



BLOOD RITUAL

Phílíp de V'ier



A child is having the blood sucked from his veins in a ritual murder, as depicted in this old illustration from Poland.

Cover illustration depicts the ritual murder that took place in Polna, Bohemia (then a part of Austria-Hungary), on 29 March 1899.

Blood Ritual

*An Investigative Report
Examining a Certain Series
of Cultic Murder Cases*

Philip de Vier

NATIONAL VANGUARD BOOKS

Hillsboro • West Virginia

2001

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P.O. Box 330, Hillsboro, West Virginia 24946.

ISBN 0-937944-15-7

Library of Congress Card Number 2001086964

PRINTED IN THE UNITED STATES OF AMERICA

*“He is brought
as a lamb
to the slaughter.”*

Isaiah 53:7

This book is dedicated to murder victims and other casualties of ritual cultic violence in all times and places, especially the little children.

These innocents, both yesterday and today, largely remain unknown, disbelieved, ignored, and forgotten.

TABLE OF CONTENTS

PART I: THE BLOOD ACCUSATIONS, THE ACCUSED, AND THEIR DEFENSE

Defining the Terms — 9

Chapter One: Why This Topic and Why Now? — 15

Chapter Two: The Nature of the Blood Accusation — 19

Chapter Three: From the Temple to the Talmud: Key Influences in Judaism — 31

Chapter Four: The Evidence, the Investigations, and the Courts — 49

Chapter Five: The Refutations: The Case for the Defense — 57

PART II: THE HISTORICAL RECORD: A PANORAMA OF RITUAL CRIMES

Chapter Six: A Timeline of Cases and Key Events — 65

Chapter Seven: A Literary Timeline of Works Addressing the Blood Accusation — 165

PART III: ANALYSIS AND CONCLUSION

Chapter Eight: Cults of Human Sacrifice and Ritual Crime: A Multi-Cultural Phenomenon — 233

Chapter Nine: Final Report and Analysis — 243

Consultative Bibliography — 250

DEFINITION OF TERMS

"The beginning of wisdom is the definition of terms."

—Socrates

ARCHETYPE, *n.* {from the Latin *archetypum* from the Greek *arkhetupos*, original, model, stamp.}

1. An original model or type after which similar things are patterned; a proto-type. For example, *Frankenstein* and *Dracula* are archetypes that have influenced horror stories.
2. Psychological and metaphysical concept referring to primal drives, urges, or ideals.

CABAL, *n.* {from Hebrew *Cabala*.}

1. A conspiratorial group of plotters or intriguers.
2. A tradition, special interpretation or secret.
3. A group organized around occult or other esoteric doctrines.
4. A private intrigue; a small body of intriguers.

CABALA, *n.* {from the Hebrew meaning traditional lore.}

1. Jewish mystical writings, origin and dates disputed, in which every word, letter, number and even accent marks in scripture contains mysteries. The *Cabala* is the root and basis of almost all Western magical systems.
2. Cabalistic signs and markings as used in "black" and "white" magical practices.

CABALISTIC, *adj.* {from Hebrew *Cabala*.}

1. Having secret or hidden meaning; covert; conspiratorial; occult.
2. Of or relating to *The Cabala*.

CULT, *n.* {from the Latin *cultus* or worship.}

1. A religion or sect, often insular and distrustful of society, often deemed to be either heretical, extremist, criminal or false, with followers living unconventional lifestyles under the guidance of an authoritarian and charismatic leader.
2. Ritual worship of the supernatural or its symbolic representations, often associated with a particular deity.

3. *A usually non-scientific medical method, regimen or magical ritual claimed by its originator to have exclusive or exceptional power in curing a disease or accomplishing a thaumaturgical result.*

4. *An obsessive devotion or veneration for a person, secular or religious principle, thing, or deity.*

5. *An exclusive group of persons sharing an esoteric, usually artistic or intellectual interest.*

6. *An approved devotion in the Catholic Church to a saint or other object of devotion, for example, the Cult of the Virgin Mary or the Cult of Saint Jude. Not a pejorative term.*

MAGIC, *n.* {derived from the Latin *magus*, or one who performs or accomplishes magical acts or purposes.}

1. *The practice of manipulating nature or the course of events by controlling supernatural forces through ritual spells and ceremonies.*

2. *Black magic. Magic intended to harm or destroy.*

3. *White magic. Magic intended to benefit the community (as in fertility rites) or an individual (in matters of health or in curing the effects of black magic).*

4. *Sympathetic magic. Black magic directed against an image, effigy or things associated with an enemy to inflict harm and/or death.*

5. *Synonyms: sorcery, necromancy, diabolism, enchantment, thaumaturgy, witchcraft, conjuration.*

MODUS OPERANDI, *n.* {From Latin *modus*, mode, and *operari*, to work.}

1. *A method of operating or functioning.*

2. *A person's manner of working.*

3. *Criminology: A particular, sometimes unique or peculiar pattern of criminal activity that aids in detecting a perpetrator.*

MOTIVE, *n.* {From Old French, *motif*, and Latin, *movere*, to move.}

1. *An emotion, desire, physiological need, or other impulse that acts as an excitement to action or otherwise impels an action.*

2. *Criminology: The underlying reason(s) for the occurrence of a crime, including an understanding of inner and outer motivations of the perpetrator. Examples: money, love, jealousy, hate, revenge, sadistic impulses, sexual paraphilia; any force that encourages, stimulates, or causes the perpetrator to act.*

REVISE, v. tr. {From Latin, *revisere*, to revisit, to look at again.}

1. To prepare a newly edited version of a text.
2. To reconsider, change, modify, amend or correct.
3. To free from error or fault.

REVISIONISM, n.

1. Advocacy of the revision of an accepted, usually long-standing belief, opinion, view, hypothesis, theory, principle, dogma or doctrine; especially a revision of historical events and movements.

RITUAL, n. {from the Latin *ritualis* or *rite*.}

1. The prescribed order for a religious service or ceremony.
2. A ceremonial act or series of such acts.
3. The performance of such acts.

RITUAL SLAUGHTER, n.

1. A presentation, offering or oblation, through an animal ceremonially slain by shedding of blood and/or by fire, made to a deity as an act of worship.
2. A human sacrifice paying homage by desecration and shedding of blood, immolation, garotte, crucifixion or other torture, or by any other means of inflicting pain and ultimately causing death.

RITUAL MURDER, n.

1. The murder of a person as a human sacrifice to a deity.
2. A murder committed in such a way as to resemble a sacrifice to a deity.

SERIAL MURDERER, n.

1. A person who attacks and slays three or more victims. This may occur over a relatively short time or over a period of many years.
2. Also, serial killer.

SERIAL MURDER CULT, n.

1. An organized conspiracy or cabal of serial killers operating with the same or similar motive(s) and *Modus Operandi* (M.O.), usually perpetrating the murders as a group or team in a ritualistic or ceremonial manner based on an occult religio-magical belief system. Also serial killer cult.

TRANSGENERATIONAL SERIAL RITUAL MURDERERS, n.

1. *Individual serial murderers or serial murder cult with same or similar M.O. and motive(s) operating over two or more generations including, but not limited to, those related by actual family ties.*
2. *Serial killers or group of serial killers who imitate or follow the pattern or M.O. of a previous serial killer.*

TRANSGENERATIONAL SERIAL RITUAL MURDER CULT, n.

1. *An organized group or cult of ritual murderers with the same or similar traditions, beliefs, ceremonies and M.O. These key elements are transmitted within families and/or a succession of practitioners by a secret, usually oral tradition. Initiation rites begin by witnessing ritual murders, later progressing to full participation.*

Part I

**THE ACCUSATIONS, THE ACCUSED,
AND THEIR DEFENSE**

“Though a good deal is too strange

to be believed, nothing is

too strange to have happened.”

—Thomas Hardy

Chapter One

WHY THIS TOPIC AND WHY NOW?

“Ignorance is condemnation before investigation.”

—Herbert Spencer

Note To the Reader

Our book, like books in many fields, contains conjecture and theories as well as factual accounts of events, and some readers may come to other conclusions. Like making a decision in a legal matter or drawing a conclusion about a disputed event in history, it all depends on how the reader views and weighs the evidence. All key sources and all quotations are clearly cited. We hope that some readers will be challenged to study and to understand more, not only about this topic, but concerning the nature of the forces at work, and their implications for world history and for current events.

Today's Totally Taboo Topic

We do not know whether to say “welcome” or “beware,” so we will say both with equal strength. We welcome you to join with us in opening a secret closet of history. We feel sure that the contents will shock you. We cannot apologize for your reaction to these suppressed stories. But beware: you have just entered a historical “dead zone” where some want this topic to remain. We will cure this historical amnesia by opening a window into the memory sinkhole that has enveloped this contentious and provocative subject. Get set for a tale of child-snatching cabals, terror and torture, sadistic ceremonies reeking of Satanism and ritual child molestation—and ultimately murder—all by the cruelest possible means. Does this sound too bizarre and paranoid to be true? Sadly, as we will show you, this criminal pattern has occurred in many places, cultures and eras. Human sacrifice and related blood rites are no strangers to human developmental history—and especially not to the Jews, whose cultural ethos reveals a strong atavistic tradition of such repugnant rites. These bloody rituals, and the accusations therefrom, are the subject of this investigative report. We do not anticipate that our findings will be at all well received in the current media-dictated culture of political and religious correctness.

Our conclusions may be seen as offensive to certain parties. Others will ascribe our book to movements or causes that we do not espouse. This report, however, is not directed in a partisan direction. We address you, the individual reader. Some of you directly sought this book—others came across

it by chance. We ask no more than an honest reading of the material that we have assembled. The book speaks for itself, openly and directly, pulling few punches. We present the research—you decide.

Blood Ritual is an attempt to pierce the veil of lies, propaganda, vivid images, passionate emotions, irrational conclusions and attempts at suppression (mostly successful) that surround what may be the world's most taboo topic: the persistent allegations against the Jewish people of ritual murder and cultic blood use. This accusation has continued virtually unabated for two thousand years.

If the accusation is true, then we have the oldest and largest conspiracy ever conceived. If it is a lie, then it is one of the most malevolent pieces of propaganda ever contrived. For centuries it was a burning topic, but no more. In our modern "enlightened" age, we hear little from either its proponents or its deniers. Is the subject dead and laid to rest, as some hope? Is there no more interest? Are there no more questions to answer? Is there no new angle or analytical tool that we can use to gain more insight? We believe that even a question that is centuries old can benefit from a fresh look. We have new concepts and understandings, both in the investigative sciences and in historical research. Modern studies of serial killers, kidnappers, child abusers and cultic criminals provide new paradigms that enhance our understanding of their motives. The modern tool of "profiling" is used in reinterpreting old crimes. From this broader perspective we look back at some of the most controversial murder cases in history.

Both the sordid tabloids and the "mainstream" media avoid this topic as though it were a plague. Without going into who owns and controls the mass media, we can surely agree that this topic was dismissed as dead and buried—or so some hoped. These same media parade stories of sexual perversion, drugs and vicious crimes before our children and anyone else who will tune in or read. The Blood Accusation, if ever mentioned at all, appears as just another old canard perpetrated by anti-Semites against an innocent and virtuous people. This begs the question. Do some of these old stories (all involving actual murders) contain a kernel of truth at their root? Finding the elusive gold dust in this river of obscurity requires us to sift through a lot of trash to find what we seek. This is the goal of our investigative report: a new look at the facts.

We not only recount the almost totally suppressed history of the charges, we theorize a logical answer to the age-old query of "who done it." Join with us as we search for clues to these admittedly bizarre cases. In the process we might offend some Christians and some Jews. This is probably inevitable. Sometimes the truth is blunt and offensive, so we make no apologies for where this investigation may lead. We ask only that the reader approach it in a spirit of candor, fairness and open inquiry, and to put aside, as much as possible, his biases and preconceived conclusions.

Our purpose, therefore, is three-fold:

1. Re-examine the existing English language accounts of ritual crimes with the modern tools of criminology, psychology, sociology and historical research for new insights and understanding.
2. Preserve an account of the crimes and incidents in light of the new methods.
3. Preserve a bibliography of significant works addressing Blood Accusations.

Blood Ritual takes a sensible, but explosively controversial position on this ancient accusation. We postulate and will demonstrate the overwhelmingly likely existence of a small, secret, subversive, cabalistic death sect deep within the outward trappings of Judaism. It was responsible for many of the bloody slayings that we will examine. Small radical cults and sub-groups are no strangers to Jewish cultural ethos. While the Jews often try to present a united front to the "goyim" ("cattle," i.e., non-Jews; more politely called gentiles), Judaism has always been more a coalition of sects and parties than a unified, monolithic entity like the Roman Catholic Church. Judaism is and always has been rife with sectarian splinter groups. Small stubborn sub-sects with radical agendas, including terrorism, are no stranger to Jewish life.

The Judaic culture is held up as a model. Public schools are required to teach and emphasize particular aspects of that culture and history. Certain other parts are, however, off limits. Many pieces are left out of the puzzling picture of this culture. We bring together several of these missing pieces, elements that many readers have not seen before. There is, for instance, a well-documented ancient tradition of human sacrifice that lies at the base of Hebrew religious thought. We present concrete evidence that extremist criminal cultic activities, including magical blood rites and human sacrifice, are not so rare a phenomenon. In reality it has occurred all around the world in many cultures and at various times in history, as we will demonstrate. To say "it just couldn't happen among the Jews" is to ignore the evidence. Another ethno-characteristic that we will explore is a tendency toward radical violence that often melds with a strong tradition for exacting vengeance. History has several instances of Jewish cultic crime and violence that we cover in depth. While these facts are suppressed and ignored, they can easily be documented, as we will demonstrate. The ritual murder accusations very likely result from the acts of a violent cult based on a skewed religio-magical belief system. This tiny terrorist clique must surely be responsible for at least some of the hundreds of murders recorded and remembered over two millennia.

Breaking New Ground on an Old but Persistent Topic

We illustrate a clearly discernible *Modus Operandi* ("method of operations" or M.O.) in the crimes. We confirm that a clear and understandable motive, a very basic criminal impulse—revenge—is a key element in comprehending the cases. We follow the activity of these serial assassins, these transgenerational killers, from one era to another as we answer the investigator's basic questions: who, what and how, when, where and, finally, why.

This is the first major work on the allegations since 1943 that does not automatically exonerate the Jews without at least taking a closer look. Our book amasses the largest collection of ritual murder cases and literary references catalogued since the Second World War when the "Iron Curtain" of political correctness squelched open discussion of these and other controversial issues. *Blood Ritual* is a frank, candid revisionist re-examination of this disconcerting but persisting topic. Modern methods and tools of criminological analysis will be employed to re-examine and reinterpret these old crimes. Such an analysis not only demonstrates that these crimes were real, it manifests a genuinely fresh understanding of what we would now call serial murders with strong ritual and psychosexual overtones.

One further thing must be said. This book has nothing to do with the Second World War or with the events popularly known as the Holocaust. While the research led us to profile some relevant persons and writings of that era, that material represents but a small part of the whole work. If the book lays heavy emphasis on any one historical era, it is the Middle Ages or the nineteenth century, not the Second World War. Feelings and opinions about who won or lost the war, or about the parties and ideas that conflicted, are irrelevant to the topic of this report. Belief or skepticism in the Holocaust and its attendant emotional baggage (on all sides) is of no importance to this study. Our focus is a unique and especially savage series of crimes, usually involving sadistic child abuse, almost all of which occurred many years before the war. As we will show, a similar book could be written (as many have) about the history of human sacrifice in diverse other cultures all around the world. This book, however, focuses on corresponding events among the Jews, and for that reason we enter into an area of intense controversy and hostility. To say that there are those who want these facts silenced and repressed is an understatement. Yet none of this has stopped us from writing our report. Our hope, of course, is that it won't stop you from giving the book a fair and complete reading before making a final judgment.

Join with us as a co-investigator in deciding the truth or falsehood of these troubling allegations. Our readers are the ultimate jurors.

"Truth is not only violated by falsehood; it may be outraged by silence."

—Henri Amiel

Chapter Two

THE NATURE OF THE BLOOD ACCUSATION

*"Men never do evil so completely and cheerfully
as when they do it from religious conviction."*

—Blaise Pascal

Since ancient times there have been rumors and allegations that some Jews ritually slay Gentiles for blood then used in religio-magical rites. Early churchmen had already pronounced a guilty verdict on the entire Jewish people for the crucifixion as well as for their rejection of the Christian religion. Most Christians extended this blanket presumption of guilt to the ritual murder charges. Presumed guilt most often fell on the whole Jewish race. Yet always a perceptive few suspected that small, radical sects of Judaism were responsible for the ritual crimes. To understand the nature of the Blood Accusation, we must view it in the larger context of Hebrew history, its cultural and religious evolution. While both the *Case Timeline* and the *Literary Timeline* address this topic, this is an opportune point for some salient observations.

Hebrew Religious Development

The Jews portray their religion as highly advanced and evolved as compared to other faiths. While this is intrinsically disputable, it is not the subject of this book. All religious belief systems spring from basic human impulses, emotions and archetypes, especially from fear. Most scholars in the anthropology of religion agree that the earliest developments of rituals and beliefs were primal reactions to fear. This led to the next level: the division into, and discernment of, the forces of good and evil. Both inspire awe and fear. Even with today's knowledge and survival skills, being alone and uncomprehending in a savage wilderness of the primeval past would produce a quite natural fear reaction. Indeed, our primitive ancestors had plenty to fear. If gods or spirits were responsible for the elemental forces, is it good or evil when lightning strikes and kills a hunter trying to feed his family? Did a god slay him because he was evil? Or was the god evil? Did he fail to honor the god or spirit properly with ritual and ceremony? Was an offering or a sacrifice demanded by the god of lightning? What is the greatest offering we can make? It is the sacrifice of our very life. Hence, the lingering atavistic practice of human sacrifice in almost all cultures. Both magic and religion spring from the same needs—to understand and to control our environment. Human sacrifice is a primal atavistic religio-magical ritual intended to manipulate a cosmic source, thus gaining control of a certain set of circumstances.

All religions and magical systems developed in this crucible. Just as each individual develops a unique and personal response to these primal drives and archetypes, so too with families, tribes, races and nations. That is to say, there is an ethno-cultural and ethno-psychological uniqueness in religious rituals and beliefs. The colorful and varied practices of all world religions reflect this. Every philosophy or belief system addresses the same eternal questions, but we have many and varying answers and practices. The theology and rites of, for example, the Lutheran Church are strikingly contrary to those of the Hindu gurus of India, with their unique beliefs, rituals and ceremonies to their pantheon of gods and demigods. We will examine both the differences between cultures as well as their similarities.

Judaism, too, responded to the atavistic primal drives affecting all human beings. Their response was unique to their cultural ethos. The great variation of ritual practices reflects these ethno-psychological formations. The human sacrifice rituals of the Jews had strong attachments to the basic archetypal feeling and drive for revenge. Revenge is a strong motivating force in the development of the Hebrew culture. The revenge motive, combining with lingering tendencies toward human sacrifice, caused the formation of secretive sects practicing some peculiar rituals. These horribly cruel rites not only exacted revenge, but also provided magical benefits, so some Jews believed, through the use of the blood of the victims. This sadistic sect evolved into an ongoing clandestine cult operating under the outer trappings of Judaism. In actuality, it links directly to the perverted beliefs of ancient Hebrews who blasphemously believed Moloch was another manifestation of Yahweh/Jehovah. (See *Timeline of Cases and Events*, ca. 900 BC.) As the Jews encountered more and more hostility from the Gentile world, most especially from the Christians, the need for revenge grew desperate and intense. This fired the need for human sacrifices even more. Not only was the ritual blood obtained, but by victim proxy the Jews could torture, debase and desecrate their main oppressors within the despised Christian religion.

The Hebrew History of Human Sacrifice

As with many other ancient cultures, human sacrifice played a pivotal role in the growth and development of Jewish religious ideas and in later Christian theology. While many unpleasant aspects and cruelties from the dim and misty past were probably omitted from the scriptures, convincing scriptural evidence demonstrates that human sacrifice was no stranger to the Hebrew cultural and religious ethos. The "purity of monotheism" so highly touted by the Jews took some time in developing fully. Dr. Paul Carus' monumental work, *The History of the Devil and the Idea of Evil*, references some clear examples.

“Human sacrifices are frequently mentioned in the Bible. Thus the King of Moab, when pressed hard by the children of Israel, ‘took his eldest son that should have reigned in his stead and offered him a burnt-offering upon the wall’ (2 Kings, 3:27). He succeeded by this terrible expedient in saving the city, for the biblical report continues: ‘And there was great indignation against Israel; and they {the Israelites} departed from him and returned to their own land.’

“The prophets were constantly preaching against the pagan practices of those Israelites who, in imitation of the religion of their neighbors, sought to ‘sacrifice their sons and daughters to devils,’ or let them ‘pass through the fire of Moloch to devour them’; but so near to the religious concept of the savage was even the purer faith of Israel that Jephthah still believed that God required him ‘to offer his daughter up as a burnt offering.’ (Judges 11:29-40).

“Progress in civilization led to a modification but not a direct abolition of human sacrifices.

*“Human sacrifices are one of the characteristic traits of Devil-worship, but not the only one. There are other devilish practices [to wit, rituals of desecration] which are based on the idea that the Deity takes delight in witnessing tortures.... [Note this in the accounts in our *Timeline of Cases and Events.*] The last remnants of the idea that the wrath of the deity must be appeased by blood, and that we acquire spiritual powers by eating the flesh and drinking the blood of the victim, still lingers with us to-day....”*

PP. 10-14. [Emphasis and commentary added.]

For more on the Hebrew record of human sacrifice as presented in the Bible, see the early entries in our *Literary Timeline* as well as the Ancient Times Section under *Cases and Events*.

Facts and Details of the Blood Accusation

At Purim (February or March, dates vary) and at Passover (March or April, dates vary), a Christian was kidnapped, tortured, often crucified, killed and drained of blood destined for use in diabolistic rites. The victim was usually an adult at Purim, but was often a young child at Passover. Passover, of course, celebrates the Jews’ deliverance from the Pharaoh of Egypt and from the ten plagues that Yahweh/Jehovah sent to smite their oppressors. The blood sacrificed on the previous night marked the homes of the Jews, so that the angel of death and retribution “passed over” the “chosen” ones. Purim

has its basis in the perhaps apocryphal Old Testament Book of Esther. In this highly stylized story (of which, see more in the *Timeline*) Haman, an archetypal Jew-baiter, an oppressor and a would-be exterminator of the Jews, had gained the ear and favor of the sovereign. Haman targeted the Jews for death. Esther appeals to the king, who changes his mind and saves the Jews. Haman died on the gallows intended for the Jews, who have celebrated ever since. While some have speculated that *Rosh Hashanah* (New Year) and *Hanukkah* (the biblical Feast of Lights) were also times for murder and sacrifice, the case materials do not really indicate this.

As we will see in our *Timelines*, many of the ritual trials included testimony from converted Jews, even converted Rabbis and Grand Rabbis. The following is illustrative:

“Also the numerous confessions made by the Jews show that the execution of ritual murders is a law of the Talmud Jew. The former chief rabbi (and later monk) Teofiti declares that the ritual murders take place especially on the Jewish Purim (in memory of the Persian murders) and Passover (in memory of the murder of Christ). The rules are as follows: The blood of the victims is to be iapped by force. On Passover it is used in wine and matzos. Thus a small part of the blood is to be poured into the dough of matzos and into the wine. The mixing is done by the head of the Jewish family.

“The procedure is as follows: The family head empties a few drops of the fresh or powdered blood into a glass, wets the fingers of the left hand with it, and sprays (blesses) with it everything on the table. The head of the family then says, ‘Thus we ask God to send the ten plagues to all enemies of the Jewish faith.’ Then they eat, and at the end the head of the family exclaims, ‘May all Gentiles perish, as the child whose blood is contained in the bread and wine.’

“The fresh (or dried or powdered) blood of the slaughtered is further used by young married Jewish couples, by pregnant Jewesses, for circumcision, and so on. Ritual murder is recognized by all Talmud Jews. The Jew believes he absolves himself thus of his sins.”

—“Teofiti” as quoted in Runes, Dagobert D. *The War Against the Jew*, p. 180. [For more on Teofiti, see *Literary Timeline*, 1803.]

The important Catholic newspaper of Italy, *Civiltà Cattolica*, wrote fearlessly and plainly about the reality of Jewish ritual murder. See issues of 1881 and 1882. It affirmed many of the practices of the blood cult, which regarded the substance as ritually necessary for Passover. The blood was

never used in its entirety, but reserved for possible shortages. Special agents, often with protective passports, were employed to carry the blood (usually dried, but sometimes in vials) to the required destinations. The killings were truly meant to desecrate Christ and his religion, and in a perverted acceptance of Christianity, to assure their salvation if he actually was the Messiah! Talk about *chutzpah*! The newspaper went on to publish a series of several articles with reference to Hebrew books that allegedly taught that every Jew should strive to do grievous bodily harm to a Christian at least once in his life. Blood rites were obligatory for five different ceremonies: circumcision (the *bris*); weddings, where the blood is mixed with two eggs eaten by both husband and wife; the ninth of July or *Tisha b'ab*, a fast day commemorating the destruction of the temple; Purim and Passover.

The reputed rules for Purim were different. Whereas Passover required the purity of a child, Purim required an adult be killed and tortured as a living effigy of the dreaded Haman of the Esther saga. There are some cases recorded where bands of drunken Jews attacked Christians at this time of the year, and many ritual murder case dates coincide with this Jewish Revenge Feast of Purim.

The kidnappings, disappearances, deaths, marks of torture and ritual incisions were all authentic, as we shall see graphically in our *Timelines*. As a result of the ritual nature of the crimes and their occurrence on or around Purim or Passover, suspicion usually fell first on the Jews. Ethnic prejudices were extremely strong in past times, and the Jews were perpetually under scrutiny and suspicion. They were at times the victims of false accusations. Yet we don't see how some "politically correct" historians can issue a blanket exoneration solely on the grounds of anti-Jewish prejudice. The question is not whether the accusations involved prejudice and ethnic hatred—they did. Neither is the question about the use of torture (of which, more later) and threats thereof to obtain evidence. These were methods used in those times. Yet, as we shall see later, torture does not preclude the determination of truth. So out of our basic investigative queries, we have the "what" (bloody murders: no one dreamed up or faked the bodies!), we know "how," and we have dates and places for the "when" and the "where" to add to this basic litany of all detectives. All that is lacking is the elusive answer to the "who" question. Continue with us as we seek more definitive answers.

Characteristics of Subversive Societies and Criminal Cults

While the general definition of a cult offers enlightenment into who were the perpetrators of these hideous murders, we must fine-tune our definition. We believe that this particular cult was a blend of perverted religion, black magic and a propensity for grotesque psychosexual violence. Those attracted to and recruited by the cult already had tendencies toward violence and sadism. Since most of the victims were children and young women, we must recognize the strong psychosexual elements of the crimes.

All criminal cults have many elements in common, but a particular type of cultic activity may manifest more specialized traits. Some of the following characteristics are demonstrated in criminal cults such as the Mafia, the Thuggees, and the Assassins to name a classic few. This Judaic religio-magical murder cult is distinguishable by the following characteristics:

- **DEVOTION TO A LEADER OR LEADERSHIP PRINCIPLE.** We do not, of course, stereotype all cults as having a dynamic dictatorial figure at their head. In the last several decades, we have learned a great deal about "leaderless resistance," in which individuals or small groups, such as the classic communist cell, devoted to ideas, doctrines and rituals may act independently, without involving fellow believers. Devotion to key guiding ideas or leadership principles can replace a live and present leader. The *doctrine* is dictatorial and harsh; therefore any lower-level leadership or individual motivation derived therefrom is equally stern and demanding. When the cult is transmitted transgenerationally within families, the strong leadership of the father and of the family elders increases the authority of the doctrines and adherence to the practices of the cult. The cultists believed they were performing a priest-like service for the Jewish community.

- **INTENSE DEVOTION TO A SECRET DOCTRINE.** The doctrine was important, forming also the basis of the leadership principle. It provided a theological veneer and a justification for intensely violent and sadistic psychosexual crimes. These vile doctrines developed in the same crucible of thought that brought Moloch, Ba'al and other demonic deities into early Hebrew cultural and religious development. Absolute pure Hebrew monotheism is a myth. Yahweh/Jehovah was the overall winner, of course, but there are other herbs flavoring the stew! The cult's doctrine, likely framed in a Cabalistic backdrop, links directly to these early ritual abominations. We also must not forget the power of the basic motive—revenge. By itself, a thirst for vengeance is a strong and lasting criminal motivation. Combined with skewed doctrines giving license to bloodlust and sexual sadism in the name of religion, this becomes an even more volatile brew.

- **TRANSMISSION OF DOCTRINE AND RITUALS THROUGH ORAL TRADITION AND CULT INITIATION.** While many cults have thick volumes of writings, a successful religio-criminal cult will not. Not only is oral tradition accurate and reliable, it provides no physical evidence, such as a secret manuscript, pointing to a particular group. As with most cults (and many modern street gangs), this sect would have its own series of symbols with secretive meanings. Cults often take conventional religious symbols and change their meaning. This is how Santeria, Voodoo and other African spiritist Yoruba religions managed a successful underground existence in the New World. They co-opted Roman Catholic saints and symbols to remind them of their West African gods and goddesses. Remember, also, the persecutions

of the written Talmud and Cabala. Jews were sometimes burned along with their books. A successful criminal learns from past mistakes, whether his own or those of others. Besides, their doctrine was not excessively difficult or complicated, furthering ease of transmission. In family settings the passing on of cult lore and rituals throughout one's formative years would powerfully fix these details in a developing mind. Initiation rites began gradually with stories about past crimes. The next step would be presence and/or minor participation at a ritual sacrifice, progressing to full participation in the murderous bloodlust.

- **UNIQUE OR PECULIAR RITUALS AND CEREMONIES.** Along with the ritual murders themselves were certain other blood rites. The blood, imbued with magical power through the human sacrifice, becomes a key element in special blessings and magic potions. The ghastly ceremonies and practices used to torture and slowly to bleed the naked victims were unique in the histories of ritual magic and of human sacrifice customs. These demonic rituals formed in a crucible combining Judaic Cabalism with basic doctrines of sympathetic magic. They then topped this off by adding a good measure of pedophile fetishism and child abuse. This makes for an unpleasant and shocking conclusion—but it is the truth. Read the literature and the case descriptions, and decide for yourself.

- **INSULAR, SECRETIVE LIFESTYLE.** For their protection, cult members probably, at least outwardly, denied knowledge or membership, much like secretive modern Satanists or pedophile groups. Since the Jews seemed to be outsiders no matter where they lived, this cultural insularity became an ethnic characteristic. Within the parochial and isolated Jewish culture, and several levels deeper, dwelt the murder cult's members.

Watch for these general characteristics of this cabal. They are part of a unique and peculiar criminal profile and *Modus Operandi* (M.O.). For a full development of a distinctive criminal profile, see Chapter Six, *The Timeline of Cases and Events*.

Two very powerful entities did not hesitate to identify the suspected perpetrators. The Roman Catholic Church, as well as the Protestant Reformers, had few reservations as to the guilt of the Jews. Our chapter on the refutations points to contradictory statements and stances taken by the church over two thousand years. These are featured in the *Timelines*. Overwhelmingly, the church and its clergy strongly supported the Blood Accusations. One of the clearest demonstrations of this comes from the *Rota*, the official Vatican roster of saints and beatified persons (the step before full sainthood). Some sources point to twenty-three saints who were victims of ritual murder.

The list following includes some of the better known personages. These and others are in the *Timeline*.

St. William of Norwich (England)
Blessed Michael of Sappenheim (Germany)
Little St. Hugh of Lincoln (England)
The Holy Child of La Guardia (Spain)
Venerable Harold of Gloucester (England)
St. Simon of Trent (Italy)
The Blessed Boy Johanneken (Siegburg, Germany)
St. Dominiculus of Saragossa (Spain)
St. Richard of Pontoise (France)
Blessed Werner of Oberwesel (Germany)
St. Rudolph of Bern (Switzerland)
St. Pedro Arbuez (Spain)
Blessed Robert (Bury-Saint-Edmunds, England)
St. Lorenzino (Vicenza, Padua, Italy)
Blessed Ursula of Lienz (Germany)
St. Andreas of Rinn (Austria)
St. Sigbert of Cologne (Germany)

Ritual murder accusations were usually aimed at “the Jews” as a whole race of people. Although some speculated about a cult of Jews, they usually assumed that the cult was widespread and that all Jews were probably complicit in attempts to cover the criminals’ tracks. Even those who might have been more discerning usually kept their opinions to themselves, fearing to contradict the all-powerful church. For a Christian scholar to have postulated the reality of the crimes apart from the total guilt of “the Jews” was to have risked persecution, harassment and possible indictment for heresy. From the truth of some ritual killings, the church extended the guilt to include all the Jewish people.

As we look through the history of Jewish-Christian relations, we will understand more about the *zeitgeist* or “spirit of the times.” We must hone our critical thinking and turn off (or at least be aware of) our prejudices and biases. The honest, critical thinker will neither assign guilt nor exculpate without evidence. We must be neither anti-Jewish nor pro-Jewish, but, rather, we must be rational, open-minded, but critical and creative thinkers as we continue our inquiry.

Were All Jews Complicit?

Jewish ritual murder charges are among the oldest, most horrifying and most persistent accusations ever raised against an ethnic group. Undoubtedly, some of the Blood Accusations against the Jews were false,

motivated by hostility based in religious or cultural differences. In the midst of the Jewish-Christian strife, there were a few persons who suspected that a small cult of Jews might be responsible for at least some of these horrible crimes. This did not, however, ameliorate or lessen the popular image of "the Jews" as individually and collectively responsible for the worst behavior of their worst elements.

We will seek whatever grains of truth we find in the murky soup of claptrap, superstition and prejudice that has become our area of inquiry. To indict "the Jews" as an entire people is probably nonsense. It is no more rational than the blame assigned them for the demise of Jesus, who met his fate at the hands of the Jewish religious establishment with the complicity of Roman colonial authorities. When examining the biblical account, we see his downfall came through a cabal of powerful Temple Priests and Pharisees (a powerful sect of that day) who brought pressure to bear on the Roman Procurator, Pontius Pilate. Covert plots, secret cabals, and subversive secret societies are no strangers to the Jewish cultural ethos.

So we must be fair. While many Jews no doubt knew of the cult, only a small cadre aided or abetted it in any way. William Walsh, a traditional Catholic historian, covered the renowned La Guardia Case of 1491, a truly pivotal point in Jewish-Spanish relations. His position is quite close to our own. In addressing the ritual murder deniers of the famous case, he says:

"Jewish writers have sought to prove that Torquemada or his subordinates 'framed' this group of victims, to complete the work of discrediting and suppressing the Spanish Jews, with a view to their expulsion. [See our discussion and *Author's Notes, Timeline of Cases and Events, 1491.*] I have great sympathy with the motives of Dr. Isidore Loeb [a French author] and Dr. Cecil Roth [See *Literary Timeline, 1935.*], and in so far as the ritual murder accusation was involved in this case, I wish to take my stand with them in repudiating and condemning this cruel charge from which the Jews have suffered in so many lands and ages. [We don't agree, but read on.] I do not believe that Jews, as a racial group or religious community, ever practiced such an iniquity—it stands to reason, from what we know of human nature, that the thing cannot be true as a general proposition. [That is, against all the Jews.] It does not follow, however, that individual Jews, or groups of Jew [cults], have never committed bloody and superstitious crimes."

—William Walsh in *Characters of the Inquisition*, p. 176.
[Commentary added.]

See our discussion of Host desecrations as acts of sympathetic magic in Chapter 3 for another congruency between Father Walsh's theories and our own. Refer also to the La Guardia 1491 case entry in Chapter 6 for his analysis of the investigation and trials that followed the murder.

Father Edward Flannery in his work *The Anguish of the Jews* says this: "...it is not outside the confines of possibility that an odd superstitious Jew may have indulged in the sacrifice; the falsity resides in the attribution of the crime to Judaism itself." This seemingly logical position, fully and without reservation releasing the Jews as a whole people from any responsibility, is not the politically correct answer. As we have discovered, the Jews may hate this position more than the one that blames all Jews. This is easier to debunk. Father Flannery's position, and our own, allows for some degree of reality to the allegations. The ritual murder deniers greatly fear that losing the argument on even one case will bring their historical house of cards falling down.

Without belaboring the point too much, we offer one more observation on the cult hypothesis, this time from the *Diccionario de Histori de Espana*, a historical dictionary found in almost all Spanish libraries and many Spanish homes.

"[The La Guardia Case, 1491] ...provoked a general indignation coupled with the recollection of a similar case which took place in Saragossa [1250]. However the ritual crimes are not perpetrated by the Jews as an entire people, but by a few fanatics. These fanatics have so embarrassed Jewish historians that they have tried to deny the authenticity of these ritual murders."

In addition, Spanish historian/sociologist Julio Caro Baroja, says in his multi-volume study entitled *Los Judeos en la Espana Moderna y Contemporanea* (Madrid: Ediciones Arion, 1961):

"Certain Jews and Conversos [Jewish Catholic converts] might well have practiced certain murders along with other acts for purposes of magic and enchantment. But these acts cannot be attributed to the Jewish people as a whole and much less to the teachings of the synagogue."

So is there reasonable suspicion to believe a tiny, but powerful cult or sub-sect could have perpetrated at least some of the crimes? Are there precedents in the history and culture of the Jewish people that inform our inquiry? There is surely probable cause justifying a new investigation, but this is not the "politically correct" answer in our "modern" times. Any voice raised

in protest or criticism of certain government-protected ethnic groups or challenging “culturally correct” shibboleths risks ostracism and media quarantine or yet worse threats. This has not deterred us and will not stand in the way. We seek the truth wherever it may be found.

Chapter Three

FROM THE TEMPLE TO THE TALMUD: KEY INFLUENCES IN JUDAISM

To understand the descriptions of the crimes beginning in Chapter Six, the reader must have a basic familiarity with some of the important forces — religious, cultural, spiritual, geopolitical, mercantile and many others — that form the history and practice of the religion known today as Judaism. In addition to those cited in Chapter Two, these influences are many. We can spend only a comparatively short time capsuling those particular dynamics that have special bearing on our topic of ritual murder as an ethno-phenomenon arising from the larger “Jewish experience.” The curious reader will find plenty of references and opportunities to explore further. We will examine these forces, not only their impact on Judaism at the outer levels, but especially where they enlighten us to the beliefs and activities of the serial killer cult as we are pursuing them through the mists and cluttered pages of history.

The Jews and the Early Church

The earliest Christians were all Palestinians of the Pharisee-led Jewish religion. They formed a small but vocal group within the larger structure of Judaism, and many saw them as one of many wild, radical sub-sects centered on a messiah figure, of which Jesus (Yeshua in Hebrew/Aramaic, Iesus or Jesu in Latin) was not the first, nor would he be the last. Hasidic sects today still revere certain “rebbe” or “zaddiks” (i.e., sorcerers) as semi-divine magically endowed messianic figures. Few Jews embraced the small group of believers, and many felt that the Christians were idolatrous in their insistence that God became a human being. Christianity, like its probable parent sect, the Essenes, failed miserably in its essential quest to reform Hebrew society. Judaism continued on its path, and the Pharisees (Jesus’ chief nemeses) eventually won the battle. Pharisaic doctrines led to rabbinical Judaism. *The Talmud* replaced the old Temple-based faith. Judaism became increasingly hostile to the tiny sect, eventually expelling them from the synagogues. Judaism has never been tolerant of apostasy. Their war against the church in modern times has been one of (largely successful) infiltration and penetration into theology and doctrine (e.g., “Judeo-Christianity”), by the usual gang of “converts” and outright Judaisers among the clergy.

For the first few decades after its founding, Christians hid behind closed doors, as St. John’s Gospel tells us, “...for fear of the Jews.”

The religio-political situation changed radically with the rise of Saul of Tarsus, a rabbinical student under the famed Hebrew sage Gamaliel.

According to his own statements, Saul underwent a spiritual transformation, emerging as Saint Paul. The Pauline writings (the Epistles) are the oldest books of the New Testament canon, accounting for most the New Testament apart from the four Gospels. The church is as much (or more) a Pauline church as it is a church reflecting the actual beliefs and practices of Yeshua, the Reformer. Paul personally guided and shaped the development of the early church and began an active outreach to Gentiles throughout the whole Roman Empire, especially among those already attracted to Judaism who occasionally attended the synagogue services. By the year 100 the Christian movement had transformed into an almost totally Gentile, non-Jewish institution. As such, it moved into direct conflict and opposition with the older faith. The grandchildren and great grandchildren of the early church became hostile toward Jews for several reasons. The church regarded itself as the hereditary recipient of the "New Covenant." They were now the "New Israel," the currently "Chosen People" of God. This "Church Triumphant" preached the message that the Jews had forfeited their rights, and were now seen as insolent, arrogant and obstinate for their refusal to acknowledge Jesus as the Messiah.

Christians came to view Judaism much as Judaism had viewed Christianity—as an illicit and invalid religion. Its continuing existence was a threat, a danger and an insult to what had become a Roman Imperial Church, succeeding the fallen Roman state to its power and glory. Christianity had its own unique scriptures (the New Testament) and its own unique form of worship (the Mass). It had fully and irrevocably turned its face on Judaism, and tried to root out every aspect thereof that it did not choose to appropriate or assimilate. The early church struggled with "the Judaizers," or those who thought Christians should observe some Jewish rituals and feast days just as Jesus did. The mainline church expelled the utterly defeated Judaizers. Christianity continued to develop on a very separate path from Judaism. By the end of the first millennium, the Church dominated western culture, politics and everyday life. Because of the Christians' early experience with them, the Jews lived under the most severe restrictions reinforced by periodic persecutions and pogroms, often instigated by the Church and its clergy.

