uproar over the fate of this man. . . what could have awakened so much sympathy for this ordinary human being? And how were **the wise men** in Germany, England, and America -- without a closer knowledge of the situation -- able to judge whether the man was guilty or not? . . . So there has to be a special circumstance having to do with **Beilis** and his crime of murder, and in fact: **Beilis** is no ordinary mortal, for he belongs to the '**Chosen People**'. And his crime of murder is also of a special type; there's no question of either a robbery- or of a lust- murder. Therefore, because a Jew was accused of a serious crime, for that reason **the Jewry of the entire world exerts itself in order to bring criminal justice to a standstill.** " -- What had happened in the **Kiev** of the 20th century was merely what the Jew **Maier Balaban**(23) described quite frankly as already existing as the rule for relations in **Lublin** of the 16th century: ". . . When that sort (i.e., ritual-murder) of trial was held in the tribunal, the families of the accused, the seniors of the Jewish community, all came to **Lublin** to assist their nearest and dearest. The seniors of the **Lublin** community were first of all bombarded, . . . in order to procure for (the accused) at least the smaller comforts. (356) Patronages for the *Schöffen* [type of lay judges, somewhat like American justices of the peace], for the executioners, for the wardens, **had to be gotten. They ran from judge to judge**, they sought Jews at the market **who were acquainted with the judges**, had business relationships with them, were their lease-holders or **creditors (!)**, and an effort was made, through their mediation, to convince the judges **of the innocence of the accused.**" -- But the bribery money was raised by ruthless "contributions"! "contributions"!

The final attempt of Jewry to have **Beilis** declared ill and to get him out of investigative custody, misfired because the physicians had determined that **Beilis** was enjoying the best of health!

## The Main Trial

The trial was now finally set, for **8 October 1913**.

Jewry thereupon undertook a new "offensive," to hinder jurisdiction. In the *Allgemeine Zeitung des Judentums*, [*General Times of Jewry*](24) the Rabbi **Ziegler** in Karlsbad issued the following "flaming appeal": "On the day of the opening of the **Beilis** trial in **Kiev**, protest meetings should be held by the most respected Jews and Christians in all cities and all communities of the world, to lodge a protest against the affront which was done to Jewry, to the truth, and to justice with this trial. Jews of all states, of all nations, get ready to protest! Let no city, let no town be absent! Gather your best [people] around me, ask noble, truth-loving Christians, theologians (!) as well as laity, to stand beside you; this concerns the honour of that religion which **Jesus, too, loved with every fiber of his heart (!). The entire cultural world** is united to wash the shame of the **Beilis** trial from itself!" -- Who does not recall the "appeal" of the chief Rabbi **Güdemann** in **Vienna** on the occasion of the **Hilsner** trial in Kuttentberg in **1899**, which likewise beseeched the non-Jews "in the names of Christ and the Virgin Mary," to help an "honest, innocent" little Jew; an appeal which was framed in total similarity in its content, and equally scornful. (357)

Judah always knew how to begin -- some representatives of the "mobilized cultural world" we have already introduced by their signatures [i.e., those mentioned on p. 353]!



In response, the President of the **Kiev** Court of Justice, Senator **Meißner**, stated to a correspondent that the Prosecutor, **Fischer**, would emphatically **seek to prove the facts of the case, that ritual motives were the basis for the murder which was perpetrated upon the boy Yustschinsky.**

Rabbi **Ziegler** knew where things were going, he became noticeably nervous: "Given that the State's Attorney makes the claim that Jews require the blood of Christians only against a dark, hidden sect of Jews -- must not the State do all that it can to discover this sect, in order to root it out, branch and trunk? Not a third [of the Jewish population] remains in Russia. It [the State] either declares, with the condemnation of the accused, that the Jewish religion requires Christian blood, -- then it must proceed with every power against the adherents of this religion -- or the Russian government desires to take measures against only some secret sect or other of the Jews -- then it must seek to find the latter, to seize [its members]. In both cases the Jews of Russia are standing **on the verge of a catastrophe without peer.** . . . We declare ourselves to be in unreserved solidarity in this matter with our Russian brothers in the faith."(25)

But the President of the *Reich* Union of German Jews had become stupid from the loud protests, and had the carelessness to state at a meeting: "As a consequence of this accusation, not only **Beilis**, but **all of the world's Jewry sits in the dock. If Beilis is guilty, then we are all guilty.**"(26) Out of fear of ensuing difficulties, perhaps, numerous Russian Jews let themselves be **baptized**. The Lutheran pastor **Pir** in **Helsingfors** conducted a land office business, by making out a baptismal certificate for anyone for a fee. The Russian government saw itself forced to warn the police officials (358) against admission of these "*Geschwindigkeitschristen*" ["speeded-up Christians"] -- as the *Hammer* (27) named them -- into forbidden areas!

Not fewer than 219 witnesses were available during the 20 days of the trial. **Baldgrov** had the presidency of the court, while Prosecutor **Fischer** acted for the State. Unfortunately, detailed reports like those that exist for other ritual-murder trials, are missing; Jewry, for obvious reasons, had hindered an informative, objective coverage. Among the 44 representatives of the press who were admitted, only a few non-Jews were to be found, according to statements of one of the few Jew-free papers, the Petersburg *Zemschina*! Not only the entire press outside of Russia, but with few exceptions, even the majority of Russian papers had been 'served' by Jewish correspondents. -- In **Kiev** there was only a single paper whose publishers weren't Jews!

The *Hammer*, as the single German paper, was able to publish fragments from reliable Russian sources at the end of the year 1913; the outbreak of the World War prevented a detailed account of the trial from the protocols and stenographic records, and after the war Judah 'liquidated' documents and witnesses which had become dangerous for it. The Jewish terror during the trial in **Kiev** is supposed to have overshadowed everything prior to it -- even the events in **Nyiregyháza** in Hungary! Thus, witness testimony which was unfavourable to the Jews was simply made unintelligible by means of continuous noise from the galleries; it appeared that the court President did not work up the courage to have these young means of continuous noise from the galleries; it appeared that the court President did not work up the courage to have these young Jews thrown out. When one of the chief witnesses, the student **Golubov**, wanted to communicate to the court the statements made to him by the little **Zhenya Cheberyakov**, who later succumbed to the murderous attack by poison, at first a hushed silence prevailed in the hall; but when the expositions of **Golubov** took an incriminating shape, they were soon drowned out by the galleries of the **correspondents** by means of riotous noise, moving around, the overturning of seats, the dumping out of coins, knocking with canes, and so forth, so that (359) the the presiding judge finally decided to send up bailiffs, to make continuation of the trial possible!

As we recall, **Golubov** had been made to look like a true scoundrel in the Jewish press, while a non-Jewish voice (*Novoya Vremya*) described his appearance before the court in the following manner: "A hushed silence descended upon the courtroom when the witness **Golubov** appeared on the witness stand in his white student smock, a tall, gaunt figure with a youthfully

fresh and peaceful, almost child-like facial expression, a youngster whom the leftist (read: Jewish!) press had described as an agitator, almost as a footpad [archaic term for a mugger], whereas he presented a thoroughly sympathetic appearance. **Golubov** delivered his testimony with great unbiased calmness and clarity. . ."

The high point of these 20 days of testimony, however, was shaped by the questioning of the little ten-year-old **Ludmilla Cheberyakov**, whose younger sister had succumbed to the murder attack of the Jewish *Feme* [The *Feme* court was a type of unofficial, secret tribunal held in Westphalia during the 14th and 15th centuries, and the analogy is a fitting one, although rabbinical courts -- particularly the Hassidic variety -- were and are potentially far more sinister.]. She was the single witness who was able to tell about something [she had] observed about the disappearance of her companion at play, **Andrusha**. Her testimony shall be reproduced here *verbatim*:

"Tell me, my child" -- so inquired the presiding judge **Baldgrov** -- "what you know of the case!" And the girl related in the hushed courtroom: "Mama went out up to the market. We were sleeping, **Zhenya** was sleeping, I was sleeping, and **Valya** was sleeping. Then we heard someone call from the street: '**Zhenya, Zhenya!**' It was **Andrusha**, he was calling **Zhenya**, [telling him that] he should go with him. **Zhenya** wanted to go and said I was supposed to look after the room, but I said [that] **Valya** would cry. Then we all got dressed, locked the room, and went playing on the **broken clay**. There were still other children there. Then **Mendel Beilis** came running up behind us; we ran away from [him]. **Mendel** caught **Zhenya** and **Andrusha**; **Zhenya** tore and tore, and tore himself loose, but **Andrusha** didn't; **Mendel** and one other **Jew** held him by the hands. Also, the young **Mendel** was there. **Valya** was scared and didn't run with us, but toward the other side; she saw how they were dragging **Andrusha** to the kiln. I didn't see that, I saw how they were dragging him off; that they were dragging him to the kiln, **Valya** told me that."

(360)The Prosecutor: "Do you remember how **Andrusha** was found?" -- "I remember." Prosecutor: "Why didn't you tell right away, what you are saying now?" -- "I was at my grandma's, and later on they didn't ask me." Prosecutor: "How did you get into the quarry?" -- "There was a hole in the fence." -- Prosecutor: "Were you chased away from there sometimes?" -- "They chased us away because we did damage; sometimes we ran through the bricks." Prosecutor: "Was **Andrusha** always along?" -- "May God keep him, **but this time** he did come along." Prosecutor: "And where was your father?" -- "He had to work." Prosecutor: "Were you [children] in the habit of sometimes going to **Beilis**?" -- "We went with **Zhenya** after milk. There were Jews there who were praying, or were doing some such thing -- I don't know." The defence counsel for **Beilis, Grusenberg**, asked: "When Mama returned, did you tell her what had happened?" -- "Yes, I told her." -- **Karabatschevski** asked: "Did somebody give you a pie?" -- "Yes!" -- "And did you become sick from it?" -- "We all became sick." -- "When did **Valya** die?" -- "One week after my brother."

**Ludmilla** screwed her face up, tears were in her eyes. The presiding judge: "Why are you crying?" -- "**I'm scared**," replied the girl!

The representative of the civil plaintiff: "Who brought you the pies?" -- "**Vygranov** and **Krasovski**." -- "Do you know them both?" -- "I know them." -- "Who threatened you?" -- "**Poleschtschuk**."(28) -- "And what did **Krasovski** say?" -- "He said that I was supposed to say only **two or three words!**" -- "Turn around and say whether you don't see **Poleschtschuk**?" -- "Yes, **Poleschtschuk** is here!" -- "Point him out to me!" -- The girl walks up to **Poleschtschuk**, points at him, he gazes at her threateningly, and she begins to cry. "Why are you crying?" asks the presiding judge, "no one will do anything to harm you here!" The girl cannot calm down and replies: "**I'm afraid, I'm scared. . .They threatened, (361) if we would testify, then the same thing would happen to us as with Yustschinsky. . .**"

According to the testimony of this child, **Andrusha** had not been involved in the tours of the children through the property of the brick works up till then. Now, how did the -- according to the inquiries of the court -- painfully conscientious, almost shy boy, who was at one time supposed to become a clergyman, come to play hookey from his classes at the Sophie School and tramp about on that fatal **20th of March, 1911**?

According to the exposition of the State's Attorney, **Fischer**, a **few days** before his death, the youngster had received a **shotgun** as a gift from the Jew **Arendar**, who lived in the vicinity of the **Cheberyakov** family, and who had taken in the Jew **Tartakovski**, who died suddenly under mysterious circumstances; beaming with happiness, he had shown it to his siblings -- all that was missing was the gunpowder, and that was the cleverly laid snare! A day before his death, **Andrusha** told his mother that "good people" would buy him the gunpowder, on the next day, he forgot about going to school because of it, in order to go to these "good people". . .

A Jew with fox-red hair, who has remained unidentified, had observed every step of the boy in his final hours; after the murder, he vanished without a trace; the page in the list of houses where he would have had to be entered, was torn out! Just as **numerous foreign Jews**, who -- according to the inquiries of the State's Attorney -- had stopped **on the day before** the crime at the estate of **Zaitsev**, were "as if blown away" again. The shed which had conspicuously been suddenly whitewashed, was burned down three days **before** its appointed judicial inspection! **Fischer** remarked at this: "**This fire is one of the many Jewish advantages** we are up against in this trial; **it is of help to them.** . ."

The expert Dr. **Sikorski** once again threw light upon the murder from all sides and came to the conclusion that religious insanity was at work here. He stated that the murder of **Yustschinsky** was distinguished by numerous **characteristic** signs, that it appears as a striking crime of **definite** type and evokes by its (362) accompanying circumstances **a terrifying impression**. [That] its interpretation is not based upon prejudice or fantasy, it is a matter of a genuine event of the 20th century. [He stated that] murders, tied in with the drawing off of blood, have been committed by fanatics, but persons who are healthy and **act with deliberation**. [That] such murders occur everywhere **where Jews and Christians live together, yet Jewish children are never victims** of such murders; sometimes, the victims are **circumcised** beforehand, as the **Zaratov** trial has shown. **The suspicion is confirmed by the Jews themselves**, who immediately take in hand **defensive** measures at the discovery [of such a crime]. -- Repeatedly, stormy scenes resulted during the questioning of this expert, who participated in the judicial proceedings in spite of a serious heart condition; he was persistently interrupted by the attorneys of the Jewish party in a shameless manner, and his giving of evidence made more difficult in every way. Thus, the defender of the Jews **Zarudny** thought it necessary to **take away his notes and pages** from the expert witness, so that **Sikorski** was obliged to give oral testimony! "How much filth this man was pelted with. . . Other scholars whom we have heard, have been **more cautious**; one of them, an attorney (!) of surgery, **compromised himself for the Jews**. For this man, the puncture [wounds] were inflicted upon **Yustschinsky** -- according to his opinion -- 'only as a jest,' and [the rest of the testimony] of this expert could be filled in according to his views: they [the wounds] have provided endless amusement for him. This expert. . . differed from all other expert witnesses on a **total of 25** points. Not only I, but all of Russian society, knows what to think of this man." (29)

Against the psychiatrist Professor **Sikorski** were also arrayed the Professors of the **religious** academy in **Kiev** and **Petersburg**, **Hlogelev** and **Troizki** (baptized Jews?), who, on the basis of **Bible and Talmud** denied categorically the possibility of the use of human, and in particular Christian blood, by the Jews! -- We thereby brush up against, once again, the 'Intelligentsia' of Europe: "Almost no day goes by, without some sort or other of 'highly significant (363) statement' not only of diplomats, men of science, etc., but also from **bishops** (even from the 'reformed,' for example Dr. **Desidor Baltazzar**), cardinals, nuncios, the generals of [monastic] orders, and the like. . . (30) In the overcrowded Russian churches, however, "entire populations

[i.e., of towns and villages, etc.] prayed in common for the repayment of the murderers; a profound stirring went through the Russian folk-soul."(31)

But Jewish megalomania had taken on unbearable proportions! The Russian paper *Druglavny orel* copied the following excerpts from Jewish papers: "The fate of the Russian people -- its future -- not merely in Russia, but in the entire world -- now finds itself in the hands of twelve **unenlightened** Russian peasants. These have challenged the **great Jewish people**. With a feeling of disgust, gnashing our teeth with pain and humiliation, we take off the glove which has been stained **with our sacred blood** (32)."

Gradually, the line was crossed into blunt threats: "The Russian government has resolved to deliver up **the Jewish people** in **Kiev** to a general slaughter. Upon the outcome of this **titanic** struggle depends the **fate** -- you believe, of the Jewish people -- oh, no! -- to a general slaughter. Upon the outcome of this **titanic** struggle depends the **fate** -- you believe, of the Jewish people -- oh, no! -- the **Jewish people is unconquerable** -- **the fate of the Russian State** is at stake: **To be or not to be? That is the question for it**. The victory of the Russian government is **the beginning of its end. There is no way out for it. Take note of it!** . . ."

Or: "In **Kiev**, we will show before the eyes of the entire world, that the Jews cannot be trifled with." -- "If Jewry, up until now, **has for tactical reasons concealed the fact that it has held the leadership of the Russian Revolution**, so now, after the staging of the **Kiev trial**, an end must come to that. **Let the outcome of this trial be what it will, for the Russian government there is no (364) salvation. So Jewry has decided, and thus will it happen.** . . ."

And thus will it happen: Five years later, the **Romanovs** met their end in the **Ipatyev House** at Ekaterinburg by the hands of their **Jewish executioners** -- their ashes were scattered to the winds! [Not *literally* true of *all* the remains; forensic anthropologists identified the skulls of several members of the Romanov family, some seventy years after their slaughter by the Jews. But these remains were obscurely buried under rubble and might well have been lost to posterity, had it not been for a combination of pure chance and the persistence of those who cherished the memories of the Romanov family as symbolic of the Old Russia which Jewish Bolshevism had murdered along with the Tsar and his family.] The Elders of Zion had already decided upon this -- according to the excerpted press citations -- in **1913**, in the year of the **Beilis trial!**

Another Jewish paper called upon the Jews of all nations to boycott the Russian state bonds on all the stock exchanges, to depress the currency, in order to intimidate in this way the Russian government!(33) In Berlin, the Jew **Oppenheim**, by profession a college teacher in the capital city of the *Reich*, raged that **Mendelssohn** must stop all credit for Russia. . . It's unnecessary to go into the role of the **Rothschilds** again! It would still be, at best, a curious circumstance, to relate that the London **Rothschild** (Lionel Walter, a 'Lord') turned to the then State Secretary of the Pope, Merry del Val, with the "very humble request for merciful protection for my persecuted comrade in the faith, for the defence of the truth and justice." In his humble petition, he enclosed a certified copy of the papal brief of Innocent IV which dealt with protection of the Jews!(34) It is known by far too few that the "Miracle Monk," **Rasputin**, this demonic instrument in **Jewish** hands, also took a **direct** influence upon the course and outcome of this trial. According to the words of his **Jewish** "secretary," Aron **Simanovitch**, **Rasputin** declared categorically to the Justice this trial. According to the words of his **Jewish** "secretary," Aron **Simanovitch**, **Rasputin** declared categorically to the Justice Minister **Cheglovitov**: "You will surely lose the trial. Nothing will come of it!" -- Even before the trial, **Rasputin** had prophesied the acquittal of the Jew, but **Cheglovitov** was "dismissed!"(35)

(365) The Beilis trial is supposed to have cost the Jews 17 million Roubles. "Some kind of invisible power directs these machinations, an invisible hand **disperses money** to cover up the murder. . ."(36) -- But to the dubious **Vyera Cheberyakova** in **Kharkov**, 40,000 Roubles were

"offered" for her signing a blank sheet of paper. The Roubles rolled -- "the golden bullets had shot the truth":

### Beilis was acquitted!

Theodor Fritsch



Theodor **Fritsch** commented upon this news in the December issue (1913) of the *Hammer* as follows: "After all the peculiarities which distinguished this amazing trial, nothing other than this was to be expected. This time, also, much has occurred which was able to contribute to the finding of **not** guilty, just as in the trials of **Skurz, Xanten, Konitz!** Throughout five months the investigation was led in a false direction **in accordance with a plan**; two examining judges, one after the other, proved to have been **bribed**, had to be relieved of their office and charged. When the third finally took up the sure trail and proceeded to the arrest of **Beilis**, **remarkable things** happened: two chief witnesses against **Beilis** (both the children of **Chebryakova**) died a sudden (366) death, and when the examining judge was on the verge of inspecting a shed in the brick yard of **Zaitsev**, in which according to all probability the murder of the boy

took place, this shed suddenly burned down. . . In the trial it has been shown that several witnesses, **intimidated by threats**, did not dare to directly testify; with others, **the ringing of gold** demonstrably played its role.

