

# History of Jewish Ritual Murder

**By Willie Martin**

(Edited from Mr. Martin's series on Communism)

Following is an expose on Jewish Ritual Murder which is currently being conducted just as it has for centuries.

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Jewish Ritual Murder: On May 1, 1989, the Oprah Winfrey show had as its guest a person who, as a young girl, was forced to participate in a ritual in which a Christian infant was sacrificed. The amazing thing about this guest is that she was not affiliated with some unknown radical blood letting cult, but that She Was A Jew.

According to an article on the show in the "Chicago Tribune," the woman was "undergoing long-term psychiatric treatment," apparently because of her horrible experience. The newspaper article is quoted below in its entirety.

## **Jews Protest Sacrifice Tale On Oprah Show**

Chicago Tribune, 5/7/89  
New York Times News Service

"Hundreds of television viewers and the leaders of several Jewish and civil liberties organizations have protested allegations on a popular talk show last week that some Jews practice ritual killing of children. The allegations were made by a guest using the pseudonym Rachel on 'The Oprah Winfrey Show,' a widely viewed syndicated talk show. During the program, broadcast Monday, Winfrey introduced the guest as someone who was undergoing long-term psychiatric ("The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among the Jews have even gone so far as to state that most of them are neurasthenic and hysterical." (The Jewish Encyclopedia, Vol. IX, (1905), p. 225); "Idiocy and imbecility are found comparatively more often among Jews than among non-Jews...The Mongolian type of idiocy is also very frequently observed among Jews...Among the Jews the proportion of insane has been observed to be very large...Jews are more liable to acute psychoses of early age than are non-Jews." (The Jewish Encyclopedia, Vol. VI, (1904), p. 556, 603-04)) treatment for a multiple personality disorder. The woman told Winfrey that she had witnessed the ritual sacrifice of children and had been a victim of ritualistic abuse.

The guest also said of such practices: 'there's other Jewish families across the country. It's not just my family.' The assertions were made during a program that focused on the cult murders of at least 13 people whose bodies were found last month near Matamoros, Mexico. The woman's comments provoked hundreds of angry phone calls and letters to Jewish and civil liberties groups, spokesmen for the groups said in interviews late last week. Jeffrey Jacobs, the chief operating officer of Winfrey's production company, Harpo Productions Inc., denied Winfrey had acted irresponsibly in broadcasting the interview since she had emphasized on the show that the guest spoke only for herself. He added that Winfrey and her producers would meet with representatives of the Jewish and civil liberties groups next week in Chicago, where the show is taped. Winfrey was traveling Friday, Jacobs said, and was unavailable for comment. Early in the interview Winfrey said, 'This is the first time I have heard of any Jewish people sacrificing babies, but anyway — so you witnessed the sacrifice?

The woman responded: 'Right. When I was very young, I was forced to participate in that, and which I had to sacrifice an infant.' The guest was repeatedly identified by Winfrey as being Jewish. At one point, the woman asserted that (Jewish) ritual sacrifices occurred in other Jewish families around the country and that they were known to the Police."

Although all Jews are aware of the blood rite and its importance to the Jewish cult, only the most important Jewish leaders, the rabbis and the wealthiest members of the Jewish community, are allowed to participate in the blood-drinking rite. Kastein states, on page 173, that the ordinary Jews are forbidden to participate in the rite. One reason for this is the fact that the practice of ritual murder is fraught with danger for the entire Jewish Community.

Most uprisings against the Jews during the past two thousand years have stemmed from the discovery of this practice, and the resulting attempts of the non-Jews to punish the Jews for murdering non-Jewish children. The principal reason that this crime is so often discovered, is that the naked, pierced body of the child, once it has been drained of blood, must be thrown on a trash heap.

The Jewish rite forbids burial of the body, even though this would conceal all evidence of their crime. The Talmud, the Holy Book of the Jews, defines all non-Jews as beasts, and by Jewish law, the burial of beasts is forbidden. Therefore, the Jews try to conceal their crime by throwing the corpse of the murdered child down an abandoned well, where it may not be discovered, or by hiding it in some manner which will not constitute burial.

In many cases, the body is discovered, and then the Jews either are attacked by the non-Jews, or they spend thousands of dollars bribing witnesses and officials, and attempting to frame some gentile as a "sex murderer." Bribery and intimidation of public officials and newspapermen is always the first step in this campaign. In the

United States, since many of these are Jews, no bribery is necessary, as every Jew knows that it is his first duty to conceal the evidence of ritual murder. It is also customary for the Jews to pay off the murdered child's parents with a large sum of money, which in many cases means that they will not prosecute.

Could Jewish Ritual Murder Still Exist? At one time or another the Jews have been expelled from every country in Europe. And in almost every case it was over the charge of Ritual Murder.

**The most objective book on this subject available is my book on Ritual Murder and available from Willie Martin, 13600 Quiet Cove, McLoud, Oklahoma 74851, for \$29.50 per copy.**

The accusation was that during the Jewish feasts of Purim and/or Passover extremist Hassidic Orthodox Jewish sects would sacrifice a Christian youth for his blood. It was then dried and the powder mixed into triangular cakes or bread for eating in order for the Jews to gain atonement in the eyes of God. It is possible that Purim blood might sometimes have been held over for the Passover.

The History Of Jewish Human Sacrifice: The ancient Khazar Jews along with other of that Near East era followed a common custom of human sacrifice. The practice was to burn a young person upon an altar called a Tophet. The Old Testament of the Bible mentions this practice and condemns it. Around the Tophet altar, drums would be beaten loudly to drown out the cries of the children being burned alive. In the days of Ancient Israel the Priests of Baal would blow trumpets to drown out their screams. The Carthaginians also were worshippers of Baal and sacrificed children on a massive scale. When faced with defeat in Syracuse in 310 B.C., they cast the sons of 500 nobles into a fiery pit, or Tophet, from a scaffold shaped in the likeness of the god Baal.

