

Body found

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 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 Grudskoi, which had been committed on the night of 2 March (!) 1900, the Ministry of Justice had ordained that questions of ritual-murder were not to be raised! The people, in any case, were convinced that this most recent murder was also a link in the chain of crimes which were all carried out according to a definite system and for a particular purpose.

The Murderers

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

suspicion was directed upon the step-father, who was supposed to have committed the murder in order to free himself from his obligation to support [the child], and then, finally, upon other relatives of the murdered boy. This all happened at the instigation of the press-Jew Borchevsky, who had a compliant instrument in the corrupted police chief Mischtschuk. As then later emerged from the speech of the prosecutor, "Mischtschuk had been ordered to believe, and he did believe; he believed that the mother (339) inflicted 47 stab wounds on her child and got rid of him in a 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 of the case. I am proud to name Golubov. He distinguished himself from the other parties by the fact that he really honorably, unselfishly dedicated himself to the mission, and had to put up with the mockery and the laughter, indeed, the danger to his life from the Jews. (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 center" of the Jews of Kiev -- was enveloped with a mystery, according to the words of the prosecutor. The Jew Mendel Beilis had been appointed as "guard and attendant." The inhabitants of the territory around the brickyard could be counted on the fingers; only two non-Jews lived at some distance from the kiln; in its vicinity lived a circle of seven Jewish families.

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

The people knew for a long time where the murderers were to be found -- in spite of the tactics of confusion of the Jewish press. Quite striking, if not to say incriminating, was the behavior of the baptized Jew Breitmann, the publisher of the Jewish paper Poslyednich novostyey, which sought to divert the ever thickening suspicion from the brickyard, to gypsies who were travelling nearby. In his nervous activity, one mistake slipped by him: he accused the gypsies of the blood-superstition! The populace had a sharp ear and asked ironically -- according to the words of the prosecutor -- "How can you believe in the use of blood by the Jews, while a former Jew points at the gypsies, among whom a blood-superstition is

supposed to exist? Let one note: no Russian is pointing at them, but a baptized Jew!"

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

Now the local gendarmerie -- just as in the Polna case -- acted on their own initiative. On 22 July, (older calendar) [Note: The use of the Julian calendar persisted in some European countries for some time after the Gregorian calendar had been generally accepted and in use by most of the rest of the continent.] Beilis was arrested. Russian sources wrote the following: "The excitement of the populace of Kiev due to the mysterious slaying of the boy Yustschinsky is growing ever greater in extent, all the more, when it turned out that the judicial authorities had to release the relatives of the murdered boy from investigative custody again, who had been accused of being the actual murderers by several Jews, because not the slightest suspicion of guilt could be brought against them. On the contrary, they proceeded to the arrest of the Jew Beilis. . . The Jew Beilis received, shortly before the discovery of the murder, the visit of numerous 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 criminalist laurels -- possibly he only wanted to extort larger sums from his Jewish wire-pullers -- and unexpectedly gave the explanation that the murder of the boy had occurred neither at the place where the body was found, nor in the presence of his accused mother, but that the boy probably had been dragged away onto the broken clay by the attendant Mendel Beilis! Actually, the Jews concluded a financial arrangement with Krasovski, the typically corrupt Tsar's official, after the arrest of Beilis. . ."They had not believed it possible that matters would be taken so far against them! I do not deny, the legal position of the Jews is a difficult one, their destiny (342) is to a certain extent a tragic one, yet we are all under the influence of Jewish ideas, of Jewish money, of the Jewish press. The press, ostensibly Russian, became the booty of the Jews. Any sort of steps [taken] against the Jews evokes the invectives: 'reactionary,' 'enemy of progress' ! The Jews are judicially without rights, but in 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 **Beilis a family of kosher butchers**

the accused Beilis constantly becomes uneasy and wipes the sweat from his brow, while his defense 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 favor 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 Kutteneberg in Bohemia (1899) a witness (Marie Pernice), who had given very essential evidence under oath to the protocol, perished a short time later under the most tortured symptoms of having been poisoned and thus had been rendered 'harmless' forever!

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

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

The Chebryakov 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. Chebryakov to say what she knew.

Witnesses

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.

Mother bribed



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" to the mother, only to become more clear then: The Jew Margolin, the later defense counsel of Mendel Beilis -- he had omitted for reasons of caution to properly register himself in Kharkov -- introduced himself (according to the prosecutor) to Chebryakova as "Member of the Reichsrat" [Council of the Reich] and offered her the round sum of 40,000 Rubles, so that she might voluntarily accept the guilt herself for the murder of Andrusha. In front of the court, Margolin later in no way denied this monstrous proposal, but cynically explained that "every job must be paid for"!

From the speech of the prosecutor, we wish to excerpt the following passage for a closer illumination: ". . . There in Kharkov, in the salon of the great hotel, the clinking of gold sounded, and under the sound of silver coins, the entire investigation was running. This company [of people] which the journalists of a Jewish paper have trained, who write so clairvoyantly about this trial, this society wanted that Chebryakova, after [drinking] champagne, should sign a blank piece of paper which would then have contained her confession as murderess. Chebryakova 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)

Chebryakova 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 Chebryakova'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'

Jew charged

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 maneuver was (348) so stupidly contrived that these new Jewish machinations were soon seen through.

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

These maneuvers literally cost Jewry massive sums. Naturally, the German intelligentsia was also mobilized -- when had it not been misused! -- On 23 March 1912 there appeared a "Declaration" in the notorious Berliner Tageblatt [Berlin Daily] -- in the parlance of the people called "Jerusalem Straßblatt" [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 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 gray Northland world, a true restorative. For we might perish, in the end, from pure blondness. Regarded from the purely bodily aspect: what colorfulness the dark Oriental type brings into our Northern environment! How should we want to 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!"

Jew Newspapers try to agitated Jews into killing potential witnesses



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 uneducated people, the rabble, the agitation of the streets, that Jewish "fellow-citizens" were innocent and holy, while the enemies of progress, who dared to "slander" those saviors so basely, were to be exterminated as quickly as possible from the earth, after which the "Kingdom of God" would appear! -- Six years later, in 1918, and in repetition in our day, the German people were also promised the "Golden Age," if it should resolve to destroy its "enemies of progress". . .

The Gouverneur of Kiev summoned to him some editors of "progressive" papers and urgently suggested to them that they refrain from their attempts at provocation. The authorities [he said] would not allow



themselves to be diverted by anything. The Prosecutor Chaplinsky was ordered to Petersburg to make a detailed report to the Minister of Justice.

Since these interviews had remained unsuccessful, the Russian government saw itself forced, on account of incendiary articles in the following days, to arrest several "editors" and to confiscate 24 newspapers and four brochures. Two papers had to stop publication. Finally, 34 (!) Jewish papers were sentenced to pay a total of 10,250 Rubles in fines for falsifications, slanders and lies!(21)



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Source 2

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 Schöffren [type of lay judges, somewhat like American justices of the peace], for the executioners, for the wardens, had to be gotten. They ran from judge to judge, they sought Jews at the market who were acquainted with the judges, had business relationships with them, were their lease-holders or creditors (!), and an effort was made, through their mediation, to convince the judges of the innocence of the accused." -- But the bribery money was raised by ruthless "contributions"!

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

The Main Trial

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

Jewry thereupon undertook a new "offensive," to hinder jurisdiction. In the Allgemeine Zeitung des Judentums, [General Times of Jewry](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 honor of that religion which Jesus, too, loved with every fiber of his heart (!). The entire cultural world is united to wash the shame of the Beilis trial from itself!" -- Who does not recall the "appeal" of the chief Rabbi Gudemann in Vienna on the occasion of the Hilsner trial in Kuttendorf 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]!

Blood Libel

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.

Court loaded Jewish newspapers

Among the 44 representatives of the press who were admitted, only a few non-Jews were to be found, according to statements of one of the few Jew-free papers, the Petersburg Zemschina! Not only the entire press outside of Russia, but with few exceptions, even the majority of Russian papers had been 'served' by Jewish correspondents. -- In Kiev there was only a single paper whose publishers weren't Jews!

The Hammer, as the single German paper, was able to publish fragments from reliable Russian sources at the end of the year 1913; the outbreak of the World War prevented a detailed account of the trial from the protocols and stenographic records, and after the war Judah 'liquidated' documents and witnesses which had become dangerous for it. The Jewish terror during the trial in Kiev is supposed to have overshadowed everything prior to it -- even the events in Nyiregyháza in Hungary! Thus, witness testimony which was unfavorable to the Jews was simply made unintelligible by means of continuous noise from the galleries; it appeared that the court President did not work up the courage to have these young Jews thrown out.

Golub



When one of the chief witnesses, the student Golubov, wanted to communicate to the court the statements made to him by the little Zhenya Chebryakov, 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. . ."

Testimony



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

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

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

Afraid



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

Blood Libel Expert



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 Zarotov 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! -- 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 defense of the truth and justice." In his humble petition, he enclosed a certified copy of the papal brief of Innocent IV which dealt with protection of the Jews!(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 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)

17 million

(365) The Beilis trial is supposed to have cost the Jews 17 million Rubles. "Some kind of invisible power directs these machinations, an invisible hand disperses money to cover up the murder. . ."(36) -- But to the dubious Vyera Chebryakova in Kharkov, 40,000 Rubles were "offered" for her signing a blank sheet of paper. The Rubles rolled -- "the golden bullets had shot the truth":

Beilis was acquitted!

Theodor Fritsch commented upon this news in the December issue (1913) of the Hammer as follows: "After all the peculiarities which distinguished this amazing trial, nothing other than this was to be expected. This time, also, much 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 Kuttenberg, that Jewry had imposed once again a blood toll upon non-Jewish humanity -- the Jews have not forgotten it! Fischer explained: ". . . People call the Beilis case an outrageous case; we have experienced days of revolution, in which officials (367) were killed, bombs were thrown at the representatives of power, the people were shot at. . .but even out of this bloody past the murder of Andrusha Yustschinsky stands out by its terrifying character! On a bright day they slay an innocent boy, who never did anyone harm, whom everyone loved; they murder him under unbelievable tortures, they loot his blood. . .But this atrocity becomes a world event, because judgement is supposed to be passed on a [certain] Beilis, because we possessed the impertinence to put a Jew on the dock! If only we had been trying a case concerning Russians, . . .then we would have seen at the defense table neither the cream of the legal profession, nor famous scholars as expert witnesses. . .Who had need of his blood? You have heard the definitive remarks of the expert witnesses, that the crime could not have been committed by madmen or psychopaths. . .what interest had they in the murder? Who are the murderers? One of them sits in the dock. . .With what [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

400,000

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 impertinences by his authority. There were tumultuous scenes in his college. He even wrote about it in the Novoye vremya: "If I had been told earlier about student nonsense, I would not have believed it; but on 23 October (1913), I had to change my opinion. I saw human beings who behaved like beasts, made ear-splitting noise, and were not receptive to a single rational word. I had to believe in that which had formerly seemed incompatible with the concept of [what] a student [is]. . ." (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 harboring anti-Jewish tendencies; it is now very instructive to discover that nearly all accusers, witnesses and expert witnesses, who during the Beilis trial in Kiev had spoken out against Jewry, fell as victims to the Jewish-Bolshevist Terror. Thus, in 1919, the Professor of Psychiatry, J. Sikorski, was shot under martial law in Kiev, together with a series of nationally-minded professors, while one of his chief opponents in the Kiev trial, Bechterevev, who appeared at the request of

the defense in the trial with a denial of the possibility of ritual-murder, received a leading scientific administrative post, thanks to Jewish protection.(41) Naturally, the Kiev judges also bled to death under their Jewish executioners; but even the Russian Justice Minister Cheglovitov, who remained completely indifferent during the trial, whose single "crime" had consisted of having finally, after a period of a year (in the middle of 1912), taken the trial -- which was threatening to become disastrously entangled in Jewish snares, away from the authority of corrupt local officials and getting it underway. . . even he went the same way [as the judges, etc.]. . .

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

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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.

Boy was alive

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.)

Sikorski testimony

Based upon these determinations, another expert, the psychiatrist Professor Sikorski, distinguished three peculiarities which preceded the murder: the gradual withdrawal of blood, the causing of special torments, and last of all the murder by a stab to the heart. The latter followed after the victim had served [his purpose] for the first two goals (withdrawal of blood, as an object for torturing) and when the nearness of death was recognized by the murderers. -- By the circumstance that all wounds were cold-bloodedly produced by a sure and calm hand, by a hand which was accustomed to the slaughtering of animals, Professor Sikorski saw in the technique of this murder an indication that

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 Grudskoi, 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

Mother arrested

Immediately after announcement of the crime, the Jewish press displayed an extremely suspicious activity; the Kiev Jewish paper Kievskaya Mysl never grew tired of continually labeling for the court new, naturally non-Jewish persons as the indubitable

murderers.