Thus a mysterious power **has so strangely** led by the nose the Russian court of justice, whose honest intentions are otherwise by no means to be doubted, **that one hole remained for the caught fox through which he could slip away**. Should **the consequences of a sentence of condemnation really have been feared?**"

They were feared! The State's Attorney, who, in contrast to his foreign colleagues, had not appeared for Jewry, had quite clearly recognized its machinations in this giant trial -- how else is this passage from his address to the jury to be explained: "You should **not** allow yourselves **to fear** [anything that could happen] with the condemnation of **Beilis**, may the image of the martyr **Andrusha Yustschinsky** step before your inner eyes; **Beilis** may be a saint for **others**, for us he is not. The Russian people will extinguish his name from its memory, his name will not be allowed to beshadow that of **Andrei Yustschinsky**; for the latter is the name of a **martyr**. . . We do not fear the consequences of the matter in which we have ventured ourselves, **however difficult and serious they might be. . .**"

In his **analysis of the motives** of the crime, State's Attorney Fischer arrived at the conviction, similar to that of the Czech attorney Dr. **Baxa (37)** in the **Hilsner** trial at Kutteneberg, that Jewry had imposed once again a blood toll upon non-Jewish humanity -- the Jews have not forgotten it! Fischer explained: ". . . People call the **Beilis** case an outrageous case; we have experienced days of revolution, in which officials (367) were killed, bombs were thrown at the representatives of power, the people were shot at. . . but even out of this bloody past the murder of **Andrusha Yustschinsky** stands out by its **terrifying character!** On a bright day they slay an innocent boy, who never did anyone harm, whom everyone loved; they murder him under **unbelievable tortures**, they loot **his blood**. . . But this atrocity becomes a world event, because judgement is supposed to be passed on a [certain] **Beilis**, **because we possessed the impertinence to put a Jew on the dock!** If only we had been trying a case concerning Russians, . . . then we would have seen at the defence table **neither the cream of the legal profession**, nor famous scholars as expert witnesses. . . **Who had need of his blood?** You have heard the definitive remarks of the expert witnesses, that the crime could **not** have been committed by madmen or psychopaths. . . what interest had they in the murder? Who are the murderers? **One of them** sits

in the dock. . .With what [crime] is the accused charged? It is determined that **two thirds of the boy's blood was removed**, that he was **tortured**. . .Are there sects which use blood? There is **an entire series of trials** which indicate this: One of these trials has taken place in Austria in the case of **Polna**. . .**These trials extend back through all times**. . .In all cases, the Jews have made the greatest efforts to shelter their fanatics. . .**They are unusual human beings, these Jews**. . .**The Bible** speaks of bloody sacrifices. . .From the *Talmud*, one could infer **what one wishes**. We have the *Zohar*. The **Hassidim** appear on the scene, at their head the famous (read: notorious!) **Schneerson**. . .It is a single current of religious superstition. **The use of the blood of Christians** by the Jews is **beyond any question**. **Jewry feels the burden of the blood secret**, but does not dare lay it aside. . ." -- "We will remain pariahs, as long as it remains," a Jewess had written in **1900**, who was complicit in the blood-murder of **Konitz**. . .

**Beilis** had been acquitted on [the strength of] Jewish-international pressure -- not, however, by the Russian people! "Believe us, (368) o child, the Russian Mother Earth will open itself and spit from out its depths the miserable wretch who has shed your innocent blood. '**Twelve unenlightened peasants**' -- **may this conscience of the Russian people stand as surety for you.**"(38) The files concerning the "**Beilis** case" had thereby concluded. The outbreak of the World War prevented their systematic revision, and after the collapse of Russia they were likewise disposed of like those in Paris which concerned the "Damascus case" after the take-over of the Ministry of Justice by the "attorney" **Crémieux-Smeerkopp** in 1870!

## Epilogue

**Beilis** was "compensated" in princely fashion. The "Israelite Committee" in New York had arranged a collection of about 400,000 Gold Marks, in order to be able to offer their "innocent, persecuted" racial comrade a large farm as a present upon his arrival in the Land of Freedom, after a large number of Jews had already emigrated to America already, **during the trial** -- in a similar manner, of course, the ritual-slaughterer and "martyr" **Buschhoff** in Xanten had also been "compensated."

Nevertheless, **Beilis** seemed to have developed no inclination toward agriculture. According to a report in the *Hammer* of **May 1914** (39), **Beilis** surfaced suddenly in the land of his patriarchs. In **Alexandria** he was received like a king at his disembarkation, especially for this purpose a "reception committee" had been formed, at whose head stood a certain **Isaac Piccioto**. -- This name also seems known to us: Two Jews of the same name had, if we rightly recall, played a role in the ritual-murder trial of **Damascus** in **1840** -- just as it is a striking phenomenon in general, that at Jewish blood-murder trials names surface over and over again which have been previously mentioned for the same reason (Schneerson!). Orient and Occident reached out their hands to each other once again: the circle was closed! In Palestine **Beilis** was able to await in peace the coming ruin (369) of the State over which the death sentence had already been pronounced by Jewry, in order to return there, if needed, as an expert in the slaughtering of human beings. . .

The men who had exerted themselves for Right and Justice fared otherwise, however. The shocking scenes and abuses to which, for example, the student **Golubov** and the psychiatrist **Sikorski** had been exposed through Jewish sub humanity, still continued on after the conclusion of the trial.

So [it was for] Professor **Kossorotov**; he had belonged to the scientific experts in **Kiev**, after the sudden demise -- which remained unsolved -- murder by poison was spoken of here, too -- of the University Professor **Obolonski**. He had presented his opinion before the court to the best of his knowledge, in full scientific agreement with the other experts, which did not at all please the Jews! A terrible campaign ensued against him in the following period, which continued to his lecture hall in Petersburg University, without his having been protected from these Jewish impertinencies by his authority. There were tumultuous scenes in his college. He even wrote

about it in the *Novoye vremya*: "If I had been told earlier about student nonsense, I would not have believed it; but on 23 October (1913), I had to change my opinion. I saw human beings who behaved **like beasts**, made ear-splitting noise, and were not receptive to a single rational word. I had to believe in that which had formerly seemed incompatible with the concept of [what] a student [is]. . ." (40)

Unfortunately, it isn't clear from the report, whether **Kossorotov** had clearly recognized the **racial** membership of his audience who were "behaving like beasts"!

The **Beilis** trial also lapsed into oblivion; but in the same measure as the memory of non-Jewish humanity failed, Jewish memory retained its liveliness!

In **1917**, armed with enormous financial resources, **Trotsky** was ordered to Russia, in order to create a *terra deserta*, a desert, out of this land. In a (370) bloodshed which was unprecedented in history up until then, next to which even the bloody slaughters of the Old Testament pale, he fulfilled his instructions to the fullest satisfaction of his secret Jewish task-masters. "The Jewish people is unconquerable -- at stake is the fate of the Russian State," thus was World Jewry able to cry out already, in **1913**, in the certainty of its imminent victory!

After the collapse of Russia, there began a genuine round-up against, first and foremost, those persons who somehow or other stood suspected of harbouring anti-Jewish tendencies; it is now very instructive to discover that nearly all accusers, witnesses and expert witnesses, who during the **Beilis** trial in **Kiev** had spoken out **against** Jewry, fell as victims to the Jewish-Bolshevist Terror. Thus, in **1919**, the Professor of Psychiatry, J. **Sikorski**, was shot under martial law in **Kiev**, together with a series of nationally-minded professors, while one of his chief opponents in the **Kiev** trial, **Bechtere**v, who appeared at the request of the defence in the trial with a **denial** of the possibility of ritual-murder, received a leading scientific administrative post, thanks to Jewish protection. (41) Naturally, the **Kiev** judges also bled to death under their Jewish executioners; but even the Russian Justice Minister **Chegl**ovitov, who remained completely indifferent during the trial, whose single "crime" had consisted of having finally, after a period of a year (in the middle of 1912), taken the trial -- which was threatening to become disastrously entangled in Jewish snares, away from the authority of corrupt local officials and getting it underway. . . even he went the same way [as the judges, etc.]. . .

"The murder of the boy **Yustschinsky** provided the occasion for the Minister **Chegl**ovitov and other enemies of the Jews, to initiate the famous ritual-murder trial against **Beilis**. But this trial did not have the expected result, its ramifications were, rather, **very unpleasant for its originators**," confirmed a knowing Jew. . . (42)

(371)"Thus has Jewry decided, and thus had it happened!" But in one of the *Hammer* issues of **1913** (Nr. 275) there are also these prophetic words: ". . . Once again the Jewish party has triumphed; but -- some more such victories, and it will lose without hope of recovery!"

The final monstrous victory of Jewry was the Jewish-Bolshevist massacre and the sacrifice of racially flawless, and for that reason consciously or unconsciously anti-Jewish classes of the people in numerous nations of the Old World. **It was the last victory. Aryan humanity attained consciousness.** It won its way to the conviction that it has a **common enemy: the Jews**

Recognizing the enemy, however, means: taking up the struggle. A new world order is in the process of arising, after unspeakably difficult birth pangs, an order in which the Jew has nothing more to seek and -- **to murder!**

# Chapter 10

## Summary

The newest *Talmud* research will have to also concern itself with ritual-murder. A study group cannot help but begin with ethnology, in order to put the research on the broadest possible basis. **F. W. Ghillany**(1), who was silenced by death, already blazed the trail a hundred years ago. If our own **historical** investigations could be extended in this direction -- of the Talmudists and ethnologists -- this would be their greatest reward.

However, one should not be allowed to forget that for centuries, Jewry itself has taken care to work to "clear things up." Already, in printings of the *Talmud* of the 15th century, various printers had "left white, empty spots in many passages, in order to avoid as much as possible the chance of attack by non-Jews."(2) Thus the Amsterdam edition of the *Talmud* appears as "revised" in **1644**, and the editions following in the next two centuries have also been still more thoroughly "checked." In **Damascus**, the former Rabbi Moses **Abu-el-Afieh**, having converted to Islam, spoke about this on the occasion of the ritual-murder trial in **1840** and said that in the editions of the *Talmud* which were intended for Europe, "empty places" were left in the books. At the inquiry of the Court's Chairman, as to what purpose these empty places served, Moses gave the diplomatic response: "In order to fill these up with the names of those (non-Jewish) peoples, and everything that concerns them.(3)

It is extremely informative to discover in this connection that already, in the Trent ritual-murder trial of the year **1475**, a colleague of this Rabbi, **Samuel**, stated that the Italian Jews had nothing "of this" in their books; but probably writings "about it" would be found (376)with the Jews **beyond the Ocean**(4)! Rohling correctly assumes that these "writings beyond the ocean" were the old, still "uncastrated" copies of the *Talmud* which still existed in the Orient!

In the course of time the "castrated" *Talmud* arose, of which Rohling speaks in his writings to the court at Cleves on the occasion of the ritual-murder of **Xanten**. The omitted passages were immediately handed on orally with utmost care or collected in the **private** notes of the rabbis. "Jewry earlier **omitted** passages hostile to Christ or to Christians out of (justified) fear of severe unpleasantness, or substituted harmless- sounding ones, but they **orally** filled in the omissions (clearly indicated in part by sentence gaps in the printing); or they likewise **orally** replaced the falsifications in the text with the proper versions again, collected in **special writings** -- but they **never** held those alterations to be correct, while **Christians** have constructed entire doctrinal structures upon the Jewish additions to the text and similar falsifications in the New Testament. Jewry **knew and knows** that those textual alterations are **false** and **doesn't give a thought to believing in them. . .**" (5)

The Jew **Horodezky**, by the estimation of **Bischoff** "a meritorious Jewish scholar," and thus a man who had to know, wrote in his book which appeared in Bern in **1920**, *Religiöse (!) Strömungen im Judentum [Religious Currents in Judaism]* (6): "Besides the written literature, they (Hassidic Jews) keep a **handed-down oral teaching, into which they do not allow a stranger access. This is passed from the father to the eldest son and has been kept so secret up to the very present, that nothing of it has penetrated into the public [awareness]"** **Horodezky** himself uses the designation "secret teaching" for this oral tradition! In another passage of his book, **Horodezky** cites the statement of the Rabbi Abraham (377) **Abu-laffia (1240)**: "The traditional teachings are for the fools," said this Rabbi, "the **secret** teachings are for the clever ones. . ." Furthermore, the former Rabbi **Neophyte** (Noe Weinjung) speaks in the year **1803** of a **secret blood-ritual**, knowledge of which is permitted to be passed only from the father to his son.

In the *Kurzgefaßten Religions- und Sittenlehre für die israelitische Jugend [Abridged Religious and Moral Teachings for Israelite Youth]*, revised by Dr. G. **Wolf** (8th improved edition,



Vienna, 1892, Alfred Hölder, "royal and imperial court printing house"), the following portentous sentence is found (p. 15, §6): "Aside from the commandments and laws which the Holy Scripture contains, religion prescribes for us still [other] **commandments**, which have been passed down **from tradition**."

On page 83 of the *Israelitische Glaubens- und Pflichtenlehre, Leitfaden beim Religionsunterricht der israelitischen Jugend* [*Israelite Teachings of the Faith and Duty, Manual for Religious Instruction of Israelite Youth*] of Leopold **Bräuer** (5th edition, 1876 -- both books of instruction were registered by the authorities as safe!), it says: "Judaism recognizes, apart from the written law, an **oral** transmission, still originating from Moses, or **tradition**, which explains the written law and states the **further** conditions for these practices. . . All lawful regulations and prescriptions issuing from the Sanhedrin (High Council) were propagated until toward the end of the second century after the beginning of the common chronology [i.e., A.D. or C.E. = Common Era] by practice and **oral tradition** in the schools, from generation to generation. **The writing down of the same was even forbidden, as contrary to law.**"

How very much has Jewry always feared a serious non-Jewish scientific occupation with its literature of Law (*Talmud, Schulchan aruch*, etc.), is shown especially graphically by the case of the German scholar **Eisenmenger**. This Orientalist, who died in **1704** as a University professor in Heidelberg, had studied Judaism and its literature most thoroughly in Amsterdam -- according to the information of Theodor **Fritsch**(7) he had gone to the Rabbis under the pretext of desiring to convert to Judaism, "since [he said] his studies in the Jewish writings had so much (378) attracted him," asked for instruction in the Jewish religious books, and was actually instructed for several years in the key writings of the Hebrew texts. In **1700**, **Eisenmenger** published -- or rather attempted to publish -- what he had written down of his nearly twenty years of studies conducted with such immense industry, in the two volumes of his *Endecktes Judentum* [*Judaism Discovered*]. But hardly had it become known that such a work was being published, when the Notary of the Jewish community at Frankfurt-am-Main, **Simon**, reported on **22 May 1700**, on behalf of the Jewish President of the Community, to the regional Rabbi of Vienna and Chief Imperial Court Factor (!) Simson **Wertheimer** about this event: "As is being said, a book is supposed to be printed in High German, by the name of *Endecktes Judentum*, in which without a doubt many slanders (!) to Judaism were allowed into print. Now it is known how easily we Jews can fall into quarrelling, because we Jews have **so many enemies** at any time. In particular, because the book is supposed to be printed in High German, it's to be feared that great disaster could come out of this. Whether it would be useful that the gentleman in **Vienna** wanted to present this suitably **to reliable friends**, in order **to prevent** this evil."

The first edition of the year **1700**, of 2050 copies, which Eisenmenger had printed **at his own expense** by Joh. Philipp Andrea in Frankfurt a. M., was actually confiscated already on **21 July 1700** by the *Kaiser* at the behest of the Frankfurt Jews and deposited in the Frankfurt poorhouse, after the author had rejected a Jewish offer of 10,000 Taler **for stopping the printing [of the book]**. For a payment of 12,000 Ducats, the Jews received the "right" of confiscating the "dangerous" book even in private homes, should they find it there! However, after Eisenmenger had died a "a sudden death" in total impoverishment during the trial proceedings with the imperial authorities, King Friedrich I of Prussia let the book be printed anew at his expense in **1711** in Königsberg, where the *Kaiser* had nothing to say about it; afterwards, this new edition which had come into existence thanks to the generosity of a Prussian king, disappeared but for a few copies, in the well-known mysterious fashion, attained the status of a rarity, and then fell to oblivion(8) -- we recall (379) that these events always repeat themselves when Jewry feels itself struck in its innermost being by publications!

If we nonetheless do not wish to go into the researches of Eisenmenger at this juncture, this is to spare ourselves the objection of basing our work on possibly outdated material!

Here we wish only to emphasize: Jewish laws, viewed from a racial- and religious- psychological perspective, are a truly infernal manifestation of the Jewish spirit, preaching only hatred and ruin toward non-Jews. Regarded from this vantage point, a further expression of the racial soul, which till now was taken much too little note of, conceals the most valuable information: it is the **festivals**, for in these all the characteristic emotions are made manifest. Indeed, what tones of feeling our German festivals and celebrations hold! An immeasurably rich folk-soul holds sway here, where it believes itself to be most undisturbed and and most private, in its own beauty, simplicity and purity for uncounted generations.

In scarcely imaginable, eternally unbridgeable contrast to this are the **Jewish** festivals and celebrations: these, too, know only one thing: hatred to the point of extermination, the hatred of the racially and thus spiritually depraved toward all of an elevated or refined character.

In the mythology of all people with a culture, the sun enjoys divine reverence; but it is extremely distinctive that the Jews themselves regard themselves as expressly "**moon people**." The University Professor S. **Passarge**, Hamburg, writes as follows in his highly interesting introduction to the *Buch vom Kahal* [*Book of the Kahal*] (9) in relation to the lunar nature of the ghetto Jew: "Just as the moon constantly turns toward men only **one side** and conceals the other from his gaze, just so many people and organizations have a front side turned to the outer world . . . but the back, on the other hand, corresponds to the **true** nature of the entity concerned. Such 'moon natures' make the greatest effort (380) to hide their reverse side. On this point they are extremely sensitive and feel themselves threatened in their existence by its **revelation**. That is easily understandable, for **criminals and members of secret societies** possess the 'moon nature.' -- "The deeds of the Jews and their morals are not known to the world. People believe they know them, because they've seen their beards. But they have seen nothing other than these beards. Besides, they are still now, as in the Middle Ages, a **wandering mystery**" wrote Heinrich Heine!