In "Excavations at Gezer," the archeologist R.A.S. Macalister notes that the bodies of sacrificed young children are found in every strata of Jewish remains from the earliest times. Photographs of the children's bodies are published in Macalister's book, although the book itself, like most works which attest to the criminal nature of the Jews, is now almost unobtainable. It is classified as a rare book, and most rare book dealers are Jews.

In the Bible, Isaiah 57:3-5 the prophet, talking of the Jews of his day says: "But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?"

By the phrase, "ye sons of the sorceress," Isaiah calls attention to the fact that Jewish ritual murder is a black magic rite. It is customary for the rabbi, as he drinks blood, to invoke the presence of Satan, who will then presumably carry out the wishes of the Jews. The drinkers of blood also swear eternal obedience to Satan during the blood rite. Isaiah also calls attention to the fact that here the children are slain "under the cleft of the rocks." This refers to the Jewish ban against burying the slain gentile child, and to hiding the body in the rocks in the hopes that the gentiles will not discover their crime.

The Jewish Encyclopedia, Vol. VIII, page 653, published in 1904, says, "The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom, human sacrifices were offered to Yhwh (Yahu, or Jehovah), as King of Counsellor of the Nation, and that the Prophets disapproved of it."

Yahu also is interchangeable with Baal, the Golden Idol, and Satan, who is thought to have been a minor god of the Jews, and an instrument of Baal. The two themes of Jewish history are blood and gold, and every practice of the Jews is inextricably bound up with these two factors.

One expose of the subject of Ritual Murder was written in great detail by Arnold S. Leese, entitled "My Irrelevant Defense on Jewish Ritual Murder," London, 1938. Addressing the issue of sacrifices, Mr. Leese states: "Let a Jew speak for us here: 'Bernard Lazare, a Jew who was stated (Jewish Encyclopedia, 1904, Vol. VII, p. 650) to be 'without any religious convictions.' wrote what he himself described as 'an impartial study of the history and sociology of the Jews.' calling his book L'Antisemitisme; in the 1904 edition of this, Vol. II, p. 215, he writes, after mentioning the accusations against the Jews of Ritual Murder: 'To this general belief are added the suspicions, often justified, against the Jews addicted to magical practices. Actually, in the Middle Ages, the Jew was considered by the people as the magician par excellence; one finds many formulae of exorcism in the Talmud, and the Talmudic and Cabalistic demonology is very complicated. Now one knows the position that blood always occupies in the operations of sorcery. In Chaldean magic it had a very great importance...Now, it is very probable, even certain that Jewish magicians sacrificed children; hence the origin of the legend of ritual sacrifice.'"

Thus Lazare tries to absolve the Jews of the ritual murder charge by saying that they were guilty, but that it was done from motives of sorcery, rather than as a key element in the practice of the Jewish religion. He apparently has not read the Bible, or noted Isaiah's denunciations of the Jews as sorcerers and murderers of children. Of course the Jews killed children during their rites of sorcery, as Lazare admits, but these horrors were committed as essential rites of the Jewish religion.

Dr. Eric Bischoff, a famous German Jewish scholar, has found the explicit authorization of the practice of Jewish ritual murder in the Thikunne Zohar, Edition Berdiwetsch, 88b, a book of cabalistic ritual, as follows: "Furthermore, there is a commandment pertaining

to the killing of strangers, who are like beasts. This killing has to be done in the lawful (Jewish) method. Those who do not ascribe themselves to the Jewish religious law must be offered up as sacrifices to the (Jews) High God (Satan)."

Murders of Christian children by the Jews usually occur during the important feast-days, Purim, one month before Easter, and Passover, at Easter. Jewish law prescribes that the gentile victim at Purim, a Jewish holiday as the Jewish victory over the gentiles, may be an adult. Also if no gentile victim can be obtained, dried blood from a previous victim may be used.

However, a Jewish law is quite specific that the victim at Passover must be a White Child (as the Whites are the True Israelites, and the Jews know it) under seven years of age, who must be bled white, crowned with thorns, tortured, beaten, stabbed, and finally given the last blow by being wounded in the side, the dagger prescribed to be in the hands of a rabbi, in a complete re-enactment of the crucifixion of Christ.

This vindictive ceremony reassures the Jews that even if a few of the gentiles are alerted to the nature of this people, as Christ talked against them, the Jews will always win out by murdering the critic. Consequently, many critics of the Jews are slain in these terrible ceremonies. In the United States, perhaps the most famous victim of Jewish ritual murder was the son of Charles Lindbergh, on March 1, 1932, during the time of the annual Jewish celebration.

Lindbergh's son was chosen because Lindbergh himself was the most logical person to lead the gentiles against the Jews. His son was slain as a warning to him to decline this service. Lindbergh's father, a Congressman, had led the fight against Paul Warburg of Kuhn, Loeb Co., when Warburg succeeded in getting a subservient Congress to pass the Federal Reserve Act. The elder Lindbergh had published a book which was burned by Federal agents during World War I, even though he was a Congressman at the time. He was well aware of the nature of the Jewish problem. Now that his son was a world-famous man, after his feat of flying alone across the Atlantic, the Jews feared that he might be persuaded to lead a gentile revolt against their power.

They had already planned World War II, in which Germany was to be the sacrificial victim, and now they brought in an almost illiterate German, Gerhart Hauptmann, and convicted him of the killing. Symbolically, Hauptmann, like Christ, was also a carpenter, a profession which made him a logical victim for the Jews.

Hauptmann's defense was that a Jew named Isidor Fisch had hired him to do some carpenter work, and had paid him with the bills which proved to be from the Lindbergh ransom money. Although the existence of Fisch was proven, he could not be located during the trial. The court was like the one which had convicted Jesus, for it only accepted evidence which the Jews allowed to be presented.

In reality, of course, one cannot believe anything which is accepted as evidence in an American court, due to the facility of the Jews for manufacturing evidence and due to the prevalence of Jewish lawyers and judges in all American court rooms. This was also the first of many efforts of the Jews to vilify the Germans so that America would be more easily deceived into fighting a Jew's war.