In fact, they managed, merely on the basis of information from a press-Jew, to accuse the mother of the murdered boy of the gruesome crime and to put her under lock and key -- she was not allowed to take part even in the burial of her child! We are reminded by this of the entirely similar kind of events in Polna! -- After some time the tormented mother was again set free, since not the slightest suspicion for her guilt had resulted. Then again, suspicion was directed upon the step-father, who was supposed to have committed the murder in order to free himself from his obligation to support [the child], and then, finally, upon other relatives of the murdered boy. This all happened at the instigation of the press-Jew Borchevsky, who had a compliant instrument in the corrupted police chief Mischtschuk. As then later emerged from the speech of the prosecutor, "Mischtschuk had been ordered to believe, and he did believe; he believed that the mother (339) inflicted 47 stab wounds on her child and got rid of him in a 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 of the case. I am proud to name Golubov. He distinguished himself from the other parties by the fact that he really honorably, unselfishly dedicated himself to the mission, and had to put up with the mockery and the laughter, indeed, the danger to his life from the Jews. (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 center" of the Jews of Kiev -- was enveloped with a mystery, according to the words of the prosecutor. The Jew Mendel Beilis had been appointed as "guard and attendant." The inhabitants of the territory around the brickyard could be counted on the fingers; only two non-Jews lived at some distance from the kiln; in its vicinity lived a circle of seven Jewish families.

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

The people knew for a long time where the murderers were to be found -- in spite of the tactics of confusion of the Jewish press. Quite striking, if not to say incriminating, was the behavior of the baptized

Gypsies

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.

Austrian Jews

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 criminalist laurels -- possibly he only wanted to extort larger sums from his Jewish wire-pullers -- and unexpectedly gave the explanation that the murder of the boy had occurred neither at the place where the body was found, nor in the presence of his accused mother, but that the boy probably

had been dragged away onto the broken clay by the attendant Mendel Beilis! Actually, the Jews concluded a financial arrangement with Krasovski, the typically corrupt Tsar's official, after the arrest of Beilis. . . "They had not believed it possible that matters would be taken so far against them! I do not deny, the legal position of the Jews is a difficult one, their destiny (342) is to a certain extent a tragic one, yet we are all under the influence of Jewish ideas, of Jewish money, of the Jewish press. The press, ostensibly Russian, became the booty of the Jews. Any sort of steps [taken] against the Jews evokes the invectives: 'reactionary,' 'enemy of progress' ! The Jews are judicially without rights, but in 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 defense 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 "Überrnensch [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).

Ritual murderers stayed with beilis

(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 , and in January 1853 likewise a youth, Masslov, both from the poorest classes of Russia, had been kidnapped in the government capital city of Saratov.

Their bodies, with countless wounds, were later washed up on the banks of the Volga; both showed signs of circumcision. After proceedings had been tried, the trial had to be postponed for years, just in 1860 -- therefore after





eight years (respectively, seven years), of four strongly incriminated Jews, among them Mendel Schneerson, three were supposed to be sent into exile to Siberia, from which their allegedly poor condition of health was spared, however. According to information in the Jewish Lexicon, the Alliance Israélite Universelle intervened with the Russian envoy in Paris in favor of the "unjustly condemned Jews"(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 Schneerson 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).

The old 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

". . . 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 Pernice), 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.

Tartakovski, strangled



Next, a tribal comrade was gathered to his patriarchs -- a not entirely rare phenomenon (Moses Abu-el-Afieh, Damascus; Samuel Rosenthal from Kamin), how interesting and rewarding a task it would be for a criminalist to collect all those cases for once, in which Jews who were held to be not completely 'reliable,' were 'liquidated' by other Jews for reasons of caution! -- The old 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 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" to the mother, only to become more clear then: The Jew Margolin, the later defense counsel of Mendel Beilis -- he had omitted for reasons of caution to properly register himself in Kharkov -- introduced himself (according to the prosecutor) to Cheberyakova as "Member of the Reichsrat" [Council of the Reich] and offered her the round sum of 40,000 Rubles, so that she might voluntarily accept the guilt herself for the murder of Andrusha. In front of the court, Margolin later in no way denied this monstrous proposal, but cynically explained that "every job must be paid for"!

From the speech of the prosecutor, we wish to excerpt the following passage for a closer illumination: ". . . There in Kharkov, in the salon of the great hotel, the clinking of gold sounded, and under the sound of silver coins, the entire investigation was running. This company [of people] which the journalists of a

Jewish paper have trained, who write so clairvoyantly about this trial, this society wanted that Cheberyakova, after [drinking] champagne, should sign a blank piece of paper which would then have contained her confession as 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)

Chebryakova 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 Chebryakova'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 maneuver was (348) so stupidly contrived that these new Jewish machinations were soon seen through.

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

These maneuvers literally cost Jewry massive sums. Naturally, the German intelligentsia was also mobilized -- when had it not been misused! -- On 23 March 1912 there appeared a "Declaration" in the notorious Berliner Tageblatt [Berlin Daily] -- in the parlance of the people called "Jerusalem Straßblatt" [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 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 gray Northland world, a true restorative. For we might perish, in the end, from pure blondness. Regarded from the purely bodily aspect: what colorfulness the dark Oriental type brings into our Northern environment! How should we want to 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 Dehmelt, 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 uneducated people, the rabble, the agitation of the streets, that Jewish "fellow-citizens" were innocent and holy, while the enemies of progress, who dared to "slander" those saviors so basely, were to be exterminated as quickly as possible from the earth, after which the "Kingdom of God" would appear! -- Six years later, in 1918, and in repetition in our day, the German people were also promised the "Golden Age," if it should resolve to destroy its "enemies of progress". . .

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

Since these interviews had remained unsuccessful, the Russian government saw itself forced, on account of incendiary articles in the following days, to arrest several "editors" and to confiscate 24 newspapers and four brochures. Two papers had to stop publication. Finally, 34 (!) Jewish papers were sentenced to pay a total of 10,250 Rubles in fines for falsifications, slanders and lies!(21)

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(p. 354)

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 Schöffren [type of lay judges, somewhat like American justices of the peace], for the executioners, for the wardens, had to be gotten. They ran from judge to judge, they sought Jews at the market who were acquainted with the judges, had business relationships with them, were their lease-holders or creditors (!), and an effort was made, through their mediation, to convince the judges of the innocence of the accused." -- But the bribery money was raised by ruthless "contributions"!

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

The Main Trial

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

Jewry thereupon undertook a new "offensive," to hinder jurisdiction. In the Allgemeine Zeitung des Judentums, [General Times of Jewry](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 honor of that religion which Jesus, too, loved with every fiber of his heart (!). The entire cultural world is united to wash the shame of the Beilis trial from itself!" -- Who does not recall the "appeal" of the chief Rabbi Gudemann 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.

Jews petrified of trial



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 unfavorable to the Jews was simply made unintelligible by means of continuous noise from the galleries; it appeared that the court President did not work up the courage to have these

young Jews thrown out. When one of the chief witnesses, the student Golubov, wanted to communicate to the court the statements made to him by the little Zhenya Chebervakov, 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 Chebervakov, 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."

Jews Kill The brother and sister who were witnesses

The defense counsel for Beilis, Grusenberg, asked: "When Mama returned, did you tell her what had happened?" -- "Yes, I told her." -- Karabatschevski asked: "Did



somebody give you a pie?" -- "Yes!" -- "And did you become sick from it?" -- "We all became sick." -- "When did Valya die?" -- "One week after my brother."

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

The representative of the civil plaintiff: "Who brought you the pies?" -- "Vygranov and Krasovski." -- "Do you know them both?" -- "I know them." --

Children threatened

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

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 Zarotov 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! -- 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 defense of the truth and justice." In his humble petition, he enclosed a certified copy of the papal brief of Innocent IV which dealt with protection of the Jews!(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 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 Rubles. "Some kind of invisible power directs these machinations, an invisible hand disperses money to cover up the murder. . ."(36) -- But to the dubious Vyera Chebryakova in Kharkov, 40,000 Rubles were "offered" for her signing a blank sheet of paper. The Rubles rolled -- "the golden bullets had shot the truth":

Beilis was acquitted!

Theodor Fritsch commented upon this news in the December issue (1913) of the Hammer as follows: "After all the peculiarities which distinguished this amazing trial, nothing other than this was to be expected. This time, also, much 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 Kuttenberg, that Jewry had imposed once again a blood toll upon non-Jewish humanity -- the Jews have not forgotten it! Fischer explained: ". . . People call the Beilis case an outrageous case; we have experienced days of revolution, in which officials (367) were killed, bombs were thrown at the representatives of power, the people were shot at. . .but even out of this bloody past the murder of Andrusha Yustschinsky stands out by its terrifying character! On a bright day they slay an innocent boy, who never did anyone harm, whom everyone loved; they murder him under unbelievable tortures, they loot his blood. . .But this atrocity becomes a world event, because judgement is supposed to be passed on a [certain] Beilis, because we possessed the impertinence to put a Jew on the dock! If only we had been trying a case concerning Russians, . . .then we would have seen at the defense table neither the cream of the legal profession, nor famous scholars as expert witnesses. . .Who had need of his blood? You have heard the definitive remarks of the expert witnesses, that the crime could not have been committed by madmen or psychopaths. . .what interest had they in the murder? Who are the murderers? One of them sits in the dock. . .With what [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 impertinences by his authority. There were tumultuous scenes in his college. He even wrote about it in the *Novoye vremya*: "If I had been told earlier about student nonsense, I would not have believed it; but on 23 October (1913), I had to change my opinion. I saw human beings who behaved like beasts, made ear-splitting noise, and were not receptive to a single rational word. I had to believe in that which had formerly seemed incompatible with the concept of [what] a student [is]. . ."(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 harboring anti-Jewish tendencies; it is now very instructive to discover that nearly all accusers, witnesses and expert witnesses, who during the Beilis trial in Kiev had spoken out against Jewry, fell as victims to the Jewish-Bolshevist Terror. Thus, in 1919, the Professor of Psychiatry, J. Sikorski, was shot under martial law in Kiev, together with a series of nationally-minded professors, while one of his chief opponents in the Kiev trial, Bechterev, who appeared at the request of the defense in the trial with a denial of the possibility of ritual-murder, received a leading scientific administrative post, thanks to Jewish protection.(41) Naturally, the Kiev judges also bled to death under their Jewish executioners; but even the Russian Justice Minister Cheglovitov, who remained completely indifferent during the trial, whose single "crime" had consisted of having finally, after a period of a year (in the middle of 1912), taken the trial -- which was threatening to become disastrously entangled in Jewish snares, away from the authority of corrupt local officials and getting it underway. . .even he went the same way [as the judges, etc.]. . .

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

S u m m a r y

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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 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" (Psalm 104, 19), and the Jewish festival calendar is also based upon the course of the moon: "according to the moon man reckons his festivals; it is a light that wanes and waxes again" (Sirach 43, 6 etc.).

The festival of the New Moon was still celebrated every month by the Jews of Eisenmenger's times (around 1700); on the occasion of the ritual-murder of Tisza-Eszlár in the year 1882 among other topics

being talked about was the fact that the Jews of the remote Theiß village were observed at nocturnal, periodically repeated processions!

On the day before the Day of Atonement (the middle of September), the highest Jewish holiday, according to the testimony of the Jew Berliner the symbolic hen sacrifice (Kapporah) is still performed in a home ceremony during modern times: According to the sex of the [family] member, a rooster or a hen is taken in hand and swung three times around the head [of the person performing the rite], while three times the words are repeated: "Let this be a substitute for me. . .let it go (381) to its death, and may I enter into a long life of good fortune." This ritual custom has the name Kapporah (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 is has become firmly incorporated. One takes a rooster for every male and a hen for every female person. For a pregnant woman, one takes a hen and a rooster. . ." After being subjected to the Kapporah swing-around three times , the animal is ritually slaughtered following satanic tortures. "It is customary to throw the entrails upon the roof, so that the birds eat them" (Sheftelowitz, p. 34, etc.). -- "One throws the entrails upon the roofs or in the yard, from where the birds are able to bear them away" (Moses 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] (Wilmsdorf, 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 smoldering hatred imbibed with mother's milk, which is taught and nourished in the ghetto and the synagogues" (Neophyte-Weinjung, cited by Athanasius Fern, page 17) and has been precipitated out not only as an essential component of perhaps a minority within Judaism!

"The mass of modern Jewry in its hatred against the non-Jews today is just as blind and ruthless as were the Old Testament Hebrews, striding with dry feet across the Red Sea; the Orthodox Jew of the 19th century is even today still the same, filled with fanatic bigotry, a weird being soaked in hatred of everything non-Jewish, just as was the Talmud-Jew of the Middle Ages who was burned to ashes at the stake . . ." (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 labor of entire generations to find an unambiguous, satisfying solution. To a much stronger degree than till now, for example, Jewish philosophy must be taken into account; Johann von Leers has performed the service of having made the research of ritual-murder aware of this path, in that he points to the work of the Jew Oskar 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 Cybulla in Skurz, on 21 January 1884, numerous foreign Jews assembled in the presence of the manager, where then the whole night through a striking level of goings-on prevailed. In Polna the murder gang found a hiding place with the Rabbi and in the Jewish school -- already there was reference to the role of the "limping" Jew! Konitz was teeming with Jews when Ernst Winter was ritually-slaughtered. Six foreign *schächter* had arrived, but in front of the house of a Jewish resident, ten foreign Jews, probably cult officials, were noticed, and the station assistant of Konitz later stated under oath that there had never been so many Jews to arrive in the place, as around the time of the murder of Winter. -- A conversation of the Rabbi Kellermann had been overheard: ". . .that so many devils are crawling around here?" -- ". . .that of course nothing will get out. . ." At the time of the fair of Lobsen, on 31 March (!) 1913, when the small Kador disappeared, a large number of mostly Polish-speaking Jews had turned up in the near vicinity, and in (387) Kiev, the remote property of the Zaitsev brickyard, which was occupied only by a few families, offered a simply ideal place of concealment.