Compelled to Vengeance?

By the Middle Ages the Jews came to occupy an odd and sometimes precarious position in European society. Economic activities increasingly required their skills, which were honed by centuries of experience. The Jews were international traders when most Europeans were poor serfs, often living their entire lives without venturing over a few miles from their village hovels. Jews were the financial consultants, managers, accountants and bankers of the day. They held this position until the Church relaxed its stance on usury (Interest), allowing Christians to enter the money business and to become serious competitors by the late medieval period. The Lombards and others entered successfully into the world of international finance and banking, but the Jews had blazed the trails. More than once they suffered expulsion from

various realms, often returning a few years later when the kings and nobles realized that their financial skills were essential. The chief monetary operations of the Middle Ages were in the hands of the Jews, who invented bills of exchange (from which descended checks, money orders, wire transfers, etc.) and the other financial and trade instruments that we now take for granted. A nineteenth century mercantile historian reflects on this situation, and the accompanying feelings of vengeance.

"A curious feature in the commercial history of the Middle Ages is the anomalous position of the Jews. Despised, yet dreaded; courted, yet abhorred; repeatedly despoiled, yet always recovering their riches; they were at the same time the oppressors of the needy citizen, and the victims of the needy prince. Denied all political rights and social privileges, *they were driven to seek a livelihood in dealings of an irregular character.*

"Usury [interest on loans], which was forbidden to Christians by the Church, offered to Jews an occupation in which they had scarcely any competitors, *and by which they could at once revenge and repair the arbitrary exactions to which they were subjected on account of their religion.* Shakespeare makes Shylock in an eloquent passage describe the suits and insults of which the Jews were alternately the object:

"You call me misbeliever, cut-throat dog, and spit upon my Jewish gabardine, and all for use of that which is mine own. Well then, it now appears you need my help: Go to then; you come to me, and you say, "Shylock, we would have monies." You say so—you that did void your rheum on my beard, and foot me, as you spurn a stranger cur over your threshold; monies is your suit, what should I say to You?"

"Their exorbitant greed which was scarcely contented with an interest rate of eighty percent, and their deep guile which did not stop short of cheating, were the natural results of the cruelty and injustice they had to suffer. They indemnified themselves out of poor suppliants for the robberies of their princely tyrants. In the towns they were confined like lepers, apart from other men in a quarter of their own; and even for such sufferance they had to pay a heavy tribute. Every year as Easter came round they had to fight for their lives against the fierce mob whom the priests incited to attack them." [Fueling and re-enforcing the need for revenge.]

Fyfe, J. Hamilton. *Merchant Enterprise*, Edinburgh: T. Nelson and Sons, 1872, pp. 141-143. [Emphasis and comments added.]

Hamilton appears to be bending over backward to give the Jews an excuse, partly by reversing cause and effect. No other group was abused as the Jews were abused because no other people behaved as the Jews behaved. One reason for the gentiles' usually low opinion of them was that the Jews, resenting their part of the tax burden, contrived to pass it (and then some) along to the poor inhabitants of the country. Hence, the population was, generally speaking, already primed against the Jews, and the priests therefore usually found them easy to incite. And, probably, the Catholic priests of those times believed that they were doing the right thing.

Revenge is a powerful motivation, especially when it comes from deep within the ethos of the people, accreted from hundreds of years of being the underdog in a cultural struggle. Many of the fanatical religio-magical cults within Judaism (Cabalists, Frankists, and other "Messiahs") arose during periods of strong reaction. It appears reasonable to postulate the existence of a terrorist murder-revenge cult. From the many Blood Accusations of the medieval and Renaissance eras, we can assume that the sect became particularly radical and violent in response to this climate of hostility. Perhaps not every Jew was content by merely gouging the Goyim with high interest rates. Some more radical persons may have carried the revenge to a bizarre and gory extreme. Ritual murder is an act of terrorism. Almost all terrorist acts spring from strong feelings of resentment, helplessness—and revenge.

Medieval Magi, Mystics, and Mayhem

Restricted to crowded ghettos, the Jews became quite insular, magical and superstitious in their thinking. As we will see, these pre-existing characteristics became even more exacerbated by severe restrictions and cultural isolation. As we know from the Old Testament, sorcery practiced by neighbors of the Jews such as the Canaanites was always a lure and a fascination to the Hebrew people. They then blended these magical traditions with their own. A semi-secret mystical and magical tradition became entrenched, its most prominent manifestation being *The Cabala*, *The Zohar* and other collections of magical and occult doctrines. The Jews were not only talented traders, money managers and healers, but served as magicians and sorcerers par excellence, particularly in medieval and Renaissance times. Strange and weird practices proliferated. Famed Jewish medieval sorcerer Eliphaz Levi said, "...the Jews, the most faithful trustees of the Cabala, were usually the real masters of magic in the Middle Ages." In his famous *Henriade*, Voltaire assigns to the Jews the main attributes of the magical blood rites practiced in the 1500's. He says, "It was ordinarily the Jews that were made use of for magical operations. This ancient superstition comes from the secrets of The Cabala, of which the Jews called themselves the sole depositories. Catherine de Medici, the Marechal d'Ancre, and many others employed the Jews for their spells." Voltaire affirmed his belief in the ritual murder practices of the Jews:

"Dans l'ombre de la nuit, sous une voute obscure.
 Le silence conduit leur assemblee' impure.
 A la pale luer d'un magique flambeau
 S'eleve un vil autel dresse' sur un tombeau.
 C'est la que des deux rois on placa les images,
 Objets de leur terreur, objets de leurs outrages.
 Leurs sacrileges mains ont mele sur l'autel
 A des noms inferneaus le nom de l'Eternel.
 Sur ces murs tenebreaux des lances sont rangees,
 Dans des vases de sang leurs pointes sont plongees;
 Appareil menacant de leur mystere affreux.
 Le pretre de ce temple est us de ces Hebreux
 Qui, proscrire sur la terre et citoyens du monde,
 Portent de mers en mers leur misere profonde,
 Et, d'un antique ramas de superstitions,
 Ont rempli des longtemps toutes les nations...."

—Voltaire's *Henriade* as quoted in Nesta Websters'
Secret Societies and Subversive Movements, p. 79.

Ritual murder charges frequently arose during this age of high magic and sorcery. Blood was not an uncommon ingredient in many potions and nostrums of the day as reflected by prescriptions found in old Grimoires or manuals of ceremonial magic. The Jews were the recognized authorities and highest regarded practitioners of sorcery. It is not bizarre or outré to speculate that they would employ blood and sacrifice to create powerful spells. Such usages were a part of the culture of magic and Cabalism. This displayed itself in a particularly gruesome way by the hundreds of children tortured, sexually abused and slain by the odious Giles de Rais, the consummate Gentile ritual murderer of his day. For his services to the nation, this former compatriot of Joan of Arc attained the exalted rank of Marechal de France. Giles the warrior, for whatever reasons, became Giles the serial child killer. Details of these massive crimes appear in many histories of the Middle Ages. Like the Jewish ritual murder cultists, this Gentile mass murderer also used the blood of the victims to gain magical power over his enemies. We need recount no more of his deeds to see that there are plentiful precedents and examples of ritual murder apart from the Jews. Absolutely no historians question the veracity of these accounts of ritual sacrifice, yet if we add the adjective "Jewish" to the equation, the forces of obscurantism and suppression quickly come into play.

Blood rites of one kind or another were integral elements in magical ceremonies, Satanic rites and demonic incantations. The Satanic "Black Mass" sometimes involved bloodletting and human sacrifice, often of children or infants. Jewish beliefs covered the entire metaphysical spectrum, from demons, numerology, astrology, divination, necromancy, to the "Golem" (a

legendary automaton created by rabbis to defend the Jews). The belief in miracle-working, semi-messianic rabbis with great healing powers was a strong component of Jewish life in ancient, medieval and Renaissance times. It is hardly farfetched to theorize that human sacrifice and ritual murder were also a part of the mix.

The Khazars, Khazaria, and “Counterfeit Jews”

Blood Ritual is not truly a “revisionist” work: that is, a work reinterpreting existing facts or bringing new, previously hidden, facts to light. The results of our investigative report coincide thoroughly with the findings of scholars in all eras prior to suppression of the subject that began with the Second World War. We are re-presenting their results in light of present-day science, research and investigative methods. In this light, the book could more aptly be termed “traditionalist.” Other than spotlighting the “secret behind the secret” as part of the criminal profile, we have not introduced new data. Some readers are already familiar with the Khazars and their influences on modern-day Judaic/Pharisaic/Talmudic/Zionist religion and culture and raise this question in regard to our investigation. Estimates of the extent of this influence range from slight to the position that present-day Judaism is largely Khazarian in origin. Beginning in the last two decades of the twentieth century, there have been books and articles emphasizing the Khazarian nature of what passes today for Judaism. The story of the Khazars, however, was never truly “suppressed” so much as no one was really paying attention. References to the Khazars, their history and their conversion to Judaism are found in several sources, including *The Jewish Encyclopedia* and *Encyclopedia Judaica* and *Encyclopaedia Britannica*. What was suppressed was the interpretation that the Khazars were the main and most important element in forming the vast hosts of Eastern European Jewry, later inserting themselves into every country of Europe. But what are the implications? If the majority of today’s Jews are from a cultural and racial background completely (or largely) unrelated to the Semites of old, the land claims on Occupied Palestine (a.k.a. “Israel”) will have been for nought. Khazar influence in general, much less this key question, is never the subject of a book or public lecture by “mainline” authors. Most of the writings revealing the Khazar influence began after the 1976 publication of *The Thirteenth Tribe: The Khazar Empire and Its Heritage* by Arthur Koestler. This is, by far, the best and most easily understood book on this important and controversial subject. How/why did “the powers that be” let this much information out? Was it to go ahead and “break the story” themselves rather than wait for the opposition to do it? You read the book — tell us what you think.

While this topic is not crucial to our thesis and conclusions, or to the presentation of historical events in this book, it merits inclusion to understand the inner practices and beliefs of the Judaic religion. The Khazarian converts to Talmudic/Pharasaic Judaism blended with Eastern European Jewish Semites

(a small community and already a mixed breed) into the blend we know today. Hence its importance in understanding the cultural and historical influences on Judaism, and ultimately to the blood cult we are investigating.

Some facts are (more or less) agreed upon about this mysterious Asian tribe called Khazars (also Chasars; Arabic, Hazar; Hebrew Kuzari; and Chinese, K'osa), but some main points stand out. The first references to the Khazars (also spelled Chazars) place them near the Caucasus Mountains and the Caspian Sea (the name may have evolved from "Khazarian Sea"). By c. 200 A.D. (probably beginning Late B.C.), they migrated into southern Russia, eventually ruling over a wide empire located in present-day Russia, Ukraine and Khazakstan. The ethnology of the Khazars is a confused melange. Most sources say they are a Turkic tribe of a larger Turkic language group. L. Luca Cavalli-Sforza, in *The History and Geography of Human Genes*, states "The Khazar in the Ukraine (seventh to twelfth century) originated from a confederation of Turkic people and Iranians." Others include Georgian, Sarmatian, Ugarian, and Hunno-Bulgar blood (some sources include them under the general heading of "Bulgars"). In 627, Theophanes in his *Chronographia* called them "the Turks from the East whom they call Khazars." As you see, the Khazars were already quite a "multi-cultural" mix before they ran across the Jews. At the height of their power in the Ninth Century, the Khazars controlled a vast territory, west to the Dnepr River and north to the middle course of the Volga; from the northern shores of the Black Sea and the Caspian Sea all the way to Kiev. They were masters of commerce, carrying on an immense trade from their capitol, called Itil, near present-day Astrakhan. Because of its strategic location, Astrakhan was for hundreds of years (before and after the Khazars) the mercantile hub of central Asia with connections to the west and all other points. Due to its strategic and valuable location, it was also continually coveted by the Byzantine Christians on the south along with the newly-ascendant Islamic Arabs as well as the Rus (descended from Vikings) to the north.

Then a most curious cultural development occurred. The Khakan or monarch of the Khazars, along with the upper classes of nobility, chose to convert to Judaism! They held a great debate between Christians, Muslims and Jews. This was followed by conversion by many of the subject people in honor of their sovereign's choice. According to Judah ha-Levy, this took place ca. 740. Due to the geopolitical position of Khazaria, this was a wise decision. To have sided with the Christians risked sparking an Islamic invasion. Similarly, conversion to Islam would have been violently opposed by the Byzantines, already threatened and rightly concerned about rapid Islamic expansion. In spite of the usual antipathy between Christians and Jews, the Khazars nevertheless carried on friendly trade and diplomatic relations with the then-powerful Christian Byzantine Empire, serving as a bulwark against Arab expansion. A Byzantine Christian Emperor ruling from 775 - 780, Leo IV, was called Leo the Khazar, as he was the son of a Khazar princess, direct evidence of Khazarian influence on the government of Byzantium.

The Judaism of that day, was the pre-modern version of Pharisaic Talmudism. As characteristic of the Judaism already practiced in Eastern Europe, there was a heavy dose of Cabalistic and Messianic sects as well as other religio-magical superstitions and beliefs. Among many other things, the Khazars contributed a perhaps even keener sense of the power of trade and money than that already possessed by the Jews of old.

But the tide of historical fortune turned, as it will, against the now-Jewish oriental Khazar Empire. The Arab Muslims encroached from the south, and by 965, the Russian Dukes of Kiev had utterly defeated the Khazars in the north, taking control of this crucially located empire. As evidence of further decline, by 1117, Khazarian emissaries were begging the Kievans for shelter from the advancing Cumans. By the early 1500s, almost all references to the Khazars cease, more evidence of their obvious assimilation.

“But influential Khazar-Jewish communities survived both in the town and province of Kiev [sight of the 1913 Beiliss ritual murder case], and after the final destruction of their country [i.e., Khazaria], they were reinforced by large numbers of Khazar emigrants. [Kiev came to be known as “the country of the Jews”].

—Koestler, p. 95. [Commentary added.]

Here the various versions of Khazar history diverge into several different claims. The Khazars obviously went through a cultural demise and dispersion, a “diaspora”, if you will. Most mainline historians say the Khazars were (at least partially) displaced and absorbed by Russians or Central Asian groups already living in the area. Then there are those who vehemently proclaim that the Askenazim, the Eastern European Jews, are not really that at all. Some sources say that up to 90% of Ashkenazi Jews are not blood related to the Hebrews of the Bible, but are, in actuality, Khazars masquerading as Jews, that is to say, “Counterfeit Jews.” This theory is usually accompanied by another asserting that the true Jews are someone, somewhere else, usually represented in some way by the particular author and particular theory he/she might put forth. Often these theories “have an ax to grind” in that they, like the church, want to assume the mantle of the (supposedly) “chosen people.” But regardless of the intent, they all agree that Khazar bloodlines overwhelmingly constitute present-day Jewry, giving many of them distinctive facial features. Without even reaching out that far in our assertions (which is not within the scope of this book), it certainly makes sense to assume that while some Khazars no doubt assimilated into Russian and Central Asian society, others would naturally have been drawn to the already-existing, but then small Jewish community. Even politically correct history books agree that Jews (including the Khazars) began arriving at Kiev by 986, about two decades after the dissolution of the Khazar State. We can infer that it began some time before this, and began to be noticed by 986.

Regardless of one's particular beliefs and understandings as to the Khazarian-Jewish "cultural mating," we can note that practically all modern sources acknowledge a distinct and key Khazar influence on Eastern European Jewry. The *Encyclopedia Judaica* says:

"In spite of the negligible information of an archeological nature, the presence of Jewish groups and the impact of Jewish ideas in Eastern Europe are considerable during the Middle Ages. Groups have been mentioned as migrating to Central Europe from the East or have been referred to as Khazars, thus making it impossible to overlook the possibility that they originated from within the former Khazar Empire. . . . There seems to be a considerable amount of evidence attesting to the continued presence in Europe of the descendants of the Khazars."

—*Encyclopedia Judaica* (Vol. 1971, pp.952-53).

This is also the conclusion of modern Jewish scholar Arthur Koestler: When speaking of the Hungarian Jews, he says

"The Khazar origin of numerically and socially dominant elements in the Jewish population of Hungary during the Middle Ages is thus relatively well documented. It might seem that Hungary constitutes a special case, in view of the early Magyar-Khazar connection; but in fact the Khazar influx into Hungary was merely a part of a general mass-migration from the Eurasian steppes toward the west, i.e., toward Central and Eastern Europe."

—*The Thirteenth Tribe*, p. 144.

There is undoubtedly a strong Khazarian influence on Eastern European Judaism, both culturally and physically. Medical science has discovered several blood diseases and conditions found only among Ashkenazi Eastern European Jews. They do not share these characteristics with the Sephardim, the Jews of the Orient (and formerly of Spain). This is a direct indication of the assimilation of genetically transmitted characteristics from another ethno-group. Eastern Jews multiplied their numbers greatly in the years following the dissolution of the Khazar state and society. This population explosion must (to some degree at least) reflect the absorption of this essentially alien Turkic tribe of "circumstantial converts."

But all of this discussion begs the question of just what is the Khazarian role, and influence on Judaic thought and practices? What is the Khazarian/Jewish role in world history and geopolitical affairs? While these questions are quite intriguing, answering them could easily fill several volumes, and while our investigation requires some understanding of Jewish history, the

ultimate goal is to relate this information to the ritual crimes that are the focus of this report.

Khazarian influence on the Ritual Murder Cult

For the sake of this inquiry into ritual murders, we include the “Khazarian factor” as an influence on the Hasidim (or Chasidim). This extremist religio-magical East European based Zionist cult is mentioned as one possible influence on the blood sacrifice cult we are following. Study of the pre-Jewish Khazars shows some peculiar affinities to human sacrifice, a ritual practice which they maintained into the years of the Khazar state. These extremist Zionist Cabalistic groups, often organized and revolved around a holy man, a miracle working figure, known as a Rebbe or Zaddik (i.e., sorcerer). One can speculate that there were overlapping memberships among the ritual murder cultists and the multiplicity of other Jewish Cabalistic mystical groups that arose in the East coinciding with the assimilation of the Khazars. Therefore keep in mind the probable Khazarian origin and nature of many of these secretive sects as we review the *Timeline* of ritual crimes.

The truth of this investigative report does not rest on any particular theory or interpretation of Khazar history or its implications for Jewish history. We cite plenty of examples of the evil archetypes lurking in the back alleys of the Hebrew ethno-psyche. All our examples are from ancient history and from the Bible, and all of them precede the Khazar influence by many centuries. Furthermore, ritual murders of the classical pattern and M.O. occurred among the Sephardim, the Oriental Jews, as among the Ashkenazim, or East European Jews. If anything, we could say that the Khazarian influence enhanced and magnified already existing practices of cruelty, sadism, and revenge based on demonic and perverted ethno-archetypes of evil. While the Khazars are surely part of the polyglot Ashkenazi heritage, the ritual crime cult and its diabolical traditions apparently crossed any intra-Jewish cultural lines.

If it is important for particular readers to see a larger Khazarian influence on these crimes, then so be it. We can, without drawing any radical conclusions, agree that the Khazars joined (and formed?) ritual murder blood cults as found in Eastern Europe. These Khazar “herbs in the brew” surely included an increased and enhanced revenge/vengeance motive carried forth in the most vicious and sadistic ways. After all, Khazars are related to Atilla, the Hun, and like their Hunnic cousins, were noted for the ferocity and cruelty of their warfare and an avid need for vengeance over their enemies. Another congruent point with Judaism is the practice of extreme cruelty and relentless savagery against their perceived and unfortunate enemies, all going to the Revenge Motive for ritual murders. In addition, and perhaps more importantly, the Khazars were heirs to their own tradition of human sacrifice, some of which continued into the beginning years of the Khazar state. According to some authors, pre-Jewish pagan Khazars practiced several forms of phallic worship and sex magic, another probable influence on the cult. Certainly

some of the newly Jewish Khazars have a natural affinity with a secret Jewish cult practicing the same or similar diabolical rites. Khazars would only have enhanced the cruelty and ferocity already present in this dark and demonic tradition.

Koestler quotes Ibn Fadlan, an Islamic author, as to the rites of human sacrifice.

"Ibn Fadlan describes not the simple murder of ... people, but one of their pagan customs: human sacrifice, by which the most excellent among men are offered as sacrifice to God. This ceremony was probably not carried out among the common Bulgars [Khazars], but by their Tabibs, or medicine men, i.e., their Shamans [sorcerers], whose equivalent among the Bulgars and the Rus [note this yet wider reference to human sacrifice in the ancient, already existing, Eastern European/Asian cultures] also wielded power of life and death over the people, in the name of their cult."

Kostler, p. 41. [Commentary added.]

In that sense, acts of the ritual murder cult, especially in Eastern and Central Europe, can be seen (at least partially) as the activities and cover-ups of largely Khazarian Jews.

Host Desecrations as Acts of Sympathetic Magic

Before leaving the subject of religio-magical practices, we must touch on one other related accusation against the Jews, that of "host desecration." These charges were closely akin to ritual murder accusations, and may also have some basis in reality. To understand this, we must keep our frame of reference in the magical culture of medieval times. We already know that grotesque and mysterious practices were part of the scene. We believe that some host desecrations were real; that is, some misguided Jews attempted a magical ritual of desecration. The factual reality of whether the hosts really bled is not the subject of this study. The impact of these anti-Christian rituals is part of our investigation. Blasphemous sympathetic magic rituals of this nature understandably provoked public outrage in a peculiarly superstitious Catholic society.

Much background research went into understanding the host desecration phenomenon. Let's review some basic information. The "host" is the Christian communion wafer, believed by Catholics to be the actual body of Christ made present in the "sacrifice" of the Mass. The Doctrine of Transubstantiation, became an infallible doctrine in the 1200s, but had been believed, written and preached about for centuries by priests and theologians. During our research, we examined a recent (1999) Catholic magazine published

by a Marian Apostolate. Several stories had to do with miraculous phenomena surrounding the host, and how the modern church has erred by blasphemously serving communion in the hand. The articles went on to recount stories of saints, beati, priests and nuns who saw particles of the host glow in the dark and like happenings. One nun crawled all about the floor beneath the altar to make sure that not even the most minute particle of the Body of Christ would come under a priest's shoes. If she found any small pieces, she ate them from her fingertips. The readers of this magazine regarded this and the other "glow in the dark" happenings as true and valid spiritual events. These examples demonstrate the seriousness of these beliefs in our times. Multiply this by a factor of ten and you may come close to understanding the depth and seriousness of Catholic beliefs in pre-modern times. Transubstantiation is at the heart of these beliefs. The true "magic" of the Mass occurs at the very moment that the priest pronounces the exact holy words that cause the miracle of Christ's body to be present for the worshippers.

The stories of host desecration often involved miracle stories where the host bled or even cried out under the agony of torture. One such story said a host buried in the ground had become a miniature Baby Jesus when it was exhumed! We can understand how this played out in the minds of ancient and medieval Christians. If the wafer or host is the actual Body of Christ, then it could suffer again the agonies of torture and the crucifixion.

This is a good point to remind readers that desecration is an essential and basic element in Satanic rituals and demonic "black magic" rites. So while most "modern" persons give no credence to host desecration stories, they may have some basis in reality when viewed as a manifestation of sympathetic magic. A readily familiar example of sympathetic magic is the now-famous voodoo doll. A practitioner carries out rituals and incantations to make this doll a mirror effigy of an enemy. Clothing, hair or fingernail clippings of the targeted victim placed in the doll give it even more "juju" or power. He then inflicts wounds and tortures on the doll. In movies and novels it's always by sticking long pins in the effigy. This magically produces a "spell," supposedly causing physical and mental harm to the victim. This is a basic example of sympathetic magic.

Some radical Jews or other anti-Christians might attempt a reversal of the miracle of the Mass by torturing and crucifying the Body of Christ instead of adoring it, which is not at all implausible when placed in the context of the highly superstitious times. Case reviews indicate that the desecrated host was supplied by sinful Christians (usually converted Jews) and defrocked priests. Could some of these instances be real? It seems the answer is yes. Several historic accounts of host desecration are contained in the *Timeline of Cases and Events*. In his history of the Inquisition in Spain, William Walsh describes various types of sorcery practiced in those days, including the following:

"...those who baptized wax figures, or made lead images of those they wished to harm; above all, those who manifested [quoting the Inquisitor of Toulouse] 'any superstition or irreverence or injury toward the sacraments of the Church, and especially concerning the sacrament of the Body of Christ.'

"Evidence exists, unfortunately, that in every age there were men and women who would steal a consecrated Host from a church, with the purpose of insulting the Redeemer, or using it in certain rites of black magic, to gain certain ends."

—Walsh, *Characters of the Inquisition*, p. 81.
[Commentary added.]

The reader need not believe Roman Catholic eucharistic theology or in the principles of sympathetic magic in order to recognize that crimes of desecration spring from the fundamental doctrines and ritual practices of sympathetic magic. It seems reasonable to postulate that at least some host desecration cases arose from actual events. Again remember that desecration is central to Satanic rituals. Whether the hosts actually bled or not, a discerning reader can see these basic elements of medieval magic. These cases and the surrounding notoriety therefrom contributed to an overall climate of dislike, fear and distrust of the Jews. Among the Jews, this was yet another assault on their community by the Christians, contributing to a general climate of resentment and desire for revenge. Such primitive religio-magical rites consisted of incantations over hosts stuck with a knife or ground up in a bowl. Clearly this was a way of striking back at what they regarded as a blasphemous religion that persecuted them and made their lives miserable.

The Climate of Mutual Hate and Resentment: a Seedbed for Revenge?

During the Middle Ages, *The Talmud* superceded the Torah as Judaism's holiest book. *The Talmud* is the accumulated folk sayings, legends, lore and rabbinical advice of many centuries. It became the real guiding force in Jewish life. Christians came to hate *The Talmud*, regarding it as the main reason that more Jews did not "see the light" and convert. Priests and monks fulminated against it from village pulpits. Jesus had stated the fundamental incompatibility between Judaism and Christianity in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The two religions cannot be reconciled without violating the fundamentals of one or the other of them, and thus Christians and Jews were in direct conflict. The opposition grew, and *The Talmud* became a focal point of animosity, especially after Christian scholars had mastered the Hebrew language and could read the rabbinical lore vilifying Jesus and insulting his followers. Jesus was spoken of under code names such as Balaam. Many Talmudic passages were

disparaging or blasphemous toward the detested Christian faith. Sex, an almost forbidden topic in those days, was among those covered by *The Talmud*. Debates staged between learned Rabbis and Talmudic scholars on one side with priests and monks on the other were of great public interest, and in one instance, the debate dragged on over many months until the aged Rabbis tired and admitted defeat. Tried and convicted by church courts, *The Talmud* also suffered condemnation by secular authorities. Both church and state confiscated thousands of the volumes and burned them by the wagonload across Europe. Such events provoked Jewish resentment, and the seeds of terrorism were ready to sprout and grow in such a fertile climate.

The Jews suffered restrictions on every front. They labored under strict limitations as to where they could live and as to permitted jobs and professions. The Church and its clergy were unrelenting in their hostility toward the Jews until late in the nineteenth century. Some Jews maintain that it lasted a lot longer than that, citing the reputedly pro-Axis behavior of Pope Pius XII during the Second World War. It must be said, however, that the Roman Catholic Church under Pius XII aided Jewish refugees and was the only institution with fortitude enough to oppose the Axis Powers during their wartime occupation of Rome, a fact noted by someone who would become an Israeli Prime Minister: Golda Meir.

The Church and Ritual Murder Accusations

A few churchmen sought to dispel some of the more extreme accusations, including the one the Jew's called "The Blood Libel." Notwithstanding this, a large number of eighteenth and nineteenth century clergy steadfastly maintained that this accusation was true to the letter. Our *Timelines* provide a complete summary of attempts by the Church to reinforce the veracity of the allegations as well as attempts by others to disavow the charges.

Numerous ritual murder victims were declared "venerable" or "blessed" (the steps immediately preceding full sainthood), later becoming fully canonized as martyr-saints. As with many other saints, miracles, healings and answered prayers were attributed to the deceased victims. Their tombs became pilgrim attractions. Some of these famous sites exist today and are fully supported by the Vatican, or were until recently. In 1965 the Church expunged Saint Simon of Trent (See *Timeline*, 1475) and in 1985, decanonized Saint Andreas of Rinn, two of the most popular of these figures. In spite of this triumph of liberal revisionism, the Vatican has firmly refused to open any more case records to review. We do not want to be accused of overlooking Protestants. Martin Luther was friendly to the Jews at the beginning of his theological revolt, hoping for their conversion to the new movement. Protestants, however, were no more successful at this than Catholics. Luther, after becoming familiar with the Jewish rites and with the teachings of *the Talmud*, turned into a

stalwart Jew critic, both in sermons and in print. (See Luther's essay, "On the Jews and Their Lies"—and good luck with finding a copy.) Only in very recent years have Jews really had friends in any branch of the Christian Church. The present obsequious attitudes of philo-Semitism and pro-Zionism found strongly in some Catholic and Evangelical factions are quite ironic when considered in the context of history and are certainly odd when considered with the fundamental and ineluctable theological incompatibility between the two faiths.

The Dawning of the Modern Age

As the Enlightenment began over Western Europe, a new climate of tolerance and cooperation began to unfold. The French and American Revolutions, the defining events of the late eighteenth century, brought equality under the law and emancipation for the Jews. Under the Napoleonic Code, this extended to Rome where the gates came down from the ghetto, disregarding the wishes of the Vatican. General literacy increased across Europe and radical egalitarian ideas began to spread through the printed word. However, popular anti-Jewish sentiment did not cease. It remained largely in place in the minds of the general populace. In some rural parts of Eastern Europe (e.g. Romania), legal restrictions on the Jews remained in place until the 1890s. The religious climate, moderated by the liberalization of Protestantism, took a less hostile stance toward the Jews and their religion than had been the case previously. Philo-Semitism, nourished by renewed interest in Hebrew and the Old Testament, characterized Christian liberals of the 1700s and 1800s, just as it does today.

The medieval mentality receded. Accusations of all sorts against the Jews became less frequently heard. Jews were thought no longer to poison wells or to bring the plague. Although some no doubt believed in the old tales of host desecration, no new cases arose. Christians, when sick, began to consult openly with Jewish physicians, who were often considered to be the best of their day, whereas in previous eras Jewish doctors were sometimes believed to have killed their Christian patients. (This fear rose again in the USSR during the 1950s when Stalinist Purges "liquidated" several Jewish doctors thought to be part of a cabal to kill Joseph Stalin.) The Jews, while regarded as strange and exotic, became a part of the business and professional worlds.

Yet one old, ugly accusation kept occurring. Accusations and cases of ritual murder increased during the 1800s! Case reports came from all over Europe, but especially from the Central and Eastern parts. The most troubled areas happened to coincide with a large Hasidic Jewish population. The Hasidim, an extremely fundamentalist, superstitious and highly magical Judaic sect, attracted suspicion as the source of the ritual murder cult. Some of the more famous cases (the Damascus Affair in 1840; Polna in 1899 and The Beiliss Affair in Kiev in 1911) receive extensive coverage in our *Timeline*. By

this time Jewish financial power sought to suppress public knowledge of these embarrassing cult activities. During the rise of Fascism and National Socialism in the 1920s and 1930s, the question again came to the forefront of public opinion. In the U.K. Arnold Leese, a right wing writer, raised the Blood Accusation in print, and was jailed for criminal libel (see *Literary Timeline*, 1938). In Germany the notorious Julius Streicher (also jailed for criminal libel—see *Literary Timeline*, 1934) and his *Der Sturmer* newspaper fired the debate further by publishing his timeline of ritual murder horror stories with quotations from old books and court records. The last book to address the question of these Jewish crimes was *Der Judische Ritualmord*, published (in German) in 1943; it is now a rare and hard-to-find item.

During the early twentieth century, Jews began acquiring control over the mass media for public information in Europe and in North America. Then came the conflagration of the Second World War, which some believe was partly a consequence of that media control. Streicher was hanged at Nuremberg after the war, and Leese faded into obscurity along with Sir Oswald Mosely and other adherents of the British radical right. The Blood Accusation became, in nearly all the media, the “Blood Libel,” uniformly presented to readers and, later, to television viewers, as a Nazi-Fascist lie and consigned to the dustbin of history. In the latter half of the twentieth century, a strongly pro-Jewish and liberal form of “political correctness” descended across nearly all college and university campuses, and its doctrines were supported by the major mass media and by the publishers of historical textbooks.

A Most Tenacious and Enduring Accusation

As investigators and truth-seekers we must make our way through the evidence, sometimes despite the enmity that has characterized relations between gentiles and Jews. We must maintain our focus on the facts, ignoring the emotional distractions, to succeed in our quest. It is starkly clear that appalling murder crimes did occur, many of which clearly had ritual motives. What was happening during the 1700s and 1800s, in these eras of supposed modernization and enlightenment? Ritual blood crimes and resulting trials *increased* at the very time when anti-Jewish sentiment was lessening. The ritual murder cult evidently became bolder and more violent in this period.

Again our theorizing leads us to examine actual cases and events. These cases were important in their day. We earlier called them the “media events of their day,” but this may not be entirely accurate. There were no mass media then: no press until the early 1700s, no radio until the 1920s. Books were available, but few could read, and that was how things were through most of the 17th and 18th centuries. News sometimes traveled by written dispatches, but more commonly by word of mouth. The sensational and lurid nature of these murders made them a natural subject for public discussion and the telling of tales around a campfire or in a tavern. By the time the modern press (and rising literacy) made the mass dissemination of

information possible in the 1800s, ritual murder accusations and trials were widely covered, much to the disgust of Jews and liberals. Jewish money power came to bear many times in the nineteenth century to suppress information or to divert blame, as we shall see.

Both the *Case Timeline* and the *Literary Timeline* transport us to some of the exotic settings and behind-the-scenes machinations that characterized these "affairs." Of particular note are the Damascus Affair of 1840 and the Tizsa-Ezslar, Hungary, Case of 1882. The 18th and 19th centuries were not lacking in books and articles addressing this controversial issue. Of special note are Henri Gougenot des Mousseaux's signal work, *Le Juif, le Judaïsme et la Judaisation des Peuples Chrétiens* (1866) and *The Jew, the Gypsy and El Islam* (1898) by Sir Richard Burton, a talented linguist and Victorian explorer of strange lands. These and many other books openly gave credence to the Blood Accusations. Today these works are vilified and suppressed by media and by publishing houses that, increasingly, are in Jewish hands. Now they are virtually unknown, hard to locate, and seldom read. These works will live again for you in our *Literary Timeline*.

Contemporary histories of ancient times or of the Jewish people make only passing reference to ritual murder allegations. Today dismissed as anti-Semitic folk tales, the Blood Accusations are presented as illustrations of the insanity and brutality in the "bad old days." The celebrated court cases of older times, in which ritual murders were proved, were written off and ignored. The "tsars of political and religious correctness" have established the "party line," and woe to anyone who differs or who chooses to take a closer look!

Chapter Four

THE EVIDENCE, THE INVESTIGATIONS, AND THE COURTS

*"Facts are stubborn things."
—Tobias Smolett*

A crucial legal principle and question awaits you, our readers (that is, our co-investigators and ultimate jurors). Does the use of torture or the threat of torture completely, automatically, in every instance, discredit any and all evidence collected in a criminal case through such confessions? What about later-proven facts that result from torture or threat thereof? What about facts that would have surfaced later anyway? These are important questions, for if you answered "yes" to the initial question, then you will want to dismiss the charges, bring down the gavel, and close the book. But if you have a more open mind, then please read on.

PLEASE NOTE: The *Timeline of Cases and Events* contains plenty of evidence untainted by torture. The fact of torture is used, however, as "legal grounds" for dismissal and disbelief by "sensible historians" to dismiss any and all ritual murder cases and allegations, especially those in the Middle Ages and other past eras.

How the Cases of Old Were Investigated

Each case usually involved the murder of a child or a young woman, on or around the Jewish high holidays of Purim and Passover. Often the bodies of the kidnapped and tortured victims were curiously wounded and drained of blood, though no blood evidence was found nearby, which led observers to suspect ritual abuse. These were comparatively primitive times in the area of forensics; trained police investigators didn't appear until the 1830s. Modern autopsies were virtually unknown and were regarded as ghoulish, forbidden acts. There was little or no refrigeration, and bodies began quick decomposition, making prompt and complete disposal a priority. Any examination of the corpses had to happen soon after the victim's death. Learned people of the day most usually comprised the official court of inquiry. These persons included physicians, lawyers, judges, civil officials, university faculty and others. Like every court then and since, murder was a priority among the crimes appearing on their docket. We rarely question their decisions in more mundane murder crimes; however, today's politically correct court historians advocate total disbelief when it comes to Jewish ritual accusations. Nonetheless, the jurists of old were not fools, and they often wrote long, detailed reports of the proceedings, many of which are extant today.

Understanding the Legal Systems of Old

We must look frankly at the legal systems of older times to understand their methods and to evaluate their results. First, we acknowledge that torture or the threat thereof occurred in many investigations. Although torture is reprehensible, it was a standard operating procedure in many parts of the world until the nineteenth century. Torture has made a “comeback” in the late twentieth century, notably in Israel. The use of torture in medieval investigations was a factor that weighed quite heavily in the estimation of ritual murder deniers, and it is often their main (or only) rationalization for absolving the accused without further consideration. The legal systems of ancient, medieval and pre-modern times knew little or nothing of juries, rules of evidence and disclosure, reasonable suspicion and probable cause, reasonable doubt or any other component of modern judicial due process. Once accused, defendants were usually convicted, something still true in nations whose legal systems are based on the Napoleonic Code. In these countries the conviction rate of those arrested is considerably higher than that in the United States. The reason is not that cops and courts are more efficient, but that they operate under different standards of probable cause. The police in those countries investigate cases to the point where they feel there is little doubt about the guilt of the suspect. In our legal system, by contrast, courts and prosecutors take over the investigation at this point. In the *Timeline* we see that courts and other legal tribunals were the main investigative arm. Under the Napoleonic Code, once a suspect is apprehended, he is presumed guilty. It is the responsibility of the accused to prove his innocence, whereas in the American system the burden of proof is on the prosecution, while the standards for reasonable suspicion and probable cause are less demanding. There are, of course, exceptions where risk of flight or further criminal activity speeds up the arrest.

To understand the cases that we will review, it is crucial to familiarize ourselves with the legal and cultural contexts of past times. While we have the advantage of twenty-first century knowledge, we must also try to see through the eyes of these long-dead folk. We must try to think as they thought. Having a feel for the “spirit of the age” is quite a useful tool in gaining insight into old criminal cases. It is this clarity of vision that allows us to take a new look at an old case and reach new understandings.

So often all that we hear about the courts of old is that they tortured suspects and then speedily executed them. While outwardly true, such a view precludes an honest evaluation of the system. The times in general, not only the courts, were cruel and brutal. Yet ancient and medieval courts were often able to focus quickly on the real perpetrators of more mundane crimes, to find the truth, and to punish the offenders. That the courts, brutal though we might consider them, still managed to function effectively most of the time is shown by an examination of the court records of more ordinary cases. Virtually no one seeks to absolve the more common murderers of yesteryear, but some jump at any excuse to absolve and whitewash the accused ritual murderers.

A Look At Judicial Torture

We are *not* advocates of torture as an investigative tool, but it was a factor in the cases that we will examine, and therefore it warrants a closer look. The subject is rife with misinterpretation. While the cruel acts themselves are portrayed dramatically in popular literature and in the cinema, there is practically no understanding of the purposes of torture. Whereas state-sanctioned torture is barbarous, it was seldom used merely to gratify anyone's sadism.

It is worthy of note that the Christian Church opposed the use of torture, and it wasn't routinely used by the courts until medieval times.

“The Christian Church ... condemned the use of torture in law courts. ... In 384, a synod in Rome denounced the use of torture in civil courts. In the 6th century, Pope Gregory I ordered judges not to accept any statement made under torture. As a result, torture as a legal device to obtain information or a confession virtually disappeared in Europe for nearly a thousand years.”

—Daniel Mannis in *The History of Torture*.

The Church revived the practice only in response to an assault on Catholic orthodoxy by the wild spread of heresies in the 1300s. Therefore, the confessions obtained in Christian pre-medieval times cannot be discounted on the basis of torture.

The Spanish Inquisition is perhaps the best known example of judicial torture, though the Inquisition, as a legal entity, never tortured or executed anyone; this was done by civil authorities, Catholic functionaries who honed their torture skills to the maximum. First they worked to break the will of the suspect, taking care not to let death intervene, and invariably they succeeded sooner or later. Judicial torture had strict guidelines as to instruments used and the time applied to the subject. A more detailed interrogation began after this initial loosening of the tongue. In rare instances when torture of the accused failed to do the job, his entire family was arrested. In these cases, the threat of torture often had the desired effect. Family members were fair game as they were naturally suspect as complicit in the crime and or cover-up. One way or another, the Inquisitors got the desired results.