A book entitled "The Jew, the Gypsy, and El Islam," indicates that the Talmudic god of the Jews (Not the God of Christians) is a blood loving god: "The Talmud declares that there are two kinds of blood pleasing to the lord, viz: (1) that of Paschal holocaust (Easter sacrifice & the Feast of Purim); (2) that of circumcision."

According to the Jewish Encyclopedia, 1903, Vol. IV., p. 90, when performing the operation of circumcision on children, the mohel (Jewish Rabbi who does the circumcision): "takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

Among the Jews themselves, the blood rite is an integral part of the ceremony of circumcising Jewish males. According to the Jewish Encyclopedia, Vol. VI, page 99, when performing the circumcision, the mohel, or circumciser, "takes some wine in his mouth and applies his lips to the part involved in the operation and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

What the Jewish Encyclopedia does not tell us is that this mixture of wine and blood is then drunk by the rabbi, as a great delicacy. No other people in the world today enacts such a weird blood rite, save, perhaps, some Stone-Age natives in the deepest jungles of the Congo or New Guinea.

Hatred of Christianity is a tradition among the Jews. One of the principle feast-days is that of Purim. This feast is an orgy of hate against Haman, the story of whom is found in the Book of Esther of the Old Testament, the only Jewish book in the entire Bible.

The story, is that Xerxes, King of Persia, became enamored with a Jewess, Esther a prostitute, and made her Queen in place of his rightful wife. Haman, the King's minister, complained to him of the conduct of the Jews who, he said, did not keep the laws of the land, and obtained from the King an order to slay them.

Esther pleaded with the King and prevailed upon him to summon Haman to a banquet. There, Queen Esther further prevailed upon the King to spare the Jews and hang Haman on a gallows prepared for the execution of her guardian. Instead of the Jews being destroyed, their enemies were slaughtered, including Haman's ten sons, who were hanged.

This feast is often celebrated by an exhibition of gluttony, intoxication, and curses on the memory of Haman; and even to this day the Jewish bakers make cakes, laced with

dried Christian blood, in the shape of human ears which are eaten by the Jews on this day, and are called "Haman's Ears," revealing once again the inherent hate and barbarism of the Jews in our midst.

When a Ritual Sacrifice occurs at Purim, it is usually that of an adult Christian who was murdered for his blood; the blood is then dried and the powder mixed into triangular cakes for eating; it is possible that the dried blood of a Purim Sacrifice might sometimes be used for the following Passover.

When a Ritual Sacrifice is done at Passover, it is usually that of a Christian child under seven years old, as perfect a specimen as possible, who is not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding in the side in imitation of the murder of Christ. The blood taken from the child is then mixed either in the powdered state or otherwise into the Passover bread.

Another festival at which Ritual Sacrifice has sometimes been indulged in is Chanukah (Which is called Hanukkah today) which occurs in December, commemorating the recovery of Jerusalem under the Maccabees in B.C. 165. Although hate is the principal motive, superstitious traditions are also involved, one being the association of blood-sacrifices with the idea of atonement; some Jews have confessed that Jewry cannot be saved unless every year the blood of a Christian is obtained for the purpose of ritual consumption.

The Jewish Encyclopedia, 1903, Vol. III, pp. 266-267, gives a list of Accusations of Ritual Murder (Sacrifices) made against the Jews through the centuries; 122 cases are listed in chronological order, and no less than 39 of them were made in the 19th century! There were far more than double the number of Blood Accusations made in the 19th century than in any previous century, according to this authoritative Jewish list.

The list of Ritual Murder Accusations made by a converted Jew, Cesare Algranati, in 1913, and published in Cahiers Romains; there are listed 101 accusations, of which 28 were made in the 19th century and only 73 for all the eight preceding centuries! Even the Jew Roth gives the argument away, for he says: "The nineteenth century proved little less credulous than those which preceded it." (Ritual Murder Libel and The Jew, 1935)

The fact that the charges increase in number as the age becomes more and more enlightened is particularly significant, because the Jewish Money Power and its silencing activities are more developed than ever before and has been instrumental in reducing the number of charges by covering them up.

It is absolutely amazing that there are always influential Judeo-Christian men/women who can be induced, when Jewish interests are at stake, will declare to all the world that there is nothing improper in not attempting to examine these charges of Ritual Sacrifice by the Jews; and to declare them as lies by "Anti-Semitic" authors.

Yet the record is clear if one is inclined to study and learn. Following are few such examples: "Then the Jews in Cyrene (on the modern Tripoli coast of North Africa) choosing as their leader one Andreas, slew the Romans and Greeks, and devoured their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts and others were compelled to fight in single combat, so that in all 220,000 were killed. In Egypt they did many similar things, also in Cyprus, led by one of them named Artemion; and there another 240,000 were slain." (From the account of Dio Cassius in the 78th Book of his history, dated A.D. 117, Chapter 32)

The second: "Baena (Cordoba Province): Ninety-one assassinations, mostly by shooting, hatchet blows, or strangling. Others were burned alive. Two nuns who had been dragged from the convent of the Mother of God, had their religious medals, with the figure of the Virgin, nailed into the sockets of their eyes. La Campana (Seville): Reds, led by a woman, Concepcion Velarde Caraballo, who either killed or was responsible for killing 11 persons in prison. The prisoners were fired on until they fell, covered with petrol, and set on fire. Some were still writhing in the flames when the city was entered. Lore del Rio (Seville): 138 assassinated. They were dragged to the cemetery, lined up, and shot in the legs, being burned alive as they fell in a trench. When the town was entered hands could still be seen writhing above the ground." (From the Daily Mail, 17th September (describing the horrors of the Red Revolution in Spain, A.D. 1936)

From the Magick, in Paris, France: "...it was the theory of the ancient (Jewish) magicians that any living being is a storehouse of energy varying in quantity according to the size and health of the animal (non-Jews), and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. The animal should therefore be killed within the Circle, or Triangle, as the case may be, so that its energy cannot escape...For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A (Christian) male child of perfect innocence and high intelligence is the most satisfactory and suitable victim." (Magick, by Master Therion, published in 1929 by the Lecram Press, Paris, France)

A footnote on p. 95 says: "(4) It appears from the Magical Records of (the Jew) Frater Perdurabo that he made this particular sacrifice on an average about 150 times every year between 1912 and 1928."