In almost all cases, the victim is surveiled and selected in accordance with a plan. In Tisza-Eszlár they thought to have especially free rein when the "lot" was tossed upon the child of a widow living in the most penurious conditions. In Corfu the foster child of the Jew Chaim Sarda, the little Maria Desylla, had never been entered into the Register, and if her kidnapping had not been noticed, she could have been eliminated without attracting much attention. In the same year in Xanten, a stunningly beautiful boy, Johann Hegmann, fell into the net -- he was lured into a Jewish store! In Polna the vagabond Hilsner chased after both his victims for a long time in pursuit of the instructions of his taskmasters in Prague or Vienna; Agnes Hruza, moreover, was visited and "given the once over" in her living quarters in Wieschnitz shortly before her death by unknown Jews. Ernst Winter was surveiled by his Jewish dance class acquaintances in Konitz; this victim therefore also seemed particularly suitable, since the parents lived outside the area and could not immediately order inquiries made. Young people working as

servants, who no longer were able to live with their parents were in especial danger -- we recall the victims about whom Géza v. Ónody and Theodor Fritsch reported! The "lot" finally fell to the little Andrusha in Kiev, who in order to procure the still missing powder for the gun presented to him by Jews, ran into the clutches of his slaughterers.

The ritual-slaughter act, performed according to an exactly defined rite, is supposed to occur -- as the act of sacrifice -- before the eyes of all Jews "invited" to it, according to 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 Sappenfeld who had been bound to a pillar and flayed. In 1598 a four-year-old child was ritually slaughtered in a Podolia village, at which the "leading" Jews of the region were present. . .During the horrible "sacrifice" of little Simon of Trent in the house of the Rabbi Samuel, according to the Jew Angelus ("Angel") "all the Jews stood around the child, who was stretched out upon a board placed above a small container."

The society of the sacrificers is supposed to consist only of reliable people, who see something sacred in the act (389) and -- can keep their mouths shut! For this reason, women, youths, and children are not supposed to be drawn into the actual act of slaughter. In the year 1452 the adolescent son of a Jewish physician had been present at the slaughter of a two-year-old child and had even enjoyed some of the fruits which had been dipped in the blood of the victim: "and for him it was as if his intestines wanted to be heaved out of him. . ." Throughout the years this picture of horror pursued him, until he made a complete confession and converted to 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 gray antiquity, with long peyes [earlocks, which Orthodox

and particularly Hassidic Jews believe to be prescribed by Mosaic Law], grease-dripping kaftans, and full of the most bigoted superstition." (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 Lyutostansky, (Die Juden in Rußland [The Jews in Russia]), the Polish Jews also employed so-called rolling barrels in order to obtain the blood of their (394) victims. This will always have been the case when no Schächter was available. The victims, mostly children, were tied up and then rolled back and forth for a long time in barrels which were densely outfitted with nails, knives, and other sharp objects, until the completely cut and pierced body had given all its blood. This procedure was also generally known in the Orient and was never 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 Maßlinger among thorn hedges in 1529, and in 1590 and 1592 ritually-slaughtered children's bodies were come upon, lying in the open, in the small town of Szydlow and in Vilna; in 1744, a father found his abused and ritually-slaughtered child lying on a tree trunk in the Kaltener forest at Eppan (Tyrol). In 1826 a boy's body, drained of blood and disfigured, was lying on a highway near Warsaw. The corpses of the Hungarian Szabó children were squeezed into the box of a fire engine in 1877. The mutilated body of Franziska Mnich (1881) had been hurled into a forest ravine! Thrown into wells (395) were, for example, the bodies of the victims in Lincoln (in 1255), Überlingen (Baden, 1332), Damascus (in 1890), Kaschau (1891). The bodies of Father Thomas and of his servant were dismembered and tossed into a sewage canal of the Jewish Quarter; the young Hungarian woman Sipos was pulled out of the Türr-Canal in 1879; the dismembered corpse of the boy Cybulla in Skurz was found under a bridge outside of the village, after the schächter Josephson had been observed there in the gray of morning with a heavy sack on his back; the body of the little Johann Hegmann was layed upon the hay of a barn in Xanten so challengingly, that anyone who walked through the barn door absolutely had to come across it! In Corfu the mutilated body of Maria Desylla was set down in a hallway. The corpse of Marie Klima, discovered in the Brezina Woods, and of Agnes Hruza, were covered only superficially with brushwood, in the direct vicinity of a heavily used path. The torso of the gymnasium student Winter was sunk in a city rinse basin; other body parts were found scattered all 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)

S u m m a r y

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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 favor of the Jews.

At the Trent ritual-murder trial of 1475, a Jew living in Feltre, who later converted to Christianity (Johannes Christianus de Feltro), swore that his father, in days gone by, had been a schächter in a city in Germany and had told him that 40 years ago the Jews of Landshut, where his father had then been

living, murdered a Christian boy with the aim of getting possession of his blood. On the first day of Easter (398), before the evening meal, his father regularly mixed some drops of blood in a glass of wine and, with gruesome curses, sprinkled the table with it. He knew this from his own experience [he said] but this occurred always in the greatest secrecy.

Athanasius 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 relied: "that this symbolizes a commemoration of that blood, of which Yahweh spoke to Moses, when he commanded him, during the time when the Jews were in the captivity of Pharaoh, to sprinkle the thresholds of their houses with blood. . ."

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

The remaining accused confirmed and/or supplemented this exposition. The Jew Angelus knew that non-Jewish blood also was employed for 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 rumor of the use of this "dragon blood," which he determined on further inquiry to be resin from a kind of palm tree native to Farther India, and, with relief, grasped at the existence of this (note well!) substitute remedy in his "expert opinion" given for the release of the ritual-murderers at the ritual-murder trial of Tisza-Eszlár, in which he writes: "Also, ignorance of the dragon blood used for the healing of the wound of circumcision, has given rise to the formation of the erroneous opinion that the Jews need Christian blood." (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 gray-beard, who had lived in Germany earlier and had come to Trent from there, told that, among the Jews, he who uses the most Christian blood also enjoys the most esteem (*ille judeus magis laudatur, qui plus utitur de sanguine pueri christiani*). Asked for his further expositions and to go into details about the use of the blood, about which he would know all, Moses answered still more clearly than the Rabbi Samuel: "Concerning these things, no written laws exist, but the rabbis and the scholars teach us, and this teaching is transmitted by means of tradition, from generation to generation"

In 1494 at Tyrnau in Hungary, several Jews arrested due to a ritual-crime were questioned by the then Palatine and Lord of the highest court, Stefan v. Zápolya. An old Rabbi, on being questioned as to what, then, had actually been the cause of the murdering of an innocent child, gave as a fourth reason the explanation that, according to an old, secret commandment of the religion, the Jewish community was admonished to slaughter a non-Jew every year, by a sort of casting of lots, in order to procure his 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 fulfillment of a religious duty . . . We put it in the unleavened bread!" -- Aaron Harari confirmed this! The Rabbi Moses Abu-el-Afieh stated to the protocol: "The blood is for the unleavened bread; on the day, where they are baked, the Great Rabbi (in this case Jacob Antabli) stays standing in front of the baking oven. The Pious Ones (=Jews) send him meal out of which he makes bread, which he himself kneads and works in the blood. . . Then he sends the bread to the Pious Ones. . ." These breads were then sent on to Baghdad! Rabbi Moses further reported: "They were all at the slaughtering and were joyful, since 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(32). 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 center between Orient and Occident ; in the judgement of Petrarch, it was arising as the "emporium orbis" (world city of commerce), which the contemporary voice of Fabri lauded as "the most wonderful and most remarkable in the entire world" and a Jakob Burkhardt praised as "the jewel box of the world in its day," and a fabulous wealth was emerging, of industrious, bold traders and seafarers, who stood in striking contrast to the debt economy of the slothful doges -- good use of the latter circumstance was made by those vultures who are to be found everywhere where there is already a whiff of decay despite a high economic bloom: the Jews.

In no sense is it coincidental that just exactly the Venetian region of that time was a true Dorado of Jewish blood-murder -- in the year 1480 alone -- therefore, as soon as five years after an example had been made in Trent -- in this area not fewer than three (!) children were tortured most cruelly and

ritually-slaughtered(33) (Portobuffole, Motta, Treviso). In spite of uprisings by the people, financial-political reasons moved the Venetian government repeatedly to allow the Jewry as such, consisting in great part of immigrating Oriental elements, to remain unmolested, so that the Jews could live in the completely justified belief that they might take risks, indeed, the Doge Pietro Mocenigo even during the Trent investigative proceedings had made out a sort of certificate of innocence for "his" Jews, (406) while he attempted to interfere in the course of the proper hearing by means of declaring in a decree the Trent blood-murder to be a malicious rumor, took the Jews under his protection, and arranged that they should live unhindered in his land. This Jewish-protective decree, however, later had to be rescinded.

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 harbor cities like Alexandria, Beirut, Smyrna, Constantinople, with the Quarters of Balata, Galata and Pera show blood-murders in great number, as we were able to determine, but even these can be only a miniscule 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 liters capacity packed in waxed canvas. Already in 1529, after the ritual-crime of Tyrnau, the blood was first hidden in the synagogue -- "on that account there was great rejoicing" -- before it was handed over to various Jewish middlemen for further distribution.

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

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

The "President of the Court of Appeals of the Free City of Frankfurt and Envoy of the four Free Cities of Germany at the Bundestag, Dr. of Theology and Jurisprudence, J. F. Meyer, the learned and founding trustee," believed himself able to dismiss these things with the following witty remark: "But as concerns the alleged blood-thirst, this would have been 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 liters of blood never have actually been seen to this day -- we could, of course, repeatedly pluck these peculiar blossoms in the imaginary world of those scholars!

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

We know with what stamina the Jews and their comrades, in order to defang the charges which involve their use of blood, call upon the minutiae of directives of the Talmud and other Jewish codices, around which interpretations as nit-picking as they are obscure are wound like tendrils, and which are supposed to keep the children of Israel from contact with blood -- insofar as it is not a matter of sacrificial blood; Jewry has, in fact, ever felt an inner horror of this "unconsecrated" blood. Among one another, they wish to remain so clean of blood, that they do not even consume animal blood, and loathe even the blood which comes from the most minor wounds (e.g. blood from their gums on bread!). And yet -- here their moon-nature reveals itself -- 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, kascser, 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 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 unextinguishable impulse and thought of the Jew, not to be rinsed away by baptismal water. Hostility between their own blood and that of the rest of the world! "And I shall put enmity between your seed and their seed. . ."

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

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

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

A p p e n d i x 1.

(p. 419)

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

A p p e n d i x 2.

(p. 420)

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 honor the defender of injured and abused humanity, which always finds protection and the warmest sympathy in the humanitarianism of our principles of government, of whatever region or religion it may be. The community of Jews has arranged a banquet for him, in gratitude for the protection of its brothers in Beirut, and not many have been seen of equal magnificence. This took place in the Hotel of the Roman Emperor, comprised over 80 place settings, and the arrangement was designed by the women, who nevertheless declined to appear there themselves.

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

"The community of Israelites of Vienna, enspirited by the most moving sympathy for the sacred interests

and rights of their people and faith, permeated by the innermost and deep respect and admiration for the noble men of word and deed, who have ventured themselves for these interests and rights and have proven themselves in the holy, glorious struggle, grasps with eagerness the opportunity which is offered to it here, to bear witness to its most (421) profound reverence and admiration for you, most highly respected sir, you, who have put yourself in the advance rank and have wrested the laurel of victory in this the struggle. If we admire all the more the gifts of words and the power of speech which God has lent you in fullness, the more complete and compelling its success and influence is, and God's Rule of Mercy is recognized in that He, in a time when intellect and talent have been elevated to a prevailing power, has let men arise in our ranks who are full of the divine spirit and know how to speak in truth and clarity with frankness and victorious power; if we, in a word, admire the talent which is the foundation of your reputation, and made you the equal as an orator and advocate to the most celebrated men of your class, so we revere and honor still more the noble attitude, the sacred zeal for the Right, which has guided you so fortunately thus far in the fulfillment and practice of your godly profession and in the application of these inestimable gifts of the spirit. You have been the representative of Right, when and where it was imperilled. You 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, traveled across the sea into that old land of Egypt, where plagues rage and war and discord threaten life, you have spoken before the powerful for your people and their faith, and you spoke as Moses once did to Pharaoh: 'Let go the sons of my people, who are in chains, that they may serve me!' You have broken the chains from the hands of those in bondage, you have rescued the imprisoned from out of their captivity -- as the prophet (422) described it, a godly calling. You have returned those who were outcast to free and unbound life, you have held back the sword in its descent, which was hovering but a hair's breadth above their heads, and those whom you could not save, who departed the world under torture, and who have found their declaration of innocence and vindication in a higher world and before a more elevated seat of judgement than Man can establish. . have God's blessing over you! You have fulfilled a divine commandment, which is the most sacred thing in Israel; You have fulfilled the commandment of Love. . If the name Damascus, which is to be found listed on the first and most ancient pages of our history, has again in most recent days attained a gloomy fame and leaves behind memories which for us are as unforgettable as they are painful, so, along with it, the names of the noble fighters, who have brought an end to the struggle and have wrested the chains from those in bondage and brought the tormented to freedom, will be as immortal and unforgettable. The self-reliance we have won again, and the joyful consciousness that wherever Israel is in need and distress, and its name shamed and its faith ostracized, God awakens for it its heroes and fighters from out of its own midst -- that consoles us for the painful experience which we have recently had, and which we had never expected in our century. With these sentiments we greet you as one of the champions in the holy struggle. And if our voices do not reach so far that they might also reach your noble comrade-in-arms, the high-hearted Sir Moses Montefiore, toward whom we have the same admiration, may this confession [of faith, admiration, etc.], which is the first that you have received on German soil, be a testimonial for you of the esteem and recognition which your efforts and exertions

have found among your German co-religionists. We say to you, in the words of the Scriptures: Stride forth vigorously and courageously upon the trodden path -- it shall be your glory and your honor!"