In **Xanten** the "honest citizen" **Buschhoff** took delight in bowling with his bowling cronies on the evening after the blood-murder. -- The Jewish girls **Caspary** and **Tuchler** in **Konitz** displayed themselves as "good citizen" dance-lesson daughters, who had the instruction to hold onto the ritual-slaughter victim **Winter**. -- "Good people" sent a shotgun to the little **Andrei** in **Kiev**, but forgot to give him the powder with it, so that they could lure him that way on a determined day. -- "Distinguished" Jews of **Damascus** were numbered among the "circle of friends" of Father **Thomas** for decades, the same Jews then butchered him in a back room. . .

Twelve "moons" determine the Jewish year: "You have made the moon, to divide the year according to it" (*Psalms* 104, 19), and the Jewish festival calendar is also based upon the course of the moon: "according to the moon man reckons his festivals; it is a light that wanes and waxes again" (*Sirach* 43, 6 etc.).

The festival of the New Moon was still celebrated every month by the Jews of **Eisenmenger's** times (around **1700**); on the occasion of the ritual-murder of Tisza-Eszlár in the year **1882** among other topics being talked about was the fact that the Jews of the remote Theiß village were observed at nocturnal, periodically repeated processions!

On the day before the Day of Atonement (the middle of September), the highest Jewish holiday, according to the testimony of the Jew **Berliner** the symbolic hen sacrifice (*Kapporah*) is still performed in a home ceremony during modern times: According to the sex of the [family] member, a rooster or a hen is taken in hand and swung three times around the head [of the person performing the rite], while three times the words are repeated: "Let this be a substitute for me. . . let it go (381) to its death, and may I enter into a long life of good fortune." This ritual custom has the name *Kapporah* (10). In the *Haggah* (appendix) to the *Schulchan aruch* (11) (*Orach Chaiyim* § 605) Moses **Isserles**, whose prescriptions still possess normative authority today, according to **Bischoff**, says the following: "Today the custom is in use in all nations. No one is

allowed to change it, for it has become firmly incorporated. One takes a rooster for every male and a hen for every female person. For a pregnant woman, one takes a hen and a rooster. . ." After being subjected to the *Kapporah* swing-around three times, the animal is ritually slaughtered following satanic tortures. "It is customary to throw the entrails upon the roof, so that the birds eat them" (Sheftelowitz, p. 34, etc.). -- "One throws the entrails upon the roofs or in the yard, from where the birds are able to bear them away" (Moses Isserles). The **ritual-slaughtering** forms the core purpose of the ceremony, and therefore the pouring out of the **blood of the victim!**

According to the testimony of the Syrian Jewess Ben-Noud, in the Jewish families of her native country the *Kapporah*-hen was tormented with the wings nailed down and in a thousand ways before the ritual-slaughter by long needles, nails, and the like, under horrid curses. Ben-Noud says further: "If they (382) could crucify a non-Jew instead of a rooster, their joy would be all the greater. . .the most timid Jews display **the wildest fanaticism** on this occasion."(12)

Antonius **Margaritha**, the son of the Chief Rabbi Margoles of **Regensburg**, in his book *Der gantz Jüdisch glaub* [*The Complete Jewish Faith*], published in **1530**, says of this (p. 35), that in the opinion "of old Hassidim," a still more effective sacrifice is made possible if an ape is taken for such a sacrifice, "for the same is most like a human being"; the most effective victim, however -- is the non-Jew himself.

We know that by Jewish notions, **every** non-Jew -- thus not only every Christian -- is the equivalent of cattle, for according to strict rabbinical concept only the Jew is to be defined as a human being: "The Israelites are more pleasing to God than the angels." -- "The seed of a non-Jew is like that of cattle." -- "Whoever dines with an Uncircumcised man does as if he were eating with a **dog**; just as the dog is uncircumcised, so also the Foreskinned One (non-Jew)." -- "The non-Jews, whose souls come from the unclean spirit, are called **swine**." -- "One is not permitted to send meat to a non-Jew, rather it is better that it be thrown in front of dogs, because the dog is better than the non-Jew. . ." -- "A strange woman that is not a daughter of Israel, is a piece of cow." Yesaya **Hurwitz** writes in his work, *Die zwei Gesetzestafeln* [*The Two Tablets of the Law*] (Wilmersdorf, **1686**, page 250b, cited by E. Bischoff): "Although the non-Jews have the same corporeal structure as the Jews, they resemble them only **like an ape does a human being**. . ."

The *Purim* and the *Pessach* festivals were already considered at the beginning [of this book]. The *Purim* festival, which memorializes the treacherous slaughter of countless Persians committed in the kingdom of the degenerate King Xerxes (485/465 B.C., biblical name Ahasverus), who had succumbed to total Jewish influence, falls about **14 February** (14 *Adar*). On this day the *Book of Esther* is read, which we know, of course, was presented in a glorious edition to the Chief Jew **Crémieux**, who had set free the murderers of (383) Father **Thomas**, ritually slaughtered on this *Purim* festival in **Damascus!**

The curses of the *Purim* festival stretch out in monotonous repetition to the start of the Jewish Easter (*Pessach*) [Passover] "festival" on 15 *Nisan* (about 28 March), which lasts a full eight days and signifies the downright satanic heightening of Jewish hatred in commemoration of the affliction of Egypt. -- **Neophyte**, former Rabbi, in his work which appeared under the title: *Il sangue cristiano nei riti ebraici delle moderna Sinagoga* [*Christian Blood in Hebrew Rites of Modern Synagogues*] in **1883** at **Prato**, said: "The Jews are most satisfied when they are able to kill **children**, for children are virginal and innocent. . .they **ritually slaughter** them in the days of Passover. . ." Actually, the overwhelming majority of victims, as we have been able to determine, are children!

Hatred unto death -- it is that hatred, according to the Jewish idea, as it has been trumpeted forth to the Jews down from Sinai against all non-Jews, it is the "quietly smouldering hatred imbibed with mother's milk, which is taught and nourished in the ghetto and the synagogues" (Neophyte-

Weinjung, cited by Athanasius Fern, page 17) and has been precipitated out not only as an essential component of perhaps a minority within Judaism!

"The mass of modern Jewry in its hatred against the non-Jews today is just as blind and ruthless as were the *Old Testament* Hebrews, striding with dry feet across the Red Sea; the Orthodox Jew of the 19th century is even **today still** the same, filled with fanatic bigotry, a weird being soaked in hatred of everything non-Jewish, just as was the *Talmud*-Jew of the Middle Ages who was burned to ashes at the stake . . ." (13)

But all the hate-songs of the Jewish festivals belong, in the final analysis, to that "great Jewish hatred" which Cheskel **Zwi-Klötzel** adorned in the following classic words in the *Janus*(14): ". . . Just as we Jews know of any non-Jew, that he somewhere in a corner of his heart is an anti-Semite and **must be** (384) one, so is every Jew, in the deepest foundation of his being, a hater of every non-Jew. I well prevent myself from saying 'anti-Christian,' or something similar, for perhaps our hatred is **mildest** toward Christianity, because in the Christianity **of today** we need not see a foe(15).

Whoever among us is not spiritually and intellectually castrated, whoever isn't too impotent to hate, he shares this hatred! Let it be gladly admitted that it goes against the grain of many a man, but that is only a proof for the vital potency of this hatred! I am not authorized to speak in the name of Judaism; perhaps I have never exchanged a word with Jews over just these things; but this custody [of words] is of purely legalistic form, in reality there is nothing as alive in me as the conviction of this, that if there is anything at all **which unifies all Jews of the World, it is this great sublime hatred**. I believe I must do without tracing out any sort of scientific basis, perhaps of an historical or psychological nature. **I feel this hatred, this hatred** against something impersonal, intangible, as a portion of my nature that has ripened in me, for whose growth and for whose development I must call a **natural law** responsible. And for that reason it seems shameless to be ashamed of this hatred, **as a part of nature**, and base and mean, to hide it. . .

No one can question the **fact** that a strong Jewry is a **danger for everything that is non-Jewish**. All attempts of certain Jewish circles to prove the contrary must be (385) described as cowardly as they are comical. And as doubly deceitful as cowardly and comical!

The reproach was made to the Jews of the Middle Ages, that they drew all gold to themselves and did not give it back out again. Of course one could help oneself easily -- with violence. The Jews **of the present** are doing exactly the same thing with **spiritual gold**, we shall see whether it is possible for Germany to take it away from them. **Whether we have the power or not, that is the single question** which interests us, and for that reason we must strive to be and to remain a power. . .

**Jewry can only be overcome spiritually! Become strong in non-Jewry, stronger than we are in Jewry, and you shall remain the victor!"**

Now one must beware of positing hatred as the sole foundation of ritual-murder. We are thoroughly aware that it may require the research labour of entire generations to find an unambiguous, satisfying solution. To a much stronger degree than till now, for example, Jewish philosophy must be taken into account; Johann von **Leers** has performed the service of having made the research of ritual-murder aware of this path, in that he points to the work of the Jew Oskar **Goldberg**(16). Yet before we accept these attempts at interpretation, which perhaps will assist in guiding [us to] the solution of the whole problem, it is necessary once again to summarize, step by step, the results attained up to now under definite perspectives.

As has emerged from the collected historical evidence, the Jewish blood-laws find their application first and foremost during the *Purim* and *Pessach* revenge-festivals, without our wishing to say thereby that they were not applied at other times of the year!

It is striking that in the places at which the blood-toll was imposed, (386) a large number of foreign Jews surfaces before the blood-murder, as if these had received secret instructions to be present at the performance of the ritual-slaughter as representatives of other Jewish communities.

At the ritual-crime of **Lincoln** of the year **1255**, a ramified **murder-organization** is already recognizable; the strands extend to London -- a generation later all the Jews of England had to be arrested due to other crimes! In more recent days these connections allow themselves to be more acutely recognized. On the evening before the Jewish "Atonement" holiday of **1875**, numerous foreign Jews, among them a ritual-slaughterer, had arrived in **Zboró** (Hungary) in order to seize the already decided-upon victim; in **1877**, on the occasion of the double ritual-murder of **Szalacs** (Hungary), according to the statement of a coachman not fewer than 40 Jews from abroad arrived, and in **Tisza-Eszlár**, whose Jewish population already consisted of perhaps a seventh of the total, the crowd of foreign Jews was nevertheless conspicuous when Esther **Solymosi** had disappeared. Likewise, in **1895** in Hungary, a girl, the small **Juliska**, was ritually-slaughtered; on this day (**6 September**) three wagon loads of Jews, among them a *schächter*, arrived! On the evening after the vanishment of the boy **Cybull** in **Skurz**, on **21 January 1884**, numerous foreign Jews assembled in the presence of the manager, where then the whole night through a striking level of goings-on prevailed. In **Polna** the murder gang found a hiding place with the Rabbi and in the Jewish school -- already there was reference to the role of the "limping" Jew! **Konitz** was teeming with Jews when Ernst **Winter** was ritually-slaughtered. Six foreign *schächter* had arrived, but in front of the house of a Jewish resident, ten foreign Jews, probably cult officials, were noticed, and the station assistant of **Konitz** later stated under oath that there had never been so many Jews to arrive in the place, as around the time of the murder of **Winter**. -- A conversation of the Rabbi **Kellermann** had been overheard: ". . .that so many devils are crawling around here?" -- ". . .that of course nothing will get out. . ." At the time of the fair of **Lobsen**, on **31 March (!) 1913**, when the small **Kador** disappeared, a large number of mostly Polish-speaking Jews had turned up in the near vicinity, and in (387) **Kiev**, the remote property of the **Zaitsev** brickyard, which was occupied only by a few families, offered a simply ideal place of concealment.

In almost all cases, the victim is surveiled and selected in accordance with a plan. In **Tisza-Eszlár** they thought to have especially free rein when the "lot" was tossed upon the child of a widow living in the most penurious conditions. In **Corfu** the foster child of the Jew Chaim **Sarda**, the little Maria **Desylla**, had never been entered into the Register, and if her kidnapping had not been noticed, she could have been eliminated without attracting much attention. In the same year in **Xanten**, a stunningly beautiful boy, Johann **Hegmann**, fell into the net -- he was lured into a Jewish store! In **Polna** the vagabond **Hilsner** chased after both his victims for a long time in pursuit of the instructions of his taskmasters in **Prague** or **Vienna**; Agnes **Hruza**, moreover, was visited and "given the once over" in her living quarters in **Wieschnitz** shortly before her death by unknown Jews. Ernst **Winter** was surveiled by his Jewish dance class acquaintances in **Konitz**; this victim therefore also seemed particularly suitable, since the parents lived outside the area and could not immediately order inquiries made. Young people working as servants, who no longer were able to live with their parents were in especial danger -- we recall the victims about whom Géza v. **Ónody** and Theodor **Fritsch** reported! The "lot" finally fell to the little Andrusha in **Kiev**, who in order to procure the still missing powder for the gun presented to him by Jews, ran into the clutches of his slaughterers.

The ritual-slaughter act, performed according to an exactly defined rite, is supposed to occur -- as the act of sacrifice -- **before the eyes of all Jews "invited" to it**, according to **Rohling(17)**; thus, according to the testimony of the young **Scharf**, during the ritual-slaughtering of Esther **Solymosi**, the **Tisza-Eszlár** synagogue was nearly filled up with foreign Jews, when the girl was led to sacrifice by the beggar-Jew **Wollner** ("and when she refused, he seized her by the (388) hand and led her out of our apartment")! In **Konitz** the worker **Masloff** heard the din of voices of numerous people and in between a gurgling sound at the murder-cellar of the **Levy** property during the slaughtering of the gymnasium student; in the building of the Jewish

**Zaitsev** brickyard in **Kiev**, numerous Jews were already living there already days before the blood-murder, among them the representative of the *schächter*-dynasty and *Zaddik* ("holy man") **Faivel Schneerson**, "at the naming of whom the accused **Beilis** wiped the sweat from his brow." The slaughter was in all probability carried out in the shed, which then later suddenly went up in flames during the machinery of investigation, which was put into suspiciously slow operation. Father **Thomas** and his servant bled to death within view of the heads-of-family who had come together in **Damascus** for the celebration of the *Purim* festival. -- there were **seven**, but the number **seven** has a "holy" character for the Jews! At the horrific, in its details scarcely to be described torture and slaughter of the three-year-old **Ivanov** in **Welish** (1883), a half-hundred Polish Jews were present. At the house of the Head Rabbi **Copinus** in **Lincoln**, the executioners of the eight-year-old victim formed a "Justice Court" in **1255** and gloated over the inhuman tortures. The small Andreas **Oxner**, "Anderl von Rinn," was likewise layed upon a sacrifice-stone and bled to death in the presence of the Jews who stood around him. In **1529** at **Bösing**, the Jews were "invited" to be present at the ritual-slaughter of a nine-year-old child -- "and then each one of the Jews stabbed the little child for a while". . .in **1540** Jewish dealers stood around the boy Michael **Pisenharter** from **Sappendorf** who had been bound to a pillar and flayed. In **1598** a four-year-old child was ritually slaughtered in a **Podolia** village, at which the "leading" Jews of the region were present. . .During the horrible "sacrifice" of little **Simon of Trent** in the house of the Rabbi **Samuel**, according to the Jew **Angelus** ("Angel") "all the Jews stood around the child, who was stretched out upon a board placed above a small container."

The society of the sacrificers is supposed to consist only of **reliable** people, who see **something sacred** in the act (389) and -- can keep their mouths shut! For this reason, women, youths, and children are not supposed to be drawn into the actual act of slaughter. In the year **1452** the adolescent son of a Jewish physician had been present at the slaughter of a two-year-old child and had even enjoyed some of the fruits which had been dipped in the blood of the victim: "and for him it was as if his intestines wanted to be heaved out of him. . ." Throughout the years this picture of horror pursued him, until he made a complete confession and converted to Christianity (18). In Easter time of **1540** a Jewish child reported about the torture of little **Michael**: "This dog howled for three days long. . ." The five-year-old son of the Jew **Abraham** blabbed out to a shocked court about the death of Andreas **Takáls**. The offspring of the temple servant **Scharf** in **Tisza-Eszlár** threw the Jewish stage- direction into confusion! Through the keyhole of the synagogue, Moritz **Scharf** had seen and was so stunned by the sight, that he broke down and before the examining judge **Bary**, gave to the protocol a comprehensive report, and a **Konitz** Jewess wrote that letter in which, in contrast to her racial comrades, she maintained that this indeed was murder!

"And your death shall be with a blocking of your mouth **like a beast, that dies** and has not voice or speech." Gruesome tortures precede the actual slaughtering. In the **Trent** ritual-murder trial of **1475**, the Rabbi **Samuel** testified that it is necessary that the victim **give up the ghost while being tortured**; otherwise the blood is no good! (*Est necesse, quod ille puer moriatur in tormentis; aliter ille sanguis non est bonus.*) [It is necessary that that boy should expire in torment; else that blood is not good.] In this case the victim, "*ille puer*," the boy **Simon**, was stabbed with needles and portions of his flesh were ripped away with tongs while he was fully conscious, at which [events] they spoke and sang in Hebrew: "So may all the enemies of Israel be destroyed. . ."

We do not wish to let those images of the horror arise again: the stabbed and cut up body of the victim resembled, for the most part, (390) a single wound -- "and the entire body so badly abused, that itself it seemed to be **one entire wound**. . ." : On the body of the seven-year-old **Simon Kierelis**, tortured to death in **Vilna** in **1592**, over 170 wounds were counted -- aside from the many piercing wounds which Jewish executioners had inflicted upon him under the nails of his fingers and toes; the corpse of a five-year-old boy, discovered in **1826** on a highway near **Warsaw**, showed over 100 wounds as signs of the withdrawal of blood. . .

The victims have often been **sexually abused**, such as Ludwig van **Bruck**, in **1429**; **Szydlov** in **1597**; Andreas **Takáls** in **1791**; even this is to be understood as a symbolic act.

Then the *schächter* gets to work; in his capacity as designated Jewish **cult official**, he reads out a prayer of praise, part of it before and part of it following his "holy act," in which he promises sacred silence and vows to God to that he will perform (19) the same act -- daily, if he can.

In most cases, as for example in **Damascus (1840)**, the act of slaughter occurs approximately at sundown; it is the time for which (*Exodus* 12: 6) the slaughtering of the "Paschal lambs" is prescribed. . .

In **Kiev** Faivel **Schneerson** surfaced, and in **Polna** **Hilsner** himself performed the slaughter in both ritual-murders after the ritual-slaughter knife had been delivered to him from outside the area; the so-called "crooked" Jew, that Galician monster who then surfaced again a year later in **Konitz**, would probably not have been one of the lower cult officials, such as a precentor (cantor), *schächter* (*schochet*) [ritual-slaughterer; the second term, *schochet*, is Hebrew], or circumciser (*mohel*), but rather, to judge by the fearful anxiety with which [making] further statements about his person was avoided, and the deference shown to him, a very highly-placed "personality" who had been sent for the **supervision of the ritual** and who possibly was in contact with those Hassidic "holy men" to which group the **Schneersons** also belonged. -- The witness Marie **Pernicek**, who had given her evidence concerning these Jews to the protocol, (391) was poisoned (20). In **Damascus**, the Rabbi Moses Abu-el-Afieh had been present at both ritual killings, and the **Károlyer** Rabbi was consulted for the nocturnal ritual-slaughter of Andreas Takáls in **1791**. The Jews retreating through the Inn Valley in **1462** had brought along a rabbi, and the ritual slaying of Simon of **Trent** in **1475** and of **Hugh of Lincoln** in **1255** were performed in the houses of rabbis. Even these few examples suffice to show that at all times the **ritual** act of slaughter was and is most carefully supervised.