Even today the Jewish sects who keep the Passover by solar computation, indulge in these bloody sacrifices of Christians on that feast-day; an account is given of a visit to the scene of sacrifice on Mount Gerizim in this century, and these words were used: "I



have heard the wild, primitive scream of triumph as the knife is withdrawn from the neck of the (Christian) lamb of sacrifice.”

A paragraph from the B'nai B'rith Messenger, 1936: “The sophisticated Pharisee (Jew) of the 20th century unceasingly gives thanks that he has outgrown the fables and rituals of the Ancients. The worldly-wise man loves the evident and is exasperated by that which is not evident. Plutocrat and proletarian alike regard themselves a victimized by that person whose words or actions they do not understand. We love the obvious because it flatters us, and hate the mysterious because it damns our intelligence with faint praise. Riddles are irksome. (Which is why Christ always spoke in parables when speaking before the Jewish Pharisees. They did not like it, did not understand the parables and He knew it) The modern cry is for facts. Yet, with facts for his fetish, the modernist is more foolish than his forebears. Decrying superstition, he is most superstitious; rejecting fancies, he is the fanciful product of a fictitious age. The modern world is bored with its own importance; life itself has become a botheration. Suffering from chronic ennui, how can a world ever become interested in anything but itself? Smothered in their self-complacency, these all-sufficient ones ask for facts. But what facts are there that fools can understand? How can the helpless superficial grasp the hopelessly profound, for are not realities reserved for the wise (Jews)?”

Although this paragraph is clothed in nonsense it is a picture of a Ritual Sacrifice, with the victim crucified. And is merely showing the contempt the Jew has for Christians because they cannot understand this type of wording.

Following in chronological order, where the death of the victim is perpetrated by the Jews; and in light of the show by Ophra Winfry in 1989 we can clearly see that there many cases of Ritual Sacrifice by Jews have been unsuspected and undiscovered up to today, 1995, and will continue for years to come.

1144 A.D. Norwich: A twelve-year-old Christian boy was crucified and his side pierced at the Jewish Passover. His body was found in a sack hidden in a tree. A converted Jew, called Theobald of Cambridge, confessed that the Jews took blood every year from a Christian child because they thought that only by so doing could they ever obtain their freedom and return to Palestine; and that it was their custom to draw lots to decide whence the blood was to be supplied; Theobald said that last year the lot fell to Narbonne, but in this year to Norwich.

The boy was locally beatified and has ever since been known as St. William. The Sheriff, probably bribed, refused to bring the Jews to trial. (Close and Patent Rolls of the Realm, London, Winchester and Oxford) There is an illustration of an old painted rood-screen depicting the Ritual Murder and Sacrifice of St. William; the screen itself is in Loddon Church, Norfolk, unless the Power of the Jewish Money has had it removed. No one denies this case as a historical event, but the Jews of course say it was not a Ritual Sacrifice. (J.C. Cox's Norfolk Churches, Vol. II, p. 47; Victoria County History of

Norfolk, 1906, Vol. II) *The Jew*, C. Roth stated, in reference to this case: "Modern inquirers, after careful examination of the facts, have concluded that the child probably lost consciousness in consequence of a cataleptic fit, and was buried prematurely by his relatives." (*The Ritual Murder Libel and the Jew* (1935), C. Roth)

How these so-called inquirers arrived at a conclusion like that after all those years, Mr. Roth does not say; nor is it a compliment to the Church to suggest that its ministers would allow the boy's death to be celebrated as a martyrdom of a saint without having satisfied themselves that the wounds on the body confirmed the crucifixion and the piercing of the side.

John Foxe's *Acts and Monuments of the Church* records this Ritual Sacrifice, as did the Bollandists and other historians. The Prior, William Turbe, who afterwards became Bishop of Norwich, was the leading light in insisting that the crime was one of Jewish Ritual Sacrifice; in the *Dictionary of National Biography* (edited by a Jew) it is made clear that his career, apart from this Ritual Sacrifice, is that of a man of great strength of character and moral courage.

1160. Gloucester: The body of a Christian child named Harold was found in the river with the usual wounds of crucifixion. Sometimes wrongly dated 1168. (Recorded in *Monumenta Germanica Historica*, Vol. VI (Erfurt Annals); *Polychronicon*, R. Higdon; *Chronicles*, R. Grafton, p. 46)

1171. Blois, France: At Passover, a Christian child was crucified, his body drained of blood and thrown into the river. (*Monumenta Germanica Historica*, VI, 520; *Magd. Cent.* 12, c. 14 and 13, c. 14)

1179. Pontoise: A Christian boy named Richard was tortured, crucified and bled white. Philip Augustus's chaplains and historians, Rigord and Guillaume l'Armorican, attested this case. The body of the boy was taken to the Church of the Holy Innocents in Paris and he was canonized as St. Richard. (*Acta*, Vol. III, March, 591; *Magd. Cent.*, 23, c. 14; *Spec. Vinc.*, 129, c. 25; and *Cosm. Munst.*, 23, c. 14)

1180. Paris. (UJE – Universal Jewish Encyclopedia) (UJE – Listed in the Universal Jewish Encyclopedia)

1181. Bury St. Edmunds: A Christian child called Robert was sacrificed at Passover. The child was buried in the church and its presence there was supposed to cause 'miracles.' (Rohrbacher, from the *Chronicle of Gervase of Canterbury*); E. Bristol. (UJE)