At this juncture, 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: Honor to Austria! Honor to you, Prince Metternich, whose active as well as generous power covered like a shield those who were languishing beyond the sea; Honor to you -- you, who demonstrated a sublime spirit and an exalted philosophy in this final struggle of prejudice against reason, and unfolded the banner of humanity before the eyes of the world, without consideration for politics, which always is so foreign to justice! The General Consul Laurin, who found in his own heart an abhorrence for injustice and first brought the light of his clear reason and the dedication of his noble heart into this bloody drama, has also shown himself to be worthy of you. . . Honor also to Merlato, who struggled even to the final day at the scene of the horrible 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 honored our Bürgerschule [a school roughly equivalent to grades 5 - 10] and Realschule [upper grade elementary school] with his presence and attended some classes. Finally, a fine banquet should be mentioned, which the Society of the Rising Dawn arranged to (426) celebrate the noble fighter and at which about 100 guests were present. In the gloriously decorated hall memorial tablets were displayed, which detailed the main events of his dynamic life.. . . With genuine friendliness, many accompanied the celebrated man to his quarters, in front of which a brilliant serenade by the members of the Society of the Frankfurt Eagle was prepared in his

honor.

A p p e n d i x 3.

(p. 426)

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-colored jacket and a blue skirt. She had an old yellow scarf in her hand; my father asked her where she had been and what she was carrying in the scarf, and she said that she had been in the Kohlmayer arcade where Frau Andreas Huri, whom she was working for, had sent her to get paint."

"Did your parents know Esther?"

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

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

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

"Who was in the room at the time?"

"My father, my mother, my little Geschwister [= siblings, 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 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 Nagyfalú 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

A p p e n d i x 4.

(p. 428)

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 honorable House and of the Minister of Justice to an affair which for months has aroused a portion of the populace to a high degree. I mean the Buschhoff case, the Xanten boy-murder.

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

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

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

fulfillment of the duties of their office.

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

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

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

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

(430) Not only did Bishop Kopp in the year 1882 (Tisza-Eszlár!) declare ritual-murder to be an outrageous untruth, there were also prominent popes, the supreme shepherds of the Catholic Church, who also entered the lists against it in writing and in speech in earlier centuries when the enlightenment of the people had not advanced so far and men were not as armored against such tales as they are today. I have here before me that memorable letter from Cardinal Ganganeli, 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.)

A p p e n d i x 5.

(p. 430)

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

Your Honor!

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 honor force me to protest against this expert opinion. Professor Nöldeke terms it frivolous, when over and over again it is repeated that Jews require the use of Christian blood. He claims to be able to say "with tolerable certainty" that nothing about this is contained in the Talmud; also, according to his opinion, nothing in the Sefer 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 defense following from those involved. As for Professor Bickell, he never stated that the blood-accusation was a hoax, but on the contrary, he agreed with me that history fully justifies these accusations, because it reports numerous murders which were forensically established.

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

If the facts of history are not to be denied, it is well understood that despite the expurgation of certain rabbinical works, indeed there are texts still existing here and there, which hint at the subject, and contain allusions which, in spite of every editorial precaution, speak very plainly in the light of historical events. But as superfluous as texts of that sort are in the face of the historical records, and therefore, if one desires, can be left to the academic exercises of the philologists, I for my part find what others always say, that the Talmud even in expurgated editions suggests the phenomenon, while the Sefer 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 stigmatized before the Court as a frivolity, I held it to be my duty to make known to you this, which stands before you: in the face of death and of my eternal Judge, I cannot speak otherwise and must state:
that the blood-accusation is the truth!

With great respect

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

Prague, 10 July 1892.

A p p e n d i x 6.

(p. 432)

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 neighbors for sinister purposes. We have the right to protect ourselves, indeed, we must defend ourselves against these people who require our blood. This terrible secret should finally be aired, it should finally be made clear who these people are, whether it is only a religious sect, or whether it is a race, we must defend ourselves and demand that the State proceed against them. We warn the world that it is seeking to preserve this secret still longer.

Look at the accused and the society in which he lives. Why does Hilsner lie so stubbornly, why is he supported by his entire society? Hilsner knows very well that, if he confesses, the whole secret would come out, for it would all come out, whether it was one schächter or another who made this cut [in the 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. . ."

A p p e n d i x 7.

(p. 434)

An Alliance for Solving the Konitz Murder

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

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

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

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

tracks so far as to succeed in bringing about justice in capturing the murderer.

In the city of Konitz, within whose walls the murder was committed, an alliance has been formed from the ranks of respected citizens in the town and country, which has set itself the goal of contributing with all its powers to the solution of the murder and pursuing every lead regardless. This alliance addresses itself to all Germans of every party. Everyone should contribute according to his ability to the collection of a sufficient fund, which should be used, under the responsibility of the undersigned, for a proper pursuit of the leads of the murder.

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

Konitz, 24 November 1900.

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

Hilgendorff, Landtag Deputy and Reichstag Deputy
 v. Parpatt, Member of the West Prussian Provincial Landtag
 Osiander, Landtag Deputy
 v. Gordon-Laskowitz, Member of the Prussian Herrenhaus [titled]
 v. Nitykowski-Grellen, as above
 Frh. v. Eckardstein, Rittergutsbesitzer [Baron]
 A p p e n d i x 8.

(p. 435)

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

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

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

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

Jewry is also at work here according to an old proven method. Herr 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 Hoeft, who has been the exemplar for the present inquiries of the Berlin Criminal Commissar in Konitz, had freed the Jew who was first accused and taken into custody and brought a Christian master butcher -- everything is repeated! -- before the jury court. The man had to be completely exonerated. And then the case was settled as far as the authorities were concerned. The anti-Semitic movement was not yet strong enough in Germany to interest the German people in the case, as is now the case, thank God. The blood-murder in Skurz has remained unsolved and unrequited to the present day. Neither has anyone heard that further investigations have taken place. When ten years later a similar blood-murder in Xanten excited the world, an exceedingly cunning means was employed to misdirect the case. A notorious individual, who had insinuated himself into the anti-Semitic party, went to Xanten on behalf of an anti-Semitic newspaper and wrote an untruthful brochure which was printed in good faith and earned the editors responsible harsh prison sentences. Thus it happened that the anti-Semitic press was unable to persist in its involvement, and this murder, too, remained unpunished.

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

But the Konitz blood-crime, the third such similar crime in Prussia within a period of six years, will not share the fate of Skurz and Xanten. The trials that are still underway, the trial of the Jew Moritz Levy for perjury, which in a few days (438) will play itself out in Konitz, the trial against the Staatsbürgerzeitung, in which 114 witnesses are heard, will see to it that the arousal of the people over the murder of the gymnasium student Winter does not come to rest. . . yet I have taken the precaution of never stopping in

Konitz for 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)

A p p e n d i x 9.

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

(p. 443)

<!--[if !supportEmptyParas]--> <!--[endif]-->

Time Place Victim/s

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

Wikipedia

Menahem Mendel Beilis

From Wikipedia, the free encyclopedia

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"Beilis trial" and "Beilis affair" redirect here.

Menahem Mendel Beilis (Russian: Менахем Мендель Бейлис; 1874-1934) was a Ukrainian Jew accused of blood libel and ritual murder in a notorious 1913 trial, known as the "Beilis trial" or "Beilis affair". The process sparked international criticism of the anti-Semitic policies of the Russian Empire.

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Background

Menahem Beilis and his family. Menahem Mendel Beilis was born into a pious Jewish family, but he had little Torah learning and worked regularly on the Sabbath and the Holy Days, with the exception of Rosh Hashanah and Yom Kippur. In 1911 he was an ex-soldier and the father of five children, employed as a superintendent at the Zaitsev brick factory in Kiev.

On March 12, 1911, a thirteen-year-old Ukrainian boy, Andrei Yushchinsky (Russian: Андрей ЮЩИНСКИЙ), disappeared on his way to school. Eight days later his mutilated body was discovered in a cave near a local brick factory.

[edit]

Pre-trial period (1911-1913)

Beilis was arrested on July 21, 1911, after a lamplighter testified that the boy had been kidnapped by a Jew. A report submitted to the Tsar by the judiciary regarded Beilis as the murderer of Yushchinsky. Menahem Beilis spent more than two years in prison awaiting trial. Meanwhile, a vicious anti-Semitic campaign was launched in the Russian press against the Jewish community, with accusations of the blood libel and ritual murder.

Among those who wrote or spoke against false accusations of the Jews were Maxim Gorky, Vladimir Korolenko, Alexander Blok, Alexander Kuprin, Vladimir Vernadsky, Mykhailo Hrushevsky, Pavel Milyukov, Alexander Koni, and others.

[edit]

The trial

The trial took place in Kiev from September 25 through October 28, 1913. The chief prosecutor A.I. Vipper made anti-Semitic statements in his closing address.

The prosecution was composed of the government's best lawyers. One prosecution witness, a "religious expert" in Judaic rituals was a Catholic priest Justinas Pranaitis, brought from as far as Tashkent. Pranaitis testified that the murder of Yushchinsky was a religious ritual, associating the murder of Yushchinsky with the blood libel hoax believed by many Russians at the time. Another expert witness was Professor Sikorski of Kiev State University, a medical psychologist, who also regarded the case as one of ritual murder.

Beilis was represented by the most able counsels of the Moscow, St. Petersburg, and Kiev bars: Vasily Maklakov, Oscar Grusenber, N. Karabchevsky, A. Zarundy, and D. Grigorovitch-Barsky. Two prominent Russian professors, Troitsky and Kokovtsov, spoke on behalf of the defense in praise of Jewish values and exposed the falsehood of the accusations and professor of Kiev Theological Seminary Orthodox Christian philosopher Alexander Glagolev affirmed that "the Law of Moses forbids spilling human blood and using any blood in general in food."

The lamplighter, on whose testimony the indictment of Beilis rested, confessed that he had been confused by the secret police.

After deliberating for several hours, the all-Christian jury acquitted Beilis. There was no single representative of the intelligentsia in the jury.

A later investigation determined that on that tragic morning Andrei Yushchinsky decided to skip school

and visit his friend, Zhenya Cheberyak.

[edit]

After the trial

The Beilis trial was followed worldwide and the anti-Semitic policies of the Russian Empire were severely criticized. The Beilis case was compared with the Leo Frank case in which an American Jew, manager of a pencil factory in Atlanta, Georgia, was convicted of raping and murdering twelve-year-old Mary Phagan and lynched after his sentence was commuted to life imprisonment.

Israel

After his release Beilis with his family left Russia for the Land of Israel, then a province of the Ottoman Empire. In 1920 he settled in the United States. He died in 1934.

[edit]

Influence

A popular movie was made based on these events: The Fixer with Alan Bates and Dirk Bogarde in 1968, based on the book by Bernard Malamud.

[edit]

Revival in 2006\

Epilogue

executed

However, no doubts arise when one reads the concluding page which Solzhenitsyn starts significantly: "The Beilis case had an epilogue as well". According to Solzhenitsyn, the epilogue was that soon after the revolution, vengeance of the Jews overtook all prosecution witnesses. "The minister of justice Shcheglovitov (one report indicates that he had issued instructions to investigate the case as a ritual murder), writes Solzhenitsyn (and refers to the Short Jewish Encyclopaedia, v.11, p.317), "was executed by the Bolsheviks". The word "Bolsheviks" in Solzhenitsyn's lingo is a euphemism for Jews, similar to Prokhanov's "democrats". Solzhenitsyn has but one name for the Bolshevik party: "Lenin's Jewish Party".

Indeed, Ivan Shcheglovitov was executed by the CheKa as prescribed in the resolution of the Council of People's Commissars dated 05.09.1918, but he had been arrested by the Provisional Government right after the February Revolution. At the time of his arrest he was chairman of the State Council. He had been appointed to one the Empire's highest posts by Nicholas II soon after the murder of Rasputin. He had held this ministerial post for almost a decade and been Stolypin's right-hand man in suppressing the revolution and gained renown as a fervent and irreconcilable reactionary. Here is how Sergei Witte characterized him:

"Stolypin had Shcheglovitov, a hypocrite and unscrupulous person, at his side as the minister of justice. It was the most awful of all the awful ministerial appointments after my retirement and during all the years right up to this day. Shcheglovitov destroyed the judicial system. Today it is difficult to see where the

court ends and the police force commences... Shcheglovitov is not the head of judicial system, but rather the head or one of the heads of the secret police. Disregarding the independence of judges, Shcheglovitov replaces whoever he wants, and the law department has sunk into the marasmus of servility to the minister of justice on whom the well-being of court officials depends... I am sure he will be remembered as a dark figure for many decades to come...