Often, the *schächter* of the surrounding area arrive at the place of slaughter together; in **Konitz**, for example, it was proven that not fewer than six outside ritual-slaughterers appeared at the time of the blood-murder of **Winter**; in the case of **Damascus**, where apparently a *schächter* was not immediately reachable, the Jewish barber was sent for! In **Tisza-Eszlár**, an eyewitness, the young **Scharf**, likewise discovered several *schächter* had appeared from the surrounding area.

A man who, in his native **Hungary**, had come to know this murder pestilence in all its manifestations, the Knight Georg von **Marcziányi**, wrote the following about the Jewish ritual-slaughterers: "Despite all of the enlightenment and all the humanitarianism-pap of the 19th century, which has become a very effective slogan for a millennium of superstition and fanatic religious hatred, so that it has darkened the progressive spirit of the times with its kosher prejudice, like spider webs obscure with their network of threads the window nooks of seedy apartments, the Jewish ritual-slaughterer has remained a ritual-slaughterer: a traditional creature from out of grey antiquity, with long *peyes* [earlocks, which Orthodox and particularly Hassidic Jews believe to be prescribed by Mosaic Law], grease-dripping kaftans, and full of the most bigoted superstition." (21)

The circular cut of ritual-slaughter carves the tissues of the neck down to the cervical vertebrae and simultaneously the large neck vessels which lead to the brain, exactly in the same way that the Jewish ritual-slaughterers of cattle still to this day slaughter the (392) unstunned beast. The non-Jew, too, is of course merely an animal, which receives its ritual consecration only through the fact that it is offered to Yahweh as a pleasing sacrifice! "In order to execute the act of ritual-slaughter," says the Jewish medical officer **Dammann** in his *Gutachten über das jüdische Schlachtverfahren* [*Expert Opinion Concerning the Jewish Procedure of Ritual-Slaughter*] (Hanover, **1886**), "the *schächter* stretches the skin of the neck with his left hand and quickly makes a cut somewhat below the larynx, through the tissues of the neck with the razor-sharp

knife held in his right hand -- so deeply, that he penetrates to the vertebral bones. By the same (cut), the skin, the windpipe, the esophagus (gullet), the veins and arteries, as well as the nerve trunks which accompany these large vessels, are completely severed. In the beginning, the blood streams out massively from the opened vessels, then gradually more sparsely. . ." Dr. **Steiner**, as an example, who as the chief doctor saw the body of little Hegmann in Xanten on the evening of **29 June 1891**, was convinced "that was a very sharp, large instrument with which the crime must have been done," since all parts of the neck down to the cervical vertebrae had been cut through.

In the **Polna** ritual-murder trial of **1899**, according to the existing protocols, the court physician Dr. **Prokes** in Kuttentberg determined that the ritual-slaughter cut could have been performed only by an expert hand and only with a long, sturdy, and very sharp instrument which left behind completely smooth wound edges and thrust down to the cervical spine. The second forensic expert witness, Dr. **Michalek**, reached the same conclusion.

This method of killing makes possible a **complete running out** of the blood from all blood vessels, since the heart still continues to keep the blood moving even after the neck is cut: the blood is, so to speak, pumped out of the body through the opened arteries until death by exsanguination intervenes. While the autopsy of those who died [as victims] in the usual types of murder cases yield the finding that the blood in the blood vessels is still present aside from that which ran out directly through the fatal wounds, the bodies and/or body parts of the victims who bled to death under the ritual-slaughter knife show themselves to be **absolutely empty of blood!** As we have seen, this evidence, confirmed by plentiful, strictly objective medical expert opinions in many centuries, stands unshakably firm (393) and can in no way be impaired or reduced in its significance: to the murderers, what matters is gaining the blood of their victims, without, insofar as it is possible, leaving any behind. The blood flowing out is caught as carefully as possible; thus, at the scene of the slaughter of Agnes **Hruza** in the Brezina Woods at **Polna**, only the most insignificant traces of blood -- spatters -- were to be discovered, according to official findings. The traces of blood in the barn at **Xanten** proved to be merely traces of secondary blood from the child's body having been dragged there. The blood of Esther **Solymosi**, according to the testimony of the young **Scharf**, flowed at first into an earthenware plate (more probably a bowl), which then was emptied into a saucepan; the blood of Father **Thomas** was caught in a large bowl "without there having been a drop lost" (protocol statement of the barber **Soliman**). The blood of the servant, **Ibrahim Amara**, was poured into a large white bottle from out of a copper bowl by means of a tin funnel (testimony of Murad-el-Fattal). The blood of the small **Simon** of Trent filled "one and a half pots" (*unam scutellam cum dimidio*). In the year **1235**, on Christmas Day, Jews of **Fulda** collected the blood of the five (!) children of a miller in prepared pouches; in **1267** the ritual-slaughter victim, a little girl, was layed upon linen which had been folded over several times and, according to the same collection of documents, her blood was caught up by the bedding (Aronius). In **1452** the blood of a two-year-old child killed at **Savona** flowed into **ritual** containers, like the blood of the ritually-slaughtered "Anderl of Rinn" in **1462**. The blood of the nine-year-old **Maißlinger**, tortured to death in **Bösing** on Ascension Day of **1529**, was sucked out from the body by means of quills and small "*Röhrle*" [tubes] and collected into bottles. Likewise collected in bottles was the blood of the three-and-a-half-year-old Russian nobleman's son, who had bled to death on Good Friday **1753** in the vicinity of **Kiev** under [the knife of] his *schächter*. . . The Jewess **Ben-Noud** found a large brass vase in the house of relatives, "which the Arabs call a *laghen*," totally filled with blood after she had noticed a short time before the bodies of two ritually-killed boys hanging on the roof! -- And these few examples can be multiplied.

According to **Ljutostansky**, (*Die Juden in Rußland [The Jews in Russia]*), the Polish Jews also employed so-called rolling barrels in order to obtain the blood of their (394) victims. This will always have been the case when no *Schächter* was available. The victims, mostly children, were tied up and then rolled back and forth for a long time in barrels which were densely outfitted



with nails, knives, and other sharp objects, until the completely cut and pierced body had given all its blood. This procedure was also generally known in the Orient and was never required!

For Germany, we can detect one case where Jews employed this procedure: it was the **Breslau** child-murder of the year **1453**(22).

It has to be striking that the Jewish murderers, who otherwise acted so shrewdly, did not, in one single case in all these centuries, get rid of or hide the bodies of their ritually-slaughtered victims so that there were no remains, be it by burying or burning, so as to erase the traces of the crime, but on the contrary, disregarding any precautionary measures, they did not trouble themselves further, and indeed, actually put them on public display! At most, they sunk the bodies in swamps, canals, lakes, or in the sea. Thus a stabbed and cut child's body was discovered in **1244** at the cemetery of St. Benedict in **London**, and in **1247** the cut-to-pieces body, empty of blood, of the two-year-old **Meilla** was thrown into the city ditch of **Valréas**. The abused body of the schoolboy **Conrad** was found in a Thuringia vineyard in **1303**; in **1503**, D. Johann **Eck** saw near Freiburg the child's body which had been discovered "in the woods"; a peasant woman found the little **Maißlinger** among thorn hedges in **1529**, and in **1590** and **1592** ritually-slaughtered children's bodies were come upon, lying in the open, in the small town of **Szydlow** and in **Vilna**; in **1744**, a father found his abused and ritually-slaughtered child lying on a tree trunk in the **Kaltener** forest at **Eppan** (Tyrol). In **1826** a boy's body, drained of blood and disfigured, was lying on a highway near **Warsaw**. The corpses of the Hungarian **Szabó** children were squeezed into the box of a fire engine in **1877**. The mutilated body of Franziska **Mnich** (**1881**) had been hurled into a forest ravine! Thrown into wells (395) were, for example, the bodies of the victims in **Lincoln** (in **1255**), **Überlingen** (Baden, **1332**), **Damascus** (in **1890**), **Kaschau** (**1891**). The bodies of Father **Thomas** and of his servant were dismembered and tossed into a sewage canal of the Jewish Quarter; the young Hungarian woman **Sipos** was pulled out of the Türr-Canal in **1879**; the dismembered corpse of the boy **Cybulla** in **Skurz** was found under a bridge outside of the village, after the *schächter* **Josephson** had been observed there in the grey of morning with a heavy sack on his back; the body of the little Johann **Hegmann** was layed upon the hay of a barn in **Xanten** so challengingly, that anyone who walked through the barn door absolutely had to come across it! In **Corfu** the mutilated body of **Maria Desylla** was set down in a hallway. The corpse of Marie **Klima**, discovered in the Brezina Woods, and of Agnes **Hruza**, were covered only superficially with brushwood, in the direct vicinity of a heavily used path. The torso of the gymnasium student **Winter** was sunk in a city rinse basin; other body parts were found scattered all across the entire area of the city! The mutilated corpse of Helene **Brix** disappeared into the Neuendorfer Lake in **1910** near **Stettin**, and in **1911** the empty-of-blood body of Olga **Hagel** was pulled from the Breitensteiner Lake (West Prussia); in **1912** someone stumbled upon the blood-emptied body of the merchant's apprentice Stanislaus **Musial** in front of a house in **Posen** in the early morning hours of the first day of the Pentecost holidays; the dismembered and blood-empty corpse of the twelve-year-old Elma **Kelchner** was stuffed in a sack and set down upon open land in **Ludwigshafen**, and in **1911** the cut-up and blood-drained body of the little **Andrusha** had been displayed, so to say, publicly in a clay pit in **Kiev**: "The body was not hidden, but on the contrary, to a certain degree **publicly displayed**, as if they wanted to say: here, see, we have the power! We will prove it to you! Who dares to come up against us? We are all-powerful. . ." (23)

In his day, a **Masaryk** believed that the circumstance that the body of Agnes **Hruza**, for example, was only superficially concealed, (396) had to be interpreted as **proof** of Jewish innocence. In the year **1900** he wrote as a representative of the European Intelligentsia as follows about this: "And finally, it must be once again and urgently emphasized: the body of Agnes **Hruza** was not in the least concealed, on the contrary, it was **downright obtrusively**, so to speak, **put on display**. Secret ritual-murderers could never have dealt with their victim in this way; I repeat, the place where the body was discovered was clearly so selected with the intention that the murder could be ascribed to perpetrators from **Polna**. The covering of the body with four flimsy spruce branches originated quite obviously more from the need of a **certain piety**,

than the aim of hiding the body . . . (24) But Theodor **Fritsch** correctly assumed in this connection that here, too, ritual-symbolic motives were at work. Actually, in the year **1598** -- which could not have been known to **Fritsch** -- in a Polish ritual-murder trial on the occasion of the blood-murder of **Woznik** in the Podolia province, to which a four-year-old child of a peasant from **Smirzanów** fell victim, a Rabbi explained at his interrogation that Jews are **not allowed in any instance** to bury one of the *goyim*, because they would thereby pollute themselves by this act and burden themselves with a **deadly sin**(25).

The final and most important question, which concerns the **use of the blood**, has often been answered in a totally distorted and superficial manner. According to our findings up to this point, **to begin with**, a symbolic act of sacrifice will also have to be the basis for the ritual use of the blood.

In **1247**(26) the Jews in the little city of **Valréas**, which belongs to what is now the Department of **Vaucluse**, took the blood from a two-year-old girl-child with horrific accompanying mutilations, after they had nailed her to a cross, on **26 March**, which was the **Tuesday of Easter week**. Thanks to an energetic capture, some of the Jews of this province could be convicted. The Jew **Burcellas**, when asked what they wanted to do with the blood, confessed (397) "that in olden times the High Priest had sprinkled the blood of a bull upon the altar"; the Jew **Lucius** added to this, that, if a child had been obtained, they would want to make from the blood **a sacrifice, so to speak** (*quasi sacrificium*), and that they would **be obligated to send some of the blood to other Jews**, and that the child actually was supposed to have been crucified on Good Friday, but they had not been able to keep it hidden that long and because of this they killed it during the night on Wednesday. The words that appear in the interrogation protocol, *quasi sacrificium*, **Lucius** explained by the additional statement that the Jews were not able to produce a real sacrifice, because they no longer had a temple. According to **Lucius**, the symbolic sacrifice of a non-Jew = cattle, enters the picture, whose blood is "sent on" to others, i.e., to Jews not living in the region, so as to allow these to participate directly, so to speak, in the sacrifice! "For, though Yahweh took our temple away from us, he nevertheless has left us a **substitute** for it, **which enlightens the soul still more, namely the shedding of the blood of the goyim onto a dry stone before the face of Yahweh.**"(27) Thomas **Cantipratanus** (named from the cloister Cantimpré at Cambrai, died around **1263**), living around the same time, answered the question of why the Jews have to shed Christian blood each year, as follows(28): "It is, you see, quite certain, that they **cast lots** each year in **every province**, as to **which community or city is supposed to furnish the other communities with Christian blood.** . ." It is obvious, that H. L. **Strack** had himself a very delicate task in devaluating this and further historical evidence to the favour of the Jews.

At the **Trent** ritual-murder trial of **1475**, a Jew living in **Feltre**, who later converted to Christianity (Johannes **Christianus de Feltro**), swore that his father, in days gone by, had been a *schächter* in a city in Germany and had told him that 40 years ago the Jews of **Landshut**, where his father had then been living, murdered a Christian boy with the aim of getting possession of his blood. On the first day of Easter (398), before the evening meal, his father regularly mixed some drops of blood in a glass of wine and, with gruesome curses, sprinkled the table with it. He knew this from his own experience [he said] but this occurred always in the greatest secrecy.

Athanasius **Fern**(29) describes this ceremony as follows: "The *Paterfamilias* pours some drops of the fresh, or a substance of powdered, blood into a glass, dips the finger of his left hand in and besprinkles ('blesses') everything that is on the table with it: 'therefore, we ask Yahweh, that he might send the ten plagues to all enemies of the Jewish faith.' At this, they dine, and the father of the family intones at the end of the meal: 'Therefore (like the child, whose blood the bread and wine contain) may all *goyim* go down to destruction!'" *Purim* and Easter wine are especially valuable when they contain the blood of non-Jews: Thus, as these are consumed, Yahweh might consume, exterminate, "devour" all that is non-Jewish! "You shall devour all the peoples, whom

the Lord your God gives unto you, and let not thine eye look upon them with mercy" (*Deuteronomy* 7: 16). . . "For we shall devour them like bread" (*Numbers* 14: 9).

The **Trent** ritual-murderers were -- as is known -- questioned **separately**. Israel, the son of the Rabbi **Samuel**, in whose house the synagogue was located, confessed as chief witness that various Jews had complained that this time they were not able to bake any Easter bread (sacrificial meal), since none of them had blood from non-Jews in stock. In answer to the question as to for what the blood was necessary, **Israel** replied: "that their faith teaches them that they would smell bad if they did not include Christian blood in the Easter bread." This "bad smell" is, in this case -- and, to be sure, only in this case -- to be taken figuratively, since, according to Israel, "the Rabbis want to express by this, that the Jew who does not use Christian blood **offends against the Law**". . . To the question, what meaning inheres in the enjoyment of this blood, and why the Jews eat it in Easter bread, **Israel** replied: "that this symbolizes a commemoration of that blood, of which Yahweh spoke to Moses, when he commanded him, during the time when the Jews were in the captivity of Pharaoh, to sprinkle the thresholds of their houses with blood. . ."

(399) The judges also wished to know how much blood was taken from the victim. **Israel** answered: "One and a half pots full." The blood tapped from the boy **Simon** was supposed to be distributed among the co-religionists **in other lands**.

The remaining accused confirmed and/or supplemented this exposition. The Jew **Angelus** knew that non-Jewish blood also was employed for staunching the bleeding at circumcision. The Master **Joseph**, [he said] who lives in **Riva** and has circumcised his sons, has constantly been supplied with **non-Jewish** blood. But once he did not have any, so as a "**substitute**" a dark red, liquid tree resin, which has the name "dragon blood" (*sanguis draconis*) was used. H.L. **Strack** also heard a rumour of the use of this "dragon blood," which he determined on further inquiry to be resin from a kind of palm tree native to Farther India, and, with relief, grasped at the existence of this (note well!) **substitute** remedy in his "expert opinion" given for the release of the ritual-murderers at the ritual-murder trial of Tisza-Eszlár, in which he writes: "Also, ignorance of the dragon blood used for the healing of the wound of circumcision, has given rise to the formation of the **erroneous opinion** that the Jews need Christian blood." (30) In such a way were "expert opinions" rendered, although Strack was very well acquainted with the Trent evidence!

The old **Samuel**, the proprietor of the murder-house, determines the age of a ritual-slaughter victim as follows: ". . . it is better if the child to be slaughtered is not more than seven years old. . . a girl-child is only suitable for sacrifice if she is a virgin . . ." The forensic medical autopsy of Agnes Hruza had yielded the fact that the victim had remained unmolested. . .

Asked about the time of slaughter, **Samuel** explained: "The victim can be killed **at any time**, but it is more pleasing to God (Yahweh!) if this occurs **shortly before Easter**. [He said that] he did not learn this from the Scriptures, but **heard it** from Master David **Springer**, who had taught at Bamberg and Nuremberg. . ." Here the Rabbi **Samuel** produced an additional (400) proof for our above-mentioned exposition that the compromising ritual-slaughter prescriptions are passed down **orally**.

The eldest male of the Jewish community, **Moses**, an eighty-year-old grey-beard, who had lived in Germany earlier and had come to **Trent** from there, told that, among the Jews, he who uses the most Christian blood also enjoys the most esteem (*ille judeus magis laudatur, qui plus utitur de sanguine pueri christiani*). Asked for his further expositions and to go into details about the use of the blood, about which he would know all, **Moses** answered still more clearly than the Rabbi **Samuel**: "**Concerning these things, no written laws exist, but the rabbis and the scholars teach us, and this teaching is transmitted by means of tradition, from generation to generation**"

In **1494** at **Tyrnau** in Hungary, several Jews arrested due to a ritual-crime were questioned by the then Palatine and Lord of the highest court, Stefan v. **Zápolya**. An old Rabbi, on being questioned as to what, then, had actually been the cause of the murdering of an innocent child, gave as a fourth reason the explanation that, according to an old, **secret** commandment of the religion, the Jewish community was admonished to slaughter a non-Jew every year, by a sort of **casting of lots**, in order to procure his blood(31)!

The proceedings against the Jewish ritual-murderers in **Damascus**, under the chairmanship of the French Consul, take place 365 years after the **Trent** trial, and here likewise, the evidence given to the protocol is totally congruent in content with that given over a third of a millennium before at **Trent** -- there is not a more conclusive historical proof for the effectiveness of Jewish ritual-slaughter instructions and their ritual expositions having lasted for centuries.