1192. Winchester: A Christian boy crucified. (The Jewish Encyclopedia says this was a false charge)

1192. Braisne: Philip Augustus attended to this case personally, and had the criminals burnt. It was a case of the crucifixion of a Christian sold to the Jews by Agnes,

Countess of Dreux, who considered him guilty of homicide and theft. (*Histoire des Ducs et Comtes de Champagne*, IV, 1 st part, p. 72, Paris, 1865, by A. de Jubainville; *Spec. Vinc.*, 129, c. 25; *Gauin*, L. 6, De Francis; *Magd. Cent.*, 12, c. 14, col. 1670)

1199. G. Erfurt. (UJE)

1232. Winchester: Christian boy crucified. Details lacking. (*Hayamon's History of the Jews in England*; also in *Annals of Winchester*; and conclusively in the *Close Roll 16*, Henry III, membrane 8, 26.6. 1232)

1232. E. Gloucester. (UJE)

1235. Norwich: In this case, the Jews stole a Christian child and hid him with a view to crucifying him. *Haydn's Dictionary of Dates* (1847), says: "They (the Jews) circumcise and attempt to crucify a child at Norwich; the offenders are condemned in a fine of 20,000 marks." (*Huillard Breolles, Grande Chronique*, III, 86. *Close Roll*, 19 Henry III, m 23)

1235. G. Wolfsheim and G. Fulda. (UJE)

1238. Fulda, Hesse-Nassau: Five children murdered; Jews confessed under torture, but said the blood was wanted for healing purposes. Frederick II exonerated the Jews from suspicion, but the Crusaders had already dealt with a number by putting them to death. Frederick II called together a number of converted Jews, who denied the existence of Jewish Ritual Sacrifice. But Frederick's bias is evident in his own words when, in publishing his decision, he gives his objects in calling these people together, "although our conscience regarded the innocence of the aforesaid Jews adequately proved on the ground of several writings." Had Frederick II lived today, he would have relied little upon religious literature in deciding whether Jewish Ritual Sacrifice exists or not. (*Chron. Hirsaug.*, and *Magd. Cent.*, 13, c. 24)

1244. London: A Christian child's body found unburied in the cemetery of St. Benedict, with ritual cuts. (*Social England*, Vol. I, p. 407, edited by H.D. Traill)

1247. Valreas, France: Just before Easter, a two-year-old Christian girl's body was found in the town moat with wounds on forehead, hands and feet. Jews confessed that they wanted the blood of the child, but did not say that it was for ceremonial purposes. Pope Innocent IV said that three of the Jews were executed without confessing, but the *Jewish Encyclopedia*, 1903, Vol. III, p. 261, says they confessed.

1250. Saragossa: A Christian boy crucified, afterwards canonized as St. Dominiculus. Pius VII, 24th November 1805, confirmed a decree of the Congregation of Rites of 31st August, according this canonization.

1255. Lincoln: A Christian boy called Hugh was kidnapped by the Jews and crucified and tortured in hatred of Jesus Christ. The boy's mother found the body in a well on the premises of a Jew called Joppin or Copinus. This Jew, promised by the judge his life if he confessed, did so, and 91 Jews were arrested; eventually 18 were hanged for the crime. King Henry III himself personally ordered the juridical investigation of the case five weeks after the discovery of the body, and refused to allow mercy to be shown to the Jew Copinus, who was executed. (Henry III, 39, m. 2, 7.10 1255; 39, m. 2, 14.10.1255; 40, m. 20, 24.II, 1255; 40, m. 13, 13.3.1256; 42, m. 6, 19.6.1258. Patent Rolls, Henry III, 40, m. 20, 26.II.1255; 40, m. 19, 9.12.1255; 40, 27.3.1256; and 40, m. 5, 20.8.1256)

1257. London: A Christian child sacrificed. (Cluverius, *Epitome Historia*, p. 541)

1261. Pforzheim, Baden: An old woman sold a seven-year-old Christian girl to the Jews, who bled her, strangled her and threw the body into the river. The old woman was convicted on the evidence of her own daughter. A number of Jews were condemned to death, two committing suicide. (Bollandists, *Acta*, Vol. II, p. 838; Rohrbacher, *L'Histoire Universelle de l'Englise Catblique*, Vol. XVIII, pp. 697-700; Thos. Cantipranus, *De ratione vita*, Vol. II, xxix)

1270. A.L. Weissenburg, a Christian child crucified. (UJE)

1276. London: Christian boy crucified. (Close Roll of the Realm, 4, Edward I, membrane 14, 3.3.1276)

1279. Northampton: A Christian child crucified. "They (the Jews) crucify a child at Northampton for which 50 are drawn at horses' tails and hanged." (Haydn's *Dictionary of Dates*, 1847, Reiley, *Memorials of London*, p. 15; H. Desportes, *Le Mystere du Sang*)

1281-83. G. Mayence. A Christian child sacrificed. (UJE)

1285. Munich. A Christian child crucified. (UJE)

1286. Oberwesel, on the Rhine: A Christian boy named Werner was tortured for three days at Passover, hanged by the legs and bled white. The body was found in the river. A sculptured representation of this Ritual Sacrifice is still in the Oberwesel Church. (Aventinus, *Annals of Bavaria*, 1521, 17, p. 576; Chron. Hirsaug., *Magd. Cent.*, 13, c. 14)

1286. G. Friesland. A Christian child murdered for his blood. (UJE)

1287. Berne: Rudolf, a Christian boy, was murdered at Passover in the house of a rich Jew called Matler. Jews confessed that he had been crucified; many were put to death. (Bollandists, *Acta*, Vol. II, April; *Helvetia sancta* (H. Murer); Karl Howard, *Die Brunnen zu Bern*, 1848, p. 250; *Cosm. Munst.*, 13, p. 482) A stone monument still exists in Berne

commemorating the crime. It is called The Fountain of the Child-Devourer, and is now on the Kornhausplatz. It represents a monster, with a Jewish countenance, eating a child. The figure wears the Judenbut, the hat prescribed for the Jews to wear by decree of the Fourth Lateran Council in

1287. A. Salzburg, a Christian child crucified. (UJE)

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1468. Sepulveda, Segovia, Spain: The Jews sacrificed a Christian child on a cross. The Bishop of Segovia investigated the crime, and ordered the culprits to Segovia, where they were executed. It is important to know that this Bishop was himself a son of a

converted Jew; Jean d'Avila was his name. Colmenares's History of Segovia records the facts of the case, which was juridically decided by a man of Jewish blood. That may be the reason that one finds no mention of it in Strack's book in defense of the Jews, The Jew and Human Sacrifice.