That is the way he is remembered. If I had to write a new "Comparative Biographies" I would certainly take the pair Shcheglovitov-Vyshinsky. Shcheglovitov was the principal "conductor" of the trial in Kiev. This fact is well known even outside the Jewish Encyclopaedia. The first fiddle in the falsifications was played by Georgy Chaplinsky. He had taken the office of prosecutor in the Kiev's Chamber of Justice on March 14, 1911, that is, two days after little Andrei was murdered and six days before his body was found. All the two years and seven months of the investigation and trial passed under the tight control and supervision of Chaplinsky. Though the charges were dropped and the prosecutors got an ill name the world over, Chaplinsky was showered with awards, probably for his zeal. On January 1, 1914, the loyal servant of the tsar's Themis was promoted to the topmost rank – that of privy councillor, awarded the order of St.Stanislaus First Class, and made a senator and a member of the Senate's Criminal Appeals Department. That meant he would supervise the legality of the functioning of courts of law. Right out of a fable! Such was the tsar's New Year's gift to Chaplinsky.

Bolsheviks killed everyone from trial



As head of the Council of State, Shcheglovitov lost no time in appointing his loyal servant a member of that supreme body of power under the emperor. Chaplinsky, Beletsky, Lyadov and a number of other high officials were arrested by the Provisional Government along with their boss Shcheglovitov.

They had to give testimony before the Extraordinary Investigating Commission that held an inquiry into the crimes of the tsarist regime, including the Beilis case. The October coup interrupted the investigation, and most of the officials were executed. Bolshevik justice did not differ much from Stolypin's because it was of its flesh and blood.

The small fry like Vera Cheberyak, the owner of the den of thieves where little Andrei had been killed, were dealt with by CheKa men of respectively lower rank. In 1919, the CheKa of Kiev sentenced that woman to be shot after a trial lasting 40 minutes. Solzhenitsyn writes: "A CheKa man arrested that same year in Kiev testified that Vera Cheberyak had been interrogated by Jews in the CheKa, beginning with Sorin (the chairman of the CheKa whose real name was Bluvshstein). During the interrogation, Fayerman, the CheKa superintendent, humiliated her by tearing off her dress and beating her with the barrel of his gun".

Such was the Jews' revenge for Beilis. Actually, there is another version of Cheberyak's death. According to the CheKa operative Mikhail Bolerosov who defected to the West, Vera Cheberyak was executed for her role in the Russian People' Alliance. Bolerosov did not mention any humiliations, her clothes, being torn off, etc.

As a matter of fact, the prosecutor of Kiev, O.Vipper, who had been Chaplinsky's deputy, was tried by the Moscow Revolutionary Tribunal and not by the CheKa which used to mete out swift justice. The prosecution was represented by the Bolshevik prosecutor Krylenko. He was Russian, by the way. Somehow Solzhenitsyn did not draw either his or his reader's attention to this detail, but thought it necessary to reveal who bore the pseudonym Sorin.

Though a full-blooded Russian, Krylenko requested the death sentence. However, the Bolshevik court was as stubborn as the tsarist one: it did not bow down to the prosecutor and only gave Vipper a short prison term. For 1919, the sentence was very lenient. Vipper soon died in prison. Solzhenitsyn states significantly: "Further trace of Vipper is lost".

Beilis america

Beilis safely "left Russia for Palestine with his family. In 1920 he moved to the USA". "He died a natural death at the age of 60 near New York (Short Jewish Encyclopaedia, pp.317, 318 – A.S.)" concludes Solzhenitsyn with as much significance.

Now for Solzhenitsyn's last comments on the Beilis case, just seven lines. I will quote them in full. To emphasize them, Solzhenitsyn separates them from the text:

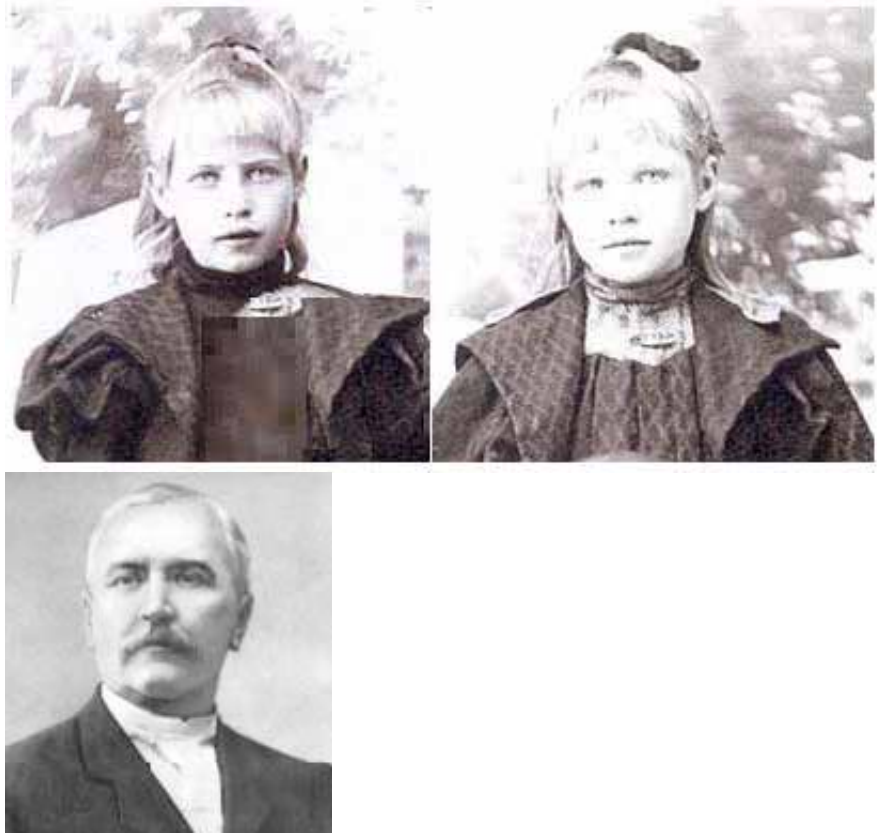
"Beilis was found not guilty by peasants, some of them Ukrainian peasants who had taken part in Jewish pogroms and who would experience collectivization and death from starvation in 1932-33. That was not reported by journalists and not blamed on the regime.

Also the march of History."

It is not so, dear Mr. Solzhenitsyn, if a reference is made to History. Things were exactly opposite: journalists all over the world, more exactly of the Western world, reported the starvation in full and blamed "that regime." But the journalists meant by "that regime" the Bolshevik regime in its cruellest and most inhuman manifestation, Stalinism, that mercilessly pulverized Ukrainian, Russian, Georgian and other peasants who had no wish to go back to serfdom. Stalinism pulverized "Lenin's Jewish party" along with a great many Jews who had absolutely nothing to do with that party, and along with millions of people of all nationalities who made up the new historical community of Soviet people, because the Leader and Teacher was an internationalist, loved Russia and every language spoken in it, and thus was not inattentive to anyone.

That was the regime that Solzhenitsyn still considers "Jewish".

O



The Anti Semitic Trail that Shook the World

by Laurence Krane

In our cozy little modern world with all the modern conveniences and appurtenances for entertainment, the world-shocking episode of Mendel Beilis is almost a lost case. Yet, back in the early 1900's, the blatant anti Semitic trial of Mendel Beilis that took place in Kiev, Ukraine, caused an international sensation that showed the extents and roots of anti-Semitism.

It is important for us, who live in our times, to really understand this ant-Semitic trial in order that we may learn the lessons of it, that we may apply them to our own modern life. In it, we may understand more of the workings of the anti-Semitic minds and their rationale.

The trial concerned a thirteen-year-old boy by the name of Andrey Yushchinsky who left his home to go to school. This was on March 12, 1911. Eight days later his mangled body was discovered in a cave.

Later it was determined that Andrey decided to skip school and visit his friend Zhenya Cheberyak.

Zhenya's mother, Vera was known in the neighborhood as an associate of criminals and as a "fence" (a seller of stolen property).

During preliminary hearings it was revealed that Andrey and Zhenya were seen walking together at a point halfway between the Cheberyak home and the Zaitsev brick factory where Mendel Beilis worked as a clerk. The police investigation, at first, concentrated on Vera Cheberyak and her underworld associates.

During the funeral, leaflets were distributed accusing the Jews of the murder and summoning the Christians to avenge the murder. Two Russian organizations, the Union of the Russian People, and the Double-Headed Eagle, which were both national reactionary anti-Semitic groups, continued to clamor for the police to focus on the Jews.

Although the murder transpired in 1911, the court trial did not begin until 1913. The trial was in fact a major conspiracy conceived by high officers of the government of Czar Nicholas II. Following a revolution of 1905, Russia was in the grip of a counter-revolution in which the Jews were the major scapegoats and victims. The czarist regime used the blood libel charge as a convenient political weapon to divert the attention of the masses from the corrupt and repressive policies of the government. Blaming the Jews for all of the ill that beset the empire took pressure away from the government.

The revolutionary movement was growing in scope and intensity and becoming increasingly unmanageable. The monarchist elements in the government were on the lookout for a new ploy to divert the revolutionary ferment against the czar.

Mendel Beilis was thirty-nine years old at the time of the trial. He was an ex-soldier and the father of five children. He was employed as a clerk at the Zaitsev brick factory. Kiev had a Jewish population of approximately twenty thousand Jews out of a total population of four hundred thousand.

Although Beilis's father was a pious Jew and hasid, Beilis had little learning. He could recite Hebrew prayers and some knowledge of religious rites. He worked regularly on the Sabbath and the Holy Days, with the exception of Rosh Hashanah and Yom Kippur.

Top Jewish lawyers were appointed in his behalf by the Jewish community to represent Beilis. The prosecution was composed of the government's best lawyers. The trial took place in front of a jury that was devoid of "intellectuals", since the prosecution knew that the "intelligentsia" was opposed to the czar. Of the twelve jurors, seven were member of the notorious Union of the Russian People. Indeed, it was the leadership of the Double-Headed Eagle organization that constantly prodded the police in the direction of the Jews.

The Double-Headed Eagle had many connections in various ministries and it was largely due to their influence that the trial turned from investigating Vera Cheberyak and her underworld associates to seeking a Jewish scapegoat.

During the trial the presiding justice kept reminding the defense lawyers that the Jewish religion was not on trial merely individual fanatical Jews. The prosecution brought as an expert witness an unknown and obscure Catholic priest who resided in far off Tashkent to act as the religious expert for the prosecution. Although an anti-Semite of the highest caliber, he failed to impress the judges with his flimsy knowledge of Judaism and their rituals.

During the trial, the court established that the boy was murdered elsewhere and his body brought to the cave. His head and body had multiple wounds, yet there were no blood stains in the cave. The court

established that the wounds were inflicted by two or more persons. It was established that he was truant and instead of going to school he went to visit his friend Zhenya, the son of Vera Cheberyak. Vera told the police that Zhenya, who died of dysentery shortly after the murder, saw a black bearded man chase after Andrey and drag him towards the factory kiln. Zhenya, unfortunately, was dead, and could not substantiate the testimony.

At the same time rumors were being spread that the murder was perpetrated for Jewish religious requirements. The police deliberately ignored neighbors who heard the scuffle. Two sisters who entered the Cheberyak flat after the murder revealed suspicious circumstances being that the carpet which was normally on the floor was rolled up like a tube and stuffed under the sofa.

In addition, one of Vera's friends revealed that the boy was beaten in the apartment and when his cries were becoming apparent, his mouth was stuffed with pillow case. Yet the police and prosecution ignored the obvious, the boy had too much knowledge of the underground activities of Vera Cheberyak and her underworld associates. When he made his knowledge apparent, he was murdered. They utilized the murder to avert the masses from their reasonable demands that the government be civil and just.

Acquittal

Fortunately for Mendel Beilis and the Jews of Russia the jury acquitted Beilis. The jury was split six to six, and under Russian law, that is an acquittal. The acquittal of Beilis was a stunning blow to a cunning and deceitful government.

In Russia, the progressive elements, the intelligentsia, the liberal press felt affronted by the spectacle the czarist government staged. The liberal press claimed that from the beginning the authorities knew that Vera Cheberyak and her underworld associates were guilty of the crime.

The world at large had followed the Beilis trial. At its conclusion Russia was severely criticized by the Western world for trying to bring back the myth of blood libel to prop up a decadent monarchy. It was antics like the Beilis trial that served the corrupt government to keep it in power. Fortunately for us, it backfired. In 1917, the Russian revolution came. Many of the players in the farce were killed by the Bolsheviks.

The Beilis trial was a eye opener for many. But perhaps for us, we may learn a very important lesson, and that is that anti-Semitism does not exist for no reason. Those who perpetrate hatred of Jews do it for ulterior reasons. Wherever Jews are being accused of something, there is a hidden agenda that utilizes racial hatred to obscure the true rational.

Government Blood Libel: The Beilis Affair

Mendel Beilis...

During the Beilis trial...

"Beilis and his Defenders"...

In this telegram...

Mendel Beilis, reunited...