**Paul Nathan**, in his book about **Tisza-Eszlár**, is not at a loss for an "explanation," even in the face of this evidentiary material; he brazenly and cheekily claims that the statements of their unfortunate co-religionists in **Trent** "tortured out" of them at the time, were "suggested" to the "accused" Jews in **Damascus** by the (401) "devilish" methods of the French Consul -- but the Jewish hack leaves it up to his European Intelligentsia to explain, how, of all people, a Consul sitting in **Damascus** could have knowledge of the then still-missing court documents, composed in the judicial Latin of the Middle Ages! The Jewish barber **Soliman**, answered the question of the French Consul **Ratti-Menton**, what was done with the blood of the murdered Father: "It was needed for the festival of the unleavened bread." The Pasha put the same question to **Isaak Harari**; this man replied after various evasions: "We have slain him in order to get his blood, and indeed, out of **reasons of religion**, for we had need of the blood for the fulfilment of a **religious duty** . . . We put it in the unleavened bread!" -- **Aaron Harari** confirmed this! The Rabbi **Moses Abu-el-Afieh** stated to the protocol: "The blood is for the unleavened bread; on the day, where they are baked, the Great Rabbi (in this case Jacob **Antabli**) stays standing in front of the baking oven. The Pious Ones (=Jews) send him meal out of which he makes bread, which he himself kneads and works in the blood. . . Then he sends the bread to the Pious Ones. . ." These breads were then sent on to **Baghdad**! Rabbi **Moses** further reported: "They were all at the slaughtering and were joyful, since it was a matter of performing a **religious act**. . . It is a **secret** of the Great Rabbi, which ones are entrusted with the how and what of **using the blood**."

The same statements were then given to the protocol also about the obtaining and use of the blood of the murdered servant, Ibrahim **Amara**.

But one member of the panel, the Greek merchant **Chebeli**, was not yet satisfied with the explanations of this Rabbi, he had discovered an obvious contradiction and put the following additional question: "You say that human blood serves for the celebration of the festival of the unleavened bread, yet it is known that according to the Jewish religion, blood is regarded as being "unclean," so that even if it were the blood of an animal, the Jews are not permitted to use such. There's also a contradiction in the property "unclean," which is imputed to the blood, and to the (402) use of the blood in the unleavened bread (matzos) -- give us the explanation!"

The Rabbi **Moses** replied: "The *Talmud* says that two kinds of blood are pleasing to Yahweh: **the blood of Easter and that of circumcision**. . . **This is the secret of the Great Rabbis**, who are knowledgeable about the ways and means of **using the blood** . . ." The Head Rabbi **Antabli**, asked about his opinion in connection with this, confirmed these statements in full scope.

In the trial of **Valréas** (in **1247**), the fact came out for the first time that the Jews are **obligated to send on** human sacrificial blood. **Strack**, in this case, too, would have been immediately ready with the "exonerating" retort that certainly no ritual, but rather, at most, a "folk-medicinal" significance, not to be taken seriously, would fit this [evidence]! Typically, **Strack** keeps silent about what came out in the **Trent** trial concerning these matters, and diverts attention to the "document excerpts" of the Jew Moritz **Stern**, his colleague.

In Trent, the Jew **Israel**, the son of **Samuel**, told that shortly before the Jewish Easter festival, several Jews had met in the synagogue located in his father's house and had complained over the fact that this time no Easter bread could be made, since no one had any supply of Christian blood (*quia nemo habebat de sanguine pueri christiani*). The examining judges "smelled a rat" and did not let loose of it, and after a time inquired further with the precise question: "What did the Trent Jews do earlier, when they had need of Christian blood?" **Israel**, driven into a corner, answered: "Approximately four years ago, he had seen a glass in his father's hand, which contained **desiccated blood**. This his father had obtained, according to his own statement, from a Jew who had come from Germany."

Now the Rabbi **Samuel**, to whom these statements were read out, resigned himself to [making the] confession that perhaps four years ago he had bought "for a costly sum" a bottle, about a hand's breadth long, from a Jew of the name of Bär (Ursus), who had come from Saxony, (403) and who had had a **certificate of verification** with him by which it was certified that **Bär** was conducting his business (!) legally, and that the goods that he was carrying with him were genuine. In this certificate of verification (*litteras legalitalis*) it was written in Hebrew that what he had with him was proper! It was signed by "Moses de Saxonia, Head Rabbi of the Jews." **Bär** carried the blood, present in pulverized condition, in an interior, tin-plated vessel sealed with white wax. In the layer of wax the Hebrew words were incised: "Moses, Head Rabbi of the Jews." **Samuel**, as he added to it, then set his name under it: "Samuel of Trent," to make known that he, for his part, joined the attested record concerning the reliability of the dealer. One other Jew, **Engel** (Angelus), confessed in **Trent** that he had bought the dry blood of a non-Jewish boy in the size of a bean more than four years ago, for four Lire of good coins from a certain **Isaak** from the Netherlands, out of the bishopric of **Cologne**; **Isaak** had carried with him the container of blood wrapped in a cloth, the blood itself had been clotted and **in the form of a dust**. **Isaak** then moved father on, from Trent to **Venice**.

Before he came to **Trent**, **Engel** himself had lived with his Uncle **Lazzari** (Lazarus) for seven years in **Castel Gaverdi** in the region of **Brescia**. The latter was in correspondence with the Jew **Rizardo of Brixen** concerning blood; **Rizardo** had reported that he was selling blood and offered it.

The Jew **Tobias**, described in the **Trent** documents as a surgeon or physician (*artis chirurgiae peritus*) -- he also occasionally "transacted" usury business -- admitted after initial denials that years before, he had already bought **dried** blood, perhaps as much as a nut, from a Jewish merchant **Abraham** for a Rheinisch Gulden. **Samuel** had certified the genuineness of the blood for him. **Abraham** carried the clotted blood in small pieces in a red container, presumably he had moved on to **Feltro** or **Bassano**. Finally, **Tobias** testified concerning a mysterious "distinguished" Jew from the island of **Crete**, who about six or seven years ago had stopped in **Venice** (404), around the same time that the *Kaiser* Friedrich III, followed by a great swarm of Jews, had arrived at **Venice**; these Jews had attached themselves to the imperial progress, in order to be able to procure for themselves untaxed wares which then, stowed away on the imperial wagons, had been smuggled across the border<sup>(32)</sup>. All these Jews were also supplied with blood, with which a "powerful" Jew, who constantly went about with "a large quantity of Christian blood," had furnished them. For the rest, the man dealt in sugar, and was called "Sugar-Jew" on account of this. This Jew from Crete had worn a black robe, which, in the Greek fashion, reached down to his feet; the universally well-known Jew **Hossar** of **Cologne** with residence in **Venice** in particular had had much traffic with this Sugar-Jew.

Along the same lines was the testimony given -- completely independently and under conditions of having been separated [from the others] -- by the old **Moses**. When the judge asked the eighty-year-old Jew where, then, he always obtained the necessary blood, he answered that for the last ten years he had not needed to make any effort for it; he was no longer the father of the family. Earlier, he had lived for 30 years straight in **Speyer**. There he always got blood from an **Alsace** Jew, **Isaak Rotpoch**; but 50 years ago he had lived in **Mainz**, where he bought the

required blood from the **Cologne Jew Sveschint** and had consumed it in the manner already mentioned (matzos, Easter wine). When he was asked how, then, in all the various places [in which he had lived] he was able to know that he really was getting "genuine," therefore non-Jewish blood, **Moses** also answered that **the certificates of verification** of the head Rabbis had **confirmed** it.

The **Trent** documents therefore unveil, besides the details of a crime committed with unimaginable cruelty, further monstrous facts:

1. There existed -- and naturally still exists! -- a "lawful" Jewish "trade" in non-Jewish blood, **organized** to the last detail, just as there has been for ages a Jewish slave trade and drug trade. (405)

2. There are **dealers in blood**, equipped with rabbinical certificates of verification and who have been expressly commissioned for that purpose.

In the **Trent** trial, not fewer than seven Jewish blood dealers appeared [in the record]: **Bär** (probably from Saxony), **Isaak** (from the region of **Cologne**), **Rizardo** (Brixen), **Abraham**, **Rotpoch** (Alsace), **Sveschint** (Cologne), and that frightful Jew from **Crete**, who can be described frankly as a wholesale dealer in blood.

Beyond this, we can fix the **route** of this blood trade on the basis of the trial reports.

In that 15th century, **Venice** was blossoming into a commercial city of the very first rank as trade centre between Orient and Occident ; in the judgement of **Petrarch**, it was arising as the "*emporium orbis*" (world city of commerce), which the contemporary voice of **Fabri** lauded as "the most wonderful and most remarkable in the entire world" and a Jakob **Burkhardt** praised as "the jewel box of the world in its day," and a fabulous wealth was emerging, of industrious, bold traders and seafarers, who stood in striking contrast to the debt economy of the slothful *doges* -- good use of the latter circumstance was made by those vultures who are to be found everywhere where there is already a whiff of decay despite a high economic bloom: the Jews.

In no sense is it coincidental that just exactly the Venetian region of that time was a true Dorado of Jewish blood-murder -- in the year **1480** alone -- therefore, as soon as five years after an example had been made in **Trent** -- in this area not fewer than three (!) children were tortured most cruelly and ritually-slaughtered<sup>(33)</sup> (**Portobuffole**, **Motta**, **Treviso**). In spite of uprisings by the people, financial-political reasons moved the Venetian government repeatedly to allow the Jewry as such, consisting in great part of immigrating Oriental elements, to remain unmolested, so that the Jews could live in the completely justified belief that they might take risks, indeed, the *Doge* **Pietro Mocenigo** even **during** the Trent investigative proceedings had made out a sort of certificate of innocence for "his" Jews, (406)

while he attempted to interfere in the course of the proper hearing by means of declaring in a decree the **Trent** blood-murder to be a malicious rumour, took the Jews under his protection, and arranged that they should live unhindered in his land. This Jewish-protective decree, however, later had to be rescinded.

In these areas -- in the trial documents, aside from **Trent**, the names of **Brescia**, **Feltro**, **Bessano** occur -- there was not only trade with the treasures of the Orient and the products of European, and, in particular southern German industry; among comrades of the faith there existed in strict secrecy the blood trade as an internal Jewish affair, which took the same route as the rest of the goods: the ancient trade route across **Trent**, through the Etsch Valley. By the testimony of the Jewish physician **Tobias**, a whole swarm of Jews, who had smuggled their equally precious and mysterious property among the other wares, had once followed an imperial progress: the blood

of non-Jews was transported in this manner by non-Jews themselves, and in addition, duty-free yet!

"In this 15th century, Man stood at the eve of the Renaissance, he invented printing, he discovered America; the arts and the sciences took an unsuspected upswing. Yet Europe was teeming with all sorts like Enselin (Lazarus), Rizard, Samuel, Moses, Isaak of Cologne, the Bear from Saxony, who their whole life long bought, sold, and used Christian blood. . ." (H. Desportes, p. 328).

The trade of **Venice** with the shores of the Near East made use of for its bases the ideal island bridges provided by Nature: **Corfu -- Zante -- Crete -- Rhodes -- Cyprus**. Upon all these islands, in a proportion which was increasing from century to century, Oriental Jews were encysted who, in constant contact with their racial comrades sitting on the crossroads of Asia Minor, Syria and Egypt, had brought the booming trade -- at least as middlemen -- into dependency upon Jewish parasites and were able to pocket fabulous profits.

But from these times, the non-Jewish population on these islands never again was to know peace; its blood -- in the literal sense -- (407) is sucked out of it. In **Crete** sat the frightful shape of a blood dealer, dressed "in the Greek fashion," who also surfaced in **Trent**, supplied the Jews present there with blood and then vanished again. . .

Many centuries later, however, bloody riots broke out on **Corfu, Zante, and Rhodes**, because the population had become convinced as a result of the **periodic disappearance of children** in countless cases, that the Jewish murderer is still at work(34)! The ritual-murders of **Damascus (1840)** and **Corfu (1891)**, which, of course, only became known from among the others by accident, while numberless others remained in eternal oblivion, threw a bright light upon these circumstances.

In the Orient, where human life in itself is already of little value, the trade in the blood of slaughtered non-Jews appears to be just another line of business; especially the harbour cities like **Alexandria, Beirut, Smyrna, Constantinople**, with the Quarters of Balata, Galata and Pera show blood-murders in great number, as we were able to determine, but even these can be only a minuscule fraction of those [ritual] crimes actually committed. "A very highly-placed man said to me, that of the Oriental diplomats, not one doubted that in the **East**, where these cases of murders of Christians **are very easily concealed** because there is no public opinion there, **they are much more frequent than we think. . .**"(35)

One year before the trial of **Damascus**, in **1839**, at the customs office of **Damascus**, in a box intended for the Jew Aaron **Stambuli** -- thus the blood-murderer and blood dealer of Damascus -- a bottle with blood was discovered and confiscated; this was not given back, despite an offer of 10,000 Piasters from the protesting Jews. At his interrogation, the Jew in his consternation gave the confused statement that it was a custom with them to preserve(36) the blood of their great men(408). Concerning the further prosecution of the affair nothing more was known, according to Achille **Laurent**, the most that was known was that the head of Customs of Damascus died a sudden death!

This clumsy kind of dispatching [of blood] has not been allowed to prevail as general practice, in view of the shrewdness of its originators. The refined and always secure lodging of the blood was done just by introducing it into the mixture using minimal-sized doses of it.

The former Rabbi Noe **Weinjung**, born about **1765** in **Kitchenev** as the son of a Hassidic Rabbi, and, after his baptism under the name of Neophyte, living in the **Cernika** monastery in **Bucharest**(37), reports about his blood-practice in his confessions which were published first in the Romanian language in **1803**, then, due to their importance, in Greek in **1834**, and then in Italian in **1883**, that one other cunning method of preservation and shipment consisted in

keeping cotton or linen burned to ashes and soaked in the blood sealed in bottles in the treasury and secret drawers of the synagogue and constantly at the disposal of the rabbis, who took from it according to need or sent from it to the Jews of those lands which were under especially sharp police control or which nursed special mistrust or even hostility against the Jews due to bad experiences: the blood of the tortured victim was now able without peril to travel under a pharmaceutical label. . .

That a blood trade has existed on German soil until the most recent times, can be inferred from the events in **Xanten**, **Polna**, and **Konitz**. The foreign Jew, who appeared with a black leather bag around the time of the murder of little Jean in Xanten (**29 June 1891**) and just as suddenly vanished again, might have had the same function as that "crooked Jew" who on the day of the murder of the **Hruza** girl (409)(**29 March 1899**) was hurrying out of the apartment of the **Polna** Rabbi clutching a container of approximately six litres capacity packed in waxed canvas. Already in **1529**, after the ritual-crime of **Tyrnau**, the blood was first hidden in the synagogue -- "on that account there was great rejoicing" -- before it was handed over to various Jewish middlemen for further distribution.

But even **blood-dealing** and **blood-dealers** are finally merely components of a **System** for which **all of Jewry** itself alone is to be made answerable before history: the extermination, conducted intentionally and consciously, of all that is non-Jewish.

That an important role of **blood-doctrine** and **blood-practice** belongs to the **local centre** in this struggle for destruction, the **synagogue**, "the very own daughter of the Pharisaic school" (**Rohling**), does not need to be further proven after the expositions up to now.

The "President of the Court of Appeals of the Free City of Frankfurt and Envoy of the four Free Cities of Germany at the Bundestag, Dr. of Theology and Jurisprudence, J. F. **Meyer**, the learned and founding trustee," believed himself able to dismiss these things with the following witty remark: "But as concerns the alleged blood-thirst, this would have been able to be amply satisfied for many centuries now without killing, in any bath or barber's room; but not even one Jew has been found to **buy blood** there. No one has ever seen a Jew **sampling blood**."(38)

In **1693**, a woman at a cattle market offered for sale to some Jewish cattle dealers a bowl of blood, "because she knew that the Jews like to have blood from Christian children. . ." The Jews, however, were craftier than this efficient business woman, they indignantly raised an alarm, called the city patrol and had the woman taken away. Before the magistrate, she confessed that she had been trading out of poverty in order to get a few Groschen; "it truly is human blood, but not of (410) a child, but from a couple of soldiers who opened a vein for the sake of their health and were supposed to let the blood be carried away by flowing water. . ." Now because such was found to be the case after inquiry, the woman was released again with sharp warnings to abstain from such dealings in the future. . ."(39)

No, learned and founding trustee and Doctor of Jurisprudence and Theology, Jews buying litres of blood never have actually been seen to this day -- we could, of course, repeatedly pluck these peculiar blossoms in the imaginary world of those scholars!

But **Moses Abu-el-Afieh** spoke in **Damascus** of two kinds of blood that are pleasing to Yahweh, of which one is **the blood of ritual-slaughter**.

We know with what stamina the Jews and their comrades, in order to defend the charges which involve their use of blood, call upon the *minutiae* of directives of the *Talmud* and other Jewish codices, around which interpretations as nit-picking as they are obscure are wound like tendrils, and which are supposed to keep the children of Israel from contact with blood -- insofar as it is not a matter of **sacrificial blood**; Jewry has, in fact, ever felt an inner horror of this



"unconsecrated" blood. Among one another, they wish to remain so clean of blood, that they do not even consume **animal** blood, and loathe even the blood which comes from the most minor wounds (e.g. blood from their gums on bread!). And yet -- here their moon-nature reveals itself -- they are the only people who conduct blood-politics, in the symbolic as well as the **physical** sense.

There is no contradiction in the fact that, for example, in the *Old Testament* the consumption of animal blood is forbidden by religious law under threat of "divine" punishment, which, as such, is grasped at by theologians over and over again for the "refutation" of the blood-accusation -- while the consumption of human blood is found to be forbidden **nowhere**, to say nothing of the rabbinical blood-doctrine. The Jews have the firm and subtle belief that social intercourse with other peoples, even the mere (411) gaze of an *Akum* (40), **materially** pollutes their blood! Their sharp and ruthless rabbinical intelligence found an equally subtle means millennia ago, by which they believed to be able to purify themselves and which was, for later centuries, transmitted **orally** for the sake of caution. Olden Asiatic physicians already were familiar with that natural law which says that like is to be healed by like [i.e., sympathetic magic]. In the mechanical world, one knows that like poles repel each other. This general law, adopted into Medicine, is followed exactly in homeopathic practice by use of small, refined, counter-doses: when one feels infected by a sickness, one partakes of the same substance thought to be causing the sickness, and indeed, a dose in a specific and **absolute purity** and in minute amounts. The most modern Medicine proves satisfactorily the profound law of Nature, that like is healed by like, and indeed what is more striking, the **smaller** the dose is, the better the **results**.

In the most refined dosing, non-Jewish blood, for example, enters into the Easter baking of the Jews, the matzos. Regarding the meal [i.e., in the sense of the grain from which bread is baked] of sacrifice, the Rabbi **Samuel of Trent** stated in **1475** that the Jewish father of the family would mingle some portion of the blood from a **non-Jewish** child into the dough at the preparation of the matzos; the size of a lentil seed would suffice! The Head Rabbi of **Damascus** personally baked the Easter breads intermingled with the non-Jewish sacrificial blood and sent them for "purification" in all direction to his co-religionists.