Some readers are already saying, “But wait! People will confess to anything under torture, so this is not valid evidence.” Yes, this is true—to a degree. A torture subject will indeed say most anything and everything he thinks the torturers want to hear, and if the torturer is interested in extracting a false confession, he will generally have no trouble in getting one. The Inquisitors, however, were usually interested in facts, and they would typically end up with a big mixed bag of statements, including lies, exaggerations—

and even the truth. So how did they go about sorting through all of this? One method is to compare the interrogation data with known facts about the crime. This is especially effective where the authorities have information only known by them and the perpetrators. In the Damascus Affair of 1840, Ottoman judicial torture was an element. They revealed the location of the bodies, a fact known only to the police and the perpetrators. Yes, that crucial piece of evidence came through torture, but it was also the truth.

These old Inquisitors, though cruel and ruthless, were not fools. They were skilled at their tortuous arts, but had sense enough to know they must have other ways as well to corroborate information and isolate the truth. Once the accused initially broke and confessed, the torture ended and he returned to his cell. After a recovery period, they returned the accused back to the torture chamber for another session to determine if he told the truth, and the whole truth, in his previous confession! The Benedictine, Dominican and Franciscan Inquisitors very seriously took their spiritual duty to have the accused confess and save his immortal soul. They did not regard death as a failure if they got the information they needed. The second session would not cease until they had thoroughly extracted every small detail. Yes, torture victims will say anything to stop the pain and suffering, but in the process they will reveal the truth if it is present. The notion that we should exclude the whole body of evidence because of unsavory methods is preposterous. Although torture is abhorrent to our present social values, as investigators we must sift through the available evidence, albeit it ugly and horrendous, to determine the facts.

Testimony at the Trials

Almost as damaging as a confession from the accused was testimony from eye and ear witnesses. Today we know that eyewitness recollections are sometimes inaccurate, but such testimony is still powerful evidence toward conviction. The courts of yesteryear had their expert witnesses, just as we do today. Almost as damaging as eyewitness was the testimony of Jewish converts, some of whom had been Rabbis or Grand Rabbis. We should stipulate that some of their testimony is suspect. These “new Christians” had strong motivation to please the authorities of their newly adopted faith and to demonstrate their fidelity. Christian clergy appeared as experts, claiming expertise in Hebrew and Talmudic studies as well as ritual murder. Converts often gave long accounts, though sometimes second or third hand, of graphic details of the rituals and cultic requirements for collecting the blood. Not all converts confirmed the accusations—others denied having knowledge of such a cult and tradition. Yet on the other hand, there is also testimony of the reality of ritual murder from Jewish converts to Islam. Muslim converts do not usually pander to the Christian Church. The most damning testimony was that of converted Rabbis or Grand Rabbis who swore that Christian blood, ritually obtained, was an essential part of secret Cabalistic Jewish rites, of a

secret oral tradition, passed from one generation to another. While these damaging monologues might have contained exaggeration to please the priests, there are keynote consistencies with an orally transmitted secret tradition. As we have already seen, other covert cults with deviant practices exist all over the world. It comes as no surprise, then, to find them among a suppressed and insular people like the Jews.

Some alleged a "Secret Talmud," but, whereas a written ritual code was not impossible, transmission by oral lore and initiation rites is much more likely. Writing it down would have been risky. Christians already despised *The Talmud*—for good reason—and even a closely guarded secret manuscript might have been discovered. In those days such a development would cause the arrest of everyone involved, including possible actions against the whole Jewish community. Christian scholars could read Hebrew, and some made a career of combing *The Talmud* for suspect verses of all kinds. Besides, the blood rituals themselves were not exceedingly complex or detailed, and could easily be maintained through oral tradition and initiation rites. In many primitive societies, the village elders are quite adept at reciting long, complex genealogies and other lore about the life and history of their tribe.

Multi-Adjudicated Cases

Certain cases of ritual murder were "multi-adjudicated"; i.e., there were two or more separate proceedings to determine guilt or innocence. The original trials sometimes went through an appeal. The most thorough review of the records and of the evidence came when the ritual murder victims were beatified (the step immediately before sainthood) by the Catholic Church as martyrs to their faith. There was yet another review before full sainthood status. The cause for sainthood usually came after a local informal cultus (Latin for sect; it is not a pejorative term in Catholic tradition) began prayers and veneration for the deceased. As with many saints, there were reports of answered prayers, healings and like manifestations. In those days the local bishop could begin the beatification process, but before approval by Rome, the would-be saint had to go through a complex and lengthy process to determine worthiness. These were the days of "the Devil's Advocate," a special investigator, usually a priest, whose job was to find fault with the proposed saint. Each candidate for this hallowed designation had to go through this rigorous review before beatification by the Vatican. Once approved, the Pope would officially declare the candidate "venerable," that is, worthy to receive prayers, devotions and have Masses said in their name. Veneration and Beatification, the first and second steps, may occur quickly (for example, Mother Teresa) or take hundreds of years.

The sanctification of the ritual murder martyrs included a thorough and critical re-reading of the trial documents. Thus these particular cases underwent review and re-examination by several different tribunals. Even those within the Roman Catholic Church who had doubts about the ritual murder

charges seldom, if ever, challenged saints previously canonized. These multi-adjudicated cases present the strongest evidence for the truth of ritual murder allegations. We cannot extrapolate from this that all accusations were valid, but there should be little doubt that some cases represented the actions of a serial murder cult.

Forensic Evidence

Only a smattering of physical evidence remains extant today, and none of it is available for examination. The bodies of the martyr-saints, with some exceptions, are still in their tombs. Bits of clothing and similar items survive as holy relics. In several instances the reputed ritual slaughtering knives used in the killings still exist in Catholic Church reliquaries (special cabinets or boxes used for storing holy relics). A modern examination by forensic anthropologists might produce some results. Bones may bear stab or cut marks by knives, crucifixion nails and other implements for ritual torture and for blood extraction. Experts could examine the ritual knives as to probable use, manufacture or age. Traces of blood might still be found. Yet this is speculation, as the church will never consent to such an exam for many reasons.

We must continue with our examination of the historical record rather than rely on physical evidence. In spite of this handicap, one fact stands out clearly. We are dealing with a long chain, a transgenerational series of cultic murders that still challenge and intrigue investigative minds after the passage of many centuries. The crimes and their innocent victims are real, and bringing the truth to light and pointing the way toward justice should be our only quests.

A Secret Oral Tradition?

Was there a secret tradition, primarily oral, within Judaism that sanctioned and prescribed ritual murder and cultic blood use? Given the magical and superstitious nature of Jewish life, especially in pre-modern times, as well as their resentment of the dominant Christian culture, it is not surprising to find many kinds of cults, sub-sects, cabals and conspiracies among them. Magical beliefs and rituals were a distinctive part of life in past times, and the Jews were no exception. As we have seen, the Jewish magus was the epitome of these widespread superstitious practices and beliefs. The pride of a great people, who regarded themselves as the chosen of God, had been shattered by the ascension of the Church and by a general animosity of Christians toward them. Resentment and desire for retribution was a powerful force. It is just such conditions that provoke responses like those of this murderous cult.

We have no desire to indict "the Jews" as an entire people. The Jewish people at large, like the average reader, know little about the actual cases that spurred the Blood Accusation. The perpetrators were a small but influential group of radicals. Like the Mafia and other criminal terrorist groups

that span the years, this ritual murder cult propagated its bloody ceremonies from one generation to another through an effective secret oral tradition and by bloody initiation rites. First a young male child, a prospective recruit, would witness a sacrifice, and later he would move into fuller participation. As with most criminal cults, all the members were required to commit crimes to show their loyalty—implicating the new cultist in the diabolical crimes and making treason or “cold feet” by that member all the more unlikely. The killers probably sometimes received protection from the Jewish community at large, which shielded them from reprisals to some extent. The perpetrators and their backers behind the scenes constituted an elitist, ethnocentric, terroristic, and subversive sub-sect. We cannot say with any certainty that these murders do or do not occur today. Later we will speculate as to possible concealment strategies if the crimes happened today.

“Facts do not cease to exist because they are ignored.”
—Aldous Huxley

Chapter Five

THE REFUTATIONS: THE CASE FOR THE DEFENSE

"He who decides a case without hearing the other side, though he decide justly, cannot be considered just."

—Seneca

The Refutations and the Beginning of the *Alilat Dam*, or "Blood Libel"

As old as the Blood Accusation itself are its refutations. The Liberal establishment historians, when mentioning the charges at all, dismiss them in short order as notorious anti-Semitic superstitions, the product of ignorance and prejudice. The more famous cases (for example, Norwich, Lincoln, Blois, Trent, Damascus, etc.) are tossed aside as miscarriages of justice. The defense, the refutations, is startlingly simplistic, and may be summed up as "we didn't/couldn't/wouldn't do it" and "blood use is forbidden by our Law" and "these are all a pack of ugly anti-Semitic lies." The lack of substance in these counter-arguments is frankly disappointing. We will now address these arrogant and cursory dismissals.

As you will soon see in our *Literary Timeline*, there has been no shortage of literature on the subject. In early twentieth century, the writings lined up on one side or the other, written to prove or refute the Blood Accusations. In the nineteenth century, and earlier, most of the books published supported the belief in ritual murder. The topic was still publicly debatable until the Second World War when the Jews consolidated their control of the mass media, and the door to debate slammed shut. We will address the refutations through some of the key literature, much of which appeared in the late nineteenth and early twentieth centuries.

The refutations fall into three main categories: religious, legal, and cultural.

Arguments on Religious and Biblical Basis

Old Testament prohibitions against blood use in Leviticus form the basis of the refutations based on religion. This is correct; such practices are indeed forbidden. Mosaic Law also forbids many other practices, as evidenced by the Ten Commandments. This is all true; that is the law. Unfortunately, people do not always obey the law. If religious people rigorously obeyed the

laws of the Bible, then neither Jews nor Christians would ever go to prison, for they would never lie, cheat, steal, fornicate, commit adultery, covet, or ... murder. Consulting witches or practicing sorcery and necromancy was taboo, but nonetheless, Jews became the sorcerers and ceremonial magicians *par excellence* of the medieval and Renaissance eras. As a matter of established fact, almost the entire Western system of “black” and “white” magic relies heavily on ideas found in *The Cabala*. Jews also had prohibitions against worshipping the evil child-sacrifice-demanding god, Moloch, but the Bible tells us they did so anyway (see *Case Timeline*, c. 950 BC). The whole story of the Old Testament is a tale of apostasy, of turning away from Yahweh's law. The main activity of the old Hebrew prophets was to rebuke these stiff-necked and stubborn people, to draw them back from their sinful practices. With an Old Testament underground tradition of child sacrifice, is the idea of a ritual murder cult so far-fetched?

Religious and legal arguments for the various refutations and denials appear in certain Papal Bulls (see our *Timelines*). Obviously some Popes wished to express their disbelief or skepticism. They also had concerns about disruption of public order in the face of the outbreaks and riots often occurring in conjunction with Blood Accusations. Both the religious establishment and their secular counterparts wanted to avoid such spontaneous uprisings. Perhaps (rightly) they feared that these outbreaks could result or evolve into revolts about food, social status, liberty or other “radical” causes.

On the other hand, other Popes were equally adamant in supporting the belief in ritual murder. It was not unusual for one Pope to disagree with another. Popes may always express their opinion on ritual murder, since the matter does not affect any key church doctrines. When examining any subject, we are likely to find Popes on opposing sides, and there have been many such cases over the past 2000 years and 264 Popes. Statements from the Pope are not “infallible” except in rare and prominent cases of key church doctrine. It was only in 1870 that the Holy Father declared the doctrine of Papal Infallibility, and then only in *ex cathedra* matters, that is, when the Pontiff is speaking “from the throne,” making pronouncements that all Catholics must believe. Examples of *ex cathedra* declarations are the doctrine of the Virgin Birth of Christ, the Assumption of St. Mary into Heaven, the Real Presence of Christ in the Mass, etc.

Catholics have more freedom of choice when it comes to other doctrines and practices that are not “must believe” dogmas. For instance, many priests, Cardinals and lay people regard the prophetic events at Fatima as important messages from Jesus and the Virgin. Others do not believe this at all. Belief in Fatima is not a required Catholic belief, but a “worthy belief” that Catholics may believe if they so choose. This is true despite the beatification of two of the three Child Seers of Fatima in 2000 (the other is still living). What stands out most clearly about the Papacy and Blood Accusations is that many more Popes believed than not. As we have shown, even Cardinal

Ganganelli (later Pope Clement XIV, author of *The Ganganelli Report*—see *Timeline*, 1758) believed that certain cases were true and verified. As shown earlier, the long list of beatified and canonized ritual murder martyrs speaks much louder than any Papal Bull.

The Legal Arguments

The legal argument for the ritual murder deniers involves the fact that confessions sometimes (but not always) came through judicial torture. In the eyes of the liberal historians, this makes them unacceptable, therefore disallowing any evidence obtained therefrom. Any use of torture means automatic innocence in the eyes of “modern” researchers. It is true that some accusations resulted in innocent persons being “railroaded” or becoming victims of lynch mobs. Nevertheless, we also know from our previous look at judicial torture, that the method did arrive at the truth in many instances. Additionally, there are many other well-documented cases, apart from those involving torture. We cannot dismiss all the cases for that reason.

During the Inquisition, the nature of the charges, or the details thereof, was purposefully withheld from the accused. While seemingly unfair, withholding this information ensured that the accused did not simply parrot what they thought the interrogators wanted to hear so that the pain would stop. In other words, the inquisitors were not torturing someone merely in order to make him sign a confession prepared in advance. The secrecy of the charges greatly increased the chances of learning the truth. We must also remember that the police and courts of olden times had no computerized records, forensic tests, DNA analysis, polygraphs, voice analyzers or any other tools now deemed essential. They had to employ other methods to detect truth from lies. Just as courts today sometimes convict innocent persons (or force them into plea bargains), the older courts too were wrong some of the time—but not all the time. Often they were quite perceptive and correct, and had a reasonably good “track record” in other more mundane cases involving theft or murder.

Refutations Based on the Witchcraft Trials

Refutations of the Blood Accusations often contain an analogy to the madness of the witchcraft trials of the Inquisition and later in New England. Just as these charges were false, say the ritual murder deniers, so it is with the “Blood Libel”: ugly, made-up, nonsensical allegations, not to be taken seriously. While we know that many of the claims of both the witches themselves and the courts were patently false, we do know that so-called “witches” were practitioners of primeval pagan faiths that preceded Christianity. Not only is this demonstrated by research, it is also the claim of present-day witchcraft practitioners. But whatever the beliefs of these old, remnant faiths really were, they were pure heresy in the eyes of the powerful Church.

There are in fact several major differences between witch trials and ritual murder cases. The accused witches were guilty of ecclesiastical “thought crimes.” Ritual murder cases (where a death was verified, not mere allegations) were criminal matters following the discovery of a murdered victim’s body. Witch trials dealt with no real “crime” except the “crime” of not accepting the full dictates of the Church. Ritual murder crimes were just that—murder cases. Remember that while many historians criticize and condemn the witch trials and the Inquisition, they rarely if ever raise any discussion about other murderers and their sentences. For instance, no one claims that the infamous and bloody Giles de Rais (grisly Gentile ritual killer, see 1440) was “irrationally” put to death. Nor do the liberal historians and other ritual murder deniers question the same courts in other, more mundane, murder cases. Their critique is not consistent. There is no strong analogy between these vastly differing cases.

Arguments from a Cultural Basis

Cultural and societal issues in the refutations emphasize anti-Semitism and the climate of hate and mutual distrust between Christians and Jews. The Jews did suffer some accusations that were false or exaggerated. With this in mind, the refutations dismiss ritual murder as just another calumny and irrational prejudice against the Jews. Notwithstanding all of this, we see that anti-Semitism in its grosser forms declined and began to fade into obscurity during the eighteenth and nineteenth centuries. Greater education and literacy along with the lessening dominance of the medieval Church resulted in a more accepting attitude toward Jews. In spite of that there was one salient and striking exception. While many of the old canards fell by the wayside, ritual murder accusations increased during this period. Yet anti-Semitism is, of course, the final word and deciding factor for the Refutations. They say that because of anti-Semitism, we must consider all the charges, no matter what the circumstances or evidence, as vile, baseless false accusations. By this point in your reading, you already know that we cannot buy into this blanket dismissal.

The ritual murder deniers have largely succeeded in their goals. “The Blood Libel” as they like to call it fell into a “black memory hole” of history. It became part of a larger apparatus (primarily fueled by the Holocaust) that seeks to extort reparations for acts against the Jews. Even some right wing organizations and publications that are critical of the Jews on other issues rarely, if ever, mention ritual murder as a topic for discussion. Our report is an attempt to break out of that almost universal quarantine and take a closer look.

Note to the Reader

We are at the end of Part I. What have we accomplished? We understand the nature of the accusation, and established a valid line of inquiry: that is, could a secret sect be responsible for at least some of the crimes? We gained a greater understanding of the historical and cultural settings of the crimes, the religious and legal systems, and the trials—a feeling for the *zeitgeist*, the spirit of the various eras involved. We postulated and defined a viable investigative model, a practical paradigm of cultic transgenerational serial crimes. We are now ready to review the extant evidence.

We will journey together through a maze of exotic places and historical eras to trace the crimes and their probable perpetrators. Some readers may be appalled and repelled by the grisly descriptions of the crimes and their ritual components. We will touch the feelings and emotions surrounding the terrifying events.

As you review the accounts, look for common elements, any threads that link the crimes and accusations. As we do this, the reader will form an understanding of the *Modus Operandi* (M.O or method of operations) and Criminal Profile connecting the killers to the crimes. Follow the trail of the powerful revenge motive as we examine trials and investigations from ancient to modern times. Learn what was “The Secret Behind the Secret.”

After the *Timeline of Cases and Events*, we conclude our survey of the evidence with a journey through significant literature addressing the Blood Accusations.

“For it will be noticed that anyone who attempts to expose the secret forces behind the revolutionary movement, whether he mentions Jews in this connection or even if he goes out of his way to exonerate them, will incur the hostility of the Jews and their friends and will still be described as ‘anti-Semite’.”

—Nesta Webster in *Secret Societies and Subversive Movements*, 1924, p.xii.

PART II.

THE HISTORICAL RECORD: A PANORAMA OF RITUAL CRIMES.

**“It is doubtful the oppressed ever fight
for freedom. They fight for pride
and power—power to oppress others.
The oppressed want above all
to imitate their oppressors;
they want to retaliate.”**

—Eric Hoffer in *The True Believer*.

Chapter Six

A TIMELINE OF CASES AND EVENTS

“The historian’s first duties are sacrilege and the mocking of false gods. They are indispensable instruments for establishing the truth.”

—*Jules Michelet, French Historian*

This *Timeline* features cases and key events. It is by no means a complete list of ritual murder cases, but is representative and is presented for your consideration. There were hundreds of accusations over the centuries. The *Timeline* includes more than 150 possible cases of ritual murder (occasionally an entry may reference more than one killing). We survey only those materials available in English. For those who read German, French, Latin and other European languages, an even greater wealth of material and facts are available. The classic historical eras serve as dividing lines in the flow of events. In each historical era, several cases are explored at length. Some of the details have disappeared with the passage of time. A few references consist only of place and date, but many other entries are more complete.

Of Obsession and Repression: “The Secret Behind the Secret”

“The belief in a supernatural source of evil is not necessary; men are quite capable of every wickedness.”

—*Joseph Conrad*

Readers are warned. Some of the stories are authentic and graphic tales of bloody murder. When some of this appeared in the 1930s in England and in Germany, the publishers were accused of bad taste, obscenity, malice and, of course, anti-Semitism. Neither of those countries has anything comparable to America's First Amendment, and their authorities filed criminal libel charges against both newspapers and writers (of which, more later). As a matter of law in present-day “democratic” Germany, the possession or discussion of many revisionist works, including *Blood Ritual*, is a thought crime punishable by imprisonment. Since, here in the United States, the New World Order's speech laws do not yet repress us, we may feature some of these controversial sources to substantiate our study. This does not mean that we subscribe to political beliefs expressed by the authors, but politics, while clouding the issue at some points, does not remove or negate facts found in the writings.

At almost every point in history when ritual murder accounts were published, there was a reaction against their dissemination—and not just from the Jews and their apologists. Regardless of the fact that most accounts came directly from court records and old books, many people regarded their publication as *obscene*. Some readers of this report may have this reaction. If the reader will, in his mind, return to the more prudish and less sexually informed days of yesteryear, then he will gain a more thorough understanding of the efforts to silence those who would speak of these hideous crimes—that is, crimes with elements of sexual perversion at their base. And, also, there have always been political factions eager to exploit this revulsion, even when it might not have arisen without their conniving. Consider the way in which liberal politicians criticized the public release of the *Starr Report* on a criminal investigation of U.S. President William Jefferson Clinton, which in a few places contained details of sexual misconduct by this president, and you will understand how this political trick is done.

While the Jews understandably sought to conceal the very existence of the ritual murder sect, there is a “Secret Behind The Secret.” This cult was guided by perverted human sacrificial religious beliefs, but, furthermore, at the primal level sex and evil metaphorically met and mated, producing an irrational, malevolent urge to merge sexual acts with blood, pain and death. This archetype of evil lurks in the human psyche and has been responsible for most serial killers, spree killers, child abusers, animal abusers, sexual sadists or other torturers, and for some war criminals.

During the 1980s, investigators, criminologists and psychologists began to understand the deeper drives and urges. It was through this work that the FBI Behavioral Sciences Unit (and other agencies) developed the art and science of criminal Profiling. While not at first accepted by police and prosecutors, its successful predictions of criminal patterns and behavior were impressive. The sexual nature of the perpetrator is an important part of any serial killer's Profile. Our present understanding of the psychosexual nature of crime and child abuse is infinitely greater than that of any previous generation. We can now conclude without doubt that these ritual crimes were, as importantly, crimes of child abuse and sexual perversion. This sexual deviancy, along with the deviant belief system and ritual practices, forms the cement linking this chain of serial killings and subsequent cover-ups.

Developing a Criminal Profile

“Every fact learned becomes a key to other facts.”

—E. L. Youmans

[SPECIAL NOTE: Criminal Profiling such as that used by the FBI and other investigative agencies has nothing to do with so-called “racial profiling,” where a person's race, dress, location, type of automobile, etc. are used to justify a police stop, frisk, or search. “Racial profiling” is based on a

correlation of race with the accumulated experience of police with criminal behavior. (Study the FBI's *Uniform Crime Reports* to understand why some police officers do racial profiling.) More *complete* criminal Profiling takes the thoughts, emotions, motivations, drives, history, M.O. and other key characteristics of the perpetrator(s) into consideration while developing a model of predictable behavior.]

Before reviewing the events in the *Timeline*, we suggest re-examination of the characteristics of this religio-magical criminal cult according to Chapter Two. We now apply those broader cult characteristics to this specific sect of child abusers and killers, creating a working Profile. As we review the cases and events, look for the following elements as the distinctive Modus Operandi and Profile reveal themselves:

An Eleven-Point Criminal Profile of Ritual Killers

- *A group of perpetrators rather than an individual killer.* Most of the crimes indicate more than one attacker. Some may be the work of individuals, but most cases are the product of a group effort and conspiracy.
- *Well planned crimes by an organized criminal conspiracy.* Watch for elements of the conspiracy. The crimes were usually well planned, well executed and well concealed. The intrigue involved detailed plans for denying and dealing with ritual crime allegations. Members within the cult were trained by memorization of doctrine and lore and participation in crimes as an integral part of their initiation. Outside supporters or others complicit in covering up the cult's murderous activities were versed in strategies for plausible denial.
- *Location of the bodies and the crime scene.* The locations where the bodies were found were rarely the actual scene of the murder itself. The murders usually occurred elsewhere. A basic problem for every murderer is body disposal. When the crimes were discovered, specific strategies came to bear. The cult was adept at the art of body disposal in such a manner as to suggest that the victim died by an accident. Bodies were placed in water so that the authorities might surmise a drowning. The reader will note several cases where examinations of victims found in water did not indicate drowning. Several cases involved bodies found in wells, a traditional place to dump a corpse. In those days most of Europe was still forested. Bodies were placed in the woods, exposed to wolves or other predators that might be blamed for the killing and the dismemberment. Look for these and other concealment techniques as we follow the Profile and develop a clear M.O.
- *Clusters of crimes on or around key dates, such as Purim and Passover.* Look for rites of degradation and desecration as classic marks of Satanic and demonic rituals perpetrated against Christians. The act of crucifixion found in numerous cases speaks for itself. Be observant for this motif of desecration. The male victims were sometimes circumcised.

- *Crimes perpetrated with extreme cruelty and violence.* Note the hate toward the helpless victims as displayed in the methods of torture and murder selected.

- *Total (or near total) exsanguination of the victim.* The bodies are consistently bloodless or almost bloodless, yet little blood was found with or near the corpses.

- *Unique ritual marks on the bodies:* cuts, punctures and other clues point not only to the sadistic torture (often including crucifixion) and knife use, but to the ultimate goal of blood extraction. Occasionally forensic evidence such as torture instruments and ritual slaughtering knives were recovered from crime scenes and from the perpetrators themselves.

- *Basic criminal motive of vengeance:* As the revenge motive was covered in the preceding chapters, and is addressed in later chapters including both *Timelines*, we will not belabor the point. Nevertheless, watch for this important and recurring element as we examine the historical record.

- *Psychosexual perversion* is also a part of the motive and the M.O. Certain elements of psychosexual depravity are impossible to ignore. The aberrant religio-magical doctrines gave full and ungoverned license to their otherwise repressed psychopathic sexual fantasies. Notice the repressed nature of this psychosexual psychopathy. Repression always makes the feelings stronger and more violent when they are finally vented. It is likely that (on both a conscious and an unconscious level) the cult recruited many members from those with the deviant and deadly sexual drives. The otherwise unacceptable feelings could then be freely expressed toward the Christian victim. As you read the case accounts, look for strong psychosexual motifs like these:

- a. Pedophilia is indicated by the children and young women selected as victims by the murderers.

- b. Sadism manifested itself in the cruel tortures deviously crafted to cause utmost pain and discomfort to the unfortunate victim. Tortured naked, often tied with arms and legs splayed in a macabre image of a cross, the victims were cruelly kept conscious as the last drops of blood flowed from their bodies. Look for these and other acts of extreme cruelty and violence.

- c. Themes of Bondage and Discipline are readily apparent.

- d. In almost all the cases, the victim is stripped for the ritual torture, bloodletting and murder. Some crime scene observations detected ritual washings of the body before all else.

e. It is worthy of note that the criminals were never accused of rape or sodomy. While some sexual penetration may have remained undetected by the limited medical examinations of past times, there are no rape allegations as you might expect in cases manifesting overt sexually based violence. The only clinical conclusion can be that orgasmic relief came strictly through the sufferings of the victims. The stabbing, cutting and puncturing of the bodies was essentially an act of violent ritual rape. The agonizingly slow bleeding of the yet-conscious victims was itself a prolonged orgasm of pain and terror. As shocking as this finding may be, we cannot deny the evidence. Studies of present-day serial killers clearly reveal this sick phenomenon. Karla Fay Tucker, a drug-crazed Texas spree killer (executed 1998), wielded a pickax. Sweet Karla Fay (who became a born-again while on Death Row) intricately described tremendous orgasms she experienced when plunging the sharp pickax into the bodies of her victims! Male serial killers graphically attest to comparable experiences. When interpreted considering modern investigative knowledge of violent sexual crimes and pathological killings, this conclusion is virtually unavoidable.

With fresh understandings of sexual crimes, "The Secret Behind The Secret" is much more apparent. We are not limited, at least not here and now, by unwarranted censorship or by the prudery of past times. We can reflect on these matters objectively. The cult was motivated by aberrant ritual beliefs, but beyond these beliefs and underlying the outward goals of the cult was a malignant inclination toward molesting the young and/or the innocent, manifesting itself in sadistically cruel tortures and death-delaying techniques.

Was this child abuse a byproduct of the demonic doctrines? Or was this a "cult beneath the cult" phenomenon, perpetrating murders that satisfied both their ritual and sexual desires? Or a blend of both? Regardless of the answer, child molestation and assorted deviant sexual practices played a distinct and identifying role in the profile of this series of ritual crimes.

- *Religio-magical motives*: Procurement of the blood for rites of black magic, sympathetic magic and medicinal purposes was also a clear and present motive in all the crimes.

- In today's investigative terminology, ritual crimes of this nature would seem to meet the full requirements for qualifying them as "hate crimes." The "hate crime" motive is an important part of the overall Profile.

This is a partial Profile of some marks of peculiarity characterizing these transgenerational serial murders. Look for these twelve elements (and others) as you review the *Timeline of Cases and Events*, which follows.

ANCIENT TIMES**Pre-History to the Rise of Rome, ca. 500 BC.**

*"The blood is the life...." —Deuteronomy 12:23
(Also quoted by Dr. Steward's patient in Dracula)*

The Bible and the history of the Jews, though filled with many achievements, are also a tale of vicious killings. If you scoff at this, you have obviously not read much of the Old Testament. The Jews were not the only bloody bunch, of course. Nevertheless we see clearly that the Jews have a dark side to their ethno-psyche; they are capable of heinous acts. Although they were among the first monotheists, they were at times quite enamored with evil deities.

As the Jews dispersed from Palestine, so did their religion, which attracted admirers. Some pagans converted outright. Others became "fearers of the Lord," who had not converted, but attended the synagogues and contributed to their support. This same group of people, already attracted to Hebrew thought, were natural recruits for early Christianity. Pagan priests, particularly those of the Egyptian gods, were jealous and began to disparage the Jews and their God. Due to the secrecy of the Jews in Temple rites, especially in the Holy of Holies where none but priests could go, rumors of occult practices, including human sacrifice, began to proliferate. The purported victim, usually said to be a kidnapped Greek, was taken to the Temple and ritually slaughtered, or so went the tales.

Contributing to the rumors was the very bloody ritual slaughter of animals for the Temple ceremonies. The animal slaughters were often huge, day-long festivals required on designated holy days. The Temple altar was equipped with rudimentary plumbing and drains to handle the copious volume of blood that accumulated. Birds, sheep, goats and oxen were slain by the thousands at these primitive spectacles. There are accounts of the Samaritans (a non-Temple, non-Talmudic Jewish sect) spilling huge amounts of blood that ran down the sides of Mount Gezerim, the place of their worship and animal offerings, held out in the open.

Rumors also circulated about the Old Testament story of Abraham and the sacrifice of his son as ordered by the Jewish deity. As we know from the Bible story, at the last moment Yahweh let Abraham spare his son and substitute an animal. Some ancient writers asserted that Hebrew priests had altered the text, removing the real account of human sacrifice. Pagan authors maintained they had their documentation proving this, but these records, if they really existed, have disappeared with the passage of time. The story went somewhat as follows:

The Jewish God was stern and utterly demanding in the requirements of his worshippers. To fail to please this mighty God could have disastrous results. An animal sacrifice is a substitute, not the real thing. This oriental

despot of a god would never accept second best. To conceal this horrid fact, the pagans accused the Jews of bowdlerizing or rewriting the text to suit their purposes. While this may have only represented propaganda from religious competitors, we will examine several instances of child and adult human sacrifice from the Bible.

Whatever your belief about God may be, clearly the primeval deity of the Old Testament is in sharp contrast to that proclaimed by Jesus centuries later. Alfred North Whitehead observed that the Jews conceived of a divinity much like a dictatorial oriental potentate.

“But the Jews, looking around them, saw always an Oriental Despot, and so, looking over the world at large, thought there must be a despot over all, and the consequences were they conceived of the most despotic deity ever imagined. It is, of course, the figure of an Oriental Despot, with his inane and barbaric vanity. Such a conception is an insult to God.”

—*Dialogues of Alfred North Whitehead, 1953*

As you will soon see, the more cosmopolitan, and multi-cultural the Jews became, the more they were tempted by new gods. Some of these deities reflected an even darker and more sinister side of an oriental despot.

ca. 1125 BC

Sacrifice of the Daughter of Jephthah by Fire

Jephthah, an early “Judge” or ruler of part of Israel, had an earlier chapter in his life when he was a mercenary soldier. His fame as a warrior and conqueror spread back to his people, who asked him to lead them against the Ammonites. He swore to become their leader if he was victorious. *He also swore to sacrifice the first virgin who greeted him on his victorious return from battle.* Unfortunately for him, when he returned from his conquest the first to greet him was his only daughter, a virgin. We can assume she knew nothing of this vile oath as she ran to greet her father.

“Alas, my daughter! You have brought me very low, and you have become the cause of great trouble to me; for I have opened my mouth to the Lord, and I cannot take back my vow.” [Jephthah sent her away into the mountains for two months.] “And at the end of two months, she returned to her father, who did with her [i.e., sacrificed her] according to his vow which he had made.”

See Judges 11:1-40

This is a clear case of a virgin female human sacrifice, not to the Devil or a pagan deity, but to the Jews' own God! See any Bible dictionary, reference Bible or Old Testament commentary for further elucidation.

ca. 900 BC

Jerusalem and the Mount of Olives, Palestine, during the Solomonic Era.

Moloch, Devourer of Children

"First Moloch, horrid King, besmeared with blood."

—*John Milton in Paradise Lost*

While a complex and complicated collection of writings, one of the main themes of the Old Testament is the apostasy of the Israelites, the turning away from the God who had chosen them. A fine example of this is at Mount Sinai. Moses ascended the mountain to receive the Law. The people, however, became dissatisfied, and could not even wait a few days after his departure before constructing a pagan idol of a bull, "The Golden Calf." Such deities were common among the Semitic tribes of the Near East.

Other deities intrigued them as well. Moloch (also Moleck, Molek or Milcom) was a brutal god who demanded the sacrifice of children by fire. Both Kings Solomon and Ahaz introduced his worship, going so far as to set up a sacrificial altar on the Mount of Olives. Solomon, the most cosmopolitan, multi-cultural king of the ancient Hebrews, had quite a large harem befitting an oriental despot of his stature. Among the harem were many foreigners who were devotees of Moloch. To placate his concubines, Solomon (and later Ahaz) allowed the import of this death cult, which cruelly demanded living sacrifice of children by fire. The perverted sacrifice sect sought greater acceptance by blasphemously identifying Moloch the Devourer with Yahweh/Jehovah.

"Molech or Moloch {meaning lord or king}, a Canaanite god of fire to whom children were offered in sacrifice. Both Solomon and Ahaz were said to have introduced his worship. The cult was heathenish in the eyes of the prophetic party. But the people at large seem to have regarded Moloch as a manifestation of Jehovah."

—*A New Standard Bible Dictionary*

In his monumental work *The History of the Devil and the Idea of Evil*, Paul Carus surveys the development of the Judaic conception of Satan. The following passage gives us a particularly graphic description of the odious and wicked Hebrew human sacrifices to this hideous deity.

“The Jewish idea of Satan received some additional features from the attributes of the gods of surrounding nations. Nothing is more common in history than the change of the deities of hostile nations into demons of evil. In this way Beelzebub, the Phoenician god, became another name for Satan; and Hinnon (i.e., Gehenna), the place where Moloch had been worshipped, in the valley of Tophet, became the Hebrew name for hell in place of the word Sheol, the world of the dead under ground.

“The idol of Moloch was made of brass, and its stomach was a furnace. According to the prophets (Is. lvii. 5; Ez. svi. 20; Jer. xix. 5), children were placed in the monster’s arms to be consumed by the heat of the idol. The cries of the victims were drowned by drums, from which (‘toph,’ meaning drum) the place was called ‘Tophet.’ Even the king, Manasseh, long after David, made his son pass through the fire of Moloch (2 Kings xxi). Josiah endeavored to make an end of this terrible practice by defiling Tophet, in the valley of the children of Hinnon” (2 Kings xxxiii 10).

—*The History of the Devil and the Idea of Evil*, pp. 71-72.

The reader who wants to know more of Moloch and other Biblical instances of human sacrifice should avail themselves of Bible dictionaries and commentaries. Some suggested Biblical reference texts are: I Kings 11:1-8; Leviticus 18:19-23; Leviticus 20:2-9; Jeremiah 7:31 and 32:35; Isaiah 57:3-10; II Kings 3:27, 16:3, 21:6 and 17:29-41; I Kings 16:34; II Kings 16:2-3; Ezekiel 20:26; Micah 6:7.

Reading only a few of these passages demonstrates that child torture and sacrifice forms a part of the Jewish cultural ethos. Such a deep undercurrent easily flows from one generation to another by underground oral tradition.

OTHER CASES AND EVENTS IN ANCIENT TIMES

References in ancient history are, by their nature, hard to verify. Ancient writers had an entirely different view of historiographical veracity, and often embellished and even invented stories to illustrate the larger points of their account. Adding to the confusion, ancient authors often differed in their accounts of events or directly contradicted one another. Therefore, the details are not as important as the central themes. A detail may be false or mistaken, but the core story can be extracted and understood.

In the infamous 1934 Ritual Murder Special Edition of *Der Sturmer*, Julius Streicher published a list of alleged ancient ritual Jewish killings. In contrast to some other more lurid accounts, this listing is rather matter-of-

fact. We reproduce the list from the English translation of this edition, verbatim, without further comment.

“The earliest of historians, Herodotus, informs of about the Hebrew cult of human sacrifice. He writes: ‘The Hebrews sacrificed humans to their god Moloch.’ {Herodotus, Vol. II, p. 45}. Christ said to the Jews: ‘Your father was a murderer from the beginning.’ By this he meant Moloch-Yahweh [a conception of God as embodiment of both good and evil], the supreme Jewish devil. Also the prophets: Isaiah 57:5, Jeremiah 7:30-31, Ezekiel 26:26-30, and Micah 6:7 reproached the Jews for the abominable offerings. Isaiah said: ‘You enflame yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks.’

The ritual murders that have been passed down through writings since before the time of Christ are:

169 B.C. King Antiochus Epiphanes of Syria, during the plundering of the temple of Jerusalem, found a Greek lying on a bed in a secret chamber who begged the king to rescue him. He was lured into the temple and held captive. When he began to beg, the attendants told him that a secret law commanded the Jews to sacrifice human beings at a certain time annually. They therefore searched for a stranger that they could get in their power. They fattened him, led him into the woods, sacrificed him, ate some of his flesh, drank his blood, and threw the remains of his body into a ditch. {Josephus, Jewish historian, *contra Apionem*}.

A.D. 418 Baronius reports the crucifixion of a boy by the Jews at Imm, between Aleppo and Antioch.

A.D. 419 In the Syrian district of Immestar between Chalcis and Antioch, the Jews tied a Christian boy to a cross on a holiday and flogged him to death. {Socrat.}

A.D. 425 Baronius reports a crucifixion of a boy.

A.D. 614 After the conquest of Jerusalem the Jews purchased, for a small amount of money, 90,000 prisoners from the Persian King Chosros II and murdered them all in the most disgusting ways. {Cluverius, *Epitome Historia* p. 386}.”

THE ROMAN EMPIRE ca. 500 BC to 476 AD

*"A race prone to superstition, opposed to religion."
—Cornelius Tacitus on the Jews*

We date this classic era from Rome's overthrow of the Etruscan monarchy and the establishment of the Roman Republic to the overthrow by the Goths of the last western Roman Emperor, the unfortunate Romulus Augustulus. Judaism and the Jews spread rapidly throughout the boundaries under the aegis of Rome. Judaism was a *religia licita*, a legal religion to practice under Roman law. The Jews were most notable as traders, shippers and merchants. Old Judea, or Palestine, was an unruly hotbed of radical revolutionaries that boiled over from time to time. See a Catholic Bible in the Books of Maccabees for a direct account.

A key pivotal event in Gentile-Jewish relations, to that point essentially friendly, was the acceptance of Christianity by the Emperor Constantine in c. 312. He not only accepted it, he converted and eventually declared Christianity not only a *religia licita*, but as the *religia sola*, the one and only religion for the Empire.

Christianity, 100% Jewish in its original organization and personages, was by then 99% Gentile, non-Jewish. What is more important, the new official faith became largely anti-Semitic in those first three centuries. Many of the Church Fathers ranted vehemently against the Jews and called for their conversion or oppression. Nevertheless, Jews and Christians continued to expand under the Greco-Roman culture that eagerly adopted the new religion. Anti-Semitism became thoroughly rooted in the soul of the church. It would take several pages just to catalog well-known early church figures and their virulent anti-Semitic sermons and writings, which we opt not to do. Christianity had not only rejected its parent, it now sought to strike out violently against it.

40-150

Blood Accusations against the Early Christians

Anti-Christian sentiments and a misunderstanding of the real nature of the Mass started human sacrifice rumors about the early Christians! The pagans, resentful of the rival faith, kept the story going. Liturgical language as "this is my body, take and eat," or "this is my blood, take and drink," not to mention the Mass being termed a "sacrifice," made misconceptions inevitable. The Jews and their defenders say this anti-Christian rumor is the real source of the Blood Accusations later made against them. On the other hand, some critics of the Jews held that the very early Christians were accused of ritual murder because they were almost all Jews. It is true that for the first few decades of its existence, most people regarded the Christians as merely another strange Jewish sect.

ca. 100-200

The Sicarii, a Jewish politico-religious cult of assassination and terror, boldly operated in and around Jerusalem. The murders often occurred in the daytime, short ritual daggers the weapon of choice. See also references in Chapter Eight.

300

Eusebius, an early Church Father and Bishop of the ancient See of Caesarea, preached that the Jews in each community crucified a Christian for Purim. The Bishop also preached that rich Jews had purchased over 90,000 Christian captives for the purposes of slaughter, the same charge referenced at the end of our Ancient Times section. (See also below.) See Eusebius' *Ecclesiastic History* and collections of his sermons for more of his strong feelings about the Jews.