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1475. Simon of Trent: "In the year 1475, when the Jews of Trent met in their synagogue on Tuesday in Holy Week, to deliberate preparations for the approaching festival of the Passover, which fell that year on Thursday following, they came to a resolution of sacrificing to their inveterate hatred of the Christian name, some Christian infant on the Friday following, or Good Friday. A Jewish physician undertook to procure such an infant for the horrid purpose. And while the Christians were at the office of Tenebrae on Wednesday evening, he found a child called Simon, about two years old, whom by caresses and by showing him a piece of money, he decoyed from the door of a house, the master and mistress whereof had gone off to Church, and carried him off.

On Thursday evening the principal Jews shut themselves up in a chamber adjoining to their synagogue, and at midnight began their cruel butchery of this innocent victim. (Ed. Note, Did not Christ say to the Jews, 'This is your hour, and the power of darkness?'). having stopped his mouth with an apron to prevent his crying out, they made several incisions in his body, gathering his blood in a basin. Some, all this while, held his arms stretched out in the form of a cross; others held his legs. The child being half dead, they raised him to his feet, and while two of them held him by the arms, the rest pierced his body on all sides with their awls and bodkins. When they saw the child had expired, they sung round it: 'In the same manner did we treat Jesus the God of the Christians; thus may our enemies be confounded forever.'

The magistrates and parents making strict search after the lost child, the Jews hid it first in a barn of hay, then in a cellar, and at last threw it into a river. But God countered all their endeavors to prevent the discovery of the fact, which being proved upon them, with its several circumstances, they were put to death, the principal actors in the tragedy being broken upon the wheel and burned. The synagogue was destroyed, and a chapel was erected upon the spot where the child was martyred. God honored this innocent victim with many miracles. The relics lie in a stately tomb in St. Peter's Church at Trent; and the name occurs in the Martyrology."

During this ceremony, the Jews identify Christ as the God of the Christians; they do not claim Him as a Jew, as do so many of our so-called Christian religious leaders. Also, they could not conceal the body and hide their crime, for the Talmud forbids the burial of a gentile "beast." As in many such cases of ritual murder, a Jewish physician obtained the gentile victim, because Jewish doctors have many opportunities to steal away gentile children.

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It, therefore, behooves American parents to avoid leaving their children unguarded in the presence of a Jewish physician or placing the child in a hospital run by Jews. Any parent should think twice about abandoning a helpless child to a people which has a history of five thousand years of murdering children under such horrible circumstances. And any parent should be able to visualize the horror of the handsome, perfectly formed body of the child on which they have lavished such loving care, being stripped and laid down on a table while Jews, their eyes filled with blood lust and hatred of the Christians, gather round the child and pierce its flesh, and drink its blood, and call down curses upon the name of Jesus Christ. Can any parent really wish to place its child in such danger and to have it die in such terrible circumstances?

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1824. Rm. Bakau. (UJE)

1829. P. Boleslaw. (UJE)

1831. St. Petersburg: The Christian daughter of non-commissioned officer was the victim in this case. There were five judges, of whom four recognized the ritual character of the murder. The Jewish murderers were transported to Siberia. Monniot says the facts of this case were not contested.

1834. C. Neuenhoven. (UJE)

1837-47. Buffeto, Fiorenzola, Monticelli, and Cortemaggiore, Italy. (UJE)

1840. Rhodes: On the eve of Purim a small Christian Greek boy was missed; he had been seen entering a house in the Jewish quarter; after that he was never seen again. It is interesting to note that the time of this event was the same as in the famous Damascus case. Yusuf Pasha, Governor of the island, took depositions of witness and sent to Constantinople for instructions as to what to do next. Meanwhile "at the instigation of the Greek clergy and the European consuls" (Admits the Jewish Encyclopedia, 1905, Vol. X, p. 401) the Jewish quarter was blockaded and the leading Jews arrested. The Austrian Consul, however, supported the Jews, Austria being in need of loans from the Rothschilds. But "owing to the efforts of Count Camondo, Cremieux and Montefiore" (to quote from the Jewish Encyclopedia) "a firman was obtained from the Sultan which declared all accusations of ritual murder null and void." The Jews were released. Now Camondo, Cremieux and Montefiore were all rich Jews. Cremieux and Montefiore also figured in the Damascus case. Count Camondo "exercised so great an influence over the sultans Abd-al-Majid and Abd-al-Aziz and over the Ottoman Grand Viziers and ministers that his name became proverbial. He was banker to the Ottoman Government..." (Jewish Encyclopedia, 1903, Vol. III, p. 521) There cannot be a shadow of doubt that the proceedings in this case were stopped by the force of the Jewish Money Power, in spite of the efforts of "the Greek clergy and the European consuls." (M. P.-N. Hamont in Egypt under Mehemet Ali, and the Jewish Encyclopedia)

1840. The Damascus Case: This case, now almost completely forgotten by Christianity, convulsed Europe for a considerable time owing to the agitation induced by the Jewish Money Power which left no stone unturned to misrepresent and vilify the individuals responsible for bringing the Jews to justice. Achille Laurent, a Member of the Societe Orientale, brought together the full details of the trial of the culprits as reported in Arab newspapers at the time, and he published the whole facts of the case (Relation historique des Affaires de Syrie, 1840-1842), which was produced in France as a Yellow book in two volumes, in 1846.