But this blood is especially **effective**, according to Jewish teaching, if it has been obtained under circumstances of unimaginably sadistic tortures and sufferings for the non-Jewish victim! "The matzos are prepared as they must be," said **Samuel** at their distribution in **Trent**, and those present understood **what** was meant by that. . .

Lazarus **Goldschmidt** cites a passage of the *Talmud* tract of the *Schabbath*, where an "emperor" asks the Rabbi Joshua ben Chananya why the Jewish Sabbath meal has such a pleasant aroma. The Rabbi answers: "Because we (412) have a spice by the name of **Sabbath** that we put in!" The "emperor" also wants to have some of it, but the Rabbi says: "It is **only proper for them who observe the Sabbath**. Since you do not do this, it would do you no good." What kind of **special** spice is this, this "spice named Sabbath," which "**is of use to**" **only the Jews**??

Under the date 19 January 1882, in the *Archives Israélites*, there is offered *vin cascher* ("kosher wine") with the express certificate of the Head Rabbi -- we are reminded of the "certificates" of the Trent blood-dealers!; on 2 March, again, "kosher wine" (*vin cascher*) for the Easter feast. On 16 March 1882 we read, printed in a list of other notices: "Spices for Jewish Easter use: Madame Haas **guarantees** unleavened bread (matzos)." To deceive the reader unfamiliar with these matters, the word kosher is written in various ways: coscer, causcher, cascher, cascer, kascer, koscer, etc.

The *Almanach zum Gebrauch der Israeliten* [*Almanac for the Use of the Israelites*] (appeared at the time from Blum, Paris, 11, rue des Posiers) is filled with similar notices. Several pastry bakers supply the "customary Easter bread for the *Pessach* feast," but another says that he alone has the **authority** to offer **everything** that is **necessary** for the celebration of *Pessach* -- And in

the Orient, of course, there was and is the notorious *mossa guésira* (blood-matzos) next to the "customary" *mossa*! These concordances are amazing(41).

Why do these things bear the certificates of the **rabbis**, and why not the "certificate of quality" of the corresponding experts, thus the bakers and vintners, if, according to Jewish opinion, this is supposed to be such a harmless matter?

The Jews of our day, therefore, in confidence of the ignorance of non-Jewish humanity, sell in open public, their ritual *Pessach* and *Purim* breads and wines, furnished with the **blood-certifications of their rabbis**, exactly as they were accustomed to do in the Middle Ages!

We now understand **Heine** better, when he said of his (413) racial comrades: ". . .in all other ways they now still are as they were in the Middle Ages, a wandering **mystery**. . ."

On **30 March 1882** the same *Archives Israélites* warned the "faithful" that the "religious" *Pessach* prescriptions were of extreme importance and one ought not to neglect even one of them. The preparation of the matzos "demands scrupulous care," the women should go off during their work. "The scrupulous care, which is required here, the omission of not even one *Pessach* prescription, the removal of the women -- compare with the documents of the **Trent** trial -- **makes one ponder**. . . The rabbinical blood-doctrine has existed as a **secret** teaching, the **Trent** trial bears witness to this; it probably exists **still even today**. . ." (42) That woman of the common people, who called out to her ward, **Werner**, who had taken on work in a Jewish house around the time of Easter in **1287**: "Beware of the Jews, for Good Friday is approaching," and six centuries later the mother of the **Xanten** boy, who called out at the news of the death of her child, with a mother's unerring instinct: "It was the Jews!," are more valuable witnesses than all the learned "expert opinions" put together. "Volkes Stimme -- Gottes Stimme" ["The voice of the people -- the voice of God"] -- may say more than all those "Christian" theologians and their baptized and unbaptized Jewish relatives.

Blood is a special sap. It also has the effect, as Nature teaches at every turn, of establishing antipathy, hostility. Every hunter can tell countless examples from his own experience to illustrate that blood, which has flowed as a result of murder-lust or the lust for pleasure, prevents the friendly "scenting" of creature to creature. The blood that we take from creatures, **separates** us from them; the milk they they give to us, forms a bond with them. A cow which gives milk to a child and a Jew, who ritually slaughters it, are images which have stamped themselves in the blood of every people throughout the generations, as an inextinguishable instinct; a child runs to an old cow to caress it -- while he runs away crying from an old Jew. On the Lower Rhine, the girls say "when a Jew is in the village, (414) I do not go through the corn alone," and there were wealthy and independent peasants who, when one of these black-garbed beasts, one of the "fellow-citizens of the Mosaic faith" came through their village, became uneasy, like their cattle in the well-locked stall when a predator was lurking about. It is the eternal and natural "fear of the Jews" which the Galileans knew long ago.

That thousand-year-old Jewish hatred, that "great hatred," is not stoked and nourished anew by theoretical instruction alone, but, to a much more effective degree, still by -- **blood**.

But the final meaning of the blood sacrifice, its final **interpretation**, can perhaps best be given by only a **Jew** himself. A philosophical work appeared about sixteen years ago, entitled *Die Wirklichkeit der Hebräer. Einleitung in das System des Pentateuch* [*The Reality of the Hebrews: Introduction into the System of the Pentateuch*], by the Jew Oskar **Goldberg**. This extremely rare book was made available only to leading Jews and was anxiously protected. "If one works his way through this not simply written book, it falls open to him as if unveiled before his eyes," was the assessment of this book by Joh. v. **Leers**(43). Now Goldberg, one of those "Wise Men of Israel," expresses clearly that the purpose of the Jewish service of sacrifice is through **blood**, in which the **biological** power of life is contained, to keep Yahweh lastingly **present**. The

purpose of the ritual is to hold the people together continually in **struggle against the other Elohim** (gods!), while at the same time suppressing the elements within the people which stem from the essence of the other *Elohim* (that is, the non-Jews!). "The commandments of purity . . . are derived for him (Goldberg) from this basic thought." (v. Leers).

By the judgement of v. Leers, the justification for **ritual-slaughter**, as of **ritual-murder**, can be derived from the arguments which **Goldberg** gives. . .

The presence of Yahweh, therefore, is conjured by black magic "in order to turn these powers against the other peoples in the wars of Yahweh. . ."

Jew **Goldberg** permits us -- to speak in the words of his colleague **Güdemann** (44) -- (415) a look into those "halls of the Jewish literature, to which, **for those standing outside them, it is almost more difficult to gain access than many a princely court. . .**"

Separation from all other peoples, state-within-a-state, fodder and corruption of the alien blood and final reunification among themselves, that is the inextinguishable impulse and thought of the Jew, not to be rinsed away by baptismal water. Hostility between their own blood and that of the rest of the world! "And I shall put enmity between your seed and their seed. . ."

The blood of the non-Jew rises up against the fanatic blood-politics of the Jews. Germany has been intended by History to have the leading role in this mammoth struggle: morality struggles against immorality, heroism against criminality, light against darkness, and blood against blood!

The Jewish Question is not otherwise to be solved. Destiny seems to desire that each people which struggles with the Jews, ventures its best blood against Jewish blood, and, if it must, unto death.

Thus has it been for millennia -- so it is again today, only with the distinction that a *Führer* and rescuer has arisen: "In that I am resisting the Jew, I am struggling for the work of the Lord" (Adolf Hitler)

## Chapter 11

### Appendix 1.

#### Translation of the Address Given before the Vice-King of Egypt (1)

May it please Your Highness, etc. After we in Europe heard of the accusations issued in **Damascus** against some Jews who belonged to Your Highness's subjects, and of the tortures and sufferings done to them in order to extract confessions, and because we know that our religion not only does not sanction the crime of which they are accused, but rather even teaches us most expressly to be horrified at the use of blood, we have been sent by our co-religionists in Europe to ask Your Highness for Justice. . .

We come here with the most sure conviction that Your Highness, of such great fame in Europe due to your bravery in the Field, your wisdom in the Council, and your tolerance toward all good subjects without distinction, will grant our request with your accustomed kindness. We come without hatred, without passion, merely with the upright desire of bringing the truth to light. Therefore our request goes out to Your Highness, to impart to us the authority to go to **Damascus**, and there to initiate such inquiries which will be able to lead to the obtaining of sufficient evidence in respect to those accusations which have brought the entire Jewish

population of that city into suffering unheard of till now, and so that the results of such investigation may be officially confirmed by the *Gouverneur* of **Damascus** and presented to Your Highness. That moreover, Your Highness might facilitate for us the means for obtaining this information, as well as grant safe conduct for those persons who belong to our mission, and provide full security for all parties who have credentials; the permission **to speak with and question the prisoners as often as necessary**, and that the authority and permission of Your Highness will be enforced by means of a special Firman [an edict or decree], sent to the *Gouverneur* of **Damascus** and officially entered into the local archives and publicly read out in the streets there. May we add that the eyes of all of Europe are directed upon Your Highness, and that the granting of our request will gratify the entire **civilized** world. It is well known (420) that the prince who has attained such a great reputation, treasures justice even more highly. It is an homage to your genius, to your love of truth, your love of justice, which has caused this **deputation of all the Israelites of the Earth** to appeal to Your Highness with confidence, in the consciousness that this appeal can not have been made in vain.

Alexandria, 4 August 1840.

Moses **Monetfiore**

## **Appendix 2** **Herr Crémieux in Vienna(2)**

**Vienna** (Beginning of December 1840)

Herr **Crémieux** has departed for **Paris**, heaped with tributes, and especially, naturally, with evidence of the participation of the local Israelite population. Prince **Metternich**, as has also been the case with several high statesmen, has received with honour the defender of injured and abused humanity, which always finds protection and the warmest sympathy in the **humanitarianism** of our principles of government, of whatever region or religion it may be. The community of Jews has arranged a banquet for him, in gratitude for the protection of its brothers in **Beirut**, and not many have been seen of equal magnificence. This took place in the Hotel of the Roman Emperor, comprised over 80 place settings, and the arrangement was designed by the women, who nevertheless declined to appear there themselves.

Before the beginning of the meal, an address of thanks of the community, which expressed the sentiments of the rescued human dignity of their co-religionists, written on parchment and read aloud by the local teacher of religion, Dr. **Manheimer**, was delivered to him. This was enclosed in a golden case and so abundantly set with diamonds that its value is reckoned at 14,000 Florins. The address reads:

"The community of Israelites of **Vienna**, enspirited by the most moving sympathy for the sacred interests and rights of their people and faith, permeated by the innermost and deep respect and admiration for the noble men of word and deed, who have ventured themselves for these interests and rights and have proven themselves in the holy, glorious struggle, grasps with eagerness the opportunity which is offered to it here, to bear witness to its most (421) profound reverence and admiration for you, most highly respected sir, you, who have put yourself in the advance rank and have wrested the laurel of victory in this the struggle. If we admire all the more the gifts of words and the power of speech which God has lent you in fullness, the more complete and compelling its success and influence is, and God's Rule of Mercy is recognized in that He, in a time when intellect and talent have been elevated to a prevailing power, has let men arise in our ranks who are full of the divine spirit and know how to speak in truth and clarity with frankness and victorious power; if we, in a word, admire the talent which is the foundation of your reputation, and made you the equal as an orator and advocate to the most celebrated men of your class, so we revere and honour still more the noble attitude, the sacred zeal for the Right, which has guided you so fortunately thus far in the fulfilment and practice of your godly profession and in the application of these inestimable gifts of the spirit. You have been the representative of Right, when and where it was imperilled. You have bestowed your protection

upon the powerful man, when good fortune abandoned him, and chivalrously taken on the mantle of fallen greatness. You have entered the lists for your co-religionists, when men wished to cast doubt upon their oaths and vows and thus throw suspicion upon the faith of Israel, and you have unburdened them of shame, annihilated the last trace of disgrace which still attached to them, in the nation where all barriers had been opened to them, yet prejudice was yet unconquered, where property and law, office and dignity had been granted and conceded to the Jew, yet doubt and suspicion of his lawfulness and loyalty had not been able to be eliminated and overcome. You have saved their honor and shown that religion began with Abraham and his tribe, which first raised its hand up to Almighty God, who has created Heaven and Earth, who fills the world and placed firmly upon it the pillars of the law, of justice and morality. You have now crowned these noble efforts, revered Sir, and everlastingly entered your name in the annals of the history of our people, which is as old as the history of the world, by chivalrously and fraternally entering the lists for the unfortunate victims in the battle against tyranny and religious frenzy, whose frightful fate was filling not only all the tribes of Israel, but also all the men of nobility and good will in the entire world with horror and terror. You left hearth and home, as the prophets of ancient times once did, travelled across the sea into that old land of Egypt, where plagues rage and war and discord threaten life, you have spoken before the powerful for your people and their faith, and you spoke as Moses once did to Pharaoh: 'Let go the sons of my people, who are in chains, that they may serve me!' You have broken the chains from the hands of those in bondage, you have rescued the imprisoned from out of their captivity -- as the prophet (422) described it, a godly calling. You have returned those who were outcast to free and unbound life, you have held back the sword in its descent, which was hovering but a hair's breadth above their heads, and those whom you could not save, who departed the world under torture, and who have found their declaration of innocence and vindication in a higher world and before a more elevated seat of judgement than Man can establish. . . have God's blessing over you! You have fulfilled a divine commandment, which is the most sacred thing in Israel; You have fulfilled the commandment of Love. . . If the name **Damascus**, which is to be found listed on the first and most ancient pages of our history, has again in most recent days attained a gloomy fame and leaves behind memories which for us are as unforgettable as they are painful, so, along with it, the names of the noble fighters, who have brought an end to the struggle and have wrested the chains from those in bondage and brought the tormented to freedom, will be as immortal and unforgettable. The self-reliance we have won again, and the joyful consciousness that wherever Israel is in need and distress, and its name shamed and its faith ostracized, God awakens for it its heroes and fighters from out of its own midst -- that consoles us for the painful experience which we have recently had, and which we had never expected in our century. With these sentiments we greet you as one of the champions in the holy struggle. And if our voices do not reach so far that they might also reach your noble comrade-in-arms, the high-hearted Sir Moses **Montefiore**, toward whom we have the same admiration, may this confession [of faith, admiration, etc.], which is the first that you have received on German soil, be a testimonial for you of the esteem and recognition which your efforts and exertions have found among your German co-religionists. We say to you, in the words of the Scriptures: Stride forth vigorously and courageously upon the trodden path -- it shall be your glory and your honour!"

At this juncture, Herr **Crémieux**, moved by this expression of gratitude, arose and gave an improvised speech in the French language, which, due to the beautiful themes which are the basis of its contents and the recognition which the speaker expresses for **humane principles**, deserves to be more universally known:

"Gentlemen, I am greatly moved, you understand this and will not wonder if words fail me to express my thoughts. I was unable to hold back my tears at the sight of this precious empathy of my co-religionists, of the immeasurable reward of such a simple, such a natural action. I am an attorney and saw to saving the unfortunate; I am a Jew and saw to fighting religious persecution; I am a human being and saw to crushing [the use of] barbaric torture; was I allowed to hesitate without committing a crime? I did my duty and such a reward! The Israelites

surround me (423) on my journey as in an endless triumphal procession. In **Corfu** I was received with acclamations and by wishes for good fortune; in **Trieste** I was surrounded by the sweetest, most touching sympathy; in **Venice** the heartiest festivals were duplicated for my sake; here, at last, my heart is succumbing to the feelings with which you have intoxicated it. I have, you tell me, carried on the sacred matter of the **emancipation of the Jews** before the law courts and the press; but indeed, I was defending my own hearth, and the principle of the freedom of worship, the great, noble principle which ties Heaven to the Earth, in that it permits each human being to offer to God the homage of his love according to his own belief. I took up my pen when the slanderers spread their poison against the Jewish religion, I called upon all the sympathies of noble persons to assist me; but I felt the strength of the Good, the Right and energy of soul; would not my silence have been an unworthy cowardice? I have defied the personal danger with which fanatical hatred and a murderous atmosphere wanted to threaten me. Having stood upright, I did not think of this danger; I would have answered him who would have wanted to frighten me: Death is everywhere, but fortunate is he who seeks a great death! Our mission has been crowned with success; the chains have fallen; the prisons have opened [their doors] to the tortured, their families have been restored to those who were in flight. But our cause was such a righteous one, and our right was so great! I have also founded **schools** in the Orient for the poor children who have been abandoned until now. But with this, I have only the merit of having understood your thoughts and have said to myself: it is good, that the Jews of the West unite with the Jews of the East through the bond of a sacred protection, whose consequences could be immeasurable for the cause of **civilization** and progress in the lands of fanaticism and ignorance. What do they, who persecute us with their bitter hatred, want with their foolish prejudices? Why do they reawaken, in this century of philosophy and **enlightenment**, those wretched slanders of the Middle Ages and the ridiculous superstitions of crude times? Do not they, who, in so many countries, still stand outside the law of the peoples among whom they live, possess all the virtues of free men, when they demonstrate such explicit, such moving, such unanimous gratitude toward those who demand for them the same common rights and social freedom? And is not the sympathy for the maliciously persecuted brothers, which was suddenly awakened, as if **by an electric shock** at every point on Earth, a great virtue? Does not this Jewish population, whose heart is so full of the fine feelings of love of relatives, deserve to live among other men and to have equal standing with them? What virtue do we lack. . .the love of country?

(424) We French Israelites, we citizens of a free country, which has given us a fatherland, our enthusiasm is intensified in that feeling which founds a people and makes it great, and you, gentlemen, who only can dimly know that [feeling of] country, since country is the **equality** of rights and duties, are you not all prepared to shed your purest blood for the happiness of the ground upon which you see the light? Ach, **you shall attain it**, gentlemen, one day you shall obtain this precious fatherland, this life-within-life! And those, who will be able to call you their fellow- citizens, will see whether your hearts are not at one with their hearts. Indeed, Jews of Austria, you will get the fatherland, for in that memorable affair of **Damascus**, Austria has shown that it knows no distinction of faith, when **humanity** speaks. Austria was first to extend a helping hand to the oppressed. Ach, its power did not reach so far as to be able to restore to life those whom torture had murdered, but it stepped between the executioner and those victims whose death had been decided; it noble-mindedly protested against the bloody proceedings. With joy I -- I, **a Frenchman** - call out in this capital city of the Austrian Imperial State: Honour to Austria! Honour to you, Prince **Metternich**, whose active as well as generous power covered like a shield those who were languishing beyond the sea; Honour to you -- you, who demonstrated a sublime spirit and an exalted philosophy in this **final** struggle of prejudice against reason, and unfolded the banner of humanity before the eyes of the world, without consideration for politics, which always is so foreign to justice! The General Consul **Laurin**, who found in his own heart an abhorrence for injustice and first brought the light of his clear reason and the dedication of his noble heart into this bloody drama, has also shown himself to be worthy of you. . . Honour also to **Merlato**, who struggled even to the final day at the scene of the horrible executions(3), and did not fear to unveil all secrets of this work of darkness, and with tireless zeal opened himself to the ideas of the General Consul. Let his name be for us a revered name!