Another engaging account of the slaughter of the 90,000 Christians appeared in *Anti-Semitism Throughout the Ages* by Count Heinrich Coudenhove-Kalergi (see *Literary Timeline*, 1935), a philo-Semite and vigorous defender of the Jews. He records a number of instances when the Jews struck back resentfully and violently against their Christian oppressors.

He too mentions the 90,000 figure, but with a slightly different twist. This incident and the others referenced by the count clearly illustrate the deep resentment and desire for revenge that must have lived in the heart of every Jew. He says:

"In Caesarea the Jews ... massacred their opponents and destroyed the church.

"In Antioch the Jews fell on their Christian neighbors, killed them and threw them into the flames just as the Christians had formerly done unto the Jews.

"When under the reign of Emperor Heraclius a war had broken out with Persia, and Chosroes II, King of Persia, had sent his general, Sharbarza, to Palestine and the latter had succeeded in storming Jerusalem, the Jews siding with the Persians massacred 90,000 Christians, destroyed Christian sanctuaries and reduced churches and cloisters to ashes.

"...no humane feeling was to be met with in any religious party. Religious zeal and vindictiveness had fanaticized the Jews and made them eager to remove from the Holy City all objects of desecration."

Pp. 126-127.

This violent reaction is not odd or strange. Neither is the formation of underground gangs, radical fundamentalist sects and cults with malicious intent toward the oppressors. In the highly ritualistic world of the ancient Jews, is it so unreasonable to theorize the existence of a cult devoted to revenge through ceremonial murder?

408

Roman Emperor Theodosius II issued an edict forbidding the Jews from burning an effigy of Haman or mocking of Christian symbols, especially the cross, during their celebration of Purim.

ca. 415

While recounting the Norwich Case (see *Timeline*, 1144), Dr. Cecil Roth (see *Literary Timeline*, 1935) adds a revealing footnote to a case also featured in *Der Sturmer*.

"Socrates [not the philosopher], the fifth century ecclesiastical historian, reports something vaguely similar [to ritual murder] as having occurred in Imnestar, in Syria, about 415: while according to Josephus, a similar libel was current at the time of Jesus with regard to temple worship. Anterior to the episode of William of Norwich, however, there is an apparent blank of 700 years."

—*The Ritual Murder Libel and the Jews*, p. 15.

See note for 408. The Imnestar Jews reportedly got drunk at Purim and tied a Christian boy to a cross, substituting him for the usual effigy of Haman. He was tortured and later died. This is reported by Socrates (not the philosopher), an early Christian historian.

Author's Note

Dr. Roth is essentially correct about the apparent 700 year gap in the records. As we postulate the existence of an extremist murder cult, then we assume that it was either less active or better concealed.

While the ancient records are lacking, there is no reason to assume a complete cessation of crimes. Perhaps they satisfied themselves with a sacrifice held only in extremely safe surroundings, keeping a very low profile. We can then theorize its resurfacing more publicly during the ultra-repressive and virulently anti-Semitic years of the Middle Ages when the need for revenge

was markedly strong. From the long history of the cult that we do have on record, we can theorize that the cult was never entirely inactive, but managed to stay out of the public spotlight. Or perhaps the cult had a split. Did a schism occur where an even more radical sub-sect emerged to take control, demanding an increase in the levels of violence? While we cannot know for sure, we can make some informed conjecture.

THE MIDDLE AGES

476-ca. 1450

"Hold always the sign of blood in horror.

Take care not to shed or stain thyself with it for the mark is never washed away."

—*Saladin, Conqueror of Jerusalem and Defender of Islam against the Crusaders*

We date the medieval era from the Fall of the Roman Empire to the dawning of The Renaissance. Christianity was the unifying force, the unbroken center of life, culture and society. This was the Age of the Crusades, where thousands rushed to the Holy Land for reasons ranging from the most purely spiritual to those who saw this as an excuse to murder, rape, pillage, loot and burn. Hatred of the Jews was as intense as their rancor toward the Islamic enemies. When the First Crusade invaded Palestine and eventually captured Jerusalem, one of their first acts was to gather the remaining Jews into the Great Synagogue. The building and the Jews inside it burned while the crusading knights and monks marched around it singing "Christ, We Adore Thee." Neither were the Jews safe back in Europe. As the crusaders prepared to leave for the Near East, why, they reasoned, don't we fight the enemies of Christ right here at home? Pogroms and massacres of the Jews were common preliminary events to "warm up" for the crusades ahead. Peter the Hermit, a mad monk and fanatical crusade organizer, was particularly venomous toward the Jews.

At the same time, the Jews were moving into positions of authority in the power structures of the day. Every nobleman and King had his "Court Jews," regarded as essential. Their close connections to tax collecting and money lending did little to enhance their popularity.

Education and publishing were almost solely the right and responsibility of the Church. This was the era of great Scholastics like Saint Thomas of Aquinas. It was also an age of magic and superstition. Magic and sorcery were widespread. The infamous *Cabala* and the *Zohar* appear during this time. Almost all magical practices, both "white" and "black," have their roots in these Jewish writings and practices. Jews were the acknowledged masters of magic and sorcery during the Middle Ages.

The transition to a more modern age in the Renaissance came primarily through the development of an effective money economy. The Jews, of course,

played pivotal roles, but with the end of the Christian prohibitions against usury (interest), they had to compete with the Lombards, Venetians and others.

Many ritual murder accusations arose during the medieval Era, along with the related charges of "Host desecration." A cult based on hate and revenge must have felt a distinctive need to strike back during these "Dark Ages." Let's explore more of the cases and key events.

ca. 480

Sir Richard Burton (see *Literary Timeline*, 1898), a keen observer of the Jews, wrote of their propensity toward revenge:

"Obviously such cruel and vindictive teaching as that recounted in the previous chapter [on *The Talmud*] must bear fruit in crime and atrocities. The occurrence of such deeds explains much of what appears to have been the result of superstition and greed of gain among semi-barbarous peoples. Those who are so ready to admit and deplore the mighty provocations which roused a spirit of retaliation in the Rabbinical mind should equally make allowance for the natural feelings of the unfortunate Gentiles and heathens when the 'People of the Synagogue' had their wicked will.

"In the fifth century the Hebrew colony ... settled near Yathrib (Medina) [present-day Saudi Arabia], was powerful enough to murder the Viceroy of the Tobba, or Himyarite King, and to convert to Judaism Du-nawas (A.D. 480), one of the last of that dynasty. He acquired the title 'Lord of the Fiery Pit', by burning alive, in a trench filled with combustibles, thousands of Christians of Nejeran at the instigation of the Jews."

—Sir Richard Burton in *The Jew, the Gypsy, and El Islam*, pp. 115-116.

Sir Richard, as you see, was a powerful advocate of the revenge motive for the cruelties of the Jews, including ritual murder.

740

By this time in history, Judaism had already absorbed the Khazars, a Turkic tribe that converted to Judaism around 740 A.D. Some contemporary historians argue that much of what became known as Eastern European Jewry was quite heavily influenced by Khazarian culture, which included peculiar rites of human sacrifice. While our ritual murder cult operated in and around settlements of Jews all over the world, the heaviest concentration of cases was in Central and Eastern Europe, home of the Hasidim and the Khazars. While not the subject of our report, the Khazar influence on modern Judaism is undeniable.

965

Defeat of Khazaria by the Russian Dukedom of Kiev. This was the beginning of the decline and end of the Khazar state and culture, soon to attach itself to Eastern European Jewry. After this date, the number of Ashkenazim greatly increase due to this absorption, beginning the migration of "The Thirteenth Tribe" to the West.

1071

Chochod in *Histoire de la Magia* (*Literary Timeline*, 1949) says that between 1071 and 1670 there were 36 ritual murders in France, England and Germany. According to all the other sources consulted, the Norwich Case of 1144 is the earliest instance of ritual murder in Europe, hence the importance of Chochod's statement. Records from these olden days are sometimes scattered and contradictory. There probably was a ritual murder in 1071, and we are seeking additional records about the case.

1144

Norwich, England

The Disappearance and Death of Saint William of Norwich.

This famous case in England was the first recorded accusation of Jewish ritual murder in Europe and the British Isles. The death of young William led to his canonization. He was one of the most popular saints in English medieval history. Pilgrims traveled great distances under then-dangerous conditions to pray at his shrine and tomb. Though controversial in our politically correct times, devotions continued to St. William. He featured, albeit tentatively, in *The Oxford Dictionary of the Christian Church*.

On 20 March 1144, a short time before Passover and Easter, William, the son of a peasant landowner, disappeared. His body was found in a wooded area with countless cuts and stab wounds. Rumors abounded, and the Jews eventually came under accusation. Official charges never came even after two maidservants testified that they witnessed the murder. Charges of sacrilege, however, came from an ecclesiastical court. Riots and public disorder loomed, so the Sheriff of Norwich placed the Jews under protective custody. He claimed they were the property of the King, a common legal concept in those times. The brave sheriff may also have received some bribe money, and undoubtedly saw an opportunity to ingratiate himself with the royal authorities by protecting "the King's Jews." As time went on, the church grew skeptical, and the proceedings came to a virtual halt. The matter remained unadjudicated and the case unsolved, but not in the minds of the people who strongly felt William had died a martyr's death for his Christian faith. A monk favorable to the popular cultus became Bishop of Norwich, encouraging devotions and pilgrimages. Great healings and other miracles soon occurred. You can read

more about this popular medieval English saint in older editions of *Butler's Lives of the Saints* and in the *Penguin Dictionary of Saints*.

The following quotations come from Jacob Marcus's *The Jew in the Medieval World*, in which the author quotes from *The Life and Miracles of Saint William of Norwich* (see *Literary Timeline*, 1173). These quotations serve two purposes. First we will see how a modern Jewish historian deals with the Blood Accusation, and furthermore we will examine the only published account of the long-told story of St. William. We warn you that these quotations contain shocking descriptions of the crime. So get ready for a 900-year "time warp" as we set our sights on 1144.

"Medieval Christians (and some modern ones too) believed that Christian children were seized and tortured to death by the Jews during the Passover season. The myth appears in complete form for the first time in *The Life and Miracles of Saint William of Norwich*, a Latin work written about 1173 by Thomas of Monmouth, a contemporary of the events he relates. The story of the ritual murder of the boy William in 1144 is virtually the first of a long series of such accusations, a series that has not yet come to an end. The significance of these accusations is that by such descriptions of the Jew they have served throughout the ages to create an anti-Jewish mentality. Generations have believed that no Christian child was safe in Jewish hands. Hundreds of Jews have been imprisoned, killed, or burnt alive on this charge, yet it is equally true that in numerous instances the accusation of ritual murder was not made except with the vigorous support of the local church authorities.

"In the specific case of William of Norwich, the evidence, critically sifted, leads one to believe that he actually existed and that his body was found after he had died a violent death. Everything beyond this, however, is in the realm of speculation."

Marcus' writing conveys more than a whiff of the kind of moral anesthesia that usually accompanies Jewish treatments of ritual murder, in which mitigating doubts are magnified and in which any residual suspicion of evil is transferred from the one who *commits* it to the one who *reports* on it. The intent of such verbiage is to portray the criminal as the victim, the alarm-raiser as the criminal. The *following* is from Thomas of Monmouth's book.

"When therefore he was flourishing in this blessed boyhood of his, and had attained to his eighth year (about 1140), he was entrusted to the skimmers (furriers) to be taught their craft....

"Now while he was staying at Norwich, the Jews who were settled there and required their cloaks or their robes or other garments to be repaired, preferred him before all other skimmers.... Or, as I rather believe, because of the ordering of Divine Providence he had been predestined to martyrdom from the beginning of time... and gradually step by step was drawn on, and chosen to be made a mock of and to be put to death by the Jews, in scorn of the Lord's Passion, as one of little foresight, and so the more fit for them....

"So it came to pass that the holy boy, ignorant of the treachery that had been planned, had frequent dealings with the Jews; he was taken to task... and he was prohibited from going in and out among them any more. But the Jews, annoyed at the thwarting of their designs, tried with all their might to patch up a new scheme of wickedness, and all the more vehemently as the day for carrying out the crime they had determined drew near....

"Accordingly, collecting all the cunning of their crafty plots, they found—I am not sure whether he was a Christian or a Jew—a man who was a most treacherous fellow and just the fitting person for carrying out their execrable crime, and with all haste—for their Passover was coming on in three days—they sent him to find out and bring back with him the victim....

"When he was found, he got round him with cunning wordy tricks, and so deceived him with his lying promises....

"Then the boy, like an innocent lamb, was led to the slaughter. He was treated kindly by the Jews at first, and, ignorant of what was being prepared for him, he was kept till the morrow. But on the next day (Tuesday, March 21), which in that year was the Passover for them, after the singing of the hymns appointed for the day in the synagogue, the chiefs of the Jews.... suddenly seized hold of the boy William as he was having his dinner and in no fear of any treachery, and ill-treated him in various horrible ways. For while some of them held him behind, others opened his mouth and introduced an instrument of torture which is called a teazle (a wooden gag), and, fixing it by straps through both jaws to the back of his neck, they fastened it with a knot as tightly as could be drawn.

"[More knots were made, severely constricting his neck and head, and the instrument of torture was complete.] ...and there they finished off this dreadful engine of torture in a fifth knot.

"But not even yet could the cruelty of the torturers be satisfied without adding even more severe pains. Having shaved his head, they stabbed it with countless thorn points, and made the blood come horribly from the wounds they made [as in Jesus' crown of thorns]. And so cruel were they and so eager to inflict pain that it was difficult to say whether they were more cruel or ingenious in their tortures. For their skill in torturing kept up the strength of their cruelty and ministered arms thereto.

"And thus while these enemies of the Christian name were rioting in the spirit of malignity around the boy, some of those present adjudged him to be fixed to a cross in mockery of the Lord's Passion, as though they would say: Even as we condemned the Christ to a shameful death, so let us also condemn the Christian, so that, uniting the Lord and his servant in a like punishment, we may retort upon themselves the pain and reproach which they impute to us.

"...They next laid their blood-stained hands upon the innocent victim, and having lifted him from the ground and fastened him upon the cross, they vied with one another in their efforts to make an end of him.

"And we, after enquiring into the matter very diligently, did both find the house, and discovered some most certain marks in it of what had been done there. ...there was instead of a cross a post set up between two other posts, and a beam stretched across the midmost post and attached to the other on either side. And as we afterwards discovered, from the marks of the wounds and of the bands, the right hand and foot had been tightly bound and fastened with cords, but the left hand and foot were pierced with two nails. Now the deed was done in this way, lest it should be discovered, from the presence of nail-marks in both hands and both feet, that the murderers were Jews and not Christians, if eventually the body was found. Both hands and feet were not nailed lest it look like a crucifixion.

"But while in doing these things they were adding pang to pang and wound to wound, and yet were not able to satisfy their heartless cruelty and their inborn hatred of the Christian name, lo! after all these many and great tortures, they inflicted a frightful wound in his left side, reaching even to his inmost heart, and, as though to make an end to it all, they extinguished his mortal life so far as it was in their power. (Jesus was similarly pierced by a lance while nailed to the cross. The chronicler here imitates the Apostle John's

narrative.) And since many streams of blood were running down from all parts of his body, then, to stop the blood and to wash and close the wounds, they poured boiling water over him.

“Thus then the glorious boy and martyr of Christ, William, dying the death of time in reproach of the Lord’s death, but crowned with the blood of a glorious martyrdom, entered into the kingdom of glory.... (St. William after his death worked many miracles that brought streams of people).

“As a proof of the truth and credibility of the matter we now adduce something which we have heard from the lips of Theobold, who was once a Jew, and afterwards a monk. He verily told us that in the ancient writings of his fathers it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world ... in scorn and contempt of Christ, that so they might avenge their sufferings on him.... (The Jews rejected Jesus and were as a result punished by exile from Palestine. Angry, they took revenge by secretly crucifying Christians—thus Theobold. This libel is reminiscent of Apion, an Alexandrian writer of the first century.)

“Wherefore the chief men and Rabbis of the Jews who dwell in Spain... and cast lots.... and whatever country the lot falls upon, its metropolis has to carry out the same method with the other towns and cities, and the place whose lot is drawn has to fulfill the duty imposed....

“Now in that year ... the lot fell upon the Norwich Jews.”

—As quoted in Marcus, Jacob, *The Jew in the Medieval World*, pp. 121-125.

Is Thomas of Monmouth’s account believable? While we think it has the ring of truth, you must decide. Yet whether true, partially true or bogus, it firmly established the Blood Accusation as a key factor in Jewish-Christian relations down to our present day. The Norwich Case was only the first in Europe in a long series of deaths and controversy that now follows the Jews.

Modern-Day Recognition of the Norwich Case

The venerable and respected *Oxford Dictionary of the Christian Church* carried a surprisingly revealing entry for St. William of Norwich. The allegations and facts of the case are honestly and clearly summarized.

“WILLIAM OF NORWICH, St. (1132-1144), supposed victim of a Jewish ritual murder. A tanner’s apprentice at Norwich, he was enticed from home on Monday in Holy Week 1144 and on Holy Saturday, six days later, his body was found with marks of violence in a neighbouring wood. Acc. to Thomas of Monmouth, a monk of Norwich and the only authority for the legend, William had been crucified and murdered by the Jews during the Passover. The story was substantiated by a converted Jew, Theobald, who asserted that acc. to Jewish religious tradition, a Christian must be sacrificed every year to obtain the deliverance of the people. This is the first known case of the blood accusation against the Jews; [Probably, but see entry above for 1071.] but as the authorities took no action, the account is open to suspicion.

“The cult of William of Norwich dates from the translation of his body from the chapter-house of the monks, where it had been buried, to the cathedral (1151) amidst a wave of religious enthusiasm. Many visions and miracles were reported to have taken place at his tomb, and throughout the Middle Ages he enjoyed great popularity. Feast Day at Norwich, 26 Mar.; commemoration elsewhere, 25 Mar.”

—*The Oxford Dictionary of the Christian Church* (1989 ed.), p.1483. [Commentary added.]

William Sharpe, a medical doctor, wrote a controversial article, published in a medical journal, which declared the basic facts in Thomas of Monmouth’s book to be true and correct. See *Literary Timeline* entry for 1971.

Author’s Note on Classification of Events

The Norwich Case was much publicized (for its day) and much discussed in public. It gained “media focus” in today’s terms, and so did many of the events that followed. While not labeling each entry, they naturally fall into some categories which the reader may find helpful.

“Cases” involve an actual murder or other crime, and the investigation of crimes or credible allegations of a crime. Some cases are strong, some vague, some weak, but they are all “cases” by our definition. Examples of cases include, but are not limited to: Norwich (1147), Trent (1475), Rinn (1462), Saragossa (1250), Polna (1899), Kiev (1911) and others where there is a specific crime (usually murder) and an inquiry into witnesses, evidence, etc.; that is, an investigation.

“Incidents” on the other hand, may involve only allegations or suspicions raised by Blood Accusations in other places, ideas (such as anti-Jewish

feelings), and tales of ritual crimes that passed through “the grapevine.” For example, we regard certain relevant events in late nineteenth century Egypt and other Islamic countries as allegations or incidents. Also included in this category are the early twentieth century allegations raised in the United States, when, whatever suspicion might be, there was no known crime to investigate. The incidents often consisted of public demonstrations, riots and other civil unrest. False or unproven allegations gave full opportunity to the liberal and Jewish press to fabricate invalid generalizations, exculpating the Jews for *all* instances of the Blood Accusation. These unproved events then became “affairs.” See below.

Some “cases” and “incidents” also became “affairs.” Some cases are known by this designation, especially the Damascus Affair, the Kiev or Beiliss Affair, and several others. These full-blown “affairs” did not occur until the advent of increased public literacy and the availability of newspapers. Local newspapers often printed items of interest from the international press such as a ritual trial in an exotic location. Another factor characterized “affairs,” and that is the active involvement of international Jewish organizations, money interests, and of course, publishing interests. The affairs were exploited as anti-Semitic events, to be repudiated and suppressed. The cause of the victims and families was lost in the “hype,” as sometimes happens today. Other great “anti-Semitic affairs” of the late nineteenth century and early twentieth century were the Leo Frank lynching in the United States and the Dreyfuss Affair in France. Both the Damascus (1840) and Kiev (1911) Cases are excellent examples.

Our *Timeline* also includes “key events.” Key events are related in some way to Blood Accusations, such as our notes on the impact of the La Guardia Case (1491) on the expulsion of the Jews from Spain (1492) and the departure of Cristobal Colon for the New World.

Our *Author's Notes* may also consist of additional or related information about an entry. We prefer to put this in the text of the report rather than using cumbersome footnotes.

1147

Wurzburg, Germany.

During the confusion and frenzy of preparations for the Second Crusade to Palestine, a murdered Christian's body in the River Main. Public sentiments turned quickly against the Jews, and several suffered death by angry mobs.

1166

Sir Richard Burton said the Jews at Ponthosa crucified a twelve-year-old boy.

1168**Gloucester, England.**

Mob hysteria followed the discovery of a child's murder in Gloucester, England. The victim was seized on 21 February and hidden until 17 March. The boy, Harold, was interred as a martyr in Gloucester Cathedral and locally venerated.

1171**Blois, France.**

The first Blood Accusation on the continent (according to most sources) was the child slaying at Blois, France. The body, found during Holy Week, bore wounds suggestive of a ritual murder. Forty Jews (some sources say 33) were convicted and executed on 26 May 1171. A German Talmudist, Ephraim ben Jacob (1132-1200), wrote a vivid account of the events, even taking the position that Jewish "iniquity" may have been a motivating factor! Ben Jacob's account of the ritual murder accusation at Blois has been reprinted in Jacob R. Marcus' *The Jew in the Medieval World*.

1179**Pontoise, France.**

A boy named Richard was found dead. He showed marks of crucifixion, and his corpse was completely devoid of blood. Father Phillipe de Rigord, a convert Jew who was priest and chaplain to King Philip Augustus, appeared in court and testified at length about Jewish ritual murder and blood use. Local priests and laypeople rallied to the cause of the victim. The boy received a martyr's burial and was entombed in the Church of Holy Innocents in Paris. Miracles and healings became associated with devotions at his tomb, and he was canonized as Saint Richard.

1180**Paris, France.**

Yet another Blood Accusation was raised in the French royal capitol.

1181**Bury, England.**

A young boy was slain by ritual killers at Bury-Saint-Edmunds, England. This was an important and widely known case in medieval times. He was later canonized as Saint Robert. Later, in 1190, the authorities expelled all the Jews from Bury and banned them from ever returning.

1182**Expulsion of the Jews from France**

King Philip Augustus expelled the Jews from France. Blood Accusations certainly played a role in the sovereign's decision.

1186

After several brutal murders, the king again expelled the Jews from France.

Author's Note

Our astute readers will surely note that the Jews already suffered legal expulsion in 1182. These expulsions were most often incomplete. Nobles strongly felt the need to retain the services of their "court Jews" who managed their finances, estates and business interests. Ordinary Jews would feel the brunt of the expulsions while those in positions of responsibility received unofficial exemptions. The fullest and complete expulsion, a true ethnic cleansing, was in Spain in 1492 (which see).

1191**Bray-sur-Seaine, France.**

Few details of the actual crime remain, but over 100 Jews were tried and executed.

1192**Winchester, England.**

The Jewish Encyclopedia mentions a "false charge." Other sources say a boy was crucified and mutilated.

1192**Braisne, France.**

In this peculiar case, a Christian was sold to the Jews by one Countess Agnes de Dreux. It seems the Countess had caught the man in theft and murder, and thought he deserved a terrible and ignominious death at the hands of the Jews. The unfortunate criminal was crucified and exsanguinated. The noble Countess, of course, had no charges brought against her, but a number of Jews were tried and convicted. While justice was not rightly done to all concerned, this was an undisputed case of ritual human sacrifice. King Philip Augustus, known as a fair and wise king, monitored the case personally.

1199**Erfurt, Germany.****1215****Catholic Doctrine of Transubstantiation Proclaimed By The Vatican**

The Pope and the Lateran Council of Bishops in Rome jointly proclaimed the Doctrine of Transubstantiation or the Doctrine of the “Real Presence” of Christ in the communion ritual elements of bread and wine (the “host”). This was a literal belief that the communion bread or wafer is transformed by the words of the priest into the actual body of Christ. Likewise, the communion wine becomes the actual blood of Jesus. The priests understood this in a very literal way, teaching this to the largely uneducated medieval laity. Already long-believed and written about by Catholic theologians, this made it the official doctrine of the Church. The “real presence” in the “host” gave rise to the charges of host desecration, a related accusation to ritual murder and blood use. Later in the *Timeline* we will survey some of these kindred accusations more closely. See also the section entitled “Host Desecration and Sympathetic Magic” in Chapter Three.

1232**Winchester, England.**

The *Annals of Winchester* and Haymson’s *History of the Jews in England* both mention an alleged crucifixion of a young boy.

1235**Fulda, Hesse-Nassau, Germany.**

Jews confessed to having killed five Christian children to obtain blood for ceremonial purposes. Emperor Frederick II, however, exonerated them—see below.

1235**Lauda, Germany.**

A corpse was found which apparently precipitated Blood Accusations.

1235**Norwich, England.**

Norwich again was the site of a ritual crime when Jews were caught after they kidnapped and circumcised a young boy. In a lenient court action, they were fined 20,000 marks.

1235**Wolfsheim, Germany.**

Similar events to those of Fulda also occurred at Wolfsheim.

1236

Holy Roman Emperor Frederick II was alarmed at the outbreaks of riot and disorder that often followed ritual murder accusations. He called a conference of learned Jewish converts to determine the truth. This particular group of converts said it was a lie. His Imperial Majesty agreed with the findings, placing legal impediments that made the bringing of blood charges difficult, if not impossible. The Jews and court historians always claim this as a clear refutation. As we will see, this did not end the problem.

1244**London, England.**

The body of a child was found unburied in a cemetery. Marks and ritual cuts were found. Though no perpetrators were found, the body was buried with great ceremony in St. Paul's.

1243**Kissengen, Bavaria, Germany.**

A civil court convicted some Jews after they confessed to ritual use of Christian blood for Passover.

1247

Public indignation over child murders and blood charges often resulted in riots and mob actions, threatening public order and embarrassing the Church. On 5 July 1247, Pope Innocent IV called the charges false. Again, this caused no lack or decrease in the number of cases.

1247**Valreas, France.**

In this quite unusual case, the accused Jews confessed to the murder of a two-year-old Christian girl, her body found in the city moat with most suspicious wounds. The Jews apparently confessed to the murder, but in a peculiar turn of events, disavowed the ceremonial blood use! Pope Innocent IV (see above) was critical of the handling of the case.

1250**Saragossa, Spain.**

In this renowned case, a seven-year-old boy, Domingo Del Val, was kidnapped, tortured and finally crucified in June of that year. He was said to have been loved by the Christians for his beautiful singing of hymns. For this Christian piety, he was scorned by some Saragossa Jews. A Jew, Moises Albay-Huzet, was accused of the kidnapping and deliverance of the child into the hands of the death cult. He and other Jews were later convicted. The dead boy became another ritual murder martyr-saint, and was beatified locally, devotions and pilgrimages having already begun. On 24 November 1805 his sainthood and the validity of the devotions gained full recognition and affirmation by Pope Pius VII. The young victim, now called Saint Domingo or Dominicus (the Latin version of his name), became one of the favorite saints of medieval Spain. Even today in Spain, he is known as the patron saint of choirboys. Reportedly, modern-day pilgrimages still have Saragossa as a destination. Along with Norwich and Blois, the Saragossa case was upheld by the Church as an indisputable occurrence of Jewish ritual murder.

1253**Another Rare Papal Denunciation**

Pope Innocent IV apparently felt he did not make his point the first time in 1247, so he issued another denunciation of the Blood Accusations. Clearly his 1247 Bull did little or nothing to change the minds of the public or bring even a decrease in the number of charges brought. Out of 264 Popes, less than a handful ever denied the reality of Jewish ritual murder.

1255**Lincoln, England.**

Along with Norwich, Blois, and Saragossa, the events at Lincoln gained fame, not only in their day, but for centuries thereafter. A young lad, Hugh, was murdered, his body thrown down a well belonging to a Jew named Jopin. Hugh was horribly tortured and slain. Eighteen prominent Jews of Lincoln subsequently confessed to the group murder. At the conclusion of a duly appointed trial, they were hanged on the personal approval of King Henry III. The corpse of the hapless Hugh was interred with great pomp and honor in Lincoln Cathedral. Shortly thereafter came his canonization. The people always called him Little Saint Hugh to distinguish him from another Saint Hugh who had been a Bishop of Lincoln. Untold tens of thousands of pilgrims made the journey to pray at his tomb. Devotions to the saint diminished after the triumph of the Protestant Reformation in England and the ensuing efforts

to eradicate Roman Catholic devotions and holy places. Later his tomb was rudely stripped of its saintly paraphernalia.

The case was quite notable and widely discussed for hundreds of years as a true instance of ritual murder. Geoffrey Chaucer modeled his "Prioress's Tale" in *The Canterbury Tales* on the real story of Little Saint Hugh. The Lincoln Case and other ritual crimes charged against the Jews was one of the reasons for their eventual expulsion from the kingdom. Older editions of *Butler's Lives of the Saints* and other devotional literature contain much information about the martyrdom, miracles and cures ascribed to Little Saint Hugh.

1257

London, England.

The Jews of London reportedly sacrificed a child.

1267

Pforzheim, Baden, Germany.

A seven-year-old girl's body was found in a river. An old hag had sold the child to some Jews. The child was tortured and bled over a large piece of linen cloth to soak it with Christian blood. A number of Jews were tried and put to death, some committing suicide rather than face the burning pyre of punishment. Some sources report that the victim was beatified. Her body was preserved in the castle church. In those days, the cause of a proposed saint first began by public acclamation and approval of veneration by the local bishop.

1270

Wissembourg, Germany.

A ritual slaying happened in this German town. On 29 June, Jews were accused of hanging a child by the feet and opening every artery of the body in order to fully exsanguinate the corpse.

1271

Pforzheim, Baden, Germany.

Ritual killers murdered a seven-year-old girl.

1272

Although the exact text is in doubt and despite some question about its authenticity, Pope Gregory X apparently issued a Bull calling the Blood Accusation a libel.

1275**Decree of the Holy Roman Emperor.**

Holy Roman Emperor Rudolph of Hapsburg banned ritual murder charges from imperial courts. The desire to preserve law and order was foremost in the minds of the authorities, plus monarchs were always subject to pressure from Jewish money interests, already strong in that day. The Kings and Emperors often profited handsomely from their dealings with the Jewish financial barons, and did not want such vile charges upsetting the balance.

1276**London, England.**

"The Close Roll of the Realm" mentions a boy slain and crucified.

1279**Northampton, England.**

According to a reference source called *Haydn's Dictionary of Dates*, a court convicted and hanged fifty Jews after a famous ritual murder in Northampton, England. Count Coudenhove-Kalergi (*Literary Timeline*, 1935) says that some of the guilty parties were torn asunder by wild horses and their corpses hanged on a gallows.

1283**Mayence, France**

A murdered child was found with ritual stabs and torture wounds in the classic M.O. we have come to know. Many Jews fell victim to mob violence.

1285**Munich, Germany.**

In October, one hundred eighty Jews died for having cooperated in the murder and blood extraction from a child named Heinrich.

1286 - 87**Oberwesel-On-The Rhine, Germany.**

The Oberwesel Case was yet another instance of ritual murder regarded as true and valid. Both secular historians and the Church cited it as undoubtedly genuine. A boy, Werner, suffered cruelty and torture for three days at Passover. He hung by his feet and bled to death while still conscious.

The boy, only 14 at the time of his ignominious death, was canonized as a saint. His feast day is 19 April. Sculpted portrayals of the repulsive crime stayed for centuries in the Oberwesel parish church. During the years of political correctness and "reform" in the Roman Catholic Church, the relief was removed from the Wemer Chapel in 1968.

1287

Bern, Switzerland.

Numerous old records attest to the noted case in this famed Swiss city. A young fellow named Rudolph was lured into the house of a wealthy Jew named Matler, who tortured the boy before finally ritually slitting his throat. The murdered lad became canonized as Saint Rudolph of Bern. His name appears in several medieval martyrologies. A famous memorial fountain "The Fountain of the Child-Devourer" commemorating the ritual slaying was erected in 1540 (which see).

1287

Siegburg, Germany.

This is an example of yet another case always regarded as genuine. The victim, a young boy called Johanneken, was murdered and exsanguinated. Most of the Jews in this tiny village were arrested and eventually executed. The boy was beatified by the church, a step just below full sainthood. Deemed worthy of veneration, masses were said in the name of The Blessed Boy Johanneken.

Let's speculate a bit. It does not seem to make much sense that the Jews in a tiny village would risk their lives perpetrating a blatant ritual homicide. However an outsider Jew, part of the child murder cult, but not a part of the village could have done the evil deed. Perhaps the Jews of Siegburg had not cooperated with the cult, so wrath came down upon them. The Jews have always been most skillful at manipulating and pressuring their people to conform. We cannot ever know for sure, but some variation of the above would explain the unlikely and self-defeating behavior of the Siegburg Jews.

1288

Troyes, France.

After a trial, thirteen Jewish defendants were executed for ritual murder. *The Jewish Encyclopedia* of 1906 mentions this case.

1290

Oxford, England.

"The Patent Roll" of Edward I mentions an order for the jail delivery of a Jew named Isaac de Pulet, who was under arrest for the murder of a Christian boy.

1290**Paris, France.****The Miracle of the Sacred Host of Paris**

This interesting tale of sympathetic magic rituals came from a unique and little-known work by Joan Carroll Cruz, an informative lay Catholic author. The book is approved by the Roman Catholic Church with Nihil Obstat and Imprimatur. It seems that a desperately poor Christian woman sought money to redeem a dress she had pawned. Easter was nearing, and she wanted a festive dress for the occasion. She approached a pawnbroker (described as a "non-Christian"). He had curiosity regarding the sacramental elements, and asked her to bring a consecrated host, which she did. As he perpetrated indignities on the host, several miracles were alleged to have occurred. We will not recite them. You may choose to believe them or not. This is of no importance to the desecratory ritual which surely transpired. These rites of sympathetic magic involving the host are reflections of the same cabalistic cultic belief system involved in the more horrendous blood-magic rites of human sacrifice.

It makes no difference whether or not one believes in either sympathetic magic or eucharistic miracles. The important thing about the case is that all the participants, including both perpetrators and victims, did believe it. This goes to show a clear religio-magical motive for the desecrations, mixed of course, with a strong dose of hate and vindictiveness toward anything Christian. The Eucharist is the strongest and most visible manifestation of the Church, hence it is then the target of the rituals.

The case was well-known. King Philip IV (The Fair) and the Bishop of Paris ordered a chapel built and dedicated to the remembrance of the Miracles of the Host. The chapel was attached to a church which maintained it until 1812, when for some reason it passed into the hands of the Lutherans. In 1444 the events inspired a play, "The Mystery of the Holy Host." The play was performed again in 1533 on the Feast of Corpus Christi at Laval. Several books attested to the incidents, including one by Msgr. Guerin, the chamberlain of Pope Leo XIII. For more details, see *Eucharistic Miracles* by Joan Carroll Cruz, pp. 63-65.

1294**Bern, Switzerland.**

This famous Swiss city and present-day tourist attraction was again the site of a horrifying Blood Accusation. A number of Jews confessed. They were eventually convicted and executed. The remainder suffered expulsion from the city.

1303**Weissensee, Thuringia, Germany.**

A young schoolboy called Conrad was a victim of a homicide. The killers bled him dry after a session of ritual torture. Deep, horrible cuts through the muscles drained even more of his blood. We found no record of the disposition of the cases or whether the perpetrators were ever apprehended.

1305**Prague, Bohemia (present-day Czech Republic).**

Mob violence followed the suspicious death of a child at Passover.

1329**Savoy, Italy.****1331****Uberlingen, Germany.**

In March a boy was lost to his parents. The corpse of a small child was found in a well. The body bore wounds reminiscent of ritual incisions and torture marks. A court ruled it was a ritual murder.

1337**Deggendorf, Bavaria, Germany.**

The Famous Deggendorf Host Desecration Case

As we explained earlier, the "host" is the small communion wafer believed by Catholics to be the actual body of Christ after its consecration by a priest (see 1215). Jews were accused of illicitly obtaining the host for obscene, degrading rituals, usually involving piercing, cutting or crushing the wafer, hence crucifying and torturing Christ once again (symbolically or literally depending on your belief). Host desecrations cases arose in other parts of Europe, and may have been acts of "sympathetic magic" carried out by an oppressed, resentful and revengeful people. While at first this may seem absurd to our twenty-first century minds, stranger things have happened. Desecration is most often the key element in Satanic and black magic ceremonies. This happens even today in Satanic desecrations of Christian churches and graves. The act also follows well-established principles of "sympathetic magic." Sticking pins or torturing various parts of a doll or effigy intended to cause pain in the corresponding part of the intended victim's body. Most people believed that converted Jews or apostate Christians were the sources of the consecrated wafers. While quite a medieval idea, it is not beyond the realm of possibility that Jews acted out a revengeful act of sympathetic magic against their persecutors. Remember: this was a time rife with magic and sorcery in all classes of people. Jews were the most skillful magical practitioners of the day.

Apparently some Jews of Deggendorf possessed the host. The punishment was rather harsh. The entire Jewish population of Deggendorf burned to death. This case gained fame all over Europe, and the town became another medieval pilgrimage attraction. Sixteen oil paintings depicted the various stages of the desecration. During the 1960s, there was pressure on the local Bishop from Jews and liberals to curtail the exhibits in the church as well as to repudiate the claims. Bishop Graber of Regensburg refused to vary the ancient rites. The present status is unknown to your author, but we suppose the exhibit closed as did a similar one in Brussels (see 1370).

The following account, from a church-approved (by Nihil Obstat and Imprimatur) work, goes directly to the heart of the ugly rites of sympathetic magic perpetrated on the host.

“The Ten Miraculous Hosts of Deggendorf”

“Aventin, a historian of Bavaria, writes that...when Emperor Louis the Bavarian was fighting against Popes John XXII and Benedict XII, the Jews thought that the Roman Empire and the Christian religion would soon come to an end, and that their Messiah would soon appear. [Messianic cults were common in this era.] They formed a union [read plot, conspiracy] among themselves throughout Germany against the Christians. Many of them bore a particular hatred toward the Blessed Sacrament. They knew that the Christians believe in the Real Presence...and for that reason they endeavored to get consecrated hosts into their power in order to vent their hatred.... Not all the Jews [just a violent sub-sect] were filled with these sentiments; only those blinded by religious fanaticism.”

[A sinful Christian girl, servant to some of the Jews, procures the hosts from different churches, ten hosts in all. They are turned over to the perpetrators for their rituals.]

“The Jews assembled to make mockery of the Sacred Hosts. They pierced them with awls.... They tried to tear them with the thorns of a wild rose bush.... [The hosts are said to have miraculously bled and resisted all attempts to dispose of them or destroy them, including putting them in a bag filled with poison and thrown into a well.] ...at length a Jew who knew of the proceeding but had not taken part in it, revealed the crime... Just retribution was inflicted on the offenders.” [It is our opinion that this non-cult member represented the main Jewish community. They wisely chose to bring the ugly matter to light, and thus to an end, before the cultists brought wrath on all the Jews of Deggendorf.]

“Authentic proofs exist that the ten Sacred Hosts still preserved in Deggendorf [1926], are the same as were desecrated by the Jews nearly six hundred years ago: an inscription engraved on stone on the church; the Bulls of Popes Innocent VI, 1361, Boniface IX, 1391 and 1401, granting indulgences; and especially those of Innocent VIII, 1489, who had the matter carefully examined and confirmed the Bulls of his predecessors.”

—From *Eucharistic Miracles* by Rev. P. Lukas, O.S.B., 1926, pp. 13-17. [Commentary added.]

1345

Munich (Munich), Germany.

More ritual charges brought in this important German city.

1347

Cologne, Germany.

Actual forensic evidence of a ritual murder was preserved in the Church of Saint Sigbert, to wit, a ritual slaughtering knife. It was kept in the reliquary devoted to holding the saint's relics, including the knife and clothes of the victim.

1370

Brussels, Belgium.

“The Miracle of The Bleeding Hosts of Brussels”

A Jewish resident of the town of Enghien allegedly purchased sixteen eucharistic hosts from a sinful Christian for sixty-two gold coins. The hosts eventually ended up in the synagogue in Brussels where they became the key elements in a host desecration ritual perpetrated on 4 April 1370. They stabbed the hosts with knives, but the Jews were shocked when blood seemed to gush forth from the stab wounds! As the story goes, one of the co-conspirators had feelings of guilt. He confessed the crime to a local priest and the bishop. Reports vary as to the eventual disposition of the accused Jews. They were either banished from Belgium by the Jewish community itself or burned at the stake after they confessed. Perhaps some were hanged and others expelled. The church took the mutilated hosts to St. Michael's Cathedral in Brussels where they displayed them under glass in a chapel for public adoration and proof of the eucharistic miracle. A stained glass display also illustrated the story. Nevertheless the forces of “modernism” and “religious correctness” closed the chapel display on 30 December 1968. The authorities of the Maline-

Brussels Archdiocese declared that the charges of theft and sacrilege brought against the Jews were unfounded. Pilgrims, however, still visit the chapel that enshrined the mutilated hosts.