IN FEBRUARY 1911, the liberal and socialist factions in the Third Duma introduce a proposal to abolish the Pale of Settlement. Right wing and monarchist organizations such as the Union of the Russian People and the Congress of the United Nobility react violently: they embark on a campaign to harshen anti-Jewish policies instead of lessening them. For this campaign, both organizations receive secret state subsidies from a government that has lost practically all support in parliament. When in March 1911 the body of a young Christian boy is found in Kiev, the Czarist authorities seize the opportunity to revive the age-old accusation of ritual murder. A Jewish inhabitant of Kiev, Mendel Beilis, the superintendent of a brick kiln, is arrested and charged, although by that time the authorities already know the true perpetrators.

For more than two years, Beilis remains in prison while the authorities try to build a case against him by falsifying papers and pressurizing "witnesses." But the case backfires. In October 1913, the jury unanimously declares Beilis not guilty. The Beilis case not only draws international attention to the plight of the Jews in Russia, it also unites the conservative Octobrists and the radical Bolsheviks in their opposition to the government.

The Czarist government finds it difficult to accept this humiliating defeat. G. Zamyslovsky, one of the prosecutors in the case, repeats the accusation against Beilis in his book *The Murder of Andrei Yushinsky*. The book is published on the eve of the revolution in 1917 with secret funds of the Interior Ministry that have been approved by the Czar.

Beilis lawyers





After the Revolution of 1917, the Provisional Russian Government immediately set about the task of prosecuting former Czarist ministers for crimes against the Russian people. The Beilis case was the first case submitted for investigation. In the summer of 1919, although the archives of the Czar had not yet been researched and the commission was only allowed to investigate illegal acts done in an official capacity, the Moscow Revolutionary Tribunal convicted Minister of Justice Shtchedlovitoff, Ministers of the Interior Makaroff and Maklakoff and Director of Police Bielezky. They were all executed. Zamislovsky and Shmakoff died in the interim. Prosecutor Viper had died awaiting trial following his indictment in 1919. Vera Tchebiriak was shot in Kiev in 1918.

Belis account

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| 1911 June 22 -1913 BEILIS TRIAL (Russia)

Took place after a Christian boy was found dead near a brick factory in which Mendel Beilis worked. He was accused of [ritual murder](#) by the government. The only evidence was the word of a drunken couple who claimed they saw a man with a black beard walking with the child. The Russian government actively took up the case after the assassination of [Stolypin](#) by a Jewish revolutionist. Professor Sikowsky, a neurologist, "proved" that Jews use Christian blood for ritual purposes. Beilis's lawyers, Margolin and Grusenber, fought the government for two years until diplomatic pressure forced the Russians to drop the charges. Beilis then settled in the United States, where he died after a long illness in 1934.





Menachem Beilis was born in 1874. He worked in a brick kiln in Kiev. On March 20, 1911, the mutilated body of Andrei Yushchinsky, a 12-year-old boy, was discovered in a cave on the outskirts of Kiev. The monarchist rightist press immediately launched a vicious anti-Jewish campaign, accusing the Jews of using human blood for ritual purposes.

At the funeral of Yushchinsky, leaflets circulating the blood libel were distributed by members of the reactionary "Black Hundred" ("Union of Russian People") organization. Meanwhile the police investigation traced the murder to a gang of thieves associated with a woman, Vera Cheberiak, notorious for criminal dealings.

However, the reactionary anti-Semitic organizations led by the "Black Hundred" pressured the anti-Semitic minister of justice, I. G. Shcheglovitov, to call the death a ritual murder. Accordingly, the chief district attorney of Kiev disregarded the police information and instead looked for a Jew on whom to shift the crime, through whom the entire Jewish people could be publicly indicted.

In July 1911, a lamplighter testified that on March 12, the day Yushchinsky disappeared, he had seen him playing with two other boys on the premises of the brick kiln owned by a Jew, Zaitsev. He also alleged that a Jew had suddenly appeared and kidnaped Yushchinsky, pulling him toward the brick kiln. On the strength of this testimony, Mendel Beilis, the superintendent of the brick kiln, was arrested on July 21, 1911, and sent to prison, where he remained for over two years. A report was submitted to Czar Nicholas II that Beilis was regarded by the judiciary as the murderer of Yushchinsky.

Case attention

The case attracted universal attention. Protests and addresses by scientists, public and political leaders, artists, men of letters, clergymen, and other liberal-minded men were published in all the civilized countries of Europe and the United States affirming that the blood libel was baseless.

The trial of Beilis took place in Kiev from Sept. 25 through Oct. 28, 1913. The chief prosecutor A. I. Vipper made anti-Jewish statements in his closing address and defended the Cheberiak gang against the charge of Yushchinsky's murder. Beilis was represented by the most able counsels of the Moscow, St. Petersburg, and Kiev bars: Vassily Maklakov, Oscar O. Grusenbergh, N. P. Karabchevsky, A. S. Zarundy, and D. N. Grigorovitch-Barsky.

The lamplighter and his wife, on whose testimony the indictment of Beilis rested, when questioned by the presiding judge, answered, "We know nothing at all." They confessed that both had been confused by the secret police and made to answer questions they did not comprehend.

"Scientific" foundation for the blood libel was supplied at the trial by a Catholic priest with a criminal record, Justin Pranaitis, who stated that the murder of Yushchinsky had all the characteristics of ritual murder commanded by the Jewish religion. His arguments were refuted by the rabbi of Moscow, Jacob Mazeh, who proved that Pranaitis was ignorant of the talmudic texts cited.

Two Russian professors of high standing, Troitsky and Kokovtsoff, also spoke on behalf of the defense in praise of Jewish values and exposed the falsity of the ritual murder hypothesis. The jury, composed of simple Russian peasants, after several hours of deliberation unanimously declared Beilis "not guilty."

Russians would kill the Jew

Beilis, who still remained in danger of revenge by the "Black Hundred," left Russia with his family for Israel.. In 1920 he settled in the United States. Bernard Malamud's novel *The Fixer* is based on the Beilis case. Menachem Beilis died in 1934.

Suspects

1911-3: The Beilis case, an accusation of ritual murder of a boy by the name of Andriusha Yustchinsky, surfaced in Kiev, Russia. At first, his mother looked like a possible suspect. Although the boy had disappeared eight days before his body was found, she had not notified the police. She showed no emotion when her son's body was discovered. Upon his death, she inherited 500 rubles, which had been held in trust.

Suspicion later fell on Vera Tchebiraik who was involved with a gang of thieves. Andriusha was a schoolmate of her son, and would often stay overnight in her home. The boy might have heard about or seen some criminal act by the gang and been murdered to assure his silence. However, this was a time of great unrest in the country, and widespread anti-Jewish sentiment. Soon, the blood libel myth surfaced. *"Mendel Beilis was a Jew arrested in 1911 by the Czarist secret police in Kiev and accused of ritually murdering a Christian boy to use his blood in baking matzoh. He was jailed for almost two and one-half years, under horrible conditions, while awaiting trial. In 1913, after a dramatic trial, he was [unanimously] acquitted by an all Christian jury."* ^{6,7,8,12}

1920s: Mendel Beilis emigrated to the U.S. and wrote his autobiography, called *"The Story of My Sufferings."* ⁶

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The Beilis Case Papers Documents on the Beilis Case from the State Archive of the Kiev Oblast Fonds 2,183, 864 By Vladimir Danilenko, Director of the State Archive of the Kiev Oblast The State Archives of the Kiev Oblast (GAKO) contain documents pertaining to the so-called Beilis Case æ the 1913 trial of Mendel Beilis, a Jew who worked as a clerk at a brick factory on the outskirts of Kiev. He was charged with murdering a young Ukrainian boy, Andrei Yushchinsky. Incited by Russian Black-Hundred organizations, the Beilis case aimed to provoke mass anti-Semitic pogroms in the country. The timing of the trial was not accidental. On 9 February 1911, the Third State Duma began debating a draft law on abolishing the Jewish Pale of Settlement. This drew indignation and unrest from anti-Semitic monarchist parties and Black-Hundred organizations that railed against the bill. Exhausting the then standard anti-Semitic slogans, they tried to reanimate the medieval accusation of the Jews using —Christian blood“ in their rites. This accusation had to be proven in a concrete court case. At the time, the local police were investigating the murder of Andrei Yushchinsky, a student at St. Sophia religious school in Kiev, whose body had been found on the outskirts of Kiev, near the factory where Beilis was employed (Fond 183, opis' 5, delo 4, p. 4). As early as March 1911, members of the Black Hundred in Kiev claimed that the young boy had died in a ritual killing. The authorities backed this claim. Kiev psychiatrist I. Sikorsky asked by the prosecutor whether it was possible to determine the murderer's nationality based on the examination of the body said that the boy had been murdered by Jews.

The prosecution brought in as an expert witness a Catholic priest, I. Pranaitis, to act as the religious expert for the prosecution. Using randomly collected excerpts from Jewish texts he was trying to prove that Jews hated people of other religions and especially Christians.² The only thing left was to select a culprit for the trial æ a Jew. The Beilis case was investigated for two and a half years. The trial took place in September and October 1913. Progressive Russian and Ukrainian intelligentsia rose up to defend Beilis. Writer V.G. Korolenko wrote an open letter to the newspaper Rech (30 October 1911) entitled —To Russian Society“ against the —blood calumny.“ It was signed by prominent intellectuals Andreev, Blok, Kuprin, Merezhkovsky, Aleksei Tolstoy, Vernadsky, and Tugan-Baranovsky. Some of the top lawyers pleaded Beilis's case at the trial: Gruzenberg, Zarudny, Karabchevsky, Grigorovich-Barsky, and Maklakov. There is a poster (Fond 2, opis' 229, delo 264, p. 321) with the likenesses of Beilis and his lawyers. The poster was printed in St. Petersburg and virtually the entire print run was seized by the authorities. There was also a medal bearing the likeness of Mendel Beilis which suffered the same fate as the poster.—Evidence“ provided by I. Sikorsky and I. Pranaitis was refuted by psychiatrist V. Bekhterev, Semitologist P. Kokovtsev, Kiev Theological Academy professor, priest A. Glagolev, and Moscow Rabbi Ya. Maze.

Jews organized street riots



In Kiev, students of Kiev Polytechnic Institute and Higher Women's Courses, streetcar company servants, workers of the South Russia Engineering Plant, and the Russian Social Democratic Party came out in support of Beilis

In view of the enormous social importance of this case and, by the same token, its importance in the sense of racial enmity, one can expect during the days of the process street marches and disturbances. The president of the court asked for the maintenance of order during the trial three mounted and 30 unmounted policemen and an appropriate number of police officials.

(Fond 2, opis' 229, delo 264). The municipal authorities were seriously alarmed over the situation

surrounding the Beilis case. They turned to the headquarters of the Kiev Military District: —...

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...“ The authorities asked for three Cossack squadrons to assist Kiev municipal police (Fond, 2. Opis' 220, delo 264, pp. 1-4). The Ministry of the Interior issued a circular letter, No. 12539 of 17 October 1913, banning the screening of a film about the Beilis case (Ibid., pp. 102-104) and recommending to apprehend agitators only as a last resort. There were 355 witnesses in the trial (their alphabetically arranged list in Fond 864, opis' 10, delo 22). Attached to the case is a list of books borrowed for the duration of the Beilis trial from A.S. Shmakov Library (19 books in all, Ibid., p. 13). The jury of 14 members acquitted Beilis. The court decision said: —The District Court has ruled: By virtue of the decision by members of the jury and based on para 1 of Article 771 of the Statute of the Criminal Court, the defendant, Menakhil-Mendel Teviev Beilis, 39, resident of the city of Vasilkov, Kiev Province, is thereby ruled acquitted after trial in this case... (Fond 864, opis' 10, delo 16, pp. 425-426). Documents in the archives contain much information adding up to the full picture of the Beilis case, including: a report on discovering Yushchinsky's body, opinions of the cause of his death by forensic medicine professor Obolonsky and dissector Tufanov, the ruling on putting Beilis in custody and the formal charge, lawyers' request, newspapers with articles (Fond 183, opis' 5, delo 4), correspondence pertaining to the trial. Here is an example of one of the letters: We can state the fact that Beilis rose from obscurity to world fame, he has become a historic figure. His name is known to the population of the globe as well as the name of Tolstoy although Beilis has done nothing of the things that some people ... An amazing fact: to win world fame that would last forever. One shouldn't be sorry to spend several years in custody for that. I envy you! You'll be most certainly acquitted. (Fond 183, opis' 5, delo 6, pp. 93, 94). Also included are the file of the examining magistrate of the St. Petersburg District Court for especially important cases, Mashkovsky, pertaining to the killing of Andrei Yushchinsky, materials of the questioning of suspects Korzhenevsky, Krasovsky, Voloshenko, Vera and Lyudmila Cheberyak (Fond 864, opis' 10, delo 52), the memorandum of the proceedings of the court, names of lawyers, members of the jury, experts, the court's resolution and its decision (Ibid., delo 10), the charge (Ibid., delo 22). As a whole, the documents are a valuable source for studying this cause célèbre of the early 20th century. Most of them are originals and have a powerful information potential yet to be explored. The documents are in Russian, Yiddish, German, and Polish.