The Jewish Festival of Purim fell on 15th February, 1840. Father Thomas, a Catholic monk, disappeared in Damascus on 5th February. His servant went to look for him and disappeared also. The French Consul, Comte Ratti-Menton, began to make enquiries, and got the Sherif Pasha to investigate. After a while seven Jews were arrested. They confessed, some after receiving chastisement with the bastinado, to having murdered Father Thomas for the sake of his blood. Four of them were promised pardon if they would speak the truth; thee were Mousa Abou-el-Afieh, who became a Mahomedan, explaining that that was necessary before he could confess about the crimes of other Jews; Aslan Farkhi; Suliman, a barber; and Mourad el Fathal.

They confessed fully. Sixteen Jews were found to have been involved and all were arrested. Several of the Jews, including Mourad el Fathal, Mousa Abou-el-Afieh, Isaac

Arari and Aaron Arari, described how the blood was required and collected from the cut throat of the victim to send to a Rabbi for use in preparing ceremonial bread (pains azymes).

1840. G. Julich. (UJE)

1843. T. Marmora. (UJE)

1844. P. Tarnow and Stobikowaka. (UJE)

1852-53. R. Saratov. (UJE)

1859. Rm. Galatz. (UJE)

1861. Rm. Chavlian. (UJE)

1863. t. Smyrna. (UJE)

1867. Rm. Galatz and Rm. Calrash. (UJE)

1875. P. Ostrovo. (UJE)

1879. R. Kutais. (UJE)

1882. H. Tisza-eszlin. (UJE)

1891. Xanten, Prussia: A five-year-old Christian boy called Hegmann was murdered, his throat cut and the body bloodless. "The Government did all in its power to suppress the rumour" of Ritual Sacrifice (Jewish Encyclopedia, Vol. I, p. 645) The doctor who examined the boy said on June 29th that: "The trace of blood appears as an after-bleeding." And H. Nagyszokol.

1892. F. Ingrandes, Rm. Bakau, Rm. Bakau and G. Eisleben. (UJE)

1893. Prague. B. Kolin. (UJE)

1894. Bulgaria. Tatar Pazardzhik. (UJE)

1898. G. Skaisgirren. (UJE)

1899. The Polna Case (Bohemia): Agnes Hruza, 19 years of age, was murdered March 29th, 1899. On April 1st, her body was found in a wood with the head nearly severed from the body. In spite this frightful wound, there was no blood about, although the body itself, of course, was almost bloodless. A man called Peschak had seen a Jew Hilsner with two other Jews on the day of the murder on the spot where the body was

found. Hilsner was arrested and tried; another witness testified that he had seen the prisoner very agitated on March 29th, coming from the spot where the body was found. The court recognizing that Hilsner must have had accomplices, found him guilty and condemned him to death. He then confessed, and implicated two other Jews.

1900. Konitz, West Prussia: A 19-year-old Christian youth, Ernst Witnter, was murdered in March. His body had been dismembered and parts of it were found in different localities. The culprits were never discovered, but two Jewish agents were sentenced to imprisonment for false witness and for the subornation of witnesses during the enquiry. (Jewish Encyclopedia); and B. Nachod. (UJE)

1903. R. Kishinev. (UJE)

1911-13. Kiev, Russia: In 1911 a 13-year-old Christian boy's body was found at Kiev with curious wounds and drained of blood. A Jew named Beiliss was arrested on suspicion. It was proved that the murder took place inside the premises of a Jewish brick factor to which only Jews had access. This factory contained a Jewish hospice with a secret synagogue attached. After long-drawn-out preliminaries, Beiliss, who was proprietor of the factory, was tried; the jury found that there was no proof that he himself was the culprit, although half of them considered he was; the verdict therefore having to be unanimous, he was declared Not Guilty. But the jury agreed as to the cause of the boy's death; their verdict about this was as follows: "The boy after being gaged, was wounded with a perforating instrument in the nape of the neck, temples and neck, which wounds severed the cerebral vein, the left temporal and jugular arteries, producing thus profuse hemorrhage; and afterwards, when Joutchinski (the boy's name) had lost about five glasses of blood, his body was pierced with the same instrument, lacerating thus the lungs, the liver, the right kidney and the heart, where the last wounds were inflicted, in all 47 wounds, causing acute suffering to the victim and the loss of practically all the blood of the body, and finally death."

1924. Syria. Aleppo. (UJE)

1926. P. Dobrzyn and R. Kanieff. (UJE)

1928. Gladbeck, Germany: This occurred at the time of Purim; a twenty-year-old Christian lad called Helmuth Daube was found dead in front of his home, with his throat cut, his genital organs missing, whilst there were wounds on the hands and stabs in the abdomen.

There was no blood about where the body was found and it was bloodless. Experts said in Court that the throat showed the Jewish ritual cut. The Jews set to work and eventually a young Gentile called Huszmann was accused of the murder, unnatural lust being alleged as a feature in the crime. The case was conducted against Huszmann by a Jew called Rosenbaum, and special police had been sent from Berlin to enquire about

the circumstances; the President of the Police at Berlin was the Jew Bernhard Weiss. These special police did what they could to convince the Court that it was a "lust-murder," but Huszmann was acquitted. The Bochumer Abendblatt and Der Sturmer both gave their opinion that it was a Ritual Murder by Jews, and the latter paper was suppressed for a time, and its editor imprisoned. Y. Petrovo Selo and N.Y. Massena. (UJE)

1929. G. Manau, Bamberg, Memel, Vilna and Greece. Salonika, Kovno. Lithuania. and others. (UJE)

1930. R. Novosimera. (UJE)

1936. Memel. (UJE)

1937. G. Bamberg. (UJE)

1940. B. Welhartitz. (UJE) (Lit.: Strack, Hermann L., The Jew and Human Sacrifice (1909); Leroy-Beaulieu, Israel Among the Nations (1904) 36-142; Bloch, Joseph Samuel, Israel and the Nations (1927); idem. Akten and Gutachten im Prozesie Rohling-Block (1892), Solomons, D., An Account of the Recent P{ersecutions of the Jews in Damascus (1840); Jacobs, Joseph, The Jews of Angevin England (1893); Stern, M., edit. Die plipstirchen Brillen uber die Blutbeschuldigung (1893); Roth, Cecil, edit., The Ritual Murder Libel and the Jews (report of Cardinal Lorenzo Ganganelli, trans. 1935))

We could go on and on with case after case for hundreds of pages, but we believe this should suffice to show that the Jews did and still do sacrifice Christian children for their ceremonies. In other words, the Jews have a god which finds blood pleasing. In the words of Mr. Leese, "What sort of a people is this whose god finds the blood obtained from mutilation of human genital organs as `pleasing?'"