It is easy to dismiss the charges and the bleeding hosts as products of overactive imaginations and medieval superstition. However, could the Jews of Brussels have staged a rite of sympathetic magic against the hated Christians? One need not believe in bleeding hosts or even be a Catholic to realize that the Brussels "miracle" may have some basis in reality. Some of the highly superstitious and magically minded Jews who staged the desecration ceremony may have had second thoughts and turned in the co-conspirators. Bleeding hosts and weeping statues were all part of the medieval religious landscape. The desecrators themselves were not immune to this religious hysteria. Perhaps they believed that the hosts bled, prompting repentance and confession. While not major news anymore, bleeding hosts and statues are not a rare phenomenon even today. For more on sympathetic magical practices, refer to Chapter 3, and for more on the affair of the Hosts at Brussels, see *Eucharistic Miracles and Eucharistic Phenomena in the Lives of the Saints* by Joan Carroll Cruz (see Bibliography).

1401

Dissenhofen, Germany.

1407

Cracow, Poland.

One Father Budek, a local parish priest, apparently stirred up a series of Blood Accusations based on dubious evidence at best. This case is often cited as an example by the Jews and their defenders. They rightly point out the ignorance and prejudice of the lower clergy who stirred up trouble and riotous outbreaks with little or no evidence.

1405

Segovia, Spain.

Desecration of the Sacred Host

Bishop Pablo de Santamaria, nee Rabbi Solomon HaLevi, was a much-disputed figure, beloved by Spanish Catholics and abhorred by the Jews. The Segovia Affair involved an unconverted Jewish relative, Mayer al Guadex. It was alleged that some of the Jews of Segovia procured a consecrated Host for purposes of black magical rituals, and it was to Mayer that the host was delivered. Reports are unclear and cluttered with legends of miraculous revelation of the desecrated Host. What is clear is that the secret rites were uncovered, the Host rescued, and the perpetrators punished. Mayer was

accused of leading rites of desecration and sympathetic magic, which included boiling the Host in a pot of super-heated resin. As a further punishment and expiation for the sin of desecration, the synagogue was seized and converted into La Iglesia de Corpus Christi, which stands today.

1422

Rome, The Vatican.

Pope Martin V denied belief in ritual charges against the Jews.

1435

Majorca, Balearic Islands, Spain.

A pogrom to compel Jewish conversion occurred 24 August 1391. A large number of Jews submitted to baptism. These "Conversos" (converts), "New Christians" or "Marranos" (a derogatory term from an Arabic word meaning swine) prospered. More Jews and Marranos relocated to the island. Relationships were peaceful during most times, but in 1435 there was a serious ritual murder charge. Jews were accused of crucifying a boy (in this case a Muslim rather than a Christian) on Good Friday in mockery of Christ's Passion. Accused were important members of the community who were put to death. All remaining Jews accepted forced baptism rather than death. After that no declared Jews remained on Majorca. Apparently all the New Christians were not true to the adopted faith as the Inquisition was later quite active in the Balearics. The Jews on the nearby Isle of Palma also accepted forced conversion. While Blood Accusations did arise in Islamic countries, this was one of the few cases in Europe involving a Muslim victim.

1440

Execution of Giles De Rais, kidnapper, torturer of ritual murderer of over 150 women, children and infants. As did the Jewish ritual murderer/magicians, Giles used the blood of the victims as a potent element in demonic potions to gain magical power over his enemies. Dr. Paul Carus has this to say about this instance of a Gentile, European ritual murderer:

"The most remarkable case of bestial demonolatry with all its incidental crimes, is recorded in the annals of France where Giles De Rais (also spelled Raiz and Retz), one of the greatest dignitaries of the state, a descendant of the highest noble families of Brittany, and a Marshal of France, was charged with kidnapping about one hundred and fifty women and children, who, after being subjected to all kinds of outrages, were solemnly sacrificed to Satan. The facts seem impossible

but the complete records of the case are still extant, according to which Rais was convicted and executed in 1440. The history of his life has apparently contributed to the formation of the legend of Bluebeard."

—*The History of the Devil and the Idea of Evil*, pp. 291-292.

If we can believe the "complete records of the case," then why is this different from the other accounts we present? If he were a Jew instead of a Gentile ritual mass murderer, would the story suddenly become unacceptable? If we can accept this well-documented case, then why not at least consider that many of these other accounts also contain truth?

THE RENAISSANCE c. 1450-1650

"The Cabala is the key to all occult sciences."

—Ragon

*"For murder, though it have no tongue, will speak with
miraculous organ."*

—Hamlet, Act 2, Scene 5

This was a great age for humankind. It was the age of learning, science, exploration, discovery and colonization. European rulers became the dominant powers in the world. The modern nation-state began to develop a consciousness and purpose far beyond the old feudal holdings. Nationalism, for better or worse, asserted itself as a crucial and determining force in European history. Along with the voyages of discovery and exploration was the extension of trade and commerce. European nations became wealthy merchant states. The Renaissance was the age of art, literature, science and individual expression. It was also the age of the Protestant Reformation. The Roman Catholic Church, always the mighty fortress, fell to an obscure ex-monk named Martin Luther, and Christianity was never the same again. The Christian religion shifted its center from institutions and dogma to the then-radical belief that an individual, rather than Popes and Bishops and Priests, might be able to read and interpret the Bible for himself.

The Jews prospered in the cosmopolitan cities and the more liberal cultural and social environment. Restrictions against the Jews lessened in these areas, but remained in effect in the hinterlands. The Jews excelled in the large cities and seaports. They had powerful interests in shipping, commerce, banking and other financial spheres.

This was also an era of magic and superstition, but on a higher, more developed plane. As learning grew in other fields, so too in the world of metaphysical beliefs and occult practices. These became more systematized. Many people thought "black" and "white" magic to be legitimate paths to riches and success. *The Cabala* became known during this time, and the Jews continued their reputation as master sorcerers and magicians. Along with the magical writings, rituals and incantations called Grimoires, there was a surge in medical learning, especially about useful drugs and plants. The pharmacopoeia of the day made no distinction between the herbs and potions a physician might employ and those prescribed by herb women, witches and other practitioners. Use of blood (whole, dried or powdered) did not seem so weird and alien as it does to our twenty-first century ears. Many odd and peculiar substances were thought to have magical or curative powers. For example, dust of Egyptian mummies was sold for hundreds of years as a panacea for several medical conditions. Graveyard soil, rust from coffin nails and the caul of a newborn infant were all part of an array of potions offered. It was not at all unusual that the Jews might employ similar usages since they were the master sorcerers. Not only was it not unreasonable for Gentiles to believe these things, but we can see how the Jews themselves believed thoroughly in many of these bizarre ideas and practices. They were a highly ritualistic and superstitious race. This characteristic of their ethno-personality was even more exaggerated during the medieval and Renaissance years. Accusations of blood use, ritual desecration and torture are numerous. The death cult was evidently very active in those days.

Author's Note On Sources

The following three cases are directly from the notorious May 1934 special issue of *Der Sturmer*. One may criticize *Der Sturmer's* politics and journalistic methods, but all the so-called sordid, lurid and obscene material in that issue came from historical records. One may criticize Julius Streicher as a boor, but his sources were solid. The quotations are from the English language translation. To avoid separating the three cases, we have included the 1440 entry which rightfully belongs in the previous section on The Middle Ages.

We present these three cases primarily for the odd and curious elements they bring to a group of events that has already surpassed fantastic and bizarre. We told you early on that some of the material would be graphic in its cruelty and details. Here it is.

[‘Alphonsus Spina’ is a variant rendering of Alonzo de Spina, the Rector of Salamanca University in Spain, whom we feature in our 1494 entry.]

1440

"A Jewish doctor in Pavia, Simon of Ancona, beheaded a four-year-old child stolen and brought to him by a degenerate Christian. The crime became notorious when a dog jumped out of a window into the street with the child's head. [!] The murderer escaped."

— (Alphonsus Spina, *De Bello Judaeorum*, lib. III, confid. 7)

1443

Lienz, Tyrol, Germany.

On Good Friday of 1443, a four-year-old girl, Ursula Boeck, was ritually murdered. This was a well known case, remaining in the public mind for many years. The body was buried in the parish Church of St. Andreas (dedicated to St. Andreas of Rinn, another famous ritual murder martyr) where a plaque still commemorates the events. In addition, the parish sells pamphlets from Catholic publishing houses which tell the sad, but likely true story.

1452

"In Savona several Jews killed a two-year-old Christian child. They pierced his whole body and collected the blood in a vessel they used for circumcision of their children. The Jews dipped small pieces of sliced fruit into the blood and enjoyed a meal of them."

—(Alphonsus Spina, *De Bello Judaeorum*, lib. III, confid.7)

Watch for this grotesque ritual meal to re-appear in other accounts.

1453

"In Breslau [Germany] the Jews stole a child, fattened him and put him in a barrel lined with nails, which they rolled back and forth to draw the child's blood."

—(Henri Desportes, *Le Mystere Du Sang*, 75)

1453

Saint John Capistrano and Polish Jews

Saint John Capistrano, often thought of as a benevolent saint, was not so generous to the Jews. In Poland this preaching monk was responsible for forty-three Jews being burned at the stake on ritual murder charges. This prompted King Casimir IV to tighten up the legal restrictions on bringing ritual

charges in the royal courts. Among the changes he decreed was a strict requirement that a Christian making charges must prove his accusation by “native and trustworthy witnesses,” both Christian and Jewish. This served to limit the influence of outsiders as agitators and witnesses. If a Jew was guilty, only he would suffer the penalties without dragging in his fellow co-religionists. To further prevent miscarriage of justice, the Christian bringing the charges must have irrefutable, incontrovertible evidence. For if he does not succeed in proving his allegations, he himself had to pay the penalty of death.

Author’s Note

Did King Casimir Refute The Allegations?

Absolutely not—note that King Casimir IV said nothing to deny the reality of the bloody ritual crimes. He simply attempted to make the legal trial process fairer to all concerned, a laudable goal. Despite the Renaissance, most of Eastern Europe still lived in the Dark Ages. Cultural and religious isolation and insularity characterized most of the region until relatively modern times. Anti-Semitism was strong, and it was relatively easy to bring false charges against the Jews. Remember: the *Timeline of Cases and Events* only covers those that stayed in public records and memory. There were hundreds of rumors and scattered reports from here and there across the continent of vile slayings. It was the continuing fact of these horrible crimes, not just anti-Semitism, that kept the Blood Accusations alive and well. The isolated and sparsely populated eastern lands of Europe may have been seen by the cult as easy prey. Not only that, rumors continued that Eastern European Jewish mystical-magical sects like the Hasidim were heavily involved in the ritual murder cult.

Compared to our highly surveilled culture of today, crimes were fairly easy to pull off in these olden times. This was especially true if the perpetrators chose their victims for theft, murder or whatever from an area other than their home ground. It is the old rule of not fouling one’s nest. An organized criminal group such as the death cult could commit a murder in the dark of night three or four villages away and not leave any traceable clues. The families of the criminals could always provide alibis. The recipe for criminal success was much easier in these older, simpler times.

1462

Rinn, Innsbruck, Austria.

The Celebrated Case of Saint Andreas of Rinn

A young fellow named Andreas (Anderl or Andrew) Oxner was kidnapped and sold to the Jews for human sacrifice. On 12 June he was ceremonially slain on a large boulder deep in the forested Austrian Alps. Because of the clear ritual nature of the killing, the Jews were accused, but no suspects were ever apprehended. Since there were no official charges, the

debunkers and ritual murder deniers always claimed this was an accusation caused by anti-Semitism. It is true that there was no final adjudication by civil authorities, but the crime was investigated by both church and state. The ritual clues and marks on the body were undeniable. Rinn is near a border zone, and it is quite likely that the killers fled into either Germany, Switzerland or Italy (see *Author's Note* above). It is unlikely they were from Rinn, though sympathizers there may have aided in choosing an appropriate victim.

The eminently religious Austrians felt the boy had suffered the death of a Christian martyr, and local veneration began. Soon pious pilgrims began to make the journey to Rinn. A series of wood carvings depicting the crimes hung in the parish church. Pilgrims also began to visit "Der Judenstein," the large boulder in the woods that was the crime scene. Annual pilgrimages, though now unofficial, still visit the ancient crime scene. A small hamlet nearby is actually named Judenstein. In older times, pilgrims paid to see the children of the village in a play re-enacting the murder. The cultus of the Blessed Andreas grew exceedingly popular. In 1778 Pope Benedict XIV issued a Papal Bull in Venice entitled *Beatus Andreas* in which the Pope fully approved and blessed the devotions to Saint Andreas as well as to Saint Simon of Trent (see 1475). Along with the cases of Little Saint Hugh of Lincoln and Saint William of Norwich, the Rinn case became widely regarded as a true and valid example of Jewish ritual murder.

Public devotions to Saint Andreas continued until 1985 when the post Vatican II "prelates of political correctness" un-beatified and decanonized little Andrew of Rinn as they had done to Saint Simon of Trent some twenty years earlier. Bishop Reinhold of Innsbruck forbade the veneration of Saint Andreas. Along with Simon of Trent and William of Norwich, Andreas of Rinn was one of the best-known and widely adored ritual murder martyr-saints of Renaissance times. Saint Andreas and his devotees did not go down without a fight. They defied the local Bishop and kept the shrine and chapel open until the Vatican completed its suppression of the saintly cultus in 1985, creating yet another martyr to political and religious correctness. In reality, several current sources say that Rinn and Judenstein are once again popular tourist/pilgrim destinations. Maybe a European reader will write and shed additional light on the matter.

1468

Sepulveda, Segovia, Spain.

Savagery in Sepulveda

A child was sacrificed in a bloodthirsty, pitiless crucifixion ritual, reportedly instigated by Salomon Pichon, a rabbi. The Bishop of Segovia himself led the investigation. The offenders were apprehended, brought to Segovia, tried and executed. Some were burned at the pyre; others were drawn and hanged in a meadow occupied today by the monastery of San Antonio El Real.

El Obispo Juan d'Avila was himself an interesting character in the saga of Sepulveda. He was a "converso," a Jew baptized as a Christian. He later entered church service, eventually attaining a bishopric. Conversos excelled in all the professions, including the clergy, and d'Avila was not the only New Christian to obtain an episcopate. Another man of mixed Spanish and Jewish ancestry, Juan de Torquemada, became Grand Inquisitor of Spain.

The Sepulveda Case is often omitted from lists of accusations compiled by the Jews and their apologists. This curious omission may be an aversion to refute a case investigated and prosecuted by a Jewish Christian.

1470

Endingen, Germany.

A group of Jews including three brothers named Elias, Eberlin and Marklin, were finally executed, bringing an end to a case that began eight years earlier when the bones of two decapitated children who had disappeared were finally found. The remains were entombed in a local church where prayers and vigils were held. The events inspired several popular ballads as well as paintings and plays.

1470-78

Regensburg, Germany.

Four ritual cases reported at Regensburg. Germany and Central Europe, as well as in the East, were hotbeds of cult activity.

1475

Trento, Italia.

The Strange, Sad Saga of Saint Simon of Trent

"You never know when your time is coming. Like birds suddenly caught in a trap, like fish caught up in a net, we are trapped at some evil moment when we least expect it."

—Ecclesiastes 9:12

In the midst of collecting the many pages of notes and photocopies for the *Timeline*, like many investigators, we became caught up in the process itself. We were not really thinking too much of the actual victims themselves, most of whom died hundreds of years ago. However the brutal child murder of little Simon somehow kept coming back to mind, with bothersome frequency. Then a stark reality dawned. These were real victims, not just names in old records. Most of them were children, entirely helpless to defend themselves against a gang of savage child-abusing killers. The realities of the blood, guts

and gore, not to mention the appalling fear and terror felt by the victims, began to hit home. Little Simon became a focal point for this as we wrote the book. We do not apologize for these feelings. We used them and acknowledged them as a way of "time travel" so we could touch the very real human feelings in a five hundred-year-old murder case. These are not just ancient tales. They are real stories of victims and families and communities touched suddenly and violently by the dark talons of terror and evil. So think of the cases of child disappearance and murder in our age and the raw emotions that surface so easily.

Now let's step back five hundred years.

The Setting for the Crime

Trent (Trento in Italian) was no Eastern European backwater town full of ignorant kulaks. It was in 1475 already an old and beautiful northern Italian city, experiencing the height of Renaissance art and culture. It had universities and a highly educated professional class. Its people were of typically northern Italian stock, with a good dose of Alpine and German in the mix. Standards of literacy were high for the times. It was a Catholic city with many churches and devout religious people. Later in the 1500s it would host the famous Councils of Trent launching the Catholic Counter-Reformation against the encroachments of Protestantism. It was a clean, healthful, prosperous city growing and expanding in trade, culture and the arts. Trent was a comfortable place to live the good life of Renaissance times.

A Baby Boy Disappeared

The cultured citizens were shocked when a thirty-month-old boy, Simon, disappeared. Just as in child abduction cases today, the parents and citizenry went through a period of shock and disbelief as efforts to find the boy failed. Perhaps, they hoped, he had only been disobedient, and went off somewhere to play with other children. As the time grew later and later, another kind of shock and terror took hold as they began to realize that any chance of finding the boy alive was fast fading away. The parents of little Simon must have felt awful. They were both away from home when the child went missing, perhaps attending Holy Week services. What terrible anguish and misgivings were felt by these frightened parents? If you have ever had a child or loved a child, you can place yourself in this horrid situation.

It seems that Simon played outside after the family dinner, last seen sitting on the front steps of his home. Later testimony revealed that he was approached by one Tobias, a Jewish resident of Trent. Tobias was no ordinary citizen. He was a doctor, a surgeon to be exact, skilled in the use of knives and blades. Tobias became friendly with the boy, eventually picking him up and bearing him away to the house of a co-conspirator, one Samuel. Simon was not seen alive again. This all happened on 21 March 1475 on a Thursday. To be precise, it was Maundy Thursday of Holy Week—and it was also Passover.

The crime, occurring as it did during this high holy season, attracted much attention. Eventually the focus of public attention fell upon the Jews. They were seen with the lad, and the full story soon unfolded. In a curious development, the body was “discovered” by some of the Jews in the river. This may have been a tactical move by the cult to go ahead and let the body be found, hopefully directing attention away from them. [Compare with the Tizsa-Eszlar Case of 1882.] After all, if they found the boy’s body in the water, then he probably drowned accidentally as the not yet three-year-old could not swim. If believed, then a funeral would be the end of it—or so they hoped.

Poor Simon’s body was in the Adige River that flowed not far from the house of the co-conspirator, Samuel. The matter was not handled so easily. The boy’s naked body had singular and extraordinary wounds and incisions. The child also showed recent signs of circumcision! Further examination showed that the body was almost completely bloodless. It was clear that he had not drowned.

What Really Happened to Little Simon?

Charged along with Dr. Tobias were seven other conspirators: Samuel (whose home was the crime scene); two twin brothers named Saligman; Vitalis (or Veitel); Moses; Israel and Mayr. Because of the religious ritual circumstances of the killing, Bishop Hinderbach of the Diocese of Trent presided over the trial. A thorough investigation and interrogation ensued, albeit some of it under judicial torture. Soon the disgusting, sordid details of this unspeakable crime emerged. According to the confessions of his abusers, Simon suffered greatly at their hands. All the tortures, including the slow exsanguination, happened while the child was alive and aware! The old records contain the genuinely frightening and graphic details, which are truly repelling to most readers. We have chosen Sir Richard Burton’s casenotes for this account. His scholarship and thoroughness in research are undisputed and exemplified in the quotation.

“The Jews of Trent, by means of one of their number, a physician, decoyed to his house while the Christians were at church, it being Maundy Thursday, a boy two and a half years old, by name Simon, the son of a tanner. Before the Pachel festival commenced, the principal Jews collected in a room near their synagogue. The child, gagged with a kerchief, was extended in the form of a cross, and held down by his murderers. The blood, pouring from heavy gashes, was collected in a basin, and when death drew near the victim was placed upon his legs by the two men, and the others pierced his body with sharp instruments, all vying in brutality and enjoying the torture. The corpse having been found in the Etsch River [called the Adige in Italian], which flows through the city, led to the detection of the crime; the murderers were put to death, the synagogue was razed to the ground, and a church was built over the place where the horrid deed

was done. A sculpture was put on the Bridge Tower in Frankfort-on-the-Maine, and a picture of a Christian infant murdered by the Jews was placed in one of the galleries in the Hotel de Ville. Of late years it has been removed, in deference to the feelings of the Hebrew community, which of late years, has formed a large and important section of the commercial population. The murder has been abundantly commented upon. Dr. John Matthias Tiberinus, in Trent at the time, and Jacobus Philippus Bergamensis, of the Order of Hermits of St. Augustine, who was then living at the neighbouring town of Bergamo, gave accounts of it; whilst an engraving was produced in the Chronicles of John Louis Gottfried, edited by Matthaeus Merianus."

—Sir Richard Burton in *The Jew, the Gypsy and El Islam*, pp. 125-126.

Fuller descriptions of the horrors suffered by Simon are available from the court records and later published accounts of the case.

The Trent Affair is plainly an example of a well-documented and proven ritual murder. It is one of the "multi-adjudicated" cases, that is, several kinds of courts and tribunals, including the Vatican, examined the evidence and all concurred in the findings. The original trial, presided over by Bishop Hinderbach, ended with a death sentence. Jean de Salis de Brescia was the officer in charge of the inquiry. He brought in Jean de Feltro, a Jewish convert, who testified at length as to the reality of the charges. Another Jewish Christian convert, Wolfkan of Ratisbon, also testified to ritual blood magic.

The Jews of Trent went into a state of shock. This cosmopolitan city had no record of pogroms or anti-Jewish violence. Jews had lived peacefully and profitably in Italy for centuries. Dr. Cecil Roth tells us:

"... On the whole, the condition of the Jews in Italy was enviable. It was, perhaps, the only country in Europe in which persecution was never elevated into a system. Mob outbreaks ... were rare, and in general, strictly localized.

"The Blood Accusation (notwithstanding the notorious case of Simon of Trent in 1475) was never widespread, and generally failed to secure official sanction"

—Cecil Roth, *History of the Jews*, p. 238.

This was essentially a proven case, and as Dr. Roth tells us, cannot be blamed on ignorance or naive anti-Jewish prejudices. Italy was not Poland. It had never really oppressed the Jews, lending even greater veracity to the

case of Simon. The Trentine Jewish community, however, soon recovered from their initial shock, and began to resist the turn of events. Through bribery and pressure on the authorities, they gained a new trial. This tribunal sat in Ventimiglia, presided over by a respected jurist named Guidici. The verdict was the same. They confirmed the death sentences. But the rich, influential Jews of Trent did not stop there. Under howls of protest, the case came before Pope Sixtus IV. He appointed a respected canon lawyer, Father Panvino, to preside over a tribunal consisting of no less than six Cardinals. They, too, confirmed the sentences, saying:

“The Hebrews killed the little boy Simon in order to obey a rabbinical religious law; their motive to serve a most wicked piety and devotion by obtaining Christian blood....”

[From a translation of the Tribunal records.]

The verdict of the Papal Tribunal was the final *coup de gras*, and the appeals went no further. The controversy did not subside, and the decision caused deep resentment among the Jews. In the final stages, Dr. Tobias committed suicide and four others converted to Catholicism and received pardons.

Little Simon's Cause Is Taken to Heart by Devout Catholics

Yet the multi-adjudication continued through the beatification and canonization process of the Church. A cultus of devotion grew up around Simon, now known as a Child Martyr, killed because he was a Christian. His tomb was in the Church of St. Peter. Among the relics of the child saint were the sacrificial knife and other torture implements recovered from the cultists. The people of Trent made prayers and devotions beseeching his intercession. The local diocese declared him “venerable,” the first step in the sainthood process. He became The Blessed Simon of Trent, Martyr. With Papal approval, masses and devotions were said in his name. By the time of the Renaissance, canonization was a well-established procedure in the Church. The necessary claims of miracles went thorough complete and impassionate review before a final ruling. The whole process can sometimes take hundreds of years. In 1588 Pope Sixtus regularized the devotions to Simon, giving his full and unqualified approval. Later in February 1755, Pope Benedict XIV cited it in his work, *On the Canonization of Saints*, and issued the Bull *Beatus Andreas*, which gave full sanction and approval to the sainthood of Simon as well as the earlier martyr, Andreas of Rinn (see 1462). The reader may refer to Cardinal Ganganelli's *Report to the Vatican on Ritual Murder* (see 1758), covered under Dr. Cecil Roth's entry in our *Literary Timeline* (see 1935). In the late 1500s, Pope Gregory XIII visited and worshipped at St. Simon's Shrine during the Councils of Trent. During that time, hundreds of Cardinals, Bishops and

Priests must have visited all the parish churches of Trent, including St. Simon's tomb. This was a rarely disputed case. The church always affirmed the truth of the matter...

Saint Simon Dishonored and Disrespected

That is, until 1965. In that year in a stunning move, Archbishop Alessandro Gotardi of the Diocese of Trent, in a sacrificial gesture to "the prelates of political correctness" declared that the Jews were innocent. This culminated years of work and pressure from liberal historians, operating in the climate of "openness" and created by the Vatican II Council, presided over by "the ecumenical Pope," Paul VI. As a result of the decree of the Archbishop, the Vatican Congregation of Rites forbade the veneration of relics or the saying of masses in Simon's name.

This was an affront to the truth as well as a total depreciation of the five hundred years of prayer and devotion by devout Catholics to the little saint. Yet even in this climate of liberalism, it became clear that the Vatican had no intention of opening any more records into ritual murder cases. Perhaps, though, the Jews and liberals were gratified with the Church's pitiful kowtowing to political correctness as the controversy began to subside. Maybe the church viewed decanonization of too many saints at once as destabilizing. It's hard to say. The Jews and other ritual murder deniers celebrated a significant victory. One of the most famous and celebrated cases of all was overturned and expunged. Again, the genie was (mostly) back in the bottle.

An Outrageous Conclusion

And what, you may well ask, was the new evidence that cleared the conspirators? Surprisingly there was no new evidence at all! The verdict was overturned because torture was used in the investigation—no one actually sought to disprove anything. The evidence was deemed inadmissible under standards not even thought of 500 years ago. Shouldn't we absolve all the murderers of old on the same basis? It appears that no one explored this possibility, and they never will because it is absurd. Nonetheless the liberals won their victory. No more explaining was necessary. As for the victim and the cause of justice? They did not address these concerns in 1965. We are thoroughly disgusted by the actions of a clique of deceitful "court historians" with their obvious political biases. We would hope that some honest residents of Trent might build a new memorial to Little Simon, once deemed blessed, but this will probably never happen. Nevertheless we do not have to wait—we can make our own memorial as we do here. This article is dedicated to historical truth—and to the forgotten little murder victim. If you are a religious person, we hope you will add your prayers. We will not wait:

DEDICATED TO LITTLE SAINT SIMON OF TRENT,
 BRUTALLY SLAIN BEFORE THE AGE OF THREE.
 MARTYRED TWICE:
 ONCE BY HIS BESTIAL AND BLOODTHIRSTY KILLERS,
 AND THEN DECANONIZED, DISHONORED
 AND DISRESPECTED ON THE
 SACRIFICIAL ALTAR OF
 POLITICAL AND RELIGIOUS CORRECTNESS
 Requiescat In Pace
 Anno Domini MM

The Thing Speaks for Itself

We selected the story of Simon as it demonstrates this venerable legal definition. This horrific crime manifests almost every element of the M.O. and Criminal Profile laid out in Chapter Two and in the beginning of this chapter, viz.: We have a conspiracy of what appear to be close associates who functioned well together. This was not a spontaneous crime or the act of a single demented killer. This is the act of an organized cabal. They were single-minded, dedicated to accomplishing the murder at a particular time (Passover). A particular type of victim—vulnerable Christian male child—was pre-selected. The boy is led away from his home by promises of sweets and entertainment. This sick pedophile M.O. has been around for a long time. The victim is perversely tortured and exsanguinated while yet conscious. He was desecrated and degraded according to the ritual M.O. This fits the Profile of ritual killers with deep psychosexual obsessions. Body disposal shows forethought and planning. Though some speculated that Simon drowned, a closer examination of the body showed marks and wounds characteristic of previous ritual crimes. The body was bloodless, and though found in water, had none of the other characteristics of death by drowning. A clear plan of plausible denial goes into full swing.

Yet the evidence spoke so loudly it could not be denied. There was an eyewitness placing the criminals with the victim. There was the forensic evidence of the body. There was crime scene evidence: ritual slaughtering knives and other torture tools obtained from the house of Tobias and the other plotters. Every panel of jurists reviewed the evidence and found the conspirators guilty. Some of them converted to Catholicism and avoided death. They never, ever denied their roles in the death of Little Simon. Great efforts were made by the Jewish community to influence the court. In a time when justice operated more swiftly, these defendants were granted not one, but two appeals to higher tribunals. This ritual murder was one of several we found and named "Multi-adjudicated Cases." That is, more than one court heard the case and reached the same verdict. This is especially true of the beatified and canonized

victims. Not only were the cases reviewed and rehashed in civil and ecclesiastical courts, they were submitted to the scrutiny of the Vatican process for making saints. All these tribunals and curias reached the same conclusion. This was true in the case of Saint Simon and many others. “Res Ipsa Loquitur”—“the thing speaks for itself.”

Author’s Note on the Trent Case

Civiltà Cattolica reported in November of 1881 that the Vatican had released formerly secret court records on the famous case. This seemed to confirm that strict ritual blood requirements precipitated the kidnapping and murder. The records further revealed that if the cult of Jews could not meet its quota, i.e., kill a child, they took care to import the blood from Germany. This “reserve blood” could be kept for several years. Others reported too that the blood was never completely used, just in case of shortage. These testimonies convinced the various trial bodies that the Secret Blood Tradition, though secret and underground, was real. Little would these pious Catholics have then believed that in 1965, the Archbishop of Trent would declare the famous case a hoax.

1475

Hans Vayol, a converted Jew, accused the Rabbi of Ratisbon with ritual murder to procure blood for medicinal/magical uses.

1476

Regensburg, Germany.

The Jewish ritual murder cult allegedly slew six Christian children. This was one of a series of child murders attributed to the Jews.

1478

Rome, The Vatican, Italy.

In a Papal Bull, Pope Sixtus IV approved of the conduct of the Bishop in the Trent Case, including the eventual guilty verdict and imposition of punishment.

1478

Passau, Germany.

This devout Catholic town was the site of a famous Host desecration trial. The local Bishop presided over the ecclesiastical tribunal. The mutilated hosts themselves were recovered from the suspects. The church court convicted a group of co-conspirators.

1480**Venice, Italy.**

A typical child murder with ritual clues was discovered. It came to trial, and three accused Jews were executed. Venice, like Trent, was no Eastern European backwater town full of rabid anti-Semites. It had always been an international city, hosting traders and travelers, including Jews, from all over the world. Some of the best legal minds of the age practiced in Venetian courts. Nor was this a city given to pogroms and riots against the Jews. The Venice Case was another manifestation of the murder cult. The case appeared in *The Jewish Encyclopedia* as late as the 1906 edition.

1485**Spain.**

The Assassination of Pedro Arbues de Epila, Chief Inquisitor of Aragon

The tide of public opinion had turned severely against the Inquisition and its excesses. It is said that the people of Spain would have ridded themselves of this horror had it not been for this assassination. Arbues was second only to Torquemada himself in the hierarchy of the Holy Office in Spain. His hatred of the Jews equaled that of his master. Because of this, a cabal of five Jews banded together to kill him.

“As Arbues always traveled surrounded with armed guards, the conspirators bribed his servant to tell them when the Inquisitor would be most vulnerable to attack. While Arbues was kneeling at the altar rail, he was attacked by two of the assassins. One tried to stab him through the chest but Arbues was wearing a coat of chain mail beneath his robes. The second man struck for his head, only to find that Arbues had on a steel headpiece under his ecclesiastical cap. But when the assassin's dagger glanced off the steel, it inflicted a fatal wound.

“The murder of a priest while in the act of receiving communion aroused all of Spain against the Jews. The Pope proclaimed Arbues a martyr and beatified him (he was canonized later by Pope Pius IX). For many years, no one dared to criticize anything the Inquisition might do....

“Naturally, all Jews and Moors who could escape fled the country. Some 1,700,000 Jews left Spain and an indeterminate number of Moors. As the Jews formed the commercial class in Spain and the Moors the trained artisans, this double blow to Spanish economy was fatal.”

—*The History of Torture*, pp.61-62.

Walsh reports in *Isabella of Spain* that from the day of his death, Arbues was regarded as a martyr, later canonized in 1867 by Pope Pius IX.

The assassination did nothing to help the Jews. In a time when they were already hated, this vulgar incident served only to engender an even wider public feeling of distrust and suspicion. It gave the Inquisition a virtually free hand in Aragon. These feelings grew to such a fervor, that in only a few years, the Jews were totally expelled from Spanish lands (see 1492).

1485

Padua, Italy.

This was another case where the ritual nature of the crime was never in doubt. The young victim was first locally venerated and later formally canonized as Saint Lorenzino of Padua. He also appears in the Bull, *Beatus Andreas*, in 1778 by Pope Benedict XIV. The accused were tried and convicted by an ecclesiastical court. From beginning to end, the church was in full control of the case, always affirming its truth. St. Lorenzino appears in several medieval and Renaissance martyrologies as well as older editions of *Encyclopedia Britannica* and *Butler's Lives of the Saints*. The details of the then-famous case apparently confirm the ritual crime M.O. and Profile.

1486

Mexico and Yucatan Peninsula.

While all this European medieval mayhem was going on, the ritual sacrifice cult in the Americas was making its western counterparts seem like pikers. What happened in the Aztec, Maya and Inca civilizations was that a death cult religion succeeded in dominating the entire society. Listen to this account:

“The Central American Indians were noted... for the incredible number of their sacrifice victims.... The Mayans threw men, women and children into the sacred well at Chichen Itza as an offering to the gods, although it would appear that the number of victims has been greatly exaggerated.

“However it would be difficult to exaggerate the mass human sacrifices of the Aztecs. When the temple of Huitzilipochtli was dedicated in 1486, the Aztec priests sacrificed 70,000 victims to the god. The victim was stretched out on his back over a stone altar. Then black-robed priests held his hands and feet while a priest dressed in red cut open his chest and tore out his still quivering heart, offering it to the

sun. The body was then rolled down the steps of the temple where the worshippers cut it to pieces and ate it. The man fortunate enough to obtain the skin paraded through the streets with the grisly emblem and everyone meeting him had to present him with a gift."

—*The History of Torture*, p. 107.

When the ritual murder stories of Europe are placed in the proper context, they do not seem so outré or bizarre. They must be seen as one chapter in a worldwide phenomenon of cultic crime, ritual murder and human sacrifice. This of course begs the question of why the topic is taboo when the subject turns toward the Jews. The hue and cry of "anti-semitism" is shouted like a magic word to silence the controversy and end any open speculation. The material presented in Chapter Eight precisely illustrates this theory. Look there also for a lengthier discussion of human sacrifice in South, Central and North America.

1490-91

La Guardia (near Toledo), Spain.

El Santo Nino De La Guardia

A celebrated ritual murder and trial happened in a small village around the scenic medieval city of Toledo. The events stemmed from the homicide of a boy in a small, obscure village called La Guardia, identified by Walsh in *Isabella of Spain* as "Juan, son of Alonso Pasamontes and Juana La Guindera. Monuments were erected to his memory, and he was venerated by many people as a saint." Certain Jewish historians have declared the village fictitious. Even though the exact locations of the events are disputed, the reality of the case cannot be denied. Yuce Franco, a Jew, confessed on 27 October 1490.

Arnold Leese (see *Literary Timeline*, 1938) reported that the initial confession came without the aid of torture, and that on 19 July 1491, he confessed after being promised full immunity. The court pronounced him guilty after a long trial on 25 October 1491. The trial judiciary panel consisted of seven respected university scholars. Only after the long trial and conviction was Yuce given over to torture. Even then it was used only to get him to reveal the exact doctrine behind the rituals as well as any accomplices. They uncovered eight more co-conspirators. Tried before another learned panel of eight scholars, they were convicted and summarily executed. Among the accused were some Marranos, false convert Jews who had joined in the ritual murder plot. Friar Juan de Torquemada, Grand Master of the "Holy" Inquisition, and of one quarter Jewish descent, closely followed of the developments.

“El Milagro del Santo Nino de La Guardia”
“The Miracle of the Holy Child of La Guardia”

Researcher Daniel Mannix comments that the Inquisition in Spain, led by Torquemada, encountered more and more hostility and resistance from all quarters in the late fifteenth century. The atrocity at La Guardia re-energized the “Holy Office.”

This account incorporates several themes familiar by now: black magic curses, ritual murder, and host desecration.

“But popular feeling everywhere was rising against the grim old man [Torquemada]. The familiars were constantly attacked by mobs and many governors refused to allow the Inquisitors to enter their provinces. The Pope appointed a new Inquisitional Council superseding Torquemada. The fierce friar’s end seemed certain.

“Then in La Guardia in southern Spain, the Inquisitors announced that a group of Jews had employed a magician to put a curse on the country. [Note the requirements of the magical ritual. They dovetail neatly with the ritual M.O. and criminal profile we previously established.] The magician required the heart of a Christian boy so the Jews kidnapped a beggar boy and crucified him, afterwards cutting out his heart. The next ingredient necessary was a Host. One of the conspirators obtained a Host during communion and tried to smuggle it out of the church, but the wafer cast such a radiant light that he was detected and turned over to the Inquisition [charged with sacrilege]. Under torture, he confessed the whole story and told the Inquisitors that the dead boy’s heart was in a box in his room and the body was buried in a cave in the mountains. The Inquisitors found the box, but it was empty and no body was buried in a cave in the mountains. This was considered conclusive proof that the boy had been miraculously transported to heaven.

“The Miracle of the Holy Child of La Guardia aroused all of Europe. The Pope withdrew his order for a new council and governors begged Torquemada to bring his Inquisitors to their districts to save Spain from other Jewish magicians.”

—Daniel P. Mannix in *The History of Torture*, pp. 62-63 [Commentary added.]

But we need not be totally at loss for facts. While some details are lost in the passage of time and the accrual of more and more folklore and legend, we do have some basic facts. A boy disappeared, probably a victim of kidnapers. He never reappeared, so we can assume he fell victim to foul

play. There was a confession. Torture was employed, but reportedly not until after the initial confession. His confession included an excruciatingly detailed description of the ritual torture and sacrifice. Marranos were among the accused. If an illicit communion host was obtained, they would be the most likely source. Magical rituals, black and white, were common in that day and time, both among the Jews and the Gentiles. While the excesses of the Inquisitors and the seekers of miracles may have distorted some of the facts, there is sufficient probable cause to assume that a ritual crime occurred. Catholic historian William Walsh provides a rational and complete discussion of the monumental case and the events surrounding it.

“...most famous cases, the one concerning the Santa Nino of La Guardia; but as I have given an extended account of this cause celebré in a previous work [*Isabella of Spain*, Chap. XXV], and have no desire to dwell further on so disagreeable a subject, I will say here only what is necessary:

“That the arrest of a Converso [Jewish convert to Christianity] with a consecrated Host on his person (he admitted that it had been stolen from a Catholic Church) led to the arrest of five other New Christians and two ignorant Jews, all of whom confessed to having participated in a rite of black magic, wherein another host was used, and in a peculiarly revolting murder intended to insult Christ and bring about the madness and ruin of all Christians—all this under the leadership of a wizard named Tazarte....

[He addresses the refutations.] “Some of the Jewish arguments against the guilt of the men executed at Avila in 1491 have considerable force. They allege it cannot be proved that any *corpus delicti* was established; that there were discrepancies in the statements of the prisoners; that there is some confusion even to the name of the boy supposedly to have been slain, and no definite proof of his real identity. One of the witnesses contradicted himself as to the date of the crime.

“On the other hand, the dossier of Yuce Franco [the main plotter], discovered in 1886, is only one of several.... Meanwhile certain facts still militate against the ‘judicial murder’ theory. The process of Yuce has about it an air of reality; of something that happened.... There are discrepancies in all human testimony. Two lawyers were assigned to Yuce, and when he asked for a third, by name, the request was granted. One of his counsel made a spirited and able defense. When the evidence was all in, it was submitted to two different juries of educated men—first, to seven of the most distinguished professors at the University of Salamanca, and later to five of

the leading citizens of Avila. All twelve found the accused guilty....

“Now it is not impossible that the final verdict of history may support the Jewish position about all this. Then again it may not. We are asked to believe [by the ritual murder deniers] meanwhile that three Dominican[s]... well taught in philosophy, science and theology of their time, and twelve other educated Catholic gentlemen all conspired to burn eight innocent Jews, or were led by ignorance, bigotry and superstition to accomplish that iniquity, rather than believe that untutored Jews conspired to commit a murder, involving superstition. Which, after all is more probable?”

—Walsh in *Characters of the Inquisition*, pp. 175-177.

Author's Note

The famous Spanish author, Lope de Vega, immortalized El Santo Nino de La Guardia in his writings. In his monumental *Isabella of Spain*, Walsh devotes most of a chapter (XXV) to the events at La Guardia. This contains facts and data the ritual murder deniers choose to ignore, including specific details of the despicable ritual itself. This is required reading for anyone wanting to explore this important case and historical event further.