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Beilis and his family left Russia for Palestine and finally emigrated to America. In 1926, he published in New York his memories recounting his ordeal. He died in the United States in 1934. NOTES: 1. Armed pogrom gangs organized by the police and monarchist organizations for combating the revolutionary movement, inciting racial enmity and staging attacks on Jews. In a broader sense, Black Hundreders was the name for extreme reactionary and chauvinistic elements. 2. See. Delo o ritual'nom ubiistve Andruyshy Yushchinskogo. — Taina krovi“ u evreev. Ekspertiza I. Ye. Pranaitisa. Izdaniye russkogo narodnogo Soyuza imeni Mikhaila Arkhangela (Fond 2, opis' 229, delo 264, pp. 276-294). The trial went ahead despite the fact that the security police, which was simultaneously conducting its own investigation, knew the actual murderers — Vera Cheberyak, member of a Kiev street gang, and her accomplices. The murderers were not brought to trial on instructions from the Ministry of Justice. Beilis was arrested 12 June 1911 (Fond 183, opis' 5, delo 4, pp. 163-165). The Black-Hundred press launched a rabid anti-Semitic campaign and called for pogroms against Jews. The archives have the newspapers Russkoye Znamya issues 76, 84, 85; Groza and Novoye vremya (Fond 183, opis' 5, pp. 17, 23, 24) with stories of Jewish ritual killings headlined — Christians, Protect Your Children, — A Murder Committed by Kikes in Kiev, — and so on; the newspaper Kievlyanin, issues 102, 103, 106, 108 speaking out in defense of Beilis.

As y'all may know, Solzhenitsyn's seemingly never-to-be-translated book on the history of

Russian-Jewish relations contains an epilogue to the 1913 Beilis blood libel trial which has gotten him accused of anti-Semitism. I think it's a load of crap, but now you can decide for yourselves, because courtesy of me, Anglophones can actually read what he wrote. I translated the offending few paragraphs (in a book of several hundred pages) for a couple of correspondents and figured I might as well post them here. It's totally ripped out of context, unfortunately.

The Beilis affair had an epilogue.

"Under the threat of revenge from the side of the Black Hundreds, Beilis left Russia and went with his family to Palestine. In 1920 he resettled to the US." He died his death, at the age of 60, near New York.(1)

Justice Minister Shcheglovitov (according to one source, it was he who "gave the order to investigate the case as a ritual murder"(2)) was shot by the Bolsheviks.

Vera Cheberak shot



In 1919 a trial took place of Vera Cheberyak. It did not take place according to the old standards of hated tsarism, but had no jury, and lasted all of 40 minutes -- in the Kiev Chrezvychaika. A chekist arrested in that year in Kiev told the Whites that "Vera Cheberyak was interrogated by all the Jewish chekists, beginning with Sorin" [representative of the ChK Bluvshstein]. During this, commandant of the ChK Faerman "mocked her, tearing her outer dress off of her and hitting her with the muzzle of a revolver... She answered: 'you can do with me what you wish, but I said what I said... I will not now renounce my words... I myself was speaking at the Beilis trial... nobody told me to do anything and I was not bought'." And she was shot. (3)

In 1919 prosecutor Vipper was discovered in the role of a Soviet bureaucrat in Kiev and was tried by the Moscow Revolutionary Tribunal. The Bolshevik prosecutor Krylenko said the following: "proceeding from his proven danger to the Republic... let there be one less Vipper among us." (This black joke had in mind that an R. Vipper, a professor of the history of

the Middle Ages, remained.) However, the Tribunal only sentenced Vipper "to a concentration camp... until the complete strengthening of a Communist structure in the Republic." (4) Vipper's further tracks have been effaced.

Belis was found not guilty by peasants -- the same Ukrainian peasants that had participated in the pogroms of the turn of the century and who would soon learn of the collectivization and extermination of 1932-33 -- an extermination that was not reflected by all the world's journalists and not held up as a crime of the regime.

These are also steps of History.

Lamplighter witness



In July 1911, a lamplighter testified that on March 12, the day Yushchinsky disappeared, he had seen him playing with two other boys on the premises of the brick kiln owned by a Jew, Zaitsev.

He also alleged that a Jew had suddenly appeared and kidnaped Yushchinsky, pulling him toward the brick kiln. On the strength of this testimony, Mendel Beilis, the superintendent of the brick kiln, was arrested on July 21, 1911, and sent to prison, where he remained for over two years. A report was submitted to Czar Nicholas II that Beilis was regarded by the judiciary as the murderer of Yushchinsky.

Catholic Priest



"Scientific" foundation for the blood libel was supplied at the trial by a Catholic priest with a criminal record, Justin Pranaitis, who stated that the murder of Yushchinsky had all the characteristics of ritual murder commanded by the Jewish religion. His arguments were refuted by the rabbi of Moscow, Jacob Mazeh, who proved that Pranaitis was ignorant of the talmudic texts cited.

"IV. The expert Pranaitis differed emphatically with Professors Glagoleff and Troitzky. Having studied the religion of the Jews in every form, he discovered the existence of the so-called 'blood tenet' among the Jews. The Catholic priest Pranaitis based this conclusion on the



following facts: All the rabbinical schools, in spite of their divergence in many questions, meet on common ground in their hatred of non-Jews, who, according to the Talmud, are to be regarded as 'beasts in human form.' This feeling of hatred and malice which the Jews harbor towards all men belonging to other nationalities and religions reaches its apex when *Christians* are concerned. This feeling prompts the command to kill the non-Jews given in Talmud. The celebrated rule 'thou shalt not kill' pertains to Jews alone.

"However the feeling of hatred is not the sole motive that conditions the relations of the Jews with the gentiles in the indicated sense. The extermination of non-Jews is identified with religious heroism, prescribed by the Law. According to the mystic law especially, every death of a non-Jew hastens the advent of Messiah, to which every Jew should aspire. The death of a non-Jew also has the value of a sacrificial rite, a rite which was the most important one in the cult of the Jew. The blood sacrifices could not be performed after the destruction of the Temple of Jerusalem and the altar. To replace these sacrifices the extermination of the non-Jews and Christians, these latter in particular, was inaugurated. In killing all non-Jews a certain method indicated in the *Kabalah* was recommended.



Twelve Wounds



They were to be killed 'with their lips compressed, as beasts that die voiceless and without a cry,' and 'twelve knife wounds and a final blow which makes thirteen, are to be inflicted.' Now in citing this text from the '*Zohar*,' the mystic book in which this method of death is given, expert **Pranaitis** repeatedly brought the attention of the presiding judge to the fact that the mouth of Youtchinsky was compressed and that there were thirteen wounds on his right temple. *

* *

Pranaitis, after considering the ritual murders known throughout the history of mankind, arrived at the following conclusion: Murders of Christians by Jews for religious purposes do take place as a perverted cumulative effect of the entire Jewish religion. As for the murder of Youtchinsky, the circumstances under which it took place, the method by which the wounds were inflicted, their disposition, the draining of the blood from the body, the time of committing the crime, all these give to it the characteristic traits of a typical ritualistic murder (Cf. 243, Vol. VI).

Expert On Talmud

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THE TALMUD UNMASKED

THE SECRET RABBINICAL TEACHINGS CONCERNING CHRISTIANS

By

Rev. I. B. Pranaitis
(Roman Catholic Priest)

With Ecclesiastical Imprimatur



"Forsaken by His own."



[Author, Father I. B. Pranaitis]- Roman Catholic Priest; Master of Theology and Professor of the Hebrew Language at the Imperial Ecclesiastical Academy of the Roman Catholic Church in Old St. Petersburg.

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Appendix - How the Popes Treated the Jews

Note from the Webmaster: This unchanged, online version of Fr. Pranaitis scholarly book, *The Talmud Unmasked*, is dedicated to the Holy Infant Martyr **St. Simon of Trent, who was mercilessly slayed by the **Jews** in Trent, Italy on the 21st March, 1475 A.D.**

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Once again, Mendel Beilis found himself at the mercy of events beyond his control. Most of the world was either embroiled in World War I or caught up in its aftermath, and Palestine did not prove to be the safe haven Beilis so desperately sought. In 1920, at the age of forty-six, Beilis emigrated to America and settled in New York City, where he lived until his death in 1934.

In New York, Beilis wrote his personal memoirs, *The Story of My Sufferings*, which were published in 1926 by Beilis himself. Originally composed in Yiddish but published in English, the original edition contains two articles written by Beilis's first attorney, Arnold Margolin, in which he pays tribute to those Russian gentiles who valiantly assisted the effort to free Mendel Beilis. There is also a special memorandum honoring Rabbi Jacob Mazeh for his extraordinary performance at the trial and his lifelong dedicated service to Russian Jewry. Also of interest at the end of the book is an "Honor List" of individuals and workers' organizations that financed the publication of the book by paying thirty cents for each of twenty-three hundred copies.

This personal memoir provides posterity with a rare inside view of a martyr's ordeal, but it by no means tells the whole story of the Beilis trial, either from the prosecution's side or the defense's. It does, however, form an invaluable addition to the large body of records and literature pertaining to this

sensational trial. In addition to the actual stenographic record of the trial, which fills three immense volumes, the archival materials also contain a voluminous collection of articles that appeared in Russian and foreign newspapers. But the most remarkable body of correspondence concerning the Beilis trial was discovered after the Revolution of 1917 in the Czar's secret papers.

It is here that the criminal complicity of the Czar and his officials is factually detailed. Goluboff, Tchaplinsky and Schtcheglovetoﬀ were all conspirators who, with the full knowledge of the Czar, carried out their scheme to make an innocent Mendel Beilis the quintessential scapegoat. These incriminating papers reveal the extent of their involvement in the falsification of documents and testimony. There is included the original medical report, as well as the "altered" versions. Receipts were found for payments to Kossovsky, Zamyslovsky and others for "services" rendered. At the time of the verdict, however, the general public was totally unaware of the government's treachery. Ironically, the verdict of acquittal actually allayed some of the criticism of the Czar, for it showed that the Russian justice system was still capable of freeing an innocent man.

Even after the trial, the governmental agitation did not cease. In an effort to repair the government's image abroad, the Minister of Justice paid a member of the Duma named Zamyslovsky, an original organizer of the trial, seventy-five thousand rubles to publish a work entitled, *The Murder of Andrei Yustchinsky*. Defending the Czar's persecution of the Jews, he wrote, "The fanatic murder committed by the Jews in order to obtain Christian blood is not a legend even in the twentieth century; it is not a blood libel. It is a terrible reality, and many who doubted and hesitated about it became convinced after the Kiev trial."

After the Revolution of 1917, the Provisional Russian Government immediately set about the task of prosecuting former Czarist ministers for crimes against the Russian people. The Beilis case was the first case submitted for investigation. In the summer of 1919, although the archives of the Czar had not yet been researched and the commission was only allowed to investigate illegal acts done in an official capacity, the Moscow Revolutionary Tribunal convicted Minister of Justice Shtchedlovitoff, Ministers of the Interior Makaroff and Maklakoff and Director of Police Bielezky. They were all executed. Zamislovsky and Shmakoff died in the interim. Prosecutor Viper had died awaiting trial following his indictment in 1919. Vera Tchebiriak was shot in Kiev in 1918.

While this new edition of Beilis's memoirs will undoubtedly stimulate new interest in this dark chapter of history, it will hopefully also correct certain misconceptions about Beilis that may have arisen after the publication of Bernard Malamud's *The Fixer* in 1966. *The Fixer* was a highly acclaimed work of fiction whose plot was constructed around a twentieth century Russian blood libel trial strongly reminiscent of the Beilis trial. The resemblance, however, ends there. Malamud's Yakov Bok was never meant to be a representation of Mendel Beilis. Bok was an obscure little handyman fleeing from his heritage, while Beilis, manager of a huge factory, was not "a little man," and he certainly was not fleeing from his heritage. In an era of rampant assimilation, even in the totally hostile, gentile environs of the factory where he lived and worked, he was conspicuous as "the Jew with the beard." Throughout his memoirs, Beilis proudly and repeatedly portrays himself as a religious Jew. The first words he spoke at his trial were "I am a Jew."

Mendel Beilis was an honorable man, a man of great courage and dignity. Even his accusers confessed that they could find no flaws in his character. His industriousness and integrity were beyond reproach; he had served loyally in the army of the Czar, and he had broken no laws, violated no rules. And above all, the faith and courage he displayed throughout his ordeal was truly remarkable. Had he at any time "confessed" or succumbed to his tormentors, the history of the Jews of Kiev, and perhaps of all Russia, would have contained an additional tragic chapter. Yet Mendel Beilis endured and, in the end, prevailed.

Consulate on Kiev Case

The following is a letter that was sent from the American Consulate in 1913, pertaining to the Beiliss trial in Kiev (or Kief), Russia. Grammar and punctuation are corrected where noticed, but aside from that the following is ad verbum. In some places, there are two dates-for instance, in the beginning, where it says "March 12/25, 1911." This is because, at the time, the Russian calendar was behind the rest of the world's calendar by 13 days for reasons unknown, which changed to be concurrent with other nations after the Bolshevik revolution. The following is what the letter promulgated:



"AMERICAN CONSULATE.

"Odessa, Russia.

"November 13, 1913.

"Subject: Ritualistic murder at Kiev.

"The Honorable Secretary of State, Washington, D.C.