Quoting from the Jewish writer Charles A. Weisman's Book "Who is Esau-Edom?": "During the Middle Ages Jews were found guilty of ritual murder of Christians in England; at Norwich in 1146, and Lincoln in 1225; in France at Blois in 1171; and in northern Italy at Trent in 1475. The Jewish Encyclopedia lists 121 Ritual Murder cases from 1146 to 1900, which were tried in courts. Many of the listings show convictions and the mode in which guilty Jews were executed." (This is referenced to The Jewish Encyclopedia, Vol. III, (1903) pp. 266-67)

Continuing from "Who is Esau-Edom?": "From 1900 to 1939's there have been about another twenty cases of ritual murder by Jews. Even to this day there are reports of ritual murder of (Christian) children by certain extremist Hasidic Orthodox Jewish sects." (The Pharisees were originally identical with the Hasidim or Hasidic sect of Judaism. The Jewish Encyclopedia Vol. IX (1905) p. 661)

Continuing from "Who is Esau-Edom?": "Abortion has become an overt means of child sacrifice which Jews have instituted under their de facto law. A more covert means of (Christian) child sacrifice has been by their infamous 'ritual murders, which Jews have been accused through the ages.' In this practice 'the blood of the sacrificed gentile (Christian Child) is mixed with flour to make the unleavened bread eaten at Passover.'" (The Illustrated Atlas of Jewish Civilization, Ed. Martin Gilbert, MacMillan Pub. Co., 1990, p. 125)

Even though God commanded circumcision, there is no way a reading of Scripture shows that God intended that the procedure turn into a bloody ritual. Besides that, it seems apparent that when Christ nailed the blood ordinances to the cross, he also nailed the circumcision to the cross. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." (Galatians 5:2)

Make no mistake about it, as we have already stated The god of the Jews is not the God of Abraham, Isaac and Jacob/Israel!!! And if it were the same God — the manner in which the Jews worship is administered is an abomination in the eyes of the Lord our God. According to Leese there are two specific periods of time for Ritual Murders by the Jews.

"The two principal feast days associated with Ritual Murder have been (1) Purim, and (2) Passover, the latter at Easter and the former about one month before it. When a Ritual Murder occurred at Purim, it was usually that of an adult Christian who was murdered for his blood...the blood was dried and the powder mixed into triangular cakes for eating; it is possible that the dried blood of a Purim murder might sometimes be used for the following Passover. When a Ritual Murder was done at Passover, it was usually that of a (Christian) child under seven years old, as perfect a specimen as possible, who was not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding the side in imitation of the murder of Christ.

The blood taken from the child was mixed either in the powdered state or otherwise into the passover bread (Then eaten – A type of Jewish Blood ritual was apparently still common even in 1903, as the Jewish Encyclopedia for that year, in discussing the method of performing a circumcision, states that the person performing the ritual): "...takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided." (Jewish Encyclopedia, 1903, Vol. IV, p. 99)

The Jewish circumcision rite requires that this mixture of the mohel's sputum, wine and blood from his mouth be mixed into a larger batch of wine.

From this, all the Jewish guests drink and celebrate by singing and dancing) (Ritual Murder, p. 7) There is little doubt that the Jews and other historians who are possessed



by the spirits of the Jews claim that the "Dark Ages" were from 493 A.D. to 711 A.D. What they mean by the "Dark Ages" is that the Christian Church kept the Jews under control and countered their every move to put their Satanic battle plan into motion.

During the "Dark Ages" (the dark ages got its name from the Jews; because they were driven out of almost every country in Europe at the time, for their wickedness and ritual murders) they were countered by brave Christian souls like St. Bernard and others who led forces which confined them to their own ghettos where they could not mix their blood with those of our Adamic people or killed them outright.

## **Jewish Hatred For Christians Rekindled**

A sermon by Rabbi Leon Spitz, illustrates the message by which the flames of hatred are rekindled every spring in the synagogues: "...Let Esau (As the Jews have stolen the name Israelites from the True descendants of Abraham, Isaac and Jacob: Israel; they call the True Israelites by their name: Esau) whine and wail and protest to the civilized world, and let Jacob raise his hand to fight the good fight. The anti-Semite...understands but one language, and he must be dealt with on his own level. The Purim Jews stood up for their lives. American Jews, too, must come to grips with our contemporary anti-Semites. We must fill our insane asylums with anti-Semitic lunatics. We must combat every alien Jew-hater. We must harass and prosecute our Jew-baiters to the extreme limits of the laws. We must humble and shame our anti-Semitic hoodlums to such an extent that none will wish or dare to become (their 'fellow-travelers.')

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"Thanks to the terrible power of our International Banks, we have forced the Christians into wars without number. Wars have a special value for Jews, since Christians massacre each other and make more room for us Jews. Wars are the Jews' Harvest: The Jew banks grow fat on Christian wars. Over 100-million Christians have been swept off the face of the earth by wars, and the end is not yet." (Rabbi Reichorn, speaking at the funeral of Grand Rabbi Simeon Ben-Iudah, 1869, Henry Ford also noted that: 'It was a Jew who said, 'Wars are the Jews' harvest'; but no harvest is so rich as civil wars.' The International Jew: The World's Foremost Problem, Vol. III, p. 180)