1492
Spain

Ritual Murders and the Expulsion of the Jews

The Toledo-La Guardia affair played a major role in the decision of King Ferdinand and Queen Isabella to expel the Jews from Spain. It is said that the Rey Fernando y Reyna Isabella were almost ready to accept an offering (payoff, bribe) from the monied Jews of Spain and rescind the edict. As these wealthy Elders of Zion were opening the money bags, Torquemada rushed out from behind a curtain with fire in his eyes and a huge crucifix in his right hand. The Grand Inquisitor flung down the crucifix atop the bags of Jewish gold and shouted, “They sold our Savior once for thirty pieces of silver (said as he flung down the heavy cross). Here—you can sell him again!” The royal couple reconsidered and rejected the offer, sending the Sephardic Elders away.

The Jews were officially expelled and banned from returning to Spain. These Sephardic (the very name means Jews of Spain) oriental Jews poured out south to Morocco and other North African Islamic lands, east to Turkey, and later west with the spread of Spanish colonization to the New World. They left homes, a highly evolved culture and social positions they had occupied for over five hundred years.

Author's Note

Other Expulsions of the Jews in Europe

Many European nations dealt with their Jewish populations in the same way.

JEWISH EXPULSIONS IN THE MIDDLE AGES

629	From the Frankish dominion by Dagobert.
875-876	From Sens.
1010-1012	From Limoges and from Mainz.
1099	From Jerusalem by the Crusaders
1254	By Louis IX from his French dominions
1262	From Treves (again in 1418)
1290	From England
1306	By Philip IV the Fair from France
1420-1426	From Lyons, Austria, Cologne, and many Moravian towns
1492-1498	From Spain, Lithuania, Portugal, Navarre, Nuremberg, and Ulm

—Cantor, Norman, Gen. Ed., *The Encyclopedia of the Middle Ages* (New York: Viking, 1999), p. 262

Modern Scholarship and the Expulsions

Modern historians, including many Jewish authors, have revised their opinions as to the severity of the 1492 expulsions. In this newer paradigm, the Conversos themselves played a large role in lobbying for the expulsion of the remaining Jews who had refused baptism.

“What happened in 1492 was as much an onslaught by Jewish converts on the remaining minority of faithful Jews (probably 200,000) as an attack by an intransigent Church and a compliant monarchy. The demographic importance of the famous expulsion of 1492 has also been greatly exaggerated. The traditional figure of 300,000 Jews departing—mostly at first to Portugal, and from there eventually to Holland and the Turkish Empire—cannot be sustained by modern research. The figure of voluntary exile lies between an eighth to a third of that figure.”

—Cantor, Norman, Gen. Ed., *The Encyclopedia of the Middle Ages* (New York: Viking, 1999), p. 261.

Nevertheless, the Jews were not to return to Spain for hundreds of years. The current socialist government of Spain has officially rescinded the ancient expulsion decree and officially welcomes Jews to return. In an odd

500-year turn of events, if one shows proof of Sephardic heritage, a Spanish passport and citizenship are just a step away. So far neither party has raised the potentially ugly question of reparations or the restoration of properties (expropriated by both state and church) formerly belonging to the Jews. Perhaps Spain was spared by the world Zionist apparatus since it took the politically correct position. Spain has "gone to confession and repented," apologizing and embracing the Jews and their ministate, Israel.

1492

On 15 June 1492, the famed and respected Abraham Senior, Chief Rabbi of all Castile, was baptized as a Christian at Santa Maria de Guadalupe. His sponsors were King Ferdinand and Queen Isabella and Cardinal Mendoza. He took the name Ferrand Perez Coronel. A distinguished Spanish family sprang from this beginning.

1492

Palos, Spain.

The Nina, Pinta and Santa Maria, three small Spanish-sponsored caravels, departed on perhaps the most important sea voyage in history. The small flotilla was commanded by Cristobal Colon, AKA, Christopher Columbus. Though glorified with the title of Admiral of the Ocean Seas, he died an ignominious death.

Author's Note

Who Was "Christopher Columbus"?

Colon (or Colombo in Italian; Latin, Columbus) departed with his meager fleet, ostensibly for India. He was sparsely financed by the King and Queen. The myth of Isabella pawning her jewels is without substance. She would never risk such valuables in a highly speculative, highly risky venture like this. It turned out to be most fortunate for Columbus and his crew that the "New World" got in the way of the intended passage to India. Had the great continents not been there, the captain and crews would probably have run out of food and water before reaching the Orient.

Some maintain Colon was a Genoan Jew. Colon was supposedly a Marrano name in those times. Indeed the Sephardim and Marranos were adept traders and seafarers, so who knows? Walsh in *Isabella of Spain* says in spite of the fact that people named Colom (yet another variant spelling) were condemned by the Inquisition as secret Jews in Tarragona, "in fact, no one has ever unearthed any evidence that Columbus had Jewish blood." Even if the "Admiral of the Ocean Seas" himself was not the first Jew in the Americas, records of the voyage indicate several more Marranos and outright Jews among the crew.

Within a few years of the founding of the great colonial ports of the New World, there was not one of them that did not have its prominent Jewish and New Christian families in the shipping and trading community. It was hard to effectively move cargo internationally without the aid of these shipping families. They had connections in ports all over the world, and could get a shipment reliably delivered, a difficult task in those times. Jews and their Marrano "cousins" were responsible for the smooth flow of ocean traffic. Later this included their heavy involvement in the slave trade, but that's a story for another time.

1494

Tyrnau, Hungary.

The body of a young boy bled white turned up with suspicious wounds. Jewish involvement came through the testimony of several female informers. For the record, the women faced torture, but it was never applied. The accused parties eventually confessed that this was the fourth child they had ritually slain to obtain the blood for magical and "medical" purposes. They were tried, convicted and executed.

1494

Salamanca, Spain.

Alonzo de Spina, a converted Jew, occupied a respected position as Rector of Salamanca University, one of the oldest and most honorable in Spain. He openly accused the Jews of ritual crimes and freely testified that some Jews murdered for ceremonial purposes. Note that he did not accuse all the Jews. His testimony and writings appeared later in other ritual trials.

1504

Frankfurt, Germany.

Henri Beil, a cobbler, murdered his stepson and fled to Hanau, where he was arrested. He admitted to the murder, and to bringing some of the blood of the corpse to a Frankfurt Jew named Gomcin. Gomcin and some other Jews were implicated and arrested. The ritual murder deniers say that this is not true because the murderer was merely trying to pin the crime on a hated minority. But this begs the question. Beil had already confessed to murdering the boy. In those days of harsh courts and cruel punishments, it is difficult to see how implicating the Jews in a concocted story of blood-buying would have mitigated his sentence.

1504**Waldkirch (near Freiburg), Germany.**

A shepherd boy, Andrew, was killed. The bloodless cadaver appeared three days later. Philip Bader, the boy's father, was arrested. Bader claimed that he sold the boy to the Jews for the purposes of sacrifice. After a loud and contentious investigation, the Jews were released for lack of evidence, but Bader was executed. Some sources said that he did not intend to kill his son, but only to bleed him for blood to sell to the Jews. Hsia (*Literary Timeline*, 1988) maintained that this was a child abuse homicide, not a ritual sacrifice murder. Were the Jews falsely implicated by the defense? If so, what was the purpose? Bader must have known he faced sure conviction. Would the involvement of others ameliorate his penalty? The evidence was contradictory. The old legal systems were not always biased and obtuse, as they are often portrayed. This was a complex case and thorough investigation resulted in what was probably a fair verdict.

1510**Brandenburg, Prussia, Germany.**

A group of local Jews was accused of buying a very young Christian child, then ritually slaughtering him for his blood. Forty-one suspects were convicted and executed. This is one of the cases believed valid by Sir Richard Burton (see *Literary Timeline*, 1898).

1518**Brandenburg, Prussia, Germany.**

Multiple ritual murder victims were discovered.

1529**Posing, Hungary.**

A large conspiracy of Jews was accused of murdering a child for its blood. The conspirators were tried and executed.

1537**Eisisheim, Alsatia, Germany.**

The authorities arrested two Jews accused of stabbing a Christian boy to draw his blood. An Imperial Court Bailiff astutely questioned the young boy apart from his family. The facts of the case were disputed, and the charges finally dismissed on orders from Emperor Charles V. Charles V often opposed the prosecution of ritual cases during his reign.

1540**Sappenheim, Germany.**

A boy, Michael, fell victim of a ritual homicide. This was a very well known and discussed case all over Europe. The victim was venerated locally as a Christian martyr.

1540**Bern, Switzerland.**

The Kindfresserbrunnen, or "Fountain of the Child Devourer" was erected as a memorial to the ritual murder child martyr known as St. Richard (see 1287). The fearsome visage depicts a fiendish murderer with a sack of babies, in the act of swallowing one of them! Arnold Leese (*Literary Timeline*, 1938) said that the fountain was located on Kornhausplatz, moved after hundreds of years from its previous location on one of the main streets of the old Jewish Quarter.

1555**The Vatican.**

Hananel di Foligno, a convert, appeared before Pope Marcellus II to testify to the reality of ritual murder and blood magic, in specific the case of a murdered boy.

1588

Pope Sixtus IV ratified the Cult of Saint Simon of Trent, allowing Mass to be said in his name.

1563**Worms, Germany.**

This case proved to be quite convoluted and tedious, the investigations spanning a period of years. A tradesman allegedly saw a Jew buy a child, conceal him under a cloak, and bear him into the ghetto. A body was never found. The legal system under Emperor Charles V made it difficult at best to bring ritual charges. Although convicted at Worms, the accused Jew was released after a series of appeals. The Imperial Courts required two eyewitnesses for corroboration; only one had come forward. The original indictment had more to do with the act of child-stealing and child-selling. A ritual slaying, though strongly suspected, was never proved.

1574**Litomischel (Litomeice), Bohemia (present-day Czech Republic).**

Two women were charged with kidnapping a seven-year-old girl from this community. Under judicial torture they confessed they were commissioned by a group of Jews to obtain a suitable child for Passover sacrifice. Two other Jews whom they implicated also confessed. The revelations of the latter two defendants implicated Jews in Cracow and Breslau, suggesting an even larger conspiracy. Shall we dare call the circumstances indicative of the work of a cult?

1584**Franconia, Germany.**

A Jew was accused of counterfeiting coins as well as the murder of a child. Under the more liberal laws and court procedures in the late sixteenth century, the Jew, called Schmul, suffered imprisonment rather than execution.

1584**Worms, Germany.**

A family who lived next door to the Hebrew Cemetery discovered a dead, half-buried infant, a girlchild of 6 weeks' age. The body bore suspicious wounds. Some Jews were accused by certain other citizens who saw them carrying a large sack headed in the direction of the graveyard. Acquittal came, however, after an investigation pointed toward the parents, who implicated the Jews to cover their infanticide. This case, while not proving ritual murder, demonstrated increased efficiency and fairness in investigating crime.

1592**Lwow, Poland.**

In September of that year, the local Archbishop ordered the Jews of this old Polish city to erect a church. This extremely unpopular project drew the resistance of the Jews, and in turn, drew the animosity of the Polish peasants. Priests and monks stirred the crowds to fever pitch with rabid sermons against the Jews. Instead of the usual cast of Franciscans and Dominicans, this time the rabble rousers were of the elite Jesuit order. Numerous charges and accusations came forth, including ritual murder and host desecration. Formal charges were never filed. Whatever facts there may have been became lost in the ensuing violence and the passing of time. The inter-ethnic friction continued over the years, resulting in the closing of the synagogue in 1603. After a heavy bribe paid by wealthy Jews of Poland, it reopened in 1609.

1598**Podolia, Western Ukraine.**

A four-year-old boy called Albert was found dead under circumstances suggesting ritual murder. Several Jews were arrested, tried and condemned. The testimony of a local Rabbi was crucial to the prosecution's case. The Podolia region lies next to Poland, and was populated by a large Polish minority.

1603**Verona, Italy.**

On 28 February 1603, a Jewish resident was acquitted on ritual murder charges. The case is in Dr. Cecil Roth's refutations (*Literary Timeline*, 1935). Roth says "...the Hebraic Rite abhors the shedding of blood [and] various princes held this rumor of the use of blood to be vain and false." This defense was evidently effective here in the liberal and cosmopolitan aura of High Renaissance culture. Since no other convincing evidence came forward, the case went no further.

1611**The Real Inspiration For Dracula?**

Vlad the Impaler often has this bum rap put upon him, but the real inspiration was probably a woman, Hungarian Countess Elizabeth Bathory, who perpetrated ritual murders and blood magic in her castle in the Carpathians. While her husband [an important General] was away on numerous military campaigns, she gathered a coven of witches, sorcerers and alchemists who indulged her belief that bathing in the blood of young girls would preserve her beauty. As in the vampire movies, Elizabeth and her henchmen rode through the dark night in a sinister black coach looking for victims. The unfortunate girls were hung on chains and ritually exsanguinated, the blood used to fill the Countess' bathtub. Eventually, the Countess was exposed, captured and executed by ritual entombment! She was walled up in a tiny room and kept alive by food scraps pushed through a slit in the wall. This Dracula inspiration died four years later. [Source: *Strange Stories and Amazing Facts*, pp. 555-556.]

The evil Elizabeth is just another example of the widespread beliefs and practices of blood magic. Neither Jews nor Gentiles were immune from this perverted phenomenon. Yet while stories of the murderous countess and her ritual blood use are well documented and accepted, parallel accounts of Jewish ritual killers are suppressed and vilified as anti-Semitism. Perhaps modern-day Hungarians as well should protest this "defamation." Again, when the word "Jew" is added to the equation, another set of guidelines apparently apply.

1616

Grodno, Poland (now Russia).

Certain Jews faced accusations of ritual blood use and murder. Other details were lacking.

1650

Most Catholic clergy in Eastern Europe supported the truth of Blood Accusation. They were often the ones leading the accusers and instigating riots and pogroms. In 1650 the Jews of Poland appealed to Fr. Giovanni de Marini, Vicar General of the Dominican Order for relief from the steadily recurring oppression. The good Father issued an order from Rome that Polish Dominicans should denounce any Blood Accusations. As Dr. Cecil Roth observes "This had little or no effect: and not so long after, there began a series of incidents which completely outshaded anything of the sort which had preceded."

Nonetheless, murders and suspicion of murders continued to occur. As we shall see, ritual charges in Europe did not abate with the coming of The Enlightenment and The Age of Reason.

THE ENLIGHTENMENT or THE AGE OF REASON ca. 1650-1789

*"Everything begins in mysticism and ends in politics."
—Charles Peguy*

This was the age of revolutions and revolutionary ideas in all fields of learning and human endeavor. All the sciences matured and shaped themselves as we came to know them in the Modern Era. The older realms of theology and philosophy were introduced to rationalism, liberalism and humanitarianism. Please note that the term, "liberal," has a drastically different meaning in our time. In those days it indicated a person who was free-thinking, willing to explore new ideas, and who favored freedom of conscience and freedom of the individual. Today we might call this person a libertarian or a conservative. How times have changed!

The Jews prospered in this new environment, but the old, ugly undercurrent of hate between Christians and Jews (on both their parts) was not far from the surface. Jews widely dispersed, forming a presence in all the major cities of the world and some of the backwaters as well. Big Jewish banking firms like the Rothschild were expanding their interests in an octopus-like fashion all over the world.

Dissatisfaction with monolithic British rule led to the American Revolution and the birth of the modern nation-state. Though few at the time realized it, the American Revolution that "turned the world upside down" was nothing but a brisk windstorm when compared to the coming hurricane known

as the French Revolution. As the head of Louis XVI fell from the guillotine's blade, the other still-crowned heads of Europe must have felt a cold shudder. This was the beginning of their end.

Many authors credit a shadowy secret sect with the public disruptions and revolutionary destruction that began in the late 1700s. The date of 1 May 1776 is given by many for the founding of an infamous and evil-intentioned cult known under several names, but perhaps best known as The Illuminati, that is, "The Enlightened Ones." Founded by one Adam Weishaupt, a converted Jew and Jesuit priest who was probably in the employ of the Rothschilds, this organization is supposed by some to preside over much of the misery and death the world has experienced in the nineteenth and twentieth centuries. This cult, however fascinating, is not the one we seek.

Ritual murder accusations continued with little abatement, routinely originating in Central and Eastern Europe. The ritual murder deniers always point out the ignorance and backwardness of these realms, and the hate instilled by the Christian clergy. Yet we must not forget that the East is also the home of 90% or more of the Hasidic Jewish sect. This is a radical, ultra-fundamentalist extremist group that is often suspected as practicing and condoning ritual murder of Christians.

1663

Cracow, Poland.

A very famous Rabbi and Preacher, Mattatiah Calahorra, was tried and executed for his part in a ritual slaying.

1664

Lemburg, Poland.

Stirred by street rabble rousers and the preaching of fiery monks and priests, Catholic Seminary students led a bloody riot that devastated the Jewish Quarter of this beautiful old city. Blood Accusations were prominent in the charges raised against the Jews, but no trials resulted.

1670

Metz, France.

The Metz Case was long regarded as a clear and well-proven case of ritual murder. It seems that a three-year-old boy in a festive red cap became separated from his mother on the way to draw water from a well. Eye witnesses testified that Raphael Levi, a local Jewish resident, took the boy up onto his horse and rode away. The body was not immediately found. When it was, the Jews and their defenders fiercely maintained that wolves had attacked the child after he was lost from his mother. Sure enough, body parts, including

the head, neck, and ribs, were found scattered about the forest. The boy's clothes (including the identifying red cap) were found scattered about, but not with the body, suggesting removal before the actual killing. While wolves certainly may have partially eaten the remains, wolves did not remove his clothes without tearing them or causing them to be stained by his blood. Levi faced a sure conviction after yet other witnesses came forward to say that they had seen him with the child at more than one place and time. After the trial, the case went for review before the Parliament at Metz. They affirmed the death sentence.

1670

A recognized French author and authority on magic, religion and the supernatural, Chochod in *Histoire de la Magia* (*Literary Timeline*, 1949) says that between 1071 and 1670 there were 36 ritual murders in France, England and Germany.

1698

Sandomir, Poland.

A prominent Jewish elder of the city, Berek (also Baer) was suspected of murder when the body of a youth was found on his property. He claimed that he was framed by the mother, introducing evidence of her alleged low morals and the illegitimacy of her son.

As we are beginning to see, in some of the high profile cases, pressures came from both the left and the right. In this case, a fanatical priest and fiery preacher, a Father Zhukovski, capitalized on the event to publish a work in which he accused the Jews of two other recent murders. With acute pressure from all sides, the local court in Sandomir dismissed charges against Berek, but this was not the end of the affair. The case went before the High Court at Lublin, which after reviewing the evidence, reversed the dismissal and convicted the accused. Berek had an unusual delay in the implementation of the sentence, but was executed in 1710. Subsequently an expulsion order punished the entire Jewish community, whom many believed to have collaborated with the guilty parties.

Father Zhukovski went on to play yet another role in the saga of the Blood Accusations. He collaborated with a Christianized Jew, Serafinovicz, to compose a work in which Dr. Cecil Roth said "...the Blood Libel was repeated in grotesque detail." As far as we could tell, it survives today only in quotations taken from the old court records. The Jews and their supporters considered the Serafinovicz material to be scurrilous and dangerous. Efforts to suppress the book were largely effective.

1736

Posen, Poland.

Townsppeople discovered the corpse of a murdered Christian child. An old beggar woman who was last seen near the body was arrested. She

confessed that she had sold the child to some local Jewish elders. Among those apprehended and arrested was Aryeh Loeb Calahorra, a descendent of the famed Jewish Rabbi and pharmacist Mattatiah Calahorra. The earlier Calahorra was accused in Cracow in 1663. This was yet another controversial case. The accused Jews never really confessed. Some suffered the death penalty while others remained in prison. Under pressure from liberals and Jewish financial interests, the case went for review before a judicial commission that reversed the earlier findings. The surviving suspects were released in 1740. Were cult membership and oral traditions transmitted through this famous family? There appears to be enough reasonable suspicion to theorize this link.

1747

Zaslow, Poland.

Five persons were convicted and executed for ritual crimes.

1748

Duniagrad, Poland.

An Episcopal Court convicted several accused ritual murderers.

1753

Pavalochi, Poland.

After a ritual murder, the Jewish defendants were tried and convicted by an ecclesiastical court. Cecil Roth mentions this case.

1753

Markowa Molica (near Zhytomir), Poland.

A three-year-old boy named Simon Studzinski was slain with signs of ritual abuse. The Bishop of Kiev brought action in the Episcopal Court. Thirteen Jews were convicted. A painting in a nearby Carthusian monastery at Kalwarya (near Cracow) depicted the unfortunate youth in the hands of the Jews, who are in ritual prayer garb. Until the Second World War, the painting was visited by devotional pilgrims. The current status of the monastery and the painting is unknown.

1754

Prior to the canonization of Blessed Andreas of Rinn the next year, on 15 January 1754, a Plenary Indulgence was granted for pilgrims visiting Rinn.

1755

Blessed Andreas of Rinn was fully canonized by Pope Benedict IV of the Roman Catholic Church.

1756

Yampol, Poland.

More of the usual public disorders surrounding mysterious deaths and accusations of ritual murder.

1758

Rome, Italy. The Vatican.

The Ganganelli Report on Blood Accusations: Refutation or Reaffirmation?

This is a highly touted and much trumpeted "refutation." Briefly, Cardinal Lorenzo Ganganelli was appointed by The Inquisition or The Holy Office as it was styled in the 18th century to investigate abuses in ritual murder allegations and trials, especially those in Poland. The Vatican would likely have never made this inquiry had they not been lobbied and pressured by Jewish financial interests. Wealthy Jews in Poland had dispatched one Jacob Selig (or Selek) to Rome. He reportedly gave a moving and emotional presentation about the misery and terrible conditions of the Jews in Poland that sparked the Pope to commission the report. His Eminence the Cardinal (later a Pope himself) does indeed dispute the reality of some Polish cases. As we have seen in the prior case sketches, there was a great deal of controversy and dispute. Yet on the other hand, he quite clearly affirms the cases of Saint Simon of Trent (1475) and Saint Andreas of Rinn (1462)! Neither does he question any of the other two score and more canonized martyr-saints. What kind of "refutation" is this? Nevertheless, the facts be damned, the *Ganganelli Report* and Cecil Roth's book were proclaimed as clear rebuttals.

1758

The Alilath Seker, Eighteenth Century "Slush Fund"

Jacob Selig (see above) was a paid and dedicated agent of something called the Alilath Seker, a secret fund dedicated to manipulating the authorities and the press, not to mention judges and witnesses, in the face of Blood Accusations. In today's terminology, we would call this an under-the-table "slush fund." These monies fund bribes or whatever else is necessary when an operative gets into trouble and blows his cover. A prominent Jewish historian has this to say:

"...the great majority of cases of ritual murder that appeared annually during Easter Week ended in executions. The accidental or contrived disappearance of a Christian child was of vital importance to the nearest Jewish community.

“It had to be redeemed by Jewish blood or at least by Jewish money, which sometimes permitted the matter to be dropped. A secret fund, the Alilath Seker (“fund for bloody calumnies”), set up by the Council of the Four Nations, served chiefly for this purpose.”

—Leon Poliakov in *The History of Anti-Semitism*,
P. 272.

Dr. Poliakov goes on to relate how the secret fund paid for a special representative (Jacob Selig) to complain to the Vatican about Jewish conditions in Poland, especially the rise of ritual murder accusations. The result, of course, was *The Ganganelli Report* that almost, but not quite, totally absolved the Jews of the “blood libel.”

c. 1759

Jacob Frank was a colorful figure and consummate con artist of the 1750s who first posed as a Jewish messianic figure. Excommunicated by a rabbinical court, he fled to the Turkish Ottoman Empire where he embraced Islam for a time. This chameleon-like figure later returned to Europe, and converted to Roman Catholicism, taking his flock of followers with him in 1759. The new Christian, to show his Catholic fervor, participated in the prosecution of Blood Accusation cases. Due to his status as a scam artist, evidently a master of the craft, we must distrust most of his testimony. Frank later reverted to his love for messianic privileges and gathered a group of concubines around him called The Twelve Sisters. The “sisters” and their ministrations landed Frank in jail again. Upon eventual release, he converted to Russian Orthodoxy, beginning yet another chapter in his series of religious careers. While probably not a credible witness concerning the Blood Accusations, Jacob Frank is a prime example of a charismatic cult leader controlling the actions of his followers, later misdirecting his disciples to acts of apostasy.

1764

Orcuta, Hungary.

Authorities found the body of a boy with marks suggestive of ritual abuse.

1769

Author of The Ganganelli Report (1758) On Ritual Murder Becomes Pope

Cardinal Lorenzo Ganganelli, author of the previously mentioned *Ganganelli Report* (1758), became the new Pope, Clement XIV. We can find no record in his Papacy that he ever again spoke of the Blood Accusations.

1778

St. Simon of Trent and St. Andreas of Rinn Receive Full Papal Sanction and Blessing

Pope Benedict XIV issued the Papal Bull *Beatus Andreas*. It fully and firmly acknowledged and recognized both Saint Andreas of Rinn and Saint Simon of Trent as genuine saints and Christian martyrs to the ferocity of the Jews. Liturgical devotions and masses said in their name received fullest sanction.

THE MODERN ERA**1789-Present**

"The victor will never be asked if he told the truth."

—Aldous Huxley

"The world is governed by very different personages from what is imagined by those who are not behind the scenes."

—Benjamin D'Israeli, *First Jewish Prime Minister of England, 1874-1880*

We date the present age beginning with the cataclysmic events of the French Revolution. This tumultuous upheaval in France led to an even larger one through the rise of Napoleon and his quest for a united Europe. Napoleon was not only a military savant; he reorganized the entire structure of government to create the first superpower. He efficiently added a class of professional bureaucrats that foreshadowed the large governmental apparatus of the modern nation-state. The Napoleonic Era also saw the full emancipation of the Jews. Everywhere French armies went, they liberated Jews from centuries-old restrictions, and they prospered under the legal revisions of the Napoleonic Code of laws. Jews moved into positions of power and influence in governmental and financial spheres.

Yet the nineteenth and early twentieth centuries were not free of accusations and ritual murder trials. Some of the most dramatic and fascinating cases are from this not-so-late time. Because of the emergence of press coverage on the modern scale, these events attracted journalists and photographers just as do our Court TV and 24 hour news channels today. The old press coverage was superior to our current coverage in several ways. For one thing, it only included the printed word until the arrival of radio. This eliminated the opportunity for the TV journalism theatrics that are ubiquitous today. Nineteenth century readers would not have tolerated the boring sameness and repetitiveness of our coverage today. They read and re-read and discussed what they read. They wanted facts and they wanted new information. The more literate and discerning readers of the nineteenth century read about the

well-publicized cases like Damascus (1840) and Tizsa-Ezslar (1882). Local newspapers re-printed stories from the international press. Do not count on such coverage today. Much of our so-called news coverage today simply parrots politically correct doctrines (guns are all bad, the government is working to protect you, gay is OK, religion is meaningless, *et cetera, ad nauseum*) rather than providing substance. In today's news environment clearly certain topics are taboo. The very idea that some ritual murder accusations could be genuine never receives consideration. Do not count on seeing a Court TV or History Channel special or Barnes and Noble bookstore display on "Ritual Murder Through the Ages"; it's just not going to happen.

Reports of cases continued in Europe until the Second World War, but the war and its conclusion mark the end of serious consideration of Blood Accusations. Only in recent years have revisionist historians been able to poke some holes in the Iron Curtain of Political Correctness, challenging some long-held beliefs and assumptions about the war itself and about the Jews.

Join with us now as we survey a group of singularly striking cases and events surrounding the Blood Accusations.

1791

Tasnad, Hungary.

This explosive case involved the ghastly murder and exsanguination of a small boy. The most curious aspect of the case involved the most damning testimony from the five-year-old son of one of the accused. After a long legal wrangle, the accused received a royal pardon to put an end to the controversy.

1797

Galatz, Romania.

The Jewish Encyclopedia (1905 Ed., Vol. X, p. 513) says this case (and others) caused "ritual murder accusations to become epidemic."

1801

Bucharest, Romania.

The "Bucharest Riots" made the international news of the day. The populace of this ancient Romanian capitol rioted in the streets against the Jews because of ritual blood-drinking accusations brought by Orthodox Church clergy.

1805

Pope Pius VII on 24 November confirmed a decree of the Congregation of Rites recognizing Saint Domingo, the ritual murder victim at Saragossa.

1812**Isle of Corfu.**

Three Jews were convicted in the murder of a child. Monriot in *Le Crime Rituel chez les Juifs* says the records were kept in the official archives of the island.

1813**On the River Elbe, Germany.**

An innocent child was probably the victim of a ritual sacrifice by early nineteenth century Germans. It seems that the great dam on the Elbe River broke, and the engineers met with tremendous problems in repairing and stabilizing the structure. An old man addressed the dike inspector, saying: "You will never repair the dike unless you bury in it an innocent little child." Legend and lore say the dam was successfully stabilized after this was done. This late instance of the ritual reflected a barbaric, atavistic archetype of evil in and expressed through the ethnos of the Teutonic peoples. Dr. Paul Carus (1900) references this event through F. Nork's *Sitten und Gebräuche* {Das Kloster, Vol. XII}.

This story represents an atavistic, primal, archetypal remnant – a race-memory within the Nordic ethno-group, acting itself out through these grotesque live burials. This story clearly points to the reality of these classic human sacrifices. If this is accepted as a reality in the history of the Germans, then why is it unacceptable to believe that similar practices occurred among the Jews? See the entry for 1843 and our lengthier discussion in Chapter Eight.

1820**Grodno, Poland (now in Russia).**

Ritual murder accusations appeared in this area of Eastern Poland from as early as 1616. The last known case was in 1820.

1821**Beirut, Lebanon.**

The Jews of the city reportedly sacrificed an adult Christian male.

1823**Velisch, Russia.**

On Easter Sunday of that year a two-year-old boy went missing. Villagers discovered the body in a marshy area about one week later, bearing clear marks of torture, including wounds to his feet reminiscent of crucifixion.

He bore the clear marks of circumcision. The body was washed and re-washed, dressed and re-dressed several times. The corpse was empty of blood. No arrests were made and no other evidence was found. The case lay dormant for several years. Sometime later three women confessed that at Passover of 1823 they had a drunken party with a Jewish woman who kept an inn. She bribed them to procure a child sacrifice victim. The three women further recited a litany of terrible tortures causing pain and death. These descriptions were very bloody and ugly. The women, along with several Jews, were charged. The case finally came before the Imperial Council in Saint Petersburg after several lower courts had pronounced them guilty. In a surprising turn of events, the Imperial Council reversed the verdicts of the lower courts. The three women (who were Jewish Christian converts) went to prison and exile in Siberia. All the Jews received a full acquittal. There were rumors of bribes and payoffs, not considered odd in the waning years of the corrupt and decaying Russian Empire. Both Arnold Leese and Julius Streicher featured this case. It is also in the 1903 Edition of *The Jewish Encyclopedia*.

1824

The Jews of Beirut were active again, kidnapping Fatallah Sayegh, a Muslim, for ritual purposes.

1829

The Jews of Hamah, Syria, slew a Muslim girl. Muslim authorities expelled them from the city.

1831

St. Petersburg, Russia.

This extremely controversial case involved the murder of a young girl, the daughter of an Imperial soldier. Out of a panel of five judges, four openly recognized the case as one of genuine ritual murder. The killers were apprehended and exiled to Siberia.

1834

The Jews of Tripoli, Libya, were accused of murdering a Christian.

1838

The Jews of Jerusalem attempted to murder a Muslim for ritual purposes.

1839**Beirut, Lebanon.**

Both Sir Richard Burton and Arnold Leese mention that inspectors detected a mysterious flask of blood while it passed through the Customs House in Beirut.

We will let Arnold Leese give the details.

“A Remittance of Blood. During the Damascus ritual murder trial, the French Consul, Comte Ratti-Menton, by whose energy and determination the case was brought to light, received a letter from Comte de Suzannet, who wrote: ‘Nearly a year ago, a box arrived at the custom-house that a Jew came to claim; on being asked to open it, he refused and offered first 100 Piastres, then 200, then 300, then 1,000 and at last 10,000 Piastres (2,500 Francs). The custom-house official persisted, and opened the box, discovering therein a bottle of blood. On asking the Jew for an explanation, the latter said that they had the custom of preserving the blood of their Grand Rabbis or important men. He was allowed to go, and left for Jerusalem.’

“Comte Ratti-Menton then looked for the chief of the custom-house, but found that he had died! His successor, who had been associated with him, only vaguely recollected the affair; but he confirmed that the box had several bottles of red liquid and that he thought the Jew who came to claim it was Aaron Stambouli of Damascus who had told him that the substance was an efficacious drug.

“The quick death of the chief custom-house officer is not surprising; witnesses to the crimes of Israel are subject to a sudden demise. But the reader will perhaps be more interested by the fact that this Aaron Stambouli was one of those subsequently found guilty of the ritual murder of Father Thomas at Damascus and condemned!”

—Leese, Arnold, *My Irrelevant Defense*, p. 51.

1840**Isle of Rhodes, Greece (then the Ottoman Empire).**

This event transpired at almost the same time as the better-known Damascus Affair. The circumstances are by now familiar: a small boy, missing, last seen going into a home in the Jewish Quarter. A public outrage and demand for action followed. Ottoman Governor Yusuf Pasha ordered an

investigation. As in Damascus, this was at the instigation of several European Consuls.

From here on out, the Rhodes Case is a mishmash of charges, counter-charges and allegations that the Alliance Israelite of France and other important Jewish organizations of the day, bribed the authorities. This again bore a similarity to what happened in Damascus. In yet another parallel Austria withdrew its call for an investigation and supported dismissal of all charges. Sir Moses Montefiore, Adolph Cremieux (Alliance Israelite) and the Rothschilds (financiers of the Austro-Hungarian Empire) were successful—the charges were dropped and the accused freed. The Greek Orthodox priests and other European consuls were left holding the bag, their honor impugned by involvement in a case with no results. And the victim and his killers? The case remained unsolved. No one else was accused.

1840

Damascus, Syria (then the Ottoman Empire).

“The Damascus Affair”

Damascus is the oldest continually inhabited city on Earth. Its narrow, winding alley-like streets lead to hidden mosques and ancient Christian churches, and it is a must-see city on any tour of exotic places. The warren-like streets also led to ancient synagogues, signaling a Jewish presence since biblical times. In 1840 Syria was a province of the Ottoman Empire, ruled by the Sultan. Syria was under the administration of Sherif Pasha, who functioned much like an independent satrap. It had always been an international city with a truly cosmopolitan culture. Not only were the native Arabs, Christians, Jews and Turks resident in Damascus; so too were many Europeans. They were involved in commerce and religious work. Each country was represented in Damascus by consuls who formed a mini-diplomatic community similar to that found in world capitols. Damascus had not always been an Islamic city. Islam did represent the dominant culture, but Syria is also home to the earliest churches of the East. Today it is still the seat of several Eastern Orthodox Patriarchates. Western Christianity was represented as well by the presence of Catholic Bishops and religious orders. Along with the famous Franciscans and Benedictines, there were lesser known, but important orders such as the Capuchins. Christians and Jews had traditional legal protection as “dhimmis,” protected religious minorities with certain rights and privileges in the Islamic state.

The most ancient religious festivals were observed by the respective faith groups. Purim, that ancient festival of Jewish revenge, fell on 15 February in that fateful year. On the fifth of February Padre Tomaso (in English, Father Thomas; in Arabic, Abadri Tuma, or Toma), a Sardinian Catholic priest and monk of the Capuchin order, was reported missing along with his Arab servant,

Ibrahim Amara. This priest was no new arrival; he knew his way around the city. Furthermore he had his servant, a native Syrian, along with him, so their failure to appear caused grave concern. After several frightful days of nervous waiting, Comte Ratti-Menton, the French consul, asked the governor to investigate. Some maintain that living in such close quarters makes truly clandestine activity difficult, and this proved to be true. Inquiries among those who had seen Padre Tomaso on his rounds about the city eventually led to those who saw him with certain members of the Damascus Jewish community. Suliman, a Jewish barber (like barbers of old, also a minor surgeon and bloodletter) was arrested along with six others. Several chose to confess rather than face the judicial torture of the Ottoman regime, to wit, the bastinado. Confessing along with Suliman were Aslan Farki, and Mourad al Fathal. One Jew, Mousa (Moses) Abou al Afieh, insisted he had to convert to Islam before confessing the details of the crime. A Grand Rabbi, Yakub (Jacob) al Entabi, came before the court to listen to the testimony of this new Muslim convert. The records get a bit hazy, but some newspapers reported that the Grand Rabbi confirmed that some Jews practice blood rites, and that he had received blood for this purpose (see 1839). The court indicted the accused. Soon stories of the ritualistic slaying began to reach the outside world with features in U.S. and European newspapers.

It is at this point that the story became "the Damascus Affair" in the press of the day. Historians of anti-Semitism rank the events of Damascus as one of the three great anti-Semitic affairs of the era (the others being the Dreyfus Affair in France and the Beiliss Case in Russia, see 1911). These anti-Semitic "affairs" were not only rated on bias, but on how well the world Jewish community responded (that is, suppressed the accusation). Jewish wealth came to bear. In the meantime there was some mob violence in Damascus and against Jews in other parts of Syria. Other Damascus Jews underwent questioning, and eventually sixteen were charged with the crime.

Judicial torture was applied to extract confessions. Torture, as we know, can turn up both truth and lies. Included in the information extracted was the exact location of the body. Police found the body of Padre Tomaso in a covered water conduit. The Zionist ritual murder deniers of today now dispute that the bodies were those of the priest and his servant, but after 160 years, it's pretty hard to make that kind of judgment. The confessions came through torture, but it was also the truth, known only to the conspirators. Later confessions revealed the vulgar details of the Satanic rites. The murderers killed the priest and his servant in the traditional ritual manner. The accused Jews also provided the location of the servant's body, this time dumped in a latrine. At this point it would seem that we have a solved crime. The confessions, albeit under duress, proved valid by the discovery of the two bodies. We can assume as equally truthful the exact details of the demonic rituals.

The newspaper readers of 1840 were divided as the case was denounced by the howling of the Jews and their apologists. They did more than just howl and protest. Jewish organizations worldwide mobilized to save the "innocent" Jews of Damascus. Adolphe Cremieux, head of the French Alliance Israelite, the premier international Jewish organization of the day, came into direct opposition to the French government, which had supported a ritual trial. Several other European nations opposed French expansionism, led by Chancellor Metternich of Austria. Vienna was heavily indebted to Solomon Rothschild, the Austrian branch of this financial family cartel. In addition, the Hapsburg monarchy firmly opposed France increasing its influence in the Near East as everyone knew "the Sickman of Europe," the Ottoman Sultan, would soon fall. Even if First World War had not administered the *coup de gras*, the bloated and jaded monarchy would soon have fallen of its own accord. What remained of Ottoman Imperial authority gave in to liberal and Jewish interests, eager to get the ritual murder accusations off the front pages of the world's press. Semi-independent Khedives and Pashas effectively carved up the old Ottoman realm into virtually independent fiefdoms. The Khedive of Egypt, who ruled as an almost independent monarch, had control of Syria. The powerful Jewish magnates of the day hotfooted it to Cairo and the palace of the Khedive. These included Sir Moses Montefiore of Britain, Cremieux of France as well as others. Predictably, the Khedive, swayed by their arguments (augmented by a heavy bribe), issued a decree to release the accused Jews. This was a great victory for world Jewry. The actual texts of the Khedive's firman, or decree, did not totally exonerate the Jews, but released them in the best interests of good relations. The Khedive gained greatly, but gave away little. Besides, he must have viewed this as just another dispute between two infidel religions; it did not involve Muslims or their vested interests. Mehemet Ali, the then-reigning Khedive, was no doubt guaranteed future loans besides the large cash bonus. Some twenty years later, world financiers would be competing with one another in the Suez Canal project.

The international Jewish bribery squad did not stop there. Flushed with success, they headed directly for the Sublime Porte, the court of the Sultan himself, Abdul Majid. Again money and loan guarantees (crucial to the land-rich, but money-poor empire) produced another firman, this one a bit more specific in denying the ritual nature of the crime. Old Abdul Majid the Khedive had raked in lots of loot; certainly the Sultan himself was worth even more. What oriental despot could resist? What real difference did it make anyway? An absolute ruler can do as he pleases.

The Jewish establishment had succeeded. The case, now just another unsolved murder, no longer occupied space in the international news columns. Then as now, other stories quickly took its place. Then and now, the public mind has a short attention span.

The official dossier on the case vanished from the French Foreign Office records. Both Achille Laurent (see *Literary Timeline*, 1840) and Gougenot des Mousseaux (1866) preserved accounts of the trial and preceding investigations. The dossier reappeared at one point, but the Foreign Office rebuffed Albert Monoit when he sought to obtain the documents for his book, *Le Crime Rituel chez les Juifs* (1914). Sir Richard Burton, famed explorer, adventurer and orientalist, was British Consul in Damascus in 1870, when he looked into the charges. Because of his writings and opinions of Judaism, pressure came to remove him from his post. Lady Burton and his close comrades advised him to back off, which he did then. Sir Richard always regarded the Damascus Affair as a legitimate case of Jewish ritual murder. The foreword of his 1898 book, *The Jew, the Gypsy and El Islam* (published posthumously) mentions an Appendix that covered the Damascus Case as well as other allegations of Jewish ritual crime. Meant as a commentary on the rites of human sacrifice among the oriental Jews, it included the murder of Padre Tomaso. See our *Literary Timeline* entry for 1898 for speculation on what happened to the elusive Appendix.