Gentlemen, the **Press**, too, has forcefully supported us, the German, the French, the English Press; it dealt the most powerful blows to religious intolerance. **The Press has its torches**: the light terrifies fanaticism and persecution. . .the martyrs of Damascus will be our last martyrs. The West is making incursions into the East with its **civilization**, not merely in matters of political questions, but also in social issues, as a guarantee of the future of the peoples. Thank you, gentlemen, a thousand thanks for (425) this precious pledge of your esteem, your friendship! I shall keep it as a precious treasure, as a legacy for my beloved son. . ."

The cheering of those present was boundless, and with great enthusiasm toasts were offered to the *Kaiser* and the whole Imperial House, to the **Prince State Chancellor**, to the **Consuls** of the Great Powers, etc., who rendered assistance in this affair of justice and humanity, and the celebration was inscribed inextinguishably in the emotions of the Israelites by its many significant features.

### **Fürth, 4 December 1840(4).**

At the arrival of Herr **Crémieux** on 2 December in **Nuremberg**, a deputation of the local Israelites left to show him honor and to invite him to a celebratory meal. The representatives of the local congregation solemnly received him. At the banquet the Rabbi, Dr. **Löwi**, gave an address of thanks, which he delivered to him, together with the book of *Esther*, in a beautiful manuscript in an antique case. . .

### **Frankfurt a. M.**

Manifold evidence of respect and reverence for the celebrated **advocate of innocence and advancer of civilization** was also produced at this local setting. . . On 7 December Herr. C. **Kann** assembled a close circle of friends and admirers of the celebrated man at a dinner at the end of which Herr **Crémieux visited the lodge of the Frankfurt Eagle (5)** and attended till late at night the hurriedly arranged supper. The Society of the Frankfurt Eagle delivered to him 1000 florins as a voluntary contribution for the **Crémieux School in Cahira**. . .Herr **Crémieux** also honoured our *Bürgerschule* [a school roughly equivalent to grades 5 - 10] and *Realschule* [upper grade elementary school] with his presence and attended some classes. Finally, a fine banquet should be mentioned, which the **Society of the Rising Dawn** arranged to (426) celebrate the noble fighter and at which about 100 guests were present. In the gloriously decorated hall **memorial tablets** were displayed, which detailed the main events of his dynamic life. . . With genuine friendliness, many accompanied the celebrated man to his quarters, in front of which a brilliant **serenade** by the members of the Society of the Frankfurt Eagle was prepared in his honour

### **Appendix 3.**

#### **Protocol II of 22 May 1882, 1:15 A.M. in Nagyfalú. Interrogation by the Examining Magistrate Bary.**

"Did you know the daughter, **Esther**, of Frau Johann **Solymosi**? If so, what did she look like?"  
"I knew **Esther Solymosi** by sight, but I only knew that she was the daughter of Mrs. **Solymosi**. The other daughter, **Sophie**, I knew well. The younger sister I only knew by sight, she looked almost like the older sister, only she was smaller."

"How was **Esther** dressed at the time and did she have something in her hand when she came in?"

"She had a worn-out white scarf on her head, a red scarf at her neck and she was wearing a light-coloured jacket and a blue skirt. She had an old yellow scarf in her hand; my father asked her where she had been and what she was carrying in the scarf, and she said that she had been in the **Kohlmayer** arcade where Frau Andreas **Huri**, whom she was working for, had sent her to get paint."

"Did your parents know **Esther**?"

"They knew her, because they spoke to her then by name, and I also knew that she was called **Esther**; until then I only knew that she was the daughter of Mrs. **Solymosi** and was **Sophie's** sister and that she was working for Mrs. **Huri**."

"What happened with **Esther** on the Saturday on which she came into your father's apartment?"

"At my father's request she took the candlesticks from the table and put them on the chest, after she got up on a chair."

"Who was in the room at the time?"

"My father, my mother, my little *Geschwister* [= siblings, which would be an unlikely term for English speakers to use to indicate their own collective brother/s and/or sister/s, but it is a very common noun in German] **Samu** and **Rósz**i and I."

"What happened with **Esther** next?"

"After she had put the five candlesticks on top of the chest, a Jewish beggar came in, who had already come to us the day before (427) with two women beggars and a two- to three-year-old boy, and they were all staying with us till Sunday. What the beggar's name was I don't know, I only know that he came from **Lök** and was tall, had a black beard and was tan: he said to **Esther** that she should go with him into the synagogue and when she refused, **he grabbed her by the hand** and led her out of our apartment."

"Did you and your parents follow the beggar?"

"My parents stayed in the room, but I went after the beggar and saw how he went into the synagogue with **Esther**. After a while I heard screaming in the synagogue, I heard three or four cries for help, just like if someone had called out: 'Help, people!' Then I ran to the synagogue door but this was locked; now I looked through the keyhole, and since the key wasn't in the hole, I saw that **Esther** was lying on the floor in her slip while her clothes were on the table. **The foreign ritual-slaughterers** from **Téglás** and **Tarczal** and the beggar were holding the girl pressed to the floor and our **present ritual-slaughterer Salomon Schwarz** was cutting her in the neck with a knife that was somewhat longer and **much broader** than a regular table knife (6). He made a cut in her neck, and then the two foreign *schächter* and the beggar lifted the girl up, but **Salomon Schwarz** held two bloody bowls, one after the other, under her head, in them the blood was flowing, which they poured into a large pan. Then they dressed the girl again. While they were dressing the girl, four other Jews came out of the inner part of the synagogue: **Samuel Lustig**, **Abraham Braun**, **Lazar Weißstein**, and **Adolf Junger** and stood around the body of the girl. Now I went back to the room and told my parents what I'd seen. They had just sat down at the table and begun eating; when I started to tell them about it, my mother said to me that I should be quiet."

"Did you still go back then into the synagogue?"

"No, I ate with my parents at noon, until after about an hour, when the Jewish beggar came out of the synagogue and said to me that I should lock the door. I went out and saw how the *schächter* from **Téglás** and **Tarczal** and **Salomon Schwarz** were leaving. I found the key in the



window of the hall, and without looking into the inner part of the synagogue, I came back out and locked the outer door. In the hall I didn't see the body of **Esther** any longer, nor did I see any traces of blood any more."

"Where then did you carry the key?"

"Into the room and hung it on a nail."

"How long did the key hang there?"

"Until five in the afternoon, then I opened the door again; at first, (428) the three *schächter* and the former *schächter* Emanuel **Taub**, Hermann **Rodenberg**, and Jacob **Süßmann** came. Later, several more came, whose names I can no longer recall."

"Where was the body of **Esther** hidden?"

"That, I don't know"

"Why didn't you tell all this at your first interrogation?"

"I was afraid that my father would kick me out of the house then."

"What made you make a confession yesterday, when you came to Nagyfalu with the Security Commissar and another gentleman? Did anyone threaten you or force you to do this?"

"No one threatened me, no one forced me, and I spoke the truth out of my own free will, and just as I've now told it."

Read, certified, and signed.

**Moritz Scharf**    **Joseph Bary**, Examining Magistrate

**Appendix 4**  
**From the Speech of the Deputy Rickert in the Prussian House of Deputies**  
**on 9 February 1892(7)**

Gentlemen, it is my intention to direct the attention of the honourable House and of the Minister of Justice to an affair which for months has aroused a portion of the populace to a high degree. I mean the Buschhoff case, the Xanten boy-murder.

On 29 June, at six o'clock in the evening, the five-year-old boy Hegmann was murdered in the byre [cowshed] of the town councillor Küppers; the body of the small boy was found in a condition, so it was said, which created the suspicion that someone who was familiar with the business of ritual-slaughtering had to have committed this murder, since the cut, as they said, had been made skilfully and professionally. The boy was empty of blood. A lively excitement immediately arose in the town of Xanten, which probably has between 3000 and 4000 inhabitants, and one part of the populace pointed at one man whom it held to be guilty -- at the Jewish *schächter* Buschhoff, living in the vicinity of that byre.

Gentlemen, since those days the Jewish members of this community have had to endure a difficult time; every means was brought to bear to agitate against them. They were even ready to characterize this murder as a ritual-murder, and if I have been informed correctly, (429) the same things have also been said to arouse the populace in Xanten that had been used earlier in Corfu.

The anti-Semitic press has now not only cast suspicion in a despicable manner upon the State's Attorney and the examining judge, but also upon the Minister of Justice and the Minister of the Interior. I do not believe that any purpose is served by going into detail on this, at least for the time being. Should the matter perhaps be taken up by the other side, then I am prepared to offer a list of these things which have outraged me. For example, congenial relations between the defence attorney of the main defendant and the examining judge have been alleged to be the reason that the case is being handled slowly and carelessly. These are unprecedented insinuations against these men, who have surely acted only in the fulfilment of the duties of their office.

To show you how far this matter has gone, I want to produce for you two documents. After the release of Buschhoff, they were demanding that he be rearrested. In what sense these people want to see the law practiced in Prussia emerges from the following passage of the *Neue Deutsche Zeitung* [*New German Times*]. There is the focal point of anti-Semitism and also the focal point of these insinuations. In this periodical we find the following sentence, among others:

**'But if he (Buschhoff) is guilty -- why do they release him? Are there, perhaps, relationships behind this which are even darker than the murder of an innocent child? What does it matter, whether Buschhoff and family sit in investigative custody for four or five weeks longer yet, if afterwards the releasing, guilt-denying verdict is conceded to them by the jury, while they remain afflicted with suspicion for the rest of their lives?'**

What do you think, gentlemen? -- That's called the administration of justice! Of course, when that is read abroad, that a newspaper dares to say such things -- what are they to think of our administration of justice?". . . Rickert complains that even the *Kaiser* is "disturbed." "Gentlemen, I believe that the brazenness with which they have drawn the highest of all persons into this pending investigation without any grounds whatsoever, deserves the same. These gentlemen are becoming bolder day by day -- not to use another expression!

Now in conclusion, gentlemen, one more main point, that is, the question of ritual-murder! This **silly fairy-tale** of ritual-murder, which reaches back into the times of the **dark Middle Ages**, **when the Enlightenment** was not yet so far [developed], and even farther back, this question is being revived here in this manner by the most distinguished organ of the conservative party! Has this organ (*Kreuzzeitung*), then, no sensitivity for the fact that this foolish fairy-tale no longer suits the present day?

(430) Not only did Bishop **Kopp** in the year 1882 (Tisza-Eszlár!) declare ritual-murder to be an outrageous untruth, there were also prominent popes, the supreme shepherds of the Catholic Church, who also entered the lists against it in writing and in speech in earlier centuries when the enlightenment of the people had not advanced so far and men were not as armoured against such tales as they are today. I have here before me that memorable letter from Cardinal **Ganganelli**, who in the year 1759, when the Polish Jews were accused of ritual-murder (laughter from the Right) -- I do not know what is so funny about this to the gentlemen -- when the Polish Jews were accused, explicitly protested against it and with the weapons of his scholarship, which encompassed broad areas, proved that it was merely a **fairy-tale**, which must be rejected. . ."

Rickert then complained about an article in the *Kreuzzeitung*: "No, gentlemen, such weapons are not suitable in the 19th century, whose end we are approaching; these are not the weapons of **Christian charity** or of **tolerance**; nor are they the weapons of the constitution or of the law. The Jews in our State are not guests, as the *Kreuzzeitung* says, but on the contrary, **fellow citizens with equal rights**, and woe unto him who lays a hand upon these rights in a flagrant manner!" (Vigorous "bravo!" from the **left**.)

**Appendix 5**  
**Letter of Rohling to the Court at Cleves.**  
**To the Royal Criminal Court**  
**at Cleves.**

**Your Honour!**

The well-known Straßburg Professor, Dr. **Nöldeke**, along with the inclusion of my person before your forum, has rendered an expert opinion concerning ritual-murder by the Jews.

Conscience and honour force me to protest against this expert opinion. Professor Nöldeke terms it frivolous, when over and over again it is repeated that Jews require the use of Christian blood. He claims to be able to say "with tolerable certainty" that nothing about this is contained in the *Talmud*; also, according to his opinion, nothing in the *Sefer halkutim* and in the *Zohar* suggests it. **Delitzsch**, according to Herr **Nöldeke**, is supposed to have most definitely disproved the blood-accusation and my old friend **Bickell** to have declared it to be a hoax.

I find it strange that Professor **Nöldeke** charges those who think differently with frivolity, while he himself (431) lays claim to only a "tolerable" certainty for himself. As for **Delitzsche**, he, like **Nöldeke** himself was refuted by the work by Victor concerning the **Rohling**/Bloch trial, which appeared in two editions published by Fritsch in Leipzig in 1887, without a defence following from those involved. As for Professor **Bickell**, he **never** stated that the blood-accusation was a hoax, but on the contrary, he agreed with me that **history fully justifies these accusations**, because it reports numerous murders which were forensically established.

**Eisenmenger** also points to these facts, although rabbinical textual evidence and documentary proofs were not available to him. Concerning some texts of this type Professor **Bickell** was also of another opinion from my own, although he later withdrew an earlier statement about the impossibility of my idea, and Professor Nöldeke would have been able to know all of this from Victor's work, which was publicly available since 1887.

**If the facts of history** are not to be denied, it is well understood that despite the **expurgation of certain rabbinical works**, indeed there are texts still existing here and there, which hint at the subject, and contain allusions which, in spite of every **editorial precaution**, speak very plainly in the light of historical events. But as superfluous as texts of that sort are in the face of the historical records, and therefore, if one desires, can be left to the academic exercises of the philologists, I for my part find what others always say, **that the Talmud even in expurgated editions suggests the phenomenon**, while the *Sefer halkutim* and *Zohar* speak more definably, as is explained in my work *Polemik und Menschenopfer des Rabbinismus* [*Polemics and Human Sacrifice of the Rabbinate*] (Paderborn, pub. Schröder, 1883). This explanation is still completely convincing to me today, and if I do not respond to private publications of the newspapers and brochures, like Strack's *Blutaberglaube* [*Blood-Superstition*], this is because **the secular authority**, to which I am subject, desires **the end** of the Jewish controversy.

But after my **sacred conviction** was stigmatised before the Court as a frivolity, I held it to be my duty to make known to you this, which stands before you: in the face of death and of my eternal Judge, I cannot speak otherwise and must state:

**that the blood-accusation is the truth!**

With great respect

signed, Canon Doctor of Theology and Philosophy, A. Rohling, Professor of Hebrew Antiquities at the Royal and Imperial German University in Prague. **Prague**, 10 July 1892.

## Appendix 6

### From the Speech of the Czech Attorney Dr. Baxa before the Jury Court in Kuttenberg(8).

Dr. Baxa first explained that the compensation for costs for the poor mother of the murdered girl was unimportant. But the mother had a right to demand that she learn why her daughter was murdered, why she had been killed in this frightful manner!

"Let us go at once through all the motives which could come into consideration here; she had no enemy, she was devout and kind and honest. A murder for revenge, therefore, is not a possibility. The medical findings showed that the girl was untouched and remained so. A lust-murder therefore did not occur. A robbery-murder, perhaps? The murdered girl owned nothing, and what she did possess was found with her. What, then, was the motive for this frightful act? So the mother asks herself over and over again anew, why did her daughter, on a well-travelled way, on a bright clear day, have to die such a terrible death?

Now, gentlemen of the jury! The perpetrators, **as in a whole series of cases which have preceded it**, counted upon succeeding in not being discovered this time, too. But the Bible has ever said, that at the commission of the crime of murder, the blood of the victim cried unto Heaven. (Great commotion [in the courtroom].) But here, indeed, the blood was unable to cry unto Heaven, for **the blood had disappeared!** But the body speaks to Heaven in a terribly **mysterious** language, yet we **understood** this language and we finally succeeded in lifting the darkness that was supposed to be spread over it.

We were in a position to find the body **in time**, and from all this we could tell the mother **how** her daughter was killed. (Great commotion.) You know, gentlemen of the jury, how the doctors testified yesterday. You have heard how the unfortunate girl was strangled, how she was rendered unconscious with blows from a stone, and how the fatal cut was inflicted. That, gentlemen, says everything. If it was only a matter, for the murderers, of killing the girl, they need only, of course, have tightened the rope a moment longer. And consider how many pieces of evidence of [their] guilt they would thereby **not** have supplied. They would have shed **no** blood, they would have been finished all the sooner. But it was not the **life** of this girl that they wanted, but something (433) **different**. Let us think about the last hour of this unfortunate victim.

We think of how the rope was thrown around her neck, how three men suddenly bent over her, how they struck her on the head, ripped off the clothes from her body with terrible force, how she, perhaps, in the beginning, believing that this was an assault upon her honor [i.e., virginity], suddenly had to see how the knife shone, that terrible instrument in the hand of one of the men, how they prepared everything for the horrible **ritual-slaughtering**, how they inclined her head to the side, how she sees now, for the first time, what they intend to do with her, how the whole terrible truth of that for which she has been selected becomes clear to her -- and, gentlemen of the jury, you will agree with me, that this girl is a martyr. Gentlemen! We have never seen such a case. Yesterday you listened to the **expert opinion of the physicians**. Is there still need of proof that the murderers did not want the life of this girl, but rather wanted her **blood** alone? (Powerful excitement.) That is no longer debatable! From out of the courtroom of the Kuttenberg circuit court today, yonder into all *Gaue*, it is shouted that among human society live men who demand the **blood** of their fellow men! We shrink from this. We defend ourselves against these horrible thoughts, our emotions struggle against it, against this frightful secret, guarded for centuries.

But here the **fact** exists! The actual, irrefutable fact, and against what has been established here, no man on earth is able to prevail.

Now a second question forces itself on us. **For what** is the blood needed? And there, gentlemen, I say to you now: It is the responsibility of all Christian humanity to unwrap this secret. It is the

duty, the highest duty of the authorities, that they elucidate why there are people among us who use the **blood of of their neighbours** for sinister purposes. We have the right to protect ourselves, indeed, we must defend ourselves against these people who require our blood. This terrible secret should finally be aired, it should finally be made clear **who these** people are, whether it is only a religious sect, or whether it is a **race**, we must defend ourselves and demand that the State proceed against them. We warn the world that it is seeking to preserve this secret still longer. Look at the accused **and** the society in which he lives. Why does **Hilsner** lie so stubbornly, why is he supported **by his entire society**? **Hilsner** knows very well that, if he confesses, the whole secret would come out, for it would all come out, whether it was one *schächter* or another who made this cut [in the victims's throat].

Therefore, why should we not help in discovering those who are complicit in this! I say (434) to you, that the present proceedings are not the end of the **Polna** murder affair. It is only **the beginning** of a new investigation, we are far from the end of it. We will seek, seek inexorably to find out who the other perpetrators were, we will find them, and then the whole Christian world will heave a sigh of relief, **as if freed from a monstrous nightmare.**"

Dr. **Baxa** then stated all the circumstances which made the guilt of **Hilsner** beyond doubt, and said that the manner of the execution of the murder, the limitless brazenness with which it was performed, amounts to the conclusion that the perpetrators had to have gone to work with genuinely fanatic boldness, as if they believed that their crime would not come to light for all eternity. Dr. **Baxa** stated in conclusion that his conviction concerning the guilt of the accused stood rock-firm.