"Sir:

"Recently, there has occurred within this consular district a murder and trial which not only has assumed political proportions and engaged and stirred the whole of Russia, but also abroad wherever the press and telegraph reach. I refer to what is ordinarily known as the 'Ritualistic Murder' trial at Kiev. Up to now I have abstained from sending in a report upon the subject, desiring to wait until the conclusion in order to send the case complete. That time has now arrived, and I have the honor to present the following for the Department's consideration

and as a matter of record:

“On March 12/25th, 1911, a boy of Christian parentage, 13 years of age, named Andreas Youshchinsky, was missing in the city of Kiev. Eight days later his body was found in one of the many caves existing in the city. Part of his clothing was missing and the remainder showed stains of blood and clay. A post mortem examination revealed upon his body 47 wounds, all having evidently been inflicted with an awl or chisel-like instrument and with every indication of system in order to draw the greatest amount of blood. The wounds were mostly grouped about the head and neck. A wound upon one of his thighs was apparently aimless, while two entering the heart had evidently been given to quickly cause death. For these last wounds, the shirt had been raised; and they had been inflicted upon the bare body. The boy was healthy, strong, and active but there was nothing to show that he had attempted resistance. It seemed as though he had been scared or hypnotized into submission to his treatment.

At least two persons must have taken part in his murder, and one of these appears to have held something over his mouth and nostrils, possibly to prevent his crying out, and possibly also to produce through suffocation and a more copious flow of blood. The murder attracted great attention and excitement. The governor general of the province and the Ministry of Justice ordered a search for the murderers. *detective*

Detective Mishchuk

The Ministry placed the case in the hands of a reputable examining magistrate who, however, for some reason or other, indolence being chiefly attributed, seems to have neglected it, leaving all to accident and the efforts of a detective named Mishchuk. Mishchuk has had the reputation of being unusually clever and active, but reasons which remain undisclosed would show that he deliberately gave to his search a false direction so as to attack the mother and stepfather of the murdered boy.



Mother and step father arrested

While under arrest, these two were made to experience great hardships, both mentally and bodily. Eventually, their innocence was so clearly shown that they were set free.



Mishchuk was tried for criminal misconduct in the case and sentenced to a term of imprisonment. It was alleged that he had been bribed by parties having an interest in not having the truth leak out.

Krasovsky

Another and still more efficient detective named Krasovsky was placed upon the case and seems to have obtained capital results, which, however, he kept to himself--it is thought for venal purposes--for he suddenly became inactive and tried to direct the search in false directions, principally aiming at the incrimination of well-known thieves and receivers. There seems to be good ground for suspicion in the minds of many that the detective received a handsome bribe. His misconduct, however, was not clear enough to warrant bringing a criminal charge against him. Many months of valuable time were thus lost and eventually the case was taken out of Krasovsky's hands and the examining magistrate was superseded by one sent out from St. Petersburg.



Krasovsky

From that time forward the real case begins. Unfortunately, however, during the four months that had passed most of the possible evidence had been lost or deliberately done away with by the two dishonest detectives. It was now tried to show that this was one of the so-called Jewish ritualistic murders which are periodically alleged to take place principally before Easter, and for which only male youths are said to be chosen. Literature shows no clear causes for these murders, but among those nations upon which the Jew has the greatest economic hold, and who feel themselves being gradually strangled out of existence, the belief exists that the blood obtained at these murders is mixed with the unleavened Easter bread of the Jews, called 'Matzah.' This is not supposed to have anything to do with cannibalism, nor can it be shown that anything in the public Hebrew religion calls for it. But it is thought here by many to be a mere symbol in a secret and cabalistic process to unite all Jews against non-Jews and to keep alive in the minds of Jews the idea that they are the chosen race: that all others are food for them and can only have an existence as far as they can be made to serve and further the ends of Jews.

“This report is not made or intended to prove the whole or any part of the fearful charge made here against Jews, nor is such an allegation easily disproved. The principal cause for this very possible erroneous belief in these cruel symbolical murders must be sought in the peculiar solidarity of the Jews, who keep better together than any known race, past or present, so that those who have suffered at their hands, or who fear to suffer, suspect a terrible secret tie among them. It must be kept in mind that the Jews are a strong race. While the Russians double their numbers, Jews about quadruple them. While the Russian nation doubles its financial wealth, the Jews increase theirs eight-fold. They gain what the Russian loses. This is the Russian version, but I do not believe that it can be readily proved that this increase in wealth is exactly as alleged, or solely due to dishonest dealings and unfair ways.

“Russia is not rich, and it has a percentage of Jews far in excess of that of any other country. And many Russians of all political parties hold that millions more of Jews must leave Russia so that other nations shall bear the burden alike.

“The Kiev investigators found, or thought the found, that the murder of the Youshchinsky boy had been committed in the brick factory of Zaitsev, and that a Jew living there named Mendel Beiliss had caught the boy and dragged him into a kiln, after which the child was not seen again alive. It is a matter of record that those witnesses who had stated that they saw Beiliss catch the boy have since died.

Secret guests of Beilis



“The evidence was not complete, consisting, in part, as follows: That there were secret proceedings carried on at the brick factory; that well-known fanatical leaders of Jews from places in Russia and abroad had secretly resided there about the time of the murder;

that in a very short time all those who died who had professed knowledge of the case likely to be injurious to the cause of the Jewish side, two children who were supposed to have been with the boy when he was caught by his murderers; that before the examining magistrate sent out from St. Petersburg could possibly inspect the dwelling of Beiliss it was consumed by fire, the cause still remaining a mystery; that from the very beginning of the investigation, Jews and their close friends endeavored to direct the search to some false trail; that the whole and numerous Jewish press had heaped ridicule and ignominy upon all who did not readily accept the theory of innocence of Beiliss and of his fanatical friends, both known and undiscovered; [and] that the Jewish press attacked with the greatest acumen all persons who conducted the case against Beiliss and endeavored to gain credence for Detectives Mishchuk and Krasovsky.

“All of the above taken together does not amount to clear evidence, and I do not believe that in any other country, where Jews are better thought of than in Russia, a case would have been brought against Beiliss.

“Here in Russia the underlying idea seemed to have been that facts would leak out during the investigation and the trial. Nothing of this kind, however, happened.

“On October 28/10 November Inst.[?], after the trial had lasted a month, the jury gave its verdict 'that a certain boy found cruelly murdered in Kiev had been killed by fanatical Jews and that Jews, for occult purposes, had carefully drawn all blood from the dying child; that it was an instance of Jewish ritualistic murder; that Beiliss was not guilty.'

“As a result of the above trial, opinions vary very materially. The Jews say that the trial proves that there was nothing to come out; that the man Beiliss was innocent and all talk about ritualistic murders is nonsense.

“Russians say the trial proves the great solidarity of the Jews, whose combined efforts have obliterated all traces [of evidence].

“The Jews say the trial will be productive of good for us, as it will open the eyes of Russians to the fact that there is no danger in us.

“The Russians say this trial will do good for us; it will open our eyes to the fact that we have all been walking upon the brink of a precipice which is at all times and places striving to engulf us.

“Between the two stand the pro-Jew Russians, who are stoutly giving battle in the interests of the Jews.

“One thing is fairly certain: The relations between Jews and Russians will, henceforth, be more strained than ever and that a larger exodus of Jews from Russia will be anticipated. This emigration will, to a very large extent, be in the direction of countries having an Anglo-Saxon population.

“The main chance of the Jew in his struggle against the Russian, more correctly, against the Slav, lies in the fact that he knows the full value of money and makes the cleverest use of it, while the Slav is easy-going and thinks that money can only be gained for the sole purpose of spending it as quickly as possible. The Jew is never pleased unless he gets 100 percent out of his money, while the Russian smiles when he is shown that he is not even getting 50 percent. Under these circumstances, it cannot be surprising that so much property flees from the Russian hand and goes into that of a Jew. The Anglo-Saxon will probably give a better account of himself.

“Much of the above report is a resume of various opinions, an effort being made to keep it within the bounds of justice. Trusting that it will be of interest,

“I have the honor to be,

“Sir,

“Your obedient servant,

“John H. Grant [signature],

“consul.

“840.1”

A photocopy of the original document can be obtained from [Sons of Liberty Books](#) for a nominal price.



AFTERMATH:



A book written by Menachem Mendel Beiliss was recently translated into English. In the "[Editor's Note: Postscript](#)," it tells of the Jewish hatred. For, while Beiliss was found innocent (thanks to the evidence being burned, destroyed, or, in the case of people, murdered), this did not stop the Jews from seeking revenge against those Gentiles who "dared" to accuse their brethren of ritual murder. It notes, "In the summer of 1919, although the archives of the Czar had not yet been researched and the commission was only allowed to investigate illegal acts done in an official capacity, the Moscow Revolutionary Tribunal convicted Minister of Justice Shtchedlovitoff, Ministers of the Interior Makaroff and Maklakoff and Director of Police Bielezky. They were all executed. Zamislovsky and Shmakoff died in the interim. Prosecutor Viper had died awaiting trial following his indictment in 1919. Vera Tchebiriak was shot in Kiev in 1918." This is truly demonstrative of Jewish justice. For "daring" to prosecute Jews for murdering an innocent child, they killed the prosecuting attorney and others.

Arnold Leese

Kiev

From Dr. Arnold Leese's book

1911-13. KIEV, RUSSIA.

This is by far the most important proved ritual murder case of the 20th century and is generally known as the Beiliss Case.

In 1911, a 13-year-old 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 factory to which only Jews had access. This factory contained a Jewish hospice with a secret synagogue attached.

Verdict

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:

Procedure



The boy "after being gagged, 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." Thus, although the murder could not be fixed upon any particular individual, its ritual character was quite certain, the boy being first bled and then killed.

There were many more strange features about this trial, like.:

(1) On 17th October, 1913, the presiding Judge had to warn the Jewish pressmen against persisting in reporting perverted renderings of the evidence, and said that if they continued in this practice, then would be refused permission to attend the Court.

(2) Two children, Genia [Zhenya] and Valentine Tcheberiak, who were important witnesses against Beiliss, died suddenly shortly after his arrest. This was after they had eaten sweetmeats given to them by a degraded police agent called Krassowsky. They were examined by two Jewish doctors at the hospital and were certified to be suffering from dysentery the bacilli of that disease having been found in them according to the report.

Next, it was discovered that their mother had been offered (and had refused) a bribe of 40,000 roubles by a Jew lawyer to take upon herself the guilt for the murder of the stabbed boy Joutchinski.

Finally, the Jews actually suggested she had poisoned the two children, the Jews having characteristically forgotten for the moment those dysentery bacilli that had been reported to have been discovered!

Also „forgotten“ the opinion that the Jews use Christian blood to mix with the unleavened bread at certain feasts, and that Christian children are killed by Jews for the purpose.

One of these was Father Pranaitis, theologian and Hebraist, who considered that the evidence showed every sign of it being a Jewish ritual murder. Father Pranaitis said that the Zohar, the cabbalistic book of the Chassidim sect of Jews, described the ritual of murder, prescribing thirteen stabs in the right temple seven in the left one, which is exactly how the head of the murdered boy had been treated.

Another expert witness was Professor Sikorski of Kiev University, a medical psychologist, who also regarded the case as one of Ritual Murder.

Priest shot

After the Jewish Bolshevik revolution, the jew-controlled Cheka shot the Judge, the Public Prosecutor and many of the witnesses, including Father Pranaitis, the medical expert Kozorotov, and Professor Sikorski.

Professor Pawlow, a Jew, who was a witness for the defence, became a leading scientist in Bolshevik Russia!

The ex-General Alexandre Netchvoldov of the Russian Imperial Army, tells us the rest in an article, "La Russie et les Juifs," in Le Front Unique, published at Oran, 1927, p. 59:

Quoting Evrijskaja Tribuna of 24th August, 1922, he says "that at a visit of the Rabbi of Moscow to Lenin, the first word Lenin said to his visitor was to ask him if the Jews were satisfied with the Soviet tribunal which had annulled the Beiliss verdict, saying that Joutchinsky had been killed by a Christian!"

Yes, no doubt at all, and never forget it, Bolshevism is Jewish!

(4) A "British protest," published in The Times, dated 6th May, 1912, signed by the usual Archbishops and bishops, together with dukes (such as the late Duke of Norfolk who had been married to a Jewish woman), and Earls (such as Rosebery, married to a Rothschild), and people

like the late Rt. Hon. A. J. Balfour, fulminated against the "revival" of the Ritual Murder charge; the "Blood Accusation" was described in this protest as "a relic of the days of witchcraft and black magic, a cruel and utterly baseless libel on Judaism."

Is it not amazing that where Jewish interests are concerned, Englishmen of standing (only Englishmen, surely no) will try to influence the course of justice by thus interfering before Beiliss had even been tried?

Beiliss died in America in 1934, and his funeral was made that of Jewish national hero like the one for Rabin's murder one Day or the Hebron Killer.

‘The apparent spontaneity of their enthusiasm for war, which shook the American people, should not astonish those who know America, or who lived there for some years before 1914. For at that time thousands and thousands of non-Jewish people, who had nevertheless been intoxicated by a costly and clever publicity campaign, demanded at the tops of their voices that diplomatic and commercial relations should be broken off with the Tsar's government – a measure which would gravely prejudice the American portfolio – for the sole reason that a mean and obscure little Jew, who was completely unknown in his own town, but whose international ubiquity had organized his defence, had been brought before a court of assize and the regular jury of a provincial city in the Russian empire on a charge, whether justly or unjustly, of committing a ritual murder.

‘On both occasions, the result was exactly the same: the nation which above all others claims to be free and in sovereign command of its own destiny was brainwashed to the hilt