Money and influence brought an end to the Damascus Affair, seldom mentioned even as a footnote to history, relegated to a black memory hole in the historical records. Some journalists of the day theorized that the priest and his servant fell victim to thieves, but several factors weigh against such a facile conclusion. First, true thieves rarely kill. A monk and his servant would not offer any physical resistance, and would be seen as “easy marks,” posing no threat. While undoubtedly a “soft target,” a monk, under a vow of poverty, would carry only enough money for small purchases. This is not what a thief is seeking. Furthermore, a European priest was a public figure, not the type of victim usually chosen by thieves, making this explanation even more untenable.

Padre Tomaso lies in a European cemetery in Damascus. Records reflect that a monument was erected with an inscription in Arabic and Italian, saying:

“HERE LIE THE REMAINS OF FATHER THOMAS OF
SARDINIA, CAPUCHIN MISSIONARY, ASSASSINATED BY
THE JEWS, 5TH FEBRUARY 1840.”

Ever since 1840, the Zionists sought to have the monument destroyed or removed as an “offense” to their religion. In 1866, the monument was moved from the Capuchin Monastery to the Terra Sancta Church, where it remains today, still a source of controversy and contention. During the papal repudiation of the “Blood Libels” that accompanied the apostate and heretical Vatican II Council, further efforts were made to remove the monument. We are pleased to report, however, that these efforts have failed.

The Damascus Case is a very highly probable occurrence of the ritual murder cult in action. To get away with boldly killing and desecrating

such a figure certainly fits the M.O. Let us reflect. Surely by this time in history, the Jewish powers that be had made some efforts to stamp out or suppress this worrisome sub-sect and their diabolical rites. Yet this was truly a cult of zealots, as they say, of biblical proportions. They appear to thrive on bold, in-your-face misdeeds. Yet more rational Jews must have lamented the untold thousands of Jewish deaths caused by this group of transgenerational serial killers. This must have been not only a source of discomfiture and chagrin for many Jews, but also a cause for shame in any Jew with a conscience. So we can postulate at least some efforts to suppress it. However the tendencies to simply lie, deny, vilify and decry seemed to prevail.

The Damascus Affair, though thoroughly suppressed, was not to be the last Blood Accusation of the nineteenth century as we shall see as we move along in our *Timeline of Cases and Key Events*.

Author's Notes on the Damascus Affair

Civilta Cattolica published some research by Gougenot des Mousseaux in which the French author said he had obtained some writings from a Moldavian ex-Rabbi. He reported that the Purim slaughters were usually without torture, and that women and the presence of women and children were allowed in the festive holiday environment. In a May 1882 edition, it was revealed that Father Thomas was invited into a Jewish home, attacked, bound, and his throat slashed by a certain Jew named Harari. Once his throat was cut, the precious ritual blood was carefully collected in a bottle.

See also the entries for 1985 in the *Literary Timeline*, and the 1991 entry in the *Timeline of Cases and Events*.]

1843

Halle, Germany.

Even at this late nineteenth century date, there was a report signifying the survival of a cruel and primitive Teutonic rite of human sacrifice by live entombment. Grimm says "When the new bridge in Halle was built, the people talked of a child which should be buried in its foundations." (*Sagenbuch*, p. 1095). Old stories and legends say this was done. For more on these peculiarly northern European rituals of human sacrifice, see the entry for 1813 and the section in Chapter Eight.

1847

Some Jews were apprehended after murdering a Christian boy in Mount Lebanon.

1852-53**Saratov, Russia.**

Two ritual murders occurred. In December 1852 a ten-year-old boy was killed. In January 1853 boatmen discovered the body of an eleven-year-old boy. Both bodies washed up on the banks of the Volga River after a flood. The corpses had numerous knife stabs and cuts. Eight years later two Jews, Schifferman and Zourloff, were tried and convicted for the crimes. They died during their prison terms. Regarded as a proven case, the Russian Imperial Council ratified the verdict.

1857

In his book, *The War Against the Jew*, Dagobert Runes cites this date for a case in Saratov, Russia, "Instigated by the church." He probably referred to the trial portion of the Saratov Case, mentioned above.

1870**Cairo, Egypt.**

While details are brief in English language sources, an elderly Jew named Sason (Sassoon) was arrested reportedly as part of a ritual murder plot.

1878**Kutais, Russia.**

A large public ritual trial in Kutais concluded with a guilty verdict.

1880**Alexandria, Egypt.**

On 1 April a Greek boy "fell" from a balcony above a synagogue yard. A later treatment of the injuries revealed some stab wounds. This was a very suspicious case from all vantage points. It was later alleged that the parents had stabbed the boy to bring suspicion on the Jews, exacerbating an already tense and antagonistic relationship. Charges were eventually dropped. The Jews and their supporters made much of the case, holding it up as an example of the horrible, anti-Semitic, baseless Blood Accusations. We believe they purposely stirred up the world press to write about such baseless cases to deflect any real investigative focus.

1880**Smyrna, Turkey.**

Under the decaying and decrepit Ottoman Empire, Smyrna (now called Izmir) was primarily a Greek city as it had been for centuries. Militant Christians massacred many Jews in 1880 during a massive riot instigated by the finding

of a missing child's body on the beach. The bloodless body had several puncture wounds. The story first reached western ears through the French-language newspaper, *Moniteur de Rome*. It carried the story on 15 June 1883. The crime happened during the Passover Season.

1880

Alexandria, Egypt.

Further disturbing relations between Christians and Jews, a Greek girl was reportedly assaulted by some Jews who attempted to rape her.

1880

Izmir, Costandil and Salonika, Turkey.

Details are scarce in English language sources, but ritual murder allegations were raised at each of these places in the same year. Turkish and Arab newspapers of the era would reveal more details.

1881

Yevlisavetgrad, Russia. On 27 April 1881 massive public demonstrations were precipitated by murdered victims bearing ritual markings.

1881

Alexandria, Egypt.

While the facts of the case remain wildly confused, the allegations were that the Jews had kidnapped a Greek child with the goal of procuring ritual blood. Cairo newspapers and other Arab language publications covered the case intensely, even re-publishing accounts of the Damascus Affair of 1840. In the usual back-room deals, the charges were eventually dismissed.

A second case in the same year involved a Greek child whose body was found in the sea. There were no outward signs of violence, and the family refused an autopsy. This left the matter open, or at least open enough to stir the centuries-old hate between the Jews and Greeks of the Ottoman Empire. There was looting and rioting which the overtaxed Egyptian police had great difficulty controlling. The rich Jewish community appealed to France to send a naval vessel to protect them. The few Greeks arrested for rioting were later freed from the jail by a band of pistol-toting Greek gangsters.

1882

Cairo, Egypt.

At Passover Time, the Jews were accused of the murder of a girl. At the same time in Upper Egypt, they were accused of murdering a Greek boy to procure his blood for their rites.

1882

Tizsa-Eszlar, Hungary.

A Tale of Malicious Murder, Contested Corpses and Insidious Influences Ending in Indignation and Infuriation

In the high holy season of Easter and Passover of 1882, fourteen-year-old Eszter Solymosi went missing. There were no clues as to her disappearance. A right-wing political party, as well as some in the church, took up the cause of the family, declaring that the girl's abduction was for a ritual sacrifice. The church was divided, the local priest in the village disavowing the charges. This was only the beginning of a long controversy. The newspapers got hold of the story, some directly saying that Jewish money interests and their undue influence on the legal establishment prevented justice from being done for this bereaved family. Eszter's body remained undiscovered.

Then the developments in Tizsa-Eszlar took a curious turn. The two sons of the town's synagogue sexton came forward voluntarily with stories in grisly detail of how their father and others had murdered the girl in the synagogue itself. The ritual M.O. is essentially the one with which we have become all too familiar. The Jews and their apologists were never really able to refute this testimony, apparently given willingly and without coercion of any sort from the authorities or anyone else. The younger son, Samu Scharf, was the first to come forward with his story. He told, in precise details, how his father and his older brother Moric kidnapped Eszter, washed her body ritually, and then slew her with a ritual slaughtering knife to harvest the blood. Samu said he viewed the horrendous proceedings through a hole in the door, saying he saw Eszter tied to a chair before her ceremonial throat-slashing. Moric later confessed, also without coercion, as to his role. The authorities took the boys into protective custody when the father and other family members threatened the lives of the two brothers.

Yet another peculiar turn came when the (as we shall see, reputed) corpse appeared on 18 June, having disappeared now some 79 days earlier. An examination of the badly decomposed body revealed that she bore no cuts on the throat. Eszter's mother, her aunt and other family members adamantly denied that the body was that of Eszter. Another examination of the body concluded that the corpse, though dead for at least the 79 days, had been in the water only a short time. In addition, they concluded that it was the body of a woman much older than Eszter, and that this woman, whoever she may have been, had engaged in a great deal of sexual activity before she died. Eszter, well known to the close-knit villagers, was said to have been a virgin. Several newspapers gave full coverage. Some boatmen came forward to saying they received payment from some Jews of Tizsa-Eszlar to dump a body in the river. It was reputedly that of a Jewish prostitute who had died some time before. This was likely a part of a plan aimed at having a body found, a funeral held, and the matter dismissed.

The trial was equally controversial and inconclusive. Medical experts on all sides argued endlessly as to the condition and identity of the body without proving—or disproving—much of anything. They never found another body. If the body from the river was not Eszter, then the real corpse likely received a secret burial, burning or dismembering as a means of clandestine disposal. One of the judges even went so far as to inappropriately express his pre-conceived disbelief as did some of the prosecutorial staff, that this was not a genuine ritual murder. Others argued that these court personnel were either bribed and/or influenced by powerful Jewish and liberal/leftist elements. The final verdict of the three judge panel was “not proven.” The ultra-right fumed that the Jews had gotten away with murder. Even moderate voices rose against this obviously biased panel of judges and their stooge prosecutors. The clerical newspaper “Magyar Allam”, said “...unfortunately, Hungary has reached the point where its prosperity is unconditionally dependent upon compromises and transactions with Jewish interests.” [Handler, *Blood Libel*, p. 172]

The inconclusive and clearly tainted trial results generated and reheated an ongoing national controversy about the reputed inordinate influence of Jewish money interests on the government of Hungary, not the only nation to struggle with this issue. While the newspaper stories about the murder of Eszter continued in the Hungarian press for a short while longer, it quickly dropped from the international press after the pronouncement of the contestable and contentious verdict. The controversy continued to reverberate in the hotly contested national politics of Hungary. At the next parliamentary election, anti-Jewish ultra-rightist parties gained a significant number of seats.

1884

Constantinople (Istanbul), Ottoman Empire (Turkey).

On 29 May there was a kidnapping of a Muslim boy, arousing Blood Accusations from all sides.

1884 - 1901

Ritual Murders In The Ottoman Empire

While details in English language publications are brief and sketchy, ritual murders occurred at Bayramic (near the Dardenelles); in Istanbul; Salonika, Damascus, Beirut, Monastir and Kavala according to Jacob M. Landau's article in *The Blood Libel Legend*.

1887-91

Dr. Cecil Roth reports at least *twenty-two* cases of ritual murder in Europe during the five year period between 1887 and 1891!

1888

London, England.

Was “Jack the Ripper” a Ritual Murderer?

The answer, of course, is yes. The precise dissection of the victims and the placement of the organs alongside with the body of the victim (as well as body parts carried away by the Ripper) are obviously both sexual and ritualistic in nature. Yet the answer to the question of whether Jack was a Jewish ritual murderer is much less clear. The East End section was home to many London Jews and their meat industry. Kosher butchers were everywhere. It was not an unusual sight, day or night, to see a laborer with blood on his apron or clothes. This fact, the overall lack of any real clue or witnesses, combined with police incompetence that compromised the crime scenes, made the case very difficult to solve. For instance, several of the bodies were washed and moved from the scene before detectives arrived! But was this mere British arrogance and incompetence or was it part of an attempt to cover up the crimes? The Jews had achieved great power and influence in British society. If a mad ritual murderer were operating, this would certainly be “bad P.R.” for the sophisticated, cosmopolitan and power-hungry English Jews. The same scenario, however, would also apply if the killer were a Freemason, a relative of the King (the Duke of Clarence), a prominent English doctor or some other important personage. Nevertheless, listen to this:

“On the night of September 30 [1888], the Ripper butchered two more women and left what may be the only direct clue of his grisly career. Long Liz Stride was found with blood still pouring from her throat. The body of Kate Eddowes—the most terribly mutilated of all—lay a few minutes away. From her hacked body a trail of blood led to a doorway, where someone had scrawled in chalk:

“THE JEWES ARE NOT THE MEN TO BE BLAMED
FOR NOTHING.”

“Did it mean that the Ripper was a Jew out for revenge on a world that had persecuted him? [This is, of course, our basic theory of motive for Jewish ritual murders.] ... But it was never properly studied. For mysteriously, inexplicably, the head of the police Sir Charles Warren, ordered it to be rubbed out.”

—*Strange Stories and Amazing Facts*, p. 360.
[Commentary added.]

To further confuse an already fantastically confused and bungled investigation, the newspapers received another short poem in the mail. Was this really from The Ripper as other letters to newspapers proved genuine by

his predictions and enclosure of a pair of victim's ears? Or was the verse an attempt to cancel out the earlier message scribbled on the wall? Well, we don't know, but it's a cute little ditty nevertheless.

"I'm not a butcher,
I'm not a Yid,
Nor yet a foreign skipper,
But I'm your own light-hearted friend,
Yours truly, Jack the Ripper."

Maybe this very real murderer with a heavy psychosexual and ritual M.O. was a "Yid", maybe not. While some of the M.O. and Criminal Profile seem to agree, other parts do not. But the killer, whether a royal relative, powerful Freemason, Jew or other, definitely benefited from (supposed) police incompetence. Evidence was destroyed at a crime scene by a major police official, apparently on orders from high places.

Author's Note

A recent History Channel "In Search Of..." half-hour program on Jack the Ripper focused on the message chalked on the wall, but never let the viewers see the actual text! The "Jewes" were never mentioned, and the History Channel screenwriters followed a story-line centered on a Masonic conspiracy, ultimately concluding that the Duke of Clarence is the most obvious candidate for the position of Ripper. Curiously, the ritual nature of the killings was largely ignored. As a matter of fact, the word "ritual" was assiduously avoided as was an honest presentation of the message on the wall. This chalk message, expunged by the head of the London Police himself, was of course, the only piece of actual crime scene evidence directly linked to The Ripper. While the Duke of Clarence may indeed have been The Ripper, we'll never know for sure the significance of the killer's written message on the wall. If you're interested, this "In Search Of..." episode, featuring Holocaust Defender Leonard Nimoy as host, was produced in 1978. Howard Lipstone was the producer, Barbara Wegher was Writer/Producer and David M. Frank was Research Director. Other than holding these positions, no other credentials were cited. A later "History's Mysteries" one hour feature on The Ripper featured the text of the message, but said the motivation was to "prevent riots and vigilante action against the Jews." Nothing was said, of course, of the "ugly blood libel" that might have sparked such a public demonstration as in other parts of Europe. Why? Because this would introduce ritual murder as a topic for discussion and maybe other programming. This the media establishment will not do. The strategy of the ritual murder deniers is and was total denial. Not one brick must be dislodged from the wall.

While the case of Jack the Ripper does not dislodge any bricks, we have already knocked several holes in the "Wall of Refutation" – and we'll dislodge some more, so read on.

1888**Breslau, Germany.**

In the summer of 1888, there was a curious case, not of ritual murder, but of blood extraction. A young Talmudic student named Max Bernstein met an eight-year-old boy named Severin Hacke, and lured him into his home with candy. Bernstein stripped the boy, and made small incisions. Bernstein took a bit of blood on blotting paper, assuring him that he would not be harmed. As with many victims of child abuse, the boy went home, saying nothing to his parents. The mother and father, however, noticed the wounds, got the whole story, and demanded an investigation that resulted in the arrest of the rabbinical student. The State Prosecutor brought charges that clearly explained the insidious motive of obtaining blood for some type of ceremonial use. The court did not choose to recognize this, but still sentenced Bernstein to three months in jail. Cover-up efforts began quickly, dismissing the ritual facts of the case by labeling Bernstein as a religious fanatic. Granted, this may be true, but where did this "fanatic" get his ideas?

1889

Several accusations occurred in Bohemia and Slovakia.

1890**Damascus, Syria.**

Al Mahrusa, the premier newspaper of Syrian Christians (more numerous in those days), closely followed an incident where an Armenian Catholic boy had disappeared mysteriously. Much was written and discussed about the earlier 1840 case, and many Damascenes felt the same criminal scenario was playing out again. Another newspaper repeated the same accusations in French. The charges were eventually dropped. Both the Arabic and the French language newspapers claimed that the Wali (judicial authority) and the doctors performing the autopsy had been bribed to alter their findings. This confused, convoluted and politicized case was never satisfactorily resolved.

1891**Xanten, Prussia.**

A five-year-old boy was the victim of a homicide. His throat was slashed. There was copious blood loss. A suspect was released after the authorities failed in proving the ritual allegations. Some reports alleged bribery of officials for the release and expunging the official records of all references to the case.

1891

Isle of Corfu, Greece.

Allegations arose blaming the Jews for a child's murder. Most reports said that the Greek Orthodox clergy instigated riots that swept the island. Many Jews fled for their lives as Greek authorities did little to restore order. The facts of the case vanished in the ensuing riot and controversy.

1892

Port Said, Egypt.

This case involved a young Greek girl, invited into a Jewish home, where closed doors and other behaviors made the child suspicious. When the child ran from the house, the mother set about making a public scene, eventually involving a Greek priest who raised the possibility that the girl was possibly being kidnapped for a sacrifice. The usual civil unrest began. The Jews and their defenders refuted the charges, saying the girl was unnecessarily nervous and frightened by anti-Semitic stories. This may be true. Nonetheless, it is strange that Jews would invite this child home, given the cultural climate of hate and animosity between the two ethnic groups. Surely, if Blood Accusations and other anti-Semitic "legends" were floating about, no sane Jewish family would put itself in such a compromising position. This all, of course, begs the question of what, if anything, really happened. This answer is unfortunately lost in the fog of history.

1893

Holleschau, Moravia.

Cecil Roth mentions a ritual trial, but provides no details.

1893

Rahova, Bulgaria.

Cecil Roth reported this case, but provided no details.

1899

Polna, Bohemia, Czechoslovakia.

The Polna Case was yet another turn-of-the-century affair with all the familiar marks of ritual murder. Citizens found the grisly remains of a Christian young woman, Agnes Hurza, age 19, in a wooded area. Her throat was slashed to the point of near-decapitation, but there was little blood around or in the corpse. The murder happened on 29 March during the 1899 Purim season. Her body was discovered on 1 April.

An eyewitness testified to seeing a Jew named Leopold Hilsner at or near the location of the body. Yet another witness saw Hilsner coming from the same spot earlier in the day in an agitated state at about the same time as the killing. This was enough to convict him, but the court realized that he must have had accomplices. The wounds indicated that she was held upside down, presumably over a bucket or basin, while her throat was slashed and her life poured out. Hilsner received the death sentence, but there was some last minute plea-bargaining in the sentencing phase as the convicted killer implicated two others. They provided solid alibis, and were not charged. Despite the sentence, the court did not officially recognize the ritual nature of the crime. In the mind of the populace, however, the case was taken as a proved and valid ritual murder, and was featured as such in many newspapers.

There were some interesting sidelights to the case. The Jewish-influenced press, though denying the ritual aspects, reported it matter-of-factly as a brutal murder. There was no Jewish outcry to free the accused. Jan Masaryk, future president of Czechoslovakia, was the defense attorney. While the court denied the ritual earmarks, the evidence made its way into the record through legal maneuvers. Some courts in Europe, then and now, apparently allow the victims or families representation in the proceedings through an attorney of their own. The process allows this special counsel to introduce evidence and question witnesses, meaning that material the prosecutor may not choose to admit receives admission through this unique process. The family attorney in the Polna Case insisted that ritual murder was the motive for the crime. There were also machinations behind the scenes as to the death sentence eventually handed down by the court. Bohemia was then part of Austria-Hungary. Emperor Franz Joseph intervened and commuted the death sentence to life in prison, presumably on the advice of the Rothschilds and other Jewish financiers who bankrolled his empire. Later, in 1916, Hilsner was granted a full pardon and was released from prison. Because of intense public interest in the case, however, the mother of the victim received an invitation to address the Bohemian Diet to protest against these flagrant moves of the Imperial government.

There was yet another curious development. During a first trial, Hilsner was accused of a second, earlier murder of a girl in 1898! The later judicial reviews of the cases had the charges amended to include both murders. The guilty verdict and the death sentence would seem even more justified, but we have already seen what happened. Witnesses in the first murder accusation testified that Hilsner owned a ritual slaughtering knife and the time of the murders.

In spite of the verdict and the failure of the courts officially to recognize the sacrificial motive for the crime, the Polna Affair was solidly rooted in the mind of the citizenry as a Jewish ritual murder. For years afterward, lurid postcards of the victim being slaughtered over the bucket circulated about Europe. (The cover illustration for this book comes from the postcard image.)

1900**Koenitz, Prussia.**

Ernst Winter, a nineteen-year-old, was the victim of a vicious murder in March. Parts of his dismembered body were found in several locations. A group of visiting Jews was accused, but no arrests were made. The Jews were eager to exploit a possibly false charge, and devoted almost three pages to the case in the next *Jewish Encyclopedia*.

1903**Pontypridd, County Limerick, Ireland.**

This interesting case was greatly disputed in the press of the day. A Christian serving girl alleged that Jews had abducted her, wrapped her up in a bundle of cloth, and spirited her to a synagogue where she was insulted because of her Christianity and spat upon. She escaped to report the incident and her fear that the perpetrators were preparing to ritually slay her. This was a most confused and disputed account, eventually resulting in no legal action, but for a few days, the Jews of Ireland felt the tension caused any time the Blood Accusation is raised.

1911 - 1913**Kiev, Russia (today Ukraine).**

The Infamous Beiliss Affair

This case has been the subject of books, chapters in books and long articles. It was the last of the major Blood Accusation cases followed by the international press, yet today few have ever heard the story. It is a story of a murder, but it quickly became the story of a trial, the victim almost forgotten in the convoluted and puzzling events that followed.

The facts of the case are as follows. On 25 March 1911 (Purim Season), the body of twelve-year-old Andrei Yushinsky was found in a cave. A brutal stabbing left little blood in his body. The Russian ultra-right quickly and loudly raised the cry of ritual murder. Especially active in this respect were the Black Hundreds, an extremist and anti-Semitic semi-clandestine nationalist group. In actuality, the rumors of ritual murder began even before the finding of the body. An autopsy was performed. The Black Hundreds and other groups lost no time in accusing Mendel Beiliss who ran a brickyard in the Kiev suburbs. Beiliss was arrested and charged under great political pressure. Some, but not all, police officials concurred as to the ritual nature of the crime. Some later accused a criminal gang of the slaying. The case did not come to trial for almost two years, and when it did, the circus had truly come to town! For thirty-four days, Beiliss' life hung in the balance. Not only this, he was almost

killed by a bomb at one point. On another day, the streetcar taking him to court was set upon by a mob. Both Beiliss and his police guards barely escaped with their lives. The trial received wide coverage in the press in both Europe and America. The controversy boiled until a gang leader finally confessed to the homicide. The court then released Mendel Beiliss. The chief of the secret police, apparently an honest and honorable officer, resigned his post to make a public acknowledgement of Beiliss' innocence.

Tsar Nicholas II and other Russian politicians also stirred the cauldron. Even Rasputin entered the picture. While he was often criticized for his inordinate influence on the Imperial family, in this instance he correctly advised the Tsar to stay out of the matter. Regardless of the source, this was good advice that Nicholas II failed to follow. As a sop to the Black Hundreds, the court, after acquitting Beiliss, ruled that "unknown Jews" had committed the crime. The sick melodrama finally concluded with Beiliss' release from jail. He later moved to the United States and wrote a book on his experiences (see *Literary Timeline*, 1926).

The case conclusion was unsatisfactory to everyone. Beiliss was never to escape the glare of publicity. The Black Hundreds were disappointed with their sop. The severely compromised courts and police demonstrated their disreputable character and inefficiency. The gang probably got away with murder. Most Russians did not accept the verdict, believing the murder was a ritual crime. The victim and his family were almost entirely overlooked. The case concluded in 1913, and might have still been the subject of controversy and debate in the press if the First World War had not intervened. The war and its aftermath served to consign the once famous affair to the dust bin.

Did Beiliss commit the crime? We think this is quite unlikely. Was it a ritual killing? We will probably never be able to know with all the confusion, outright prejudice, political rhetoric, and the passing of the years. If it was, it serves as another example of how this fanatical cult brought down shame and violence on the heads of innocent Jews who had nothing to do with it.

Not all authorities agreed. For an alternative view of the murder, see the *Literary Timeline* entry for 1913. U.S. Consul Grant reached an entirely different conclusion.

1913

The Clayton, Pennsylvania Incident, U.S.A.

The Jewish and Liberal press blamed this one on prejudice among "backward" eastern European immigrants. A girl was helping with the preparations for a celebration surrounding a circumcision. She was a Christian servant girl of Slavic descent. So the report goes, she was frightened during some knife-sharpening and fowl-carving by a Jewish

woman. Perhaps the girl had heard blood legends, read newspaper accounts of the Beiliss Case, or perhaps the old Jewess made a vague comment—who knows? The girl said she was frightened of becoming a sacrifice and fled the home, giving rise to gossip in her ethnic community. The whole thing died down in a few days, but the Jewish press kept it in the headlines, exploiting full value from this probably false accusation to condemn and disprove any and all cases.

1913

The New York City Incident, U.S.A.

A Lower East Side janitor was murdered by his wife. She said he had sold their son to the Jews for a sacrifice, hence she killed him. This defense pretty much fell apart when the boy later appeared. Again the Jewish press played up the incident to the hilt for its value in discrediting any accusations of Jewish ritual murder, including the then-current Beiliss Case in Kiev. If their facts are correct, they could be accused of taking the statements of an obviously demented woman and blowing them out of proportion to look like an anti-Semitic incident.

1914

Noted Ritual Murder Denier Acknowledges Twelve Trials

Daniel Goldhagen has some short references to Blood Accusations in his book, *Hitler's Willing Executioners*. While a noted ritual murder denier of "The Blood Libel" and all forms of "anti-Semitism" (i.e., criticism of any kind, especially any rational criticism, of the Jews), he did, however, acknowledge the existence of twelve prominent cases between 1867 and 1914:

"Ritual murder accusations, the age-old canard, and trials continued to haunt the German community; in Germany and the Austrian Empire twelve such trials took place between 1867 and 1914. Even liberal newspapers took to printing all manner of rumors and accusations against the Jews, including ritual murder charges, as if they had been proven facts."

—*Hitler's Willing Executioners*

Goldhagen, who is vicious and unrelenting in his accusations against the German and Austrian people, unwittingly gives us a clue. The quotation signals that the press certainly took the subject of ritual murder cases very seriously (even the liberals), making efforts to report about it fairly. Naturally, the Jews and their defenders preferred a total news blackout as we have today. This makes the clear point that the press of those days did not regard it as a far-fetched and taboo subject, giving it coverage equal to other stories of the day.

1917**Ekaterinburg, Russia.****“The Writing on the Wall”**

Were ritual elements involved in the murder of the Tsar and his family? We came upon a curious and eerie reference in Victor Marsden's translation of *The Protocols of Zion* (no publisher or date given; original edition published in 1934). Without rehashing the controversy surrounding the so-called Protocols, let's just say that this is such a contentious issue that even some books about banned books omit this one. The author devoted a brief section to “The Writing on the Wall,” a reference to alleged Cabalistic symbols found on the wall in the basement room where the horrendous bloodbath took place. A recent History Channel special (1999) on the Tsar and the revolution even showed a very brief shot of some “graffiti” that the killers scratched on the walls, but there was no mention of the alleged symbol. Marsden has a lengthy discussion of the possible Hebrew meanings, yet all of this is interesting only if such a mark really existed. A smudgy photograph shows the purported mark.

Russian nationalists have long maintained that the cold-blooded murder of the Tsar and his kin was a revenge killing by the Jews. Even Jewish and liberal historians do not deny that Jews were an important and critical component of the small, but potent Bolshevik Party. Nicholas II was one in a long line of Tsars who were no friends to the Jews. Tsar Nicholas, however, seemed to excel at devising ways to limit and oppress them. Many pogroms started either by direct sanction or purposeful neglect by Tsarist authorities. The revenge motive, therefore, cannot be discounted. An actual ritual element in the killings would demonstrate that our murder cult was present among the early Bolshevik Jews even though many of these claimed to be “secular” Jews, unobservant of religious doctrine or ceremonies. Remember that pure Communists are supposed to be atheists. Yet our ritual murder cult was always strong in Eastern Europe and Russia, especially among the Hasidic and other religio-magical sects. The sect, by its hateful doctrines and ultra-violent nature, consisted of terroristic and barbarous members.

We don't know whether a Cabalistic symbol was there or not, but what better allies than these cold-blooded cultists for the early Communist revolutionaries as they embarked on the slaughter, pillage, desecration, and enslavement of the Russian people?

Author's Note**“Lust” Murders Or Ritual Crimes?**

Not every violent, slashing knife murder is a ritual killing, whether committed by a Jew or not. On the other hand, we can theorize that out of all the cases arising in Central and Eastern Europe during those Depression Era days, that some were genuine manifestations of cult activity. Our research included only English language materials and materials translated into English; it does not include materials in German. Research in German or Polish or

Russian would, we believe, open even more possibilities. The cases featured contain some common elements, and are presented as examples of Blood Accusations in the first third of the twentieth century. Due to the ferocity and violence of the killings, newspapers of all persuasions ran stories, some calling the cases crimes of passion or "lust murders," a euphemism that also referred to homosexually-related killings.

1919

The Pittsfield, Massachusetts Incident, U.S.A.

The following story appeared in local newspapers, "The Day" and the "Springfield Republican." It seems that a Polish-American boy came home limping. When asked about his injuries, he said that Jews had grabbed him off the street, taken him into a Synagogue, where they extracted two vials of blood. The police went to the alleged crime scene, but the Rabbi and other synagogue officials vehemently denied the charges. When the basement was searched, blood was found on a wall and the floor, but a forensic examination showed it to be chicken blood, put there, said the Jews, when a Kosher butcher killed a chicken for an old woman. (We might suppose that it was a very messy Kosher butcher, though it wouldn't explain how the boy knew that the police would find blood of *any sort* in that exact location.) The Chicago ADL quickly dispatched a "damage control team." A few days after this, the boy's parents were saying the child had confessed to lying. Exactly what his motivations were for concocting such an unlikely and bizarre story remain totally unclear. Some citizens did accuse Jewish organizations of buying the parents' silence, but this was never proved. The Jewish and Liberal press exploited the "false, baseless canard" to its fullest value, yet another false Blood Libel like the hundreds of others throughout history, not one of them, of course, a true story in any way, shape or form. This is their story, and they're sticking to it.

Research Note

The Pittsfield Police Department files on the case, interestingly, are now missing from the city records. Even Jewish writers have a hard time getting to the facts. In 1976, the Chicago B'nai B'rith and ADL said that their records did not go back to that era!

1919

The Fall River Massachusetts Incident, U.S.A.

A story in a local newspaper on 22 April (Easter/Passover Season) related that a four-year-old Polish-American boy was lured by Jews into a cellar where he was bribed to let them extract blood from him. Reportedly his tongue was slashed and blood drawn. Cases of this nature were not unknown in Europe. The story was used to exacerbate strife between the Polish and the Jewish communities, left over from centuries of animosity back in Europe.

After the incident, the parents would not allow the press to speak with the boy. When the Catholic Bishop was asked to intervene in the matter of a particularly inflammatory Polish priest, he refused, saying he knew the priest to be an honest man. The priest's main sin seems to have been informing people about the nature of the Blood Accusations. The affair died down almost as quickly as it had begun, again leaving the truth of the matter unclear.

Author's Note

A Note On Blood Extraction As An Alternative Rite To Ceremonial Murder

We're sure the astute reader has already noticed a scattering of cases and incidents involving Christian blood and blood-magic rites where the blood is obtained from living victims who are not killed. Did this practice reflect the presence of cult "moderates" who held that the blood (after all, this was the stated purpose of the sacrifices) was the important thing, not requiring torture and death to obtain it? This seems to be a logical assumption given the periodic recurrence of this practice. For cultists devoted to the sympathetic magic blood spells, the blood was the crucial component. Those more devoted to revenge, violence, sadism, torture and pedophilia, would of course, choose the more perverted format of the traditionally cruel murder and exsanguination of living victims.

1919

Chicago, Illinois

The details are quite sketchy with few press materials available. The main source seems to be a Chicago Yiddish newspaper. On 7 July a rumor began that a Jewish businessman had murdered a Polish boy for ritual purposes. Led by agitators, a mob was ready to administer vigilante justice until the police intervened. There is apparently no record in other sources, so was this an entirely false Blood Accusation, or was it concocted for the purposes of refutation? Without some intensive work in Chicago, we will probably never know. Possible oral history sources are fast dying off.

Author's Note

Three Incidents In Poland and Lithuania.

References in the Jewish press refer to several outbreaks of "Blood Libels" in Eastern Europe, but provided few details. Incidents were cited at the following places.

1919

Strzyzow, Poland.

Two Jews indicted for ritual crimes were later acquitted in a higher court in Krakow.

1920**Pizdry, Poland.****1920****Ponevzh (Panevezye), Lithuania.**

On 17 April rumor of a blood crime sparked the usual anti-Semitic riots. The "usual suspects" as agitators were monks and priests.

1928**Gladbeck, Germany.**

A twelve-year-old boy was viciously slain at the time of Purim. The various wounds included an alleged ritual cut to the throat. A Gentile was eventually convicted of what today we would deem a sexually related killing, or "lust murder" (of the homosexual variety) in the newspaper parlance of the day. Exact details of the case and disputes over evidence caused the controversy to continue even after the verdict.

1928**The Massena, New York, Incident, U.S.A.**

A child disappeared before Yom Kippur (Day of Atonement, near Christmas), but reportedly was found alive in the woods on the same day. The police questioned a rabbi. A blood crime rumor had started. A crowd of 300 or 400 persons gathered outside the police station. Apparently discussions involving ritual murder continued after this, but since no real crime was detected, the incident subsided. A couple of Jewish authors have written on the subject of Massena. Sources in the Jewish press said that a man of Polish descent started the rumors, others said a Greek.

Author's Note on Incidents in the U.S.A.

We refer to these events (Clayton, PA, 1913; NYC, 1913; Fall River, MA, 1919; Chicago, 1919; Pittsfield, MA, 1919; and Massena, NY, 1928) as "incidents" rather than "cases." The primary reason for this is that none of these incidents involved an actual murder, greatly differing from most of the cases we previously reviewed. Secondly, it is disputable whether any type of crime actually occurred. The one exception, the Pittsfield allegation of blood extraction, has much conflicting information in addition to missing records.

These incidents may have been the product of anti-Semitism as the Jews and Liberal press suppose. Whatever the precipitating cause, the incidents were played to the hilt by the ritual murder deniers. They were held up as examples of bigotry, prejudice and the falseness of all blood accusations. None could be allowed—not even one. For if one might be true, then might

there be truth in some others? Would the old, ugly debate begin again? No, not one domino can be allowed to fall.

1928

Chorlton, Manchester, England.

We'll let Arnold Leese describe this case.

"A schoolboy named O'Donnell was murdered on 1st or 2nd December, just before...Chanukah.... The throat had been cut; the body was drained of blood; it was found on some waste ground and it was remarkable that there was no blood on the boy's clothes and hands. The wound was ... not self-inflicted. ... The Coroner suggested that someone had washed the boy's hands....

"My only comment is that the murder could not have been done on the spot where the body was found, since the boy's clothes and hands were not stained with blood, indicating that the boy must have been naked when the throat was cut; therefore, some blood was probably poured on to the ground a few yards away to mislead the detectives. Ritual murders have several times been discovered by the fact that no blood has been found at the place where the corpse, bled white, has been recovered."

—Arnold Leese in *My Irrelevant Defense*, 1938.

While evidence is not completely clear that this was a ritual killing, it certainly does deserve consideration and scrutiny due to its close configuration with the ritual M.O. and Criminal Profile presented earlier.

1929

Manau, Germany.

A five-year-old boy disappeared 17 March during Easter-Passover season, and was found in a nearby wood, with a wide slash to the throat. The body was exsanguinated. The police dismissed the case as an accident, attributing the wound to a tree branch or animal horn.

Obviously the exact nature of the wound was in dispute, but no forensic records are available. The controversial case remained unsolved.

1932

Paderborn, Germany.

This case involved a Christian girl murdered by a Jewish boy on 18 March, near Purim. The slaying was quite gory, and the details appalling. The killers dismembered the body of the victim. The discovery of pieces of human

flesh on a road provided the initial clues. The boy, who had sexual relations with the girl, was arrested and charged. Police alleged the father's connivance. The father's Jewish attorney succeeded in having the father committed to a mental asylum, from which he was freed and left the country! The son got a prison sentence, and the case closed as just another "lust murder."

1932

New Jersey, U.S.A.

The kidnapping of the Lindbergh baby was alleged by some as a ritual murder although this was never really discussed fully or openly in the press, then or since. A window of opportunity for further study and research remains open. Arnold Leese felt there was probable cause to investigate it as a ritual crime. Among other things, Leese pointed out that Bruno Hauptmann, the illiterate German immigrant who was charged, first said that Isador Fisch, a Jew, was the receiver of the kidnap ransom. Fisch may have had ties to the "Purple Gang," a notorious Jewish crime syndicate of the Thirties. Leese says:

"It is possible that Hauptmann was paid to steal the child without knowing it was to have been anything but an ordinary kidnapping; and that the boy was intended for Ritual Slaughter at Purim. It was Charles Lindbergh's father who had strongly opposed the establishment of the Federal Reserve Banking System sponsored by powerful Jewish interests This, it is thought, might determine the choice of the innocent child of Hon. Chas. Lindbergh's famous son for a victim."

—Arnold Leese in *My Irrelevant Defense*, 1938.

1935

Afghanistan.

Arnold Leese reports this case from the White Russian newspaper "Nasch Put" of Harbin, China, for 17 October. A Moslem child was robbed and repeatedly stabbed by Jewish perpetrators. An Islamic court (Ulema) verdict ruled that this was done partially for ritual purposes. No other facts are available.

1937

Buenas Aires, Argentina.

Arnold Leese tells us of this incident where a two-year-old, Eugenio Iraola, had been kidnapped and killed for ritual purposes. Eight arrests were made, including one Jose Gancedo Silva, who later reportedly hung himself while in a jail cell, effectively ending the case. Leese took this account from the London "Sunday Pictorial" and the London "Evening News" in March (Purim Fest) of that year.

1945**Kielce, Poland.**

In Martin Gilbert's tome entitled *The Holocaust*, he tells us that on 4 July, the citizens of Kielce, Poland, rioted and attacked the Jewish Committee building after mysterious child deaths attributed to ritual murder (p. 819). After the war, there were tens of thousands of Jewish refugees stranded in Poland, almost all of them of Eastern European origin. The cult was always active among the Hasidim of the East, so the rumor could have some basis in reality. If so, then this answers the query of whether the cult survived the violence and displacement of the Second World War. Without further research into Polish records, it is impossible to say more other than that Blood Accusations continued to be raised in Eastern Europe (see below).

1946**Statement By Cardinal Wyszinski, Catholic Primate of Poland**

Following the war, there were riots and civil outbreaks by Polish citizens alarmed by the tremendous number of Jewish refugees conveniently stranded there by the Allies. It seems a Jewish delegate approached the then-Bishop to join them in protests to stop the Pogrom that followed the Kielce Incident. He honestly answered that he was unsure of the real truth of the matter of ritual murder. He further added that the Beiliss Trial of 1913 had failed to prove that the Jews do not employ secret blood rites.

1960**Daghestan SSR**

The official Communist newspaper of this then-Soviet Socialist Republic ran an extensive article stating as fact that Jews use the blood of Moslem children for ritual purposes. This was considered so serious a breach of politically correct journalistic "ethics" that Israeli Prime Minister Golda Meir denounced it in November 1960 in a speech to the Knesset.

1961**Dagestan, then U.S.S.R., and Tashkent, Uzbekistan, then U.S.S.R.**

The Soviet press reported blood accusations in these locations.

1963**Vilnius, Lithuania, then U.S.S.R.**

A ritual case was reported in the Soviet press.

1984

Geneva, Switzerland.

During a three-day congress to combat religious intolerance, Ma'aruf al-Dawilibi, the Saudi Arabian delegate, confronted the conference with the facts of the Blood Accusations, making extensive references to the Damascus Affair of 1840. The ritual murder deniers, of course, sought to have the other 25 participating nations condemn this "libel." To their great surprise, only 3 states (other than Israel and its protector, the U.S.) supported them. Ma'aruf al-Dawilibi was personal secretary to Hajj Amin al-Husayni, the former Grand Mufti of Jerusalem, whom the Zionists had declared a "war criminal" after he spoke against them on European radio during Second World War.

1991

New York City

Ms. Nabila Chaalan, a Syrian delegate to the United Nations Commission on Human Rights revived the Blood Accusations against the Zionists. The delegate urged the members of the Commission to read General Mustafa Tlass' historical treatise on Jewish ritual murder entitled *The Matzah of Zion* (see *Literary Timeline*, 1985). This created quite a furor as at the same time Syria was allied with the U.S. and Europe against Sadaam Hussein. Efforts also failed to have Ms. Chaalan's diplomatic credentials revoked.

2000

International commercial exploitation of children, including prostitution and pornography, and child-murder.

The 6 July 2000 edition of the Brazilian newspaper *O Dia* contained news items relating the discovery by Brazilian authorities of two Jewish men caught running a child prostitution business in the quarters of the Israeli Consul in Rio de Janeiro. One of the men was a professor of the Hebrew language who had been teaching at the university. The professor was arrested, and he confessed to police when questioned. The other man was the Consul of Israel attached to the Israeli Embassy: a diplomat by day, a pimp of child-prostitutes by night. He fled to Israel before he could be arrested.

On 27 September 2000, Italian police arrested hundreds of persons who purchased child pornography over the Internet. News of these arrests was reported in *L'Osservatore Romano* (September 29) and in the Swedish newspaper *Aftonbladet* (September 28). The catalog for the pornographic enterprise included advertisements for "snuff films" in which children, stolen from orphanages or from families, were not only raped but were also tortured and killed on camera. A few of the films even showed gory scenes of the pornographers gloatingly cutting open the children's corpses and removing the internal organs.

Neither incident received publicity in America. Significantly, the child snuff-porn business had international branches, but its bosses belonged to a crime organization headquartered in Russia. Many readers may be surprised to learn that the leaders in Russian organized crime are mostly Jews, but it is a fact. And the butchery involved in making the child snuff-porn films fits the Profile of the Jewish ritual murder cult rather well.

A spokesman for the Italian police said (translated), "The pictures are unbearable for normal people to watch. There are prolonged rape sequences with children begging to be spared. They are tortured and [sexually] abused until they become unconscious. Then they are murdered before the cameras... Yes, there are even scenes of actual autopsies on young people."

The Italian police took over websites offering child pornography for sale and used information supplied by customers to make arrests. Many of the guilty buyers turned out to be ostensibly respectable people, whom no one would suspect of harboring a desire to watch brutal murders of children. One was a "business leader," and two others were "civil servants," one of whom worked for the Italian health care ministry. Police said that some of the customers ordering the snuff films wanted guarantees that the murders were real and not simulated by trick photography.

The Brazilian and Italian child pornography enterprises both seem to have been run by Jews. Of the latter, the *Libertarian Socialist Network* published an Internet article, from which I quote briefly:

Rome, Italy — Italian and Russian police, working together, broke up a ring of Jewish gangsters who had been involved in the manufacture of child rape and snuff pornography. Three Russian Jews and eight Italian Jews were arrested after police discovered they had been kidnapping non-Jewish children between the ages of two and five years old from Russian orphanages, raping the children, and then murdering them on film. Mostly non-Jewish customers, including 1700 nationwide, 600 in Italy, and an unknown number in the United States, paid as much as \$20,000 per film to watch little children being raped and murdered. Jewish officials in a major Italian news agency tried to cover the story up, but were circumvented by Italian news reporters, who broadcast scenes from the films live at prime time on Italian television to more than 11 million Italian viewers. Jewish officials then fired the executives responsible, claiming they were spreading "blood libel."

Libertarian Socialist Network, Internet address -
<http://www.libertariansocialist.com/lsn/lsn9100172622.html>
(This web page was accessed on December 9, 2000.)

Let's take note of the writer's care to say that most of the customers of the snuff-pornography were non-Jews. That's actually not as mitigating as it might appear. Jews are a tiny minority in every country where they live,

except in Israel. A minority of the customers might well be Jews, and at the same time the Jews could be vastly over-represented among them. Be that as it may, the *producers* of this hateful filth have been identified as Jews.

We are reasonably certain that the reporters who arranged for the broadcasts meant to break through the media silence that the Jews routinely impose on international Jewish crime. If so, then we commend these newsmen, since they have probably sacrificed their careers in a desperate effort to alert the public and thereby to protect children from the pornographers. The documentary outraged the Italian public, of course. But it is difficult to tell from subsequent news items whether their outrage was provoked by the killing of children by pornographers or by the display of the evidence in public view. Many Italians undoubtedly understand that is better to know a shocking truth than to remain dangerously in complacent ignorance, but the media bosses behaved as if the problem were merely the showing of "offensive" material.

Note To The Reader

With acquisition of sufficient new material, we would expand this *Timeline* for a possible second addition. Readers wishing to contribute material or suggest other changes may write us through the publisher.

Chapter Seven

A LITERARY TIMELINE

“Who controls the past controls the future, who controls the present controls the past.”

—George Orwell

Just as we traced the history of this most persistent accusation through the *Timeline of Cases and Events*, we will trace it through the written word. Books were powerful in older times, hence the strong efforts of various governments, religions and other establishments to control and suppress them.

This section is a history and survey of works directly addressing the Blood Accusation. Many of the authors are clergymen, and their works received the endorsement and imprimatur (official church approval) of Bishops and Popes. Some of these works were widely known and widely circulated. Others had smaller, but important readerships, making the rounds in church and clergy circles. Others were conceived in hate and bigotry, yet still provide factual material for analysis. The reader will soon see that many of these titles appeared in the nineteenth century. Clearly in this comparatively recent time, the topic was a legitimate concern, and not totally taboo as today. Some of these works are so suppressed and forgotten that many of them are even omitted from books about banned books! Also included are works that refute the accusations. You will share as we enter into a fascinating and bizarre collection of literature.

Author’s Note on Biblical Sources

The Hebrew Tradition of Human Sacrifice as Evidenced in the Bible

The following *Literary Timeline* entries demonstrate our premise that ritual murder is a primitive, but important element in the early history and development of Judaism. It runs as a persistent, but strong undercurrent in the evolution of the Judaic faith. We present some key examples for your consideration. There are numerous Biblical references to human sacrifice as practiced by the early Hebrew tribes. A good reference Bible, annotated Bible and Bible dictionary will direct you to relevant passages.

ca. 1225 BC

The Book of Joshua

“Joshua fit de battle of Jericho, an’ de walls come tumblin’ down.”

—Old U.S. Southern Negro Spiritual

The Battle and Ritual Slaughter At Jericho

The Book of Joshua illustrates the evolution of Yahweh/Jehovah from a tribal deity to the supreme God. In this early account directly after the Exodus, Yahweh is addressed and worshipped as are other near eastern deities. Joshua and the Hebrews are well into their task of ridding their new land of its old inhabitants, the Canaanites. What most of us know about the Battle of Jericho comes from romanticized Sunday School story books. As children, we marched around and pretended to blow horns as did the Hebrews. What the pastor omitted was re-enacting the total holocaust that followed the battle when every living creature, human and animal, was slaughtered to the presumed greater glory of the Jewish tribal deity. Jericho is a major strategic city that must be captured and all resistance eliminated. This early example of "ethnic cleansing" includes devoting the slaughter of the inhabitants of Jericho to the glory of Yahweh. Listen to the words of the text:

"On the seventh day they rose early at the dawn of day, and marched around the city ... seven times. And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, 'Shout; for the Lord has given you the city. And *the city and all that is in it shall be devoted* to the Lord for destruction....*'

"When the people heard the sound of the trumpet, the people raised a great shout, ... so that the people went up into the city, every man straight before him, and they took the city. Then *they utterly destroyed* the city*, both men and women, young and old, oxen, sheep, and asses, with the edge of the sword."

—Selected passages from Joshua 6:16-21. Emphasis added.

*Almost all Bible commentaries agree that the devastation of Jericho was an act of ritual offering. Other, contemporary Semitic tribes of the Near East had similar practices. As an example, *The Oxford Annotated Bible* says: "17: Devoted...for destruction is a technical term meaning that *the city and all that is in it is to be offered as a holocaust to the Lord*. ... 21: Utterly destroyed translates the same technical term discussed in v. 17." P. 269 (footnotes).

ca.1000

The Second Book of Samuel

The Sacrifice of the Seven Sons of Saul — II Samuel 21:1-14.

David is now King of Israel. There is a great famine. He consults God, who tells him a blood feud with the Gibeonites is the reason for the drought and bad harvest. He summons, and the Gibeonites come with their

complaints about the previous king, Saul. While not a Hebrew tribe, they were granted privileges not given other Amorite or Canaanite tribes, so they could remain in the land. Apparently Saul's zeal for ethnic cleansing exceeded his judgment and he attacked the Gibeonites anyway. They demand the death (sacrifice) of seven from Saul's descendants.

"Now there was a famine in the days of David for three years, year after year, and David sought the face of the Lord. And the Lord said, 'There is bloodguilt on Saul and on his house, because he put the Gibeonites to death.' ... "

[This bloodguilt must be removed before the rains will come. David calls the Gibeonites to ask what they require to end the blood feud.]

"They said to the king, 'The man who consumed us and planned to destroy us, so that we should have no place in all the territory of Israel, *let seven of his sons [relatives; some were grandsons] be given us, so we may hang them up before the Lord at Gibeon on the mountain of the Lord.'* And the king said, 'I will give them.' ... and they hanged them on the mountain before the Lord..."

[The Gibeonites, while not Hebrew, direct the sacrifices to Yahweh on their holy mountain.]

"...and the seven of them perished together. They were put to death in the first days of the harvest, at the beginning of the barley harvest."

[The sacrifice was timed to end the drought and produce a bountiful harvest.]

—Selected from II Samuel 21. Commentary & emphasis added.

The ancient Hebrews performed this act without the blinking of an eye. It was, of course, a common practice among the near eastern Semitic tribes such as the Jews and the Gibeonites.

"The execution of Saul's seven sons by the Gibeonites was probably by crucifixion (although the King James Version uses the word 'hanging') and was clearly intended as a human sacrifice to stop the famine."

—*The History of Torture*, p. 36.

When all the related biblical texts are collected together (these we cite are by no means all of them), clearly Hebrew history and religious development have deep undertones of human sacrifice, sympathetic magic, fertility magic and blood rites. As the Judaic religion and culture advanced,

these atavistic urges remained under the outer trappings of the faith. Small groups of believers in the old ways kept these traditions alive.

ca. 650 — 700 BC

The Book of Deuteronomy

As the Jews and their apologists point out, Hebrew ritual dietary laws forbid *consumption* of any kind of blood. Yet as we have seen, this did not prohibit the *spilling* of copious amounts of animal blood in their Temple sacrifices. In addition, the Bible records clearly show that they often turned to other darker Semitic deities like Moloch and Ba'al, with their accompanying rituals that surely violated Mosaic Law. Nevertheless, here is what the Bible says:

“Only be sure that you do not eat the blood; for the blood is the life, and you shall not eat the life with the flesh. You shall not eat it; you shall pour it out upon the earth like water. You shall not eat it that all may go well with you and your children after you, when you do what is right in the sight of the Lord.”

—Deuteronomy 13:23-25

Author's Note

Various police agencies, the U.S. Humane Society, U.S. Society for the Prevention of Cruelty to Animals (S.P.C.A.), the Royal S.P.C.A. and like organizations all over the world agree on one fact. Their numerous studies definitely indicate that persons who abuse animals or kill animals in a cruel manner are overwhelmingly more likely to commit violent crimes against fellow human beings. One need not be a trained investigator to draw inferences from this relationship.

ca. 485 — 464 BC

The Book of Esther

Purim and the Revenge Motive

This was composed during the reign of King Ahasueris, roughly concurrent with the reign of Xerxes I in Persia. Many Biblical commentators dispute the provenance and authenticity of *Esther*. Indeed it does read more like a novelette than a book of scripture. Some maintain its sole purpose was to establish the holiday of Purim, a day on which the ancient Jews ruthlessly struck back against their oppressors.

The plot is as follows. Esther has joined King Ahasueris' harem as a concubine. She keeps her Hebrew origins a secret, yet the Jews have a prominent man serving in the government, one Mordecai. Mordecai, however,

has a sworn, classically anti-Semitic, heavily embellished enemy called Haman. While his motives are unclear, Haman hates the Jews and does everything he can to destroy them. He eventually persuades the King to sign a decree of extermination. By now in the story, Esther is styled as "Queen Esther," as she evidently progressed from mere harem prostitute to the position as chief wife to the monarch. To make a tedious story short, she intercedes with her concubinely charms, but there is good and bad news. The good news is (surprise, surprise!) that the King grants the lovely Esther's request. The bad news is that supposedly back in these olden days, once the King sends out a decree in his name with his seal attached, it cannot be rescinded. This does not really make much sense as it seems that the all-powerful ruler could just issue another decree under his seal, but the plot of our story is not so simple. Instead, the King personally provides shelter and protection for the Jews.

Since the death threat is over, the Jews rejoice with feasts and merriment. Along with these festivities, the Jews set about causing the demise and extermination of their enemies. Mind you, the original death threat is over. This bloody killing spree on the first Purim sprang solely from cold revenge, a well-established response in the history of this people. We will allow ***The Book of Esther*** to speak for itself on these brutal, bloody events that followed. First Esther contrives to have the King invite Haman to a state dinner, where they will unexpectedly attack him when he is off guard.

Let the Bible tell the story of the contrived and cowardly plot.

"The King Ahasueris said to Queen Esther, 'Who is he that would presume to do this [that is, to kill all the Jews]?' And Esther said, 'A foe and an enemy! This wicked Haman!' Then Haman was in terror before the king and queen ... for he saw that evil was determined against him by the king. So they hanged Haman on the gallows which he had prepared for Mordecai.

"The Jews had light and gladness and joy and honor. And many from the peoples of the country declared themselves Jews for the fear of the Jews had fallen upon them."

[The Jews then prepare for their revenge.]

"... a day when the Jews should get the mastery over their foes, and the Jews gathered in their cities throughout all the provinces of King Ahasueris *to lay hands on such as sought their hurt. And they could make no stand against them, for the fear of them [the Jews] had fallen upon all peoples....* So the Jews smote all their enemies with the sword, *slaughtering and destroying them, and they did as they pleased to those who had hated them.* In Susa the capitol itself the Jews slew and destroyed five hundred men ... and the ten sons of Haman....

"Now the other Jews who were in the King's provinces also gathered together ... and got relief from their enemies, and slew 75,000 of those who hated them. ... and on the fourteenth day they rested and made that a day of feasting and gladness."

Selected texts from Esther 5, 6, 7, 8 and 9. Emphasis and comments added.

The Book of Esther is clearly an affirmation and sanctioning of tribal blood lust and ethnic cleansing of enemies. If we are seeking a precedent for radical and total revenge against oppressors, we need look no further than the tale of Esther, the concubine-queen. The larger atavistic, primal archetype of blood revenge expresses itself in peculiar and particular ways on both the individual and ethno-group levels. The larger ethno-personality of the Jewish tribes demonstrates itself in the bloody methods and extreme ferocity of their revenge.

It really makes no difference whether ***Esther*** is an authentic account or not. This is unimportant and irrelevant to the essential themes and motifs. Even if concocted "out of whole cloth," it still reflects the basic archetypal elements of revenge so clearly demonstrated by this and other Old Testament stories.

There is no more powerful criminal motivation than a deep, dark, abiding need for revenge.

ca. 70 - 90 AD

The Gospel of Saint John

Many Jews regard Saint John's Gospel as the original seedbed of anti-Semitism. A close reading of the book shows that there is already a clear split between the adherents of Jesus and the Pharisaic Jewish establishment. A casual reader might come to the conclusion that these early Christians were not Jews at all. We will let you judge for yourselves. Some suggested texts for your reflection are: 5:16, 6:41, 7:1, 7:20, 8:19, 8:21, 8:41, 8:44, 8:59, 9:22, 10:39, 11:54, 12:9, 18:12, 18:36, 18:38-40, 19:4-6, 19:12, 19:15, 19:31 and 20:19. Some Jews and "liberal" Christians have even gone so far as to call for the book to be expunged from the New Testament, but even in these politically correct times, this is unlikely to happen.

One verse in particular stood out when considering the ritual murder charges. Read it and judge for yourself. Jesus says to the Jews:

"Ye are of your father, the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of liars."

—Saint John: 8:44 [Emphasis added]

ca. 300

Ecclesiastic History by Eusebius.

Eusebius was one of the Early Church Fathers, and was Bishop of Caesarea. He maintained that the Jews in every community crucified a Christian at their Purim Fests as a rejection of Christ and his teachings. He also affirms the accounts in our *Case Timeline* that the Jews bought 90,000 Christians from the Persians solely for the pleasure of killing them.

ca. 1150

Gesti Philippi Augusti

Philippe Augustus Rigord was a 12th century monk who functioned as an expert witness in ritual trials, claiming he had been an eyewitness to a ceremonial murder. In his ***Gesti Philippi Augusti*** he says:

“The Jews who dwelt in Paris were wont every year on Easter Day to go down secretly into underground vaults and kill a Christian as a sacrifice in contempt of the Christian faith.”

1173

The monk Thomas of Monmouth wrote and published ***The Life and Miracles of Saint William of Norwich***, which became a staple of English devotional literature with many reprints. [See *Case Timeline*, 1144].

ca. 1200

The Cabala (also *Caballa, Kabala, Kabbalah, Qabala*, etc., from Hebrew, meaning “traditional lore.”)

The Cabala is a basic mystical system interpreting the Jewish scriptures. Cabalistic beliefs arise from the idea that every word, letter, number, even accent marks of the scriptural texts contains hidden mysteries. The Cabalistic tradition has two principal written sources. The first, *Sefera Yezira*, a series of monologues, probably appeared in the third century, attributed to the Patriarch Abraham himself. The second, *Zohar*, is a mystical commentary on the Five Books of The Law. Most likely written by Moses de Leon in the 13th century as it made its grand appearance (re-appearance?) during this time. The purported author was Simon Ben Yohai, a great Second Century Jewish scholar and mystic. The Cabalistic movement began in 11th century France and spread with the Jews into Spain, which became the center of cabalistic and occult learning for hundreds of years. Isaac Luria was influential on Cabalistic development, leading it into a messianic emphasis after the Jewish expulsion from Spain in 1492. Many pseudo-messianic cults chose The Cabala as their inspiration. Cabala is a key developmental influence in

the extreme fundamentalist Hasidic movement. Both *The Talmud* and The Cabala were accused of having secret or coded texts proving that Jesus was really the Messiah, or, to the contrary, verses blaspheming Jesus. The Cabala supposedly sanctioned cheating, or harming the goyim and prescribing diabolical rites like ritual murder. Because of these suspicions, The Cabala, as the even more detested *Talmud*, suffered frequent bans and burnings.

The Cabala is the root of almost all Western magical systems, both black and white. Cabalistic signs, symbols, seals and writings may serve as amulets in religio-magical practices. Basic Cabala is now quite fashionable in New Age circles.

1386

The Canterbury Tales by Geoffrey Chaucer.

This was the first year of publication of Geoffrey Chaucer's *Canterbury Tales*. This most famous piece of early English literature includes "The Prioress's Tale," loosely based on the ritual murder of Little Saint Hugh of Lincoln. It illustrates how the belief in Jewish ritual murder became firmly established in the minds and lore of the times. In 1386 there was no TV, radio, newspapers, Internet or anything we now call "media." There were few books and few with knowledge to read them. The sharing of stories around campfires and tables at an inn was a common pastime. Jews and liberals have, of course, called for the bowdlerizing of Chaucer, to wit the removal of the offending tale. It appears, at least for the present, in all complete volumes of *The Canterbury Tales* for those who might like to know more.

1474 - 1483

The Berner Chronicle.

Picture Number Thirteen depicts stereotypical Medieval Jewish ritual murders at work. In German they are dubbed kindfressers or "the child devourers."

1507

Speculum Adhoratationis Judaice ad Christi by Johannes Pfefferkorn.

Some scholars say that Pfefferkorn, although extremely anti-Jewish, did not believe in the charges of ritual murder. Yet a woodcut used as the frontispiece in this book portrayed the Jews surrounding a bleeding Christ on the cross much as they are shown in other old art work as bleeding a ritual victim.

1516

Der Judenspiegel by Johannes Pfefferkorn.

Johannes Pfefferkorn, a convert from Judaism, wrote ***Der Judenspiegel*** or ***The Mirror of the Jews***. It advocated, as did many in the Church, the suppression and destruction of ***The Talmud*** to promote conversion to Christianity. Some say he denied the accusations of ritual murder in unqualified terms, vehemently protesting against Jewish persecution. Nevertheless, he clearly opposed Talmudic Judaism. Pfefferkorn was personally and directly responsible for the destruction of thousands of volumes. The Jews hated him.

1540

Ains Judenbuchlein Verlegung or ***Refutation of a Jewish Booklet*** by Johannes Maier von Eck.

The Reverend Dr. Eck, a famous Catholic theologian of the Reformation Era, wrote this book to refute an anonymous work by a Protestant who sought to refute the Blood Accusation. Hsia in ***The Myth of Ritual Murder: Jews and Magic in Reformation Germany*** (*Literary Timeline*, 1988) called it "...the most massive and systematic formulation of the blood libel...[it] represented the summa of learned discourse on ritual murder." Eck often refers to "the murderous nature of the Jews," and presented a case for blood being a central element in Jewish magic and sorcery. Although Dr. Eck did not specifically speak of a cult as such, we think his theory dovetails neatly with our own. Hsia goes on to say, "Eck concedes that *only few Jews, in the greatest secrecy, practiced ritual murder.*" [Emphasis added] Like our work, Eck's work surveys most of the major cases up to his time. He was enraged that anyone, particularly Protestants, would teach disbelief in the Blood Accusation. In actuality, the Lutheran author was using refutation of the Blood Accusations in the larger context of disproving and denouncing Catholic sacramentalism. Eck cites many cases of canonization and miracles surrounding ritual murder martyr-saints.

In the famous May 1934 issue of ***Der Sturmer***, Julius Streicher made liberal use of quotations from the book, of which the following is exemplary.

"Because he [referring to a pro-Jewish writer] makes the claim no baptized Jew has ever acknowledged such a crime [ritual murder] on the part of the Jews, I am replying: *Not all Jews are guilty of these crimes, for they know well what the punishment for such a crime is. Therefore, only very few Jews have taken part in these murders.* Besides that, it is not true that no baptized Jews have ever acknowledged a child murder."

Eck gave much credence to the testimony of Jewish converts. While it is true that not all of them acknowledged the truth of ritual murder, many more did than did not. What follows in the continuing quotation is a quite explicit and appalling account quoted directly from Eck. While Streicher received stiff criticism for publishing "obscene" and "sordid" materials, all the offending passages appeared in old books and records.

"Emanuel, baptized in 1456, son of the doctor Solomon of Genoa, testified to the martyrdom of two Christian children after he had become a Christian. One of the cases was reported second hand. He related how Master Simon from Ancona, a doctor by profession, had beheaded a small child. The child's head was then dragged outside into the street by a dog. Officials followed the bloodstains and discovered the child's body in the Jew's house, lying in a tub. The Jew, however, escaped across the sea. The other murder he saw with his own eyes in Saona, a province of the Republic of Genoa. He stated: My father led me to a house where eight Jews were assembled. They took a sacred oath that they would suffer death or kill themselves before they would confess the deed they were going to commit. After that they brought in a two-year-old Christian child. One Jew held its right arm, another his left arm, and the third one held his head so that he formed the shape of a cross. The fourth violator held a long, sharp, pointed needle or scalpel in his hand. With it he stabbed the child from his stomach to his heart. He quickly pulled the needle back and stabbed once more so that the blood began to flow freely from the wounds into a basin held beneath. This was repeated until the child died. They then threw the child's body into a secret chamber. Afterwards, they dipped slices of apples, pears and other fruits into the blood and ate them. He, Emanuel, ate some of them himself...." [Similar bloodfeasts are recorded in other sources, becoming a secondary part of the M.O.] "He made this confession before the ... Bishop of Lucena...." [and many other notables].

"This story was proven true by documents preserved by the Franciscan Monks. At his baptism Emanuel was christened Francisco."

[Commentary added.]

This quotation, if believed, demonstrates several important cultic elements. Who was Emanuel and why was he present at this crime? How did he have knowledge of the second hand account? Emanuel was the child

of a devoted death cult member. His initiation began by hearing stories of other ritual killings and then witnessing one himself, even participating in the communal ceremonial blood meal that followed the death of the victim. A ritual killing is described in detail. Note the key elements of desecration, central to Satanic and demonic rituals of all kinds. Our witness also tells of the ceremonial killing tool itself, perhaps a custom-made piece, especially designed for quick and sudden bloodletting. No doubt young Emanuel would have progressed into direct participation, prevented only by escape from his family and the cult by converting to Christianity. Numerous (but not all) Jewish converts testified to the reality of ritual murder. We speculate that many of these New Christians were not only fleeing the oppression of being a Jew, but were also fleeing a dangerous cult into which they were unwittingly born.

1543

On the Jews and Their Lies, by Martin Luther.

We believe that the title is self-explanatory. Most modern Protestants, not to mention actual Lutherans, know little or nothing about their founder's personal beliefs about the Jews and their religion.

1544

Schem Hamphoresh

This controversial pamphlet and its "attack dog" style and language is a central writing of Martin Luther largely unknown to the members of the churches founded by the great reformer. Initially the ex-monk was friendly toward the Jews, expecting that his Protestant version of Christianity would be more successful in converting the Jews. When he saw that the Jews were equally obstinate and resistant to the Protestant persuasion, and after he learned more about Jewish attitudes, beliefs and habits, Luther concluded that the Jews were the children of Satan, and he turned against them.

Schem Hamphoresh was one of several strongly worded anti-Semitic booklets written and circulated by him. This work, and some of the others, directly accuse the Jews of ritual murder. Where English language translations of this and other of the booklets exist, they usually excise the gutter language and scatological imagery of the original German.

1621

Judischer Abgesstrefter Schlangenbalg.

This is a book entirely on the subject of ritual murder by Samuel Frederick Brenz, a Jew who was baptized in 1610. It was re-published in English under the title ***The Serpent's Skin Stripped***.

1621

Breve Discurso Contra a Heretica Perfidio do Judaismo by Vicente da Costa.

This Portuguese writer roundly accused the formerly Jewish “conversos” or “New Christians” of perpetuating all the most dastardly crimes of their ancestors, including ritual murder. Later translated into Spanish, it went through frequent re-publications over the years. The secrecy and clannishness of the Jewish converts, their covert oral Jewish traditions, and the apparent falseness of their conversions did nothing to help dispel these worse rumors of diabolical murder and sacrifice.

1643-1773

Acta Sanctorum and Analecta Bollandiana

The Jesuit editors of the ***Acta Sanctorum*** were so called after John van Bolland (1596-1665), the founder and first editor of the work. The plan was for a massive critical edition of the lives of the saints. Under Bolland and successive editors, the archives and libraries of churches and religious houses were systematically combed for relevant material, which was taken to a special library in Antwerp. Naturally the massive collection included all the material on ritual murders from the ecclesiastical court records and other documents telling about the lives and martyrdom of the various ritual murder saints, beati and venerables. Fifty large volumes were produced from 1643 to 1773 when the Jesuits were suppressed in Belgium. Work resumed in 1837. Since 1882, the ***Analecta Bollandiana*** have been published as supplements.

1656

Short Demurrer to the Jews Long Discontinued Remitter into England

William Prynne published his book entitled ***Short Demurrer to the Jews Long Discontinued Remitter into England***. He includes many of the well-known ritual cases including Norwich, Lincoln, Blois, Fulda, Paris, Braisne, Oberwesel, Bern and Trent. It is very complete, with many case details and descriptions of the crimes. Popular in its day, it went into a second edition.

1681

Johann Christoph Wagenseil.

Wagenseil was a Protestant writer with a working knowledge of Hebrew. He doggedly combed ***The Talmud*** and other Jewish literature in a search for every reference to Christianity. He felt that some Talmudic verses admitted or referred to Christ as the Messiah. He intended his work to enlighten Christians

so that they could more effectively evangelize the Jews, proposing kinder methods. The collection of Jewish refutations of Christianity angered many readers, and more often than not, was used to criticize the Jews rather than to convert them. While not commenting directly on the ritual murder allegations, Wagenseil's work points to the existence of secret and/or coded verses, some of which reputedly call for the ill treatment and death of Christians.

1711

Endectes Judentum or Judaism Unmasked by Johannes Andreas Eisenmenger.

The Lutheran Eisenmenger like the Catholic Wagenseil, compiled all the anti-Christian statements from various versions of ***The Talmud*** and other Hebrew books. The book and its proposed publication became a story in and of itself. It seems that Herr Eisenmenger sought to blackmail the Jews or he would publish the book. The Jews, probably wisely, refused to pay the bribe, figuring that Herr E would go ahead anyway. But they did attempt to bribe public officials to prevent printing of the book. If there was bribery, it was to no avail as the book soon appeared anyway. Some of the Talmudic passages quoted by Eisenmenger approved of the murder of Christians.

1720

Judisches Ceremoniel by Paul Christian Kirchner.

This converted Jew from Frankfort wrote that dried Christian blood obtained through ritual slaughter was used, among other claims, to relieve menstrual ills in women.

1745

Kembter, A., ***Acta Pro Veritate Martyrii Corporis et Cultus Publici B. Andreas Rinnensis*** (Innsbruck, Austria: 1745).

This work tells the story of St. Andreas of Rinn (see 1462 in *Case Timeline*) and his sacrifice while held down across a boulder deep in the Austrian woods. It recounts the various miracles attributed to the young martyr before his beatification.

1753

On the Cult of Saint Simon by Flaminio Cornaro.

The author, a respected Venetian senator, recounted the story of the murder itself and the subsequent miracles attributed to the Child Martyr.

Author's Note "Cult" and "Cultus"

Cult, from the Latin cultus, is the proper Catholic term for the officially approved devotions to a particular saint. When used in this way, it has none of the negative connotations of conventional usage and meaning.

17??

One Serafinovicz, another converted Jew, admitted to and exposed Jewish ritual murder practices in his writings. His books or papers appeared often in ritual trial records. All that survives are the often-lengthy quotations that appear in old court records.

1803

The Tales of Terror Told by "Teofito"

One of the most fascinating and descriptive works on Jewish ritual murder is *Ruin of the Hebraic Religion* by a former Grand Rabbi writing under the pseudonym "Neofito" or Neophyte. Leon Poliakov (see 1965) calls him Michael the Neophyte and renders the title as *Revelations of the Jewish Rites before God and the World*, but as have many books in translation, it may have been re-titled. He later became a Christian monk, changing his nom de plume to "Teofito," also rendered "Teofiti" in some sources. This quite sensationalistic and lurid book originally appeared in the Moldavian language. It was translated into Greek in 1843 by Giovanni di Georgio, and in 1883 was published in Italian. The provocative book contains graphic, often sordid descriptive passages on just how a ritual murder is done: the kidnapping, torture, crucifixion, ritual cutting and draining of the blood, the use of the blood, how to mix it properly with the Passover bread matzoth and much more! A quotation from this book by way of another source is in our earlier chapter, "The Nature of The Blood Accusation."

Teofito, though bizarre and extreme in his style, never accuses all the Jews. While he no doubt over-embellished some of his writings, we believe Teofito was correct in his observation. His accounts have the ring of truth, and his testimony is consistent with that of others as to the actual ritual initiation into the cult. But read on.

"The secret of the blood is not known to all Jews, but only to the chakim [doctors] or the Rabbis and the scholars, who therefore carry the title "Conservatori del Mistero del Sangue" [conservators or guardians of the blood mysteries]. They pass it on by word of mouth [oral tradition] to the Jewish fathers. They in turn reveal it to their sons [as a rite of passage

as well as a cult initiation ritual] who regard this as a great honor. They make terrible threats of punishment if one of them betrays this secret. [Very common in secret societies — Masonic ceremonies involve similar death threats.] When I was thirteen years old ... they took me aside [initiatory secrets are revealed] and described to me the hatred of Christianity [revealing the target and purpose of the sect] ... and that God ordered the Christians to be slaughtered and to collect their blood.... My Son, he said as he kissed me, I have placed my trust in you. With these words he put a crown on my head [symbolizing the formal rite of passage into the cult] and explained to me the Blood Secret, adding that Jehovah had revealed it to the Hebrews and commanded them to practice it. I was in the future, [transgenerational transmission of the traditions] possessor of the most important secret of the Hebrew religion.”

—Teofito as quoted in *Der Sturmer*, May 1934.
[Commentary added]

1827

Deuxime Lettre D'un Rabbin Converti by Paul Louis Bernard Drach.

This Jewish Catholic had formerly held the honorable and exalted position as the Grand Rabbi of Strasbourg. Among other things he said, “The zeal of these Rabbis goes as far as to dedicate to death all those who follow the doctrine of the Trinity, and consequently all Christian Israelites.” Drach received widespread recognition by nineteenth century journalists and authors as an authority on Jewish practices

1840

Corve', K. I., *Ueber Den Unsprung Der Wider Die Juden Erhobenen Besculdigung der Juden* (Berlin: 1840).

1840

Relation Historique des Affaires de Syrie Depuis 1840 A' 1842 by Achille Laurent.

M. Laurent was a respected member of the Societe Oriental as well as a noted author and commentator. He was never afraid of controversy. Laurent performed an invaluable service to future researchers by bringing together the full details of the Damascus Affair as it was reported in Arabic language newspapers of the day. These sources would be virtually unavailable today save for his far-sighted preservation efforts. He also quoted liberally for Teofito's book.

1841

Levinsohn, I. B., *Efes Damin: A Series of Conversations at Jerusalem between a Patriarchy of the Greek Church and a Chief Rabbi of the Jews, Concerning the Malicious Charge against the Jews of Using Christian Blood*, published in Hebrew (Vilna: 1837). English translation by L. Loewe (London: 1841).

1844

Dal, V. I., *Ob Ubivanii Evreiami Khristianskikh Mladentsev*. Published in government authority in Moscow.

The Russian Ministry of Foreign Affairs set up a special investigation unit to investigate Blood Accusations, enlisting the aid of folklorist V. I. Dal. He carried out fieldwork that resulted in this book, which testified to the truth of blood rituals and blood crimes among the Jews.

1862

Mortara, M., *Sul Fatto di Saratof: Riflessioni e Documenti* in "Educatore Israelitico", Vol. X, pp. 257-270 (Vercelli: 1862).

1866

Konstantin Cholewa de Pawlikowsky's *Der Talmud in Der Theorie und Praxis* listed seventy-five alleged cases of human sacrifice by the Jews. It was published in Regensburg.

1869

Le Juif, le Judaïsme et la Judaïsation des Peuples Cretiens by Chevalier Henri Roger Gougenot des Mousseaux.

In English, *The Jew, Judsiam, and the Judaization of the Christian People*. Available only in French or German. No English translation is known. The author of this intensive two-volume tome was Gougenot des Mosseaux, a devout and widely recognized Catholic lay leader of his day. Pope Pius IX made him a Papal Knight, not only for his years of lay service to the Church, but also in recognition of the monumental nature of his book. The author was, according to everything we could get our hands on, a very astute and prescient observer of world history and politics. The two large volumes (available only in French — we could discover no translation) deal with what we now know as The Illuminati and the New World Order. This prodigious two-volume study includes significant material on Freemasonry, Illuminati, Anarchists [a proto-Marxist sect of the mid-nineteenth century], Satanists ... and the Jews. To the Jews and those in their thrall, *Le Juif...* is the key, signal paramount "anti-Semitic" work of the nineteenth century. The book, however, received recognition

and respect in the late 1800s. A second edition came in 1886. Fr. Voisin, head of the Catholic Foreign Missions Seminary in Paris, penned the foreword.

The Blood Accusation, in particular, the Damascus Affair, is the subject of an entire chapter. Gougenot quoted liberally for Achille Laurent (see 1840) on Damascus, further serving to preserve these now rare and hard-to-find contemporary accounts of these events. He firmly believed that this was a verifiable classic example of a Jewish ritual crime.

Author's Note

Most references to this momentous and foresighted work give a publication date of 1869. The date of publication listed in material we received from the Library of Congress is 1866.

1869

The Use of Christian Blood by Jews in Their Rituals by Father Hypolite Lyutostansky.

The author, a devout Catholic priest who later converted to Russian Orthodoxy, became established as somewhat of an authority on Blood Accusations. Fr. Lyutostansky "rode the circuit" of ritual trials, offering his expertise. He was an all-around opponent of the Jews, contributing to the already anti-Semitic culture of Tsarist Russia as Tsar Nicholas II was a reader and admirer.

1880

The Brothers Karamazov by Feodor Dostoevsky.

This well-known epic novel has a small, but self-revealing reference to Jewish ritual murder that we found it in the footnotes of a work on the Beiliss Case. The very nature of the short exchange undoubtedly indicates the author's quite explicit, graphic and somewhat detailed knowledge of ritual murder cases, the testimony and trials. Besides the works we discuss in the *Timeline*, there were numerous pamphlets and newspaper stories providing similar coverage of murder cases related to ritual murder. Details of the horrible death ceremony and its aftermath are the subject of this exchange.

[There is a conversation between Lise and Aloysha]:

"There's a book I read about the trial of a Jew, who took a child of four years old and cut off the fingers from both hands, and then crucified him on the wall, and hammered nails into him, and afterwards, when he was tried, he said the child dies 'soon'! He said the child moaned, kept on moaning, and

he said the child died 'soon,' within four hours. That was 'soon'! He said the child moaned, kept on moaning, and he stood admiring it. That's nice ... I sometimes imagine that it was I who crucified him. He would hang there moaning and I would sit opposite him eating Pineapple compote. Do you like it?" [Note the similarity to the bizarre fruit-dipped-in-blood canapés cited by Johannes Eck in 1540.]

[Lise then says to Aloysha]:

"Is it true that at Easter the Jews steal a child and kill it?" [Aloysha answers with what would appear to be Dostoevsky's personal opinion as well.] "I don't know."

—As found in *Blood Accusation*
by Maurice Samuel, see *Timeline*, 1966.
[Commentary added]

1881

La Civiltà Cattolica is the official Vatican-published journal of the Society of Jesus (Jesuits). It published a series of articles naming the Jews as practitioners of blood rites and murder. It included a list of such crimes. "Such atrocious Hebrew deeds must be founded on some fact, because they excited so much anger of the people." The Jesuits are the most learned and intellectual Catholic order. This late nineteenth century publication expressed absolute confidence in the truth of the ritual accusations, a church opinion that changed only in very recent years.

La Civiltà Cattolica, published in the Vatican, is a part of every Pope's regular reading. Dr. Cecil Roth (see 1935) includes these controversial accusatory articles in his bibliography.

1881-2

Oreglia, Father Guisepppe, in *La Civiltà Cattolica* (Rome: 1881-82). In the issue of April 1881, they published quotes from former Rabbi David Drach, an early nineteenth century convert. His book, *De L'Harmonie Entre L'Eglise et la Synagogue*, published in 1844, asserted that the Jews of Damascus had indeed been responsible for the murder of Padre Tomaso.

1882

Christliche Zeugnisse gegen Die Blutbeschuldigung Der Juden, a refutation by Leopold Lipschitz, was published in Berlin by the Walther and Apolant company.

1883

Delitzsch, Franz, *Schachmatt Den Blutlugern Rohling und Justus*, published in Leipzig by Dorffling and Franke

1883

Meine Antworten und Die Rabbiner: Fünf Briefe Über Den Talmudismus und Das Blut-Ritual Der Juden.

The author of this key work was Fr. August Rohling, Canon of the Catholic Cathedral in Prague and a noted church author of the day. His widely used work contains much data and detail on several ritual murder cases.

1883

The Spectator, a premier British literary magazine of the day, usually toed the Jewish line in such matters, but greatly offended the Jews by allowing one author to say the following “unreasonable” statement regarding the 1882 Tizsa-Eszlar Case.

“The ancient and extraordinary charge against the Jews of sacrificing human beings in their Passover rites has been revived in Hungary.... The charge looks prima facie ridiculous, and derives its whole importance from its recurrence from time to time in widely separated countries and in nearly every century. We have read much apologetic Jewish literature, but have never seen a reasonable explanation either of the charge, or of what is more wonderful, the persistent popular belief in it. If that has any foundation, which is most improbable, there must exist embedded in Judaism a cabalistic sect which has preserved through ages some dark tradition of the efficacy in extreme cases of human sacrifice. Such a sect it is almost certain, is embedded in Hindooism, though the teachers of that faith repudiate it with unaffected horror.”

—*Spectator*, 23 June 1883

This position, is of course, essentially the same as our own. Like this author, we know of no really conclusive refutation in the thousands of pages of writings on the topic. And like this author, we know of the examples in Hindooism and numerous other cultures. The main body of the religion rejects the horrible rites, but a small sub-sect keeps the tradition alive. We see no evidence that the same phenomenon did not exist in Judaism. Where are the learned and scholarly ritual murder deniers to show us otherwise? Sadly they simply parrot the same old theories because they cannot tolerate one brick

being dislodged from their wall of obfuscation. If they allow that even one case might have a grain of truth about it, they fear the wall might collapse. We think they're right.

1884

Guidetti, C. (Pseud.), *Pro Judaeis: Reflexioni e Documenti* (Turin: 1884).

1886

La France Juive by Fr. Edouard Drumont.

Widely circulated among French clergy and laypeople, the book blames most of the evils afflicting France on the Jews. The wide acceptance of the book helped set the stage for the infamous Dreyfus Affair, the cause célèbre of Jews