"In the name of justice and integrity, you must vote in the affirmative and you can vote with full conviction, and we will have taken a further great step forward along the road which we are resolved to follow. . ."

## **Appendix 7**

### **An Alliance for Solving the Konitz Murder**

has formed in the city of **Konitz**. On **11 March 1900** the gymnasium student Ernst **Winter**, in the bloom of young manhood, was tortured to death by crazed murderers' hands in **Konitz**, and the horrible crime still awaits earthly punishment.

The public jury court proceedings held at **Konitz** in the days from **26 October** until **10 November** against the **Masloff** family on account of perjury has thrown a bright spotlight upon the dark affair, in that this trial went far beyond the parameters of a simple perjury trial and took on the shape of a sort of investigative procedure into the **Winter** murder case. It still seems possible that the mysterious murder will find solution and punishment.

This possibility is thanks to the selfless and tireless activity of some few men who, without sufficient financial means, but with the mustering of all their powers, have followed the tracks of the murder. But the enormous difficulties and obstacles which opposed every step toward the discovery of the murderer, could not be overcome by the zeal and energy of individuals.

(435) The whole of the German people, without distinction of party, has a pressing interest in seeing the **strange darkness** illuminated, which enshrouds this gruesome murder. The father of the murdered boy, the builder **Winter** in **Prechlau**, does not command the financial means to pursue on his own the existing tracks so far as to succeed in bringing about justice in capturing the murderer.

In the city of **Konitz**, within whose walls the murder was committed, an alliance has been formed from the ranks of respected citizens in the town and country, which has set itself the goal of contributing with all its powers to the solution of the murder and pursuing every lead

regardless. This alliance addresses itself to all Germans of every party. Everyone should contribute according to his ability to the collection of a sufficient fund, which should be used, under the responsibility of the undersigned, for a **proper pursuit** of the leads of the murder.

We ask the newspapers of all political persuasions to promote our undertaking by repeated printing of this appeal, and we ask every German citizen to contribute his mite for this good cause.

**Konitz**, 24 November 1900.

Bönig, Catholic pastor  
Hammer, Evangelical pastor  
Gebauer, City Councilman and Member of the West Prussian Provincial Landtag  
Heise, City Councilman  
Klotz, City Councilman  
Schultze, City Councilman  
Schar, City Councilman  
Stockebrand, City Councilman

Hilgendorff, Landtag Deputy and Reichstag Deputy  
v. Parpatt, Member of the West Prussian Provincial Landtag  
Osiander, Landtag Deputy  
v. Gordon-Laskowitz, Member of the Prussian *Herrenhaus* [titled]  
v. Nitykowski-Grellen, as above  
Frh. v. Eckardstein, *Rittergutsbesitzer* [Baron]

## Appendix 8

### From the Speech of the Deputy Liebermann von Sonnenberg in the 43rd Session of the German Reichstag of 7 February 1901.

President Count v. **Ballestrem** cedes the floor to the Reichstag Deputy **Liebermann von Sonnenberg**:

". . . In the **Konitz** case, we are not dealing with just the purely human sentiment of justice, which desires that there be an atonement for every crime, but with a matter of **very far-ranging** (436) **significance**. . . I wish to state with pure objectivity that large circles among our people, to which **very educated** people in comfortable circumstances belong **in great numbers**, have actually come to the point of view: **nothing should come of this!**

It's believed even in the country **that the fear of the Jews** even for us is already so great that **even the state authorities** are not permitted to undertake anything against Jewry. . . The desire to bring the German government as well into a **relationship of dependency**, surely is present. Indeed, one need only observe the storm which is presently raised against the Prussian Minister of Justice, because he opposed the plainly mad claims of the Jews and has denied that the fact of the examination having been passed ought to force the Minister to appoint **any Jew desired** as judge or to appoint him as a Notary. In the entire Jewish-Liberal press, the Minister is now harried and abused; he is blasted from every direction.

Jewry is also at work here according to an **old proven method**. Herr **Rickert** (9) need only look up the passages about the Jews in Rome, in Mommsen's Roman history, how they behaved if some governor in the provinces had irritated them, **perhaps had been incorruptible**. When such a man arrived in Rome after having been relieved of his post, then the alarm was sounded, the rabble stirred up against him, and every means tried to injure him and to make a new office impossible for him. I do not know how the Jewish campaign of agitation against the Herr

Minister of Justice will end; perhaps there is also someone at hand **as a replacement for him, who is not yet positioned properly** (very good!).

The riots of the summer of the previous year (in Konitz) were instigated by **Jewish agents provocateurs** and agitators, or provoked by extreme Jewish impudence toward the populace (quite correct!). The case of the Jew **Zander**, for example, who threw a stone through the pane of his **own** window on the street, demonstrates this for Konitz. Gentlemen, the populace must be protected against such provocations!

But the Jews slip into the role of **persecuted innocents** at such riots, they scream about violence and they know how to make their screaming heard **in very high places**. Then troops -- which perhaps earlier had mostly been in place for the **cordoning off of the city** -- immediately march in on orders from **the highest level**, and then the saying comes true, that: 'in the presence of weapons the laws are silent,' even without a declaration of a state of siege and martial law. The entire population is overcome with consternation; the **witnesses no longer dare (437) to testify openly** and hold back their most important evidence. Thus they believe that they have finally laid to rest the story of the murder. . . In my view, however, the **Konitz** affair is not permitted to be the cause of a single party, the anti-Semitic party, but rather it must become the cause **of all decent people in the entire German Fatherland**. The **Konitz** Alliance for the solution of the murder of gymnasium student **Winter (10)** consists of people who, by virtue of their social position and by the entire conduct of their lives, can keep away any suspicion of their joining together merely out of virulent desires [for excitement, for Jew-baiting, etc.].

Gentlemen, the German people remained at peace when the wholly similar murder in **Skurz** found no punishment. The Criminal Commissar **Hoef**, who has been the exemplar for the present inquiries of the Berlin Criminal Commissar in **Konitz**, had **freed** the Jew who was first accused and taken into custody and brought a **Christian** master butcher -- **everything is repeated!** -- before the jury court. The man had to be completely exonerated. And then the case was settled as far as the authorities were concerned. The anti-Semitic movement was not yet strong enough in Germany to interest the German people in the case, as is now the case, thank God. The blood-murder in **Skurz** has remained **unsolved and unrequited** to the present day. Neither has anyone heard that further investigations have taken place. When ten years later a similar blood-murder in **Xanten** excited the world, an exceedingly **cunning means** was employed to misdirect the case. A notorious individual, who had insinuated himself into the anti-Semitic party, went to **Xanten** on behalf of an anti-Semitic newspaper and wrote an untruthful brochure which was printed in good faith and earned the editors responsible harsh prison sentences. Thus it happened that the anti-Semitic press was unable to persist in its involvement, and this murder, too, remained **unpunished**.

**Buschhoff**, the *schächter* accused of the crime, was acquitted by the jury court in Cleves, not, perhaps, because they were convinced of his innocence, but rather -- as is not at all very well known -- because a subsidiary question regarding the charge of **complicity** had not been put, and the jurors considered the evidence insufficient to pronounce him guilty as the perpetrator.

But the **Konitz** blood-crime, the third such similar crime in Prussia within a period of six years, will not share the fate of **Skurz** and **Xanten**. The trials that are still underway, the trial of the Jew Moritz **Levy** for perjury, which in a few days (438) will play itself out in **Konitz**, the trial against the *Staatsbürgerzeitung*, in which 114 witnesses are heard, will see to it that the arousal of the people over the murder of the gymnasium student **Winter** does not come to rest. . . yet I have taken the precaution of never stopping in **Konitz** for 24 hours at a time. It is **teeming with Jewish spies**, and I did not want to involve myself without necessity in gossip, the defending against which would have made work for me and have cost me time. Thus, not the 'anti-Semitic General Staff, but rather a **Jewish Confusion-sowing and Cover-up Committee** was established in Konitz after the murder and is still at work there. All the disinformation which has gone

out by means of the Jewish newspapers, which consists of pure inventions and which is dispersed into the world, originates with this Confusion- sowing and Cover-up Committee.

The most shameless thing of all, however, is attained in the recent insinuations against highly respected Christian men in **Konitz**, the District School Inspector **Rohde**, and the teacher **Weichel**, whom the Berlin newspapers describe as the **murderers**, based upon the simple fact that house searches were recently carried out also at their residences. Both gentlemen live on a street, you see, where every house and apartment was being searched; clearly no exceptions could be made. Without there having been anything more to it than this simple fact, the Berlin papers reported not long ago that the teacher, Weichel, had already confessed to the murder. This was reported by telegraph from **Konitz**. This horrible insinuation then circulated through a large section of the Press! Likewise, accusations were disseminated in the most shameless manner by the Berlin and other Jewish papers, against the District School Inspector, **Rhode**. I would think then, that the authorities, the Ministry of Culture and Education and also the War Ministry -- since Herr **Rhode** is Captain d. L [*des Landstags* -- of the provincial parliament] and both gentlemen are on the Board of Directors of the *Kriegerverein* [Veteran's Association] -- that the supervising ministries should protect their officials and file *ex officio* charges against all the newspapers in question, so that the severely insulted men do not have to bear useless costs and trouble because of this. Many another important matter may yet result from this trial as well.

Out of sympathy for this House, I will omit today, at such a late hour, unrolling a list of the instances of disinformation which have been broadcast to the world from Konitz in the Jewish interest. I have a **thick** manuscript about this lying at my place. . .I will immediately respond to all **disinformation speeches** which have been made here concerning the **Konitz** case. All of the German people and probably the *Reichstag* as well would be in agreement with me in this, that in **Konitz the leads** ought finally to be **pursued** for once, (439) which up till now have not been pursued, after all other leads have been shown to be erroneous. . .It can only be a matter of complete indifference to us (?), to what purpose the blood of the victims in **Skurz**, **Xanten**, and **Konitz** was destined [to be put]. But the evidence cannot be denied, that the bodies or their parts in all three cases were discovered to be **completely empty of blood**, and in all three cases sound human reason can simply find no other motive for murder than that of **obtaining the blood**. I have also asked the Director of the slaughterhouse of **Konitz**, Herr Veterinarian **Wendt**, for his opinion. He gave me the following information: he has been directing the slaughterhouse for ten years, each year an average of 10,000 animals are killed there, some butchered, some ritually-slaughtered, therefore he has been able to observe the effects on 100,000 animals of butchering and of ritual-slaughtering, and he was able to assure me **that he had never seen such a blood-drained piece of flesh as the body parts of Winter**. . .(commotion). Quite amazingly, **directly after the murder, five ritual-slaughterers left the area**, first the Cantor, **Hamburger** from Schlochau and then the *schächter* **Heymann from Konitz**, of which the one is supposed to have made a million-dollar fortune in America, and the other have gone to Russian Poland. The Jewish ritual-slaughterer Fuchs, who comes from **Russia**, has gone back to **Russia**. . .The fact that **Russian Jews** were in **Konitz**, has been judicially established. . .

The Herr Deputy **Stadthagen**(11) has described the populace of West Prussia as being at an extraordinarily culturally low level. So that it is not much to be wondered at that such people would believe in ritual-murder. . .But the country populace of West Prussia stands tower-high in education above a category of people who come into consideration again, at the **Konitz** murder. I mean the **Jewish** population, which is streaming in to us from out of Russian Poland, out of Galicia, Romania, etc., and because of our legislation, **unfortunately nothing can be done to prevent it.**" (12)

## Appendix 9

### Table of Ritual-Murders Established in this Investigation (13)



<b>Time</b>	<b>Place</b>	<b>Victim/s</b>
419 Jewish Easter	Imnestar	boy
1144 Easter	Norwich	twelve-year-old William
1160 Easter	Gloucester	boy
1171 Easter	Blois	boy
1179 Easter	Pontoise	boy
1181 Easter	London	Robert (child)
1192 Easter	Braisne	"a Christian"
1220 Easter	Weißenburg (Alsace)	Heinrich (child)
1225	Munich	small child
1235 Christmas	Fulda	five (5) sons of a miller
1235 December	Erfurt	child
1244	London	boy
1247 Easter	Valréas (Vaucluse)	two-year-old girl
1250 August	Aragon	seven-year-old boy
1250	Orsona	child
1255 Sts. Peter and Paul Day	Lincoln	Hugh (eight-year-old boy)
1267 Easter	Pforzheim	seven-year-old girl, Margaretha
1279 Easter	London	boy
1279 September <i>Yom Kippur</i>	Northampton	boy
1283 Easter	Mainz	child
1285	Munich	boy
1287 Easter	Oberwesel am Rhein	fourteen-year-old boy,
1288 Easter	Bern	Rudolf (child)
1288 Easter	Troyes (Champ.)	child
1292	Kolmar	nine-year-old boy
1292	Konstanz	child
1293	Krems	child
1302	Renchen (Baden)	child
1303 Easter	Weißensee (Thüringia) [Thuringia]	Conrad (child)
1303 Easter	Prague	"Christian person"
1305 Easter	Prague	boy
1321	Annecy	young man
1329 Easter	Geneva, Rumilly, Annecy	several children
1331	Überlingen (Baden)	Frey (child)
1346	Munich	small child
1346 Easter	Cologne	"Hänschen" (child)
1347 Easter	Messina	child
1349 March	Zürich	four-year-old boy
1380	Hagenbach (Schwabia)	child
1401 Easter	Diesenhof (Württemberg)	Four-year-old child
1407 Easter	Cracow	boy
1413 Easter	Thüringen	child
1420 Easter	Tongern (Limburg)	child
1429 Easter/Pentecost	Ravensburg (Württemberg)	Ludwig van Bruck
1442 or 1443	Lienz (Tyrol)	Ursula Pöck
1452	Savona	two-year-old-child
1453	Breslau	child
1454 Easter	Castile	boy
1462 July	Rinn (Innsbruck)	Andreas Oxner (three-year-old)
1468 Easter	Sepulveda (Spain)	small girl
1475 Easter	Trent	Simon Gerber (two-year-old)
1480 Easter	Portobuffole (Venetian)	seven-year-old
1480 Easter	Motta (Venetian)	child
1480 Easter	Treviso	Lorenzo (child)

1485	Vicenza	boy
1486	Regensburg	six (6) children
1490 Easter	Guardia (Toledo)	child
1494 Easter	Tyrnau (Hungary)	child
1503	Waldkirch bei Freiburg	child
1524	Tyrnau (Hungary)	a "Christian"
1529 Ascension Day	Bösing	Maißlinger (nin-year-old boy)
1540 Easter	Sappenheim (Oberpfalz)	Michael Piesenharter
1547 Easter	Rawa (Poland)	boy
1569 Easter	Vitov (Poland)	two-year-old boy
1574 Easter	Punia (Lithuania)	seven-year-old girl
1590 Easter	Szydlov (Poland)	boy
1592 Easter	Vilna	Simon Kierelis (seven-year-old)
1595 Easter	Gostyn (Poland)	several children
1597 Easter	Szydlov (Poland)	child
1598 Easter	Woznik (Podolia)	Albert Pietrzynin (four-year-old)
1650 Easter	Kaaden (Bohemia)	Matthias Tillich (boy)
1665 May	Vienna	woman
1744 August	Montiggel (Tyrol)	Franz Locherer (eight-year-old)
1747 March	Zaslav (Russia)	unknown man
1753 Easter	at Kiev	three-and-a-half-year-old boy
1764	Orkuta (Hungary)	child
1791 February	<i>Purim</i> Pér (Siebenbürgen)	Andreas Takáls (thirteen-year-old)
1791	Hollenschau (Moravia)	child
1791	Woplawicz (Lublin)	child
1791	Pera (Constantimople)	young Greek
1803 Easter	Buchhof (Nuremberg)	two-year-old-child
1805	Welish (Vitebsk)	Trofim Nikitin (twelve-year-old-child)
1810 Easter	Aleppo	woman
1812	Corfu	Two children
1817	Welish (Vitebsk)	two boys, one woman
1817	Vilna	girl
1819	Welish (Vitebsk)	two girls
1823 Easter	Welish (Vitebsk)	Ivanov (three-and-a-half-year-old)
1824	Beirut	Fatchallah-Sayegh (translator)
1824	Corfu	child
1826	Warsaw	five-year-old boy
1827	Vilna	Ossyp Perowicz (child)
1827 Easter	Warsaw	child
1827 Easter	Antioch	two boys
1829	Hamath (Asia Minor)	young Turkish woman
1831	St. Petersburg	girl
1834	Tripoli	old man
1840 February	<i>(Purim)</i> Damascus	Father Thomas; Ibrahim Amara
1840 Easter	Triande (Rhodes)	twelve-year-old boy
1843	Rhodes and Corfu	several children
1852 December	Saratov (Russia)	Schestobitov (boy)
1853 January	Saratov (Russia)	Maßlov (boy)
1875 September	Zboró (Hungary)	a sixteen-year-old girl,
1877 June	Szalacs (Hungary)	six-year-old);
1878 before Jewish festival	Steinamanger (Hungary)	girl
1879	Tállya (Hungary)	child
1879 October	Piros (Hungary)	Lidi Sipos
1880	Alexandria	child
1880	Komorn (Hungary)	child

1880 before Jewish festival	Steinamanger (Hungary)	girl
1881 Easter	Alexandria	Evangelio Fornarachi (boy)
1881	Kaschau (Hungary)	Kocsis (girl)
1881 before Jewish festival	Steinamanger (Hungary)	girl
1881	Lutscha (Galicia)	Franziska Mnich
1882 Easter	Tisza-Eszlár (Hungary)	(fourteen-year-old)
1882	Balata (Constantinople)	child
1883	Galata (Constantinople)	child
1884 January	Skurz (West Prussia)	fourteen-year-old
1885 Easter	Mit-Kamar (Egypt)	young Copt
1890 Easter	Damascus	Henry Abdelnour (boy)
1891 Easter	Corfu	Maria Dessyla (eight-year-old)
1891 June St. Peter and Paul Day	Xanten	Johann Hegmann
1891 June	Mustapha Pasha	eight-year-old girl
1892 Easter	Port Said	Helene Vasilios (four-year-old)
1894	Kolin (Bohemia)	girl
1895 September	Kis-Sallo (Hungary)	five-year-old
1898 July	Polna (Bohemia)	twenty-three-year old
1899 Easter	Polna (Bohemia)	nineteen-year-old
1900 Easter	Konitz (West Prussia)	eighteen-year-old
1910 December	Nassenheide (Stettin)	Helenne Brix
1911 March	Kiev	thirteen-year-old
1911 September ( <i>Yom Kippur</i> )	Schönlanke	Olga Hagel
1912 Pentecost	Posen	Stanislaus Musial
1913 Eastern	Lobsens (Wirnitz)	six-year-old
1913 July	Ludwigshafen	twelve-year-old

## Appendix 10 Bibliography(14)

[Translator's note: No attempt has been made here, as has been done in the text proper, to translate the German or other non-English titles of the works listed here. As this section will be of primary interest to scholars and researchers, and it is assumed that they will have competency in the main European languages, priority has been given here to the exact reproduction of the bibliography as given in the original German edition of this work. --R.B.]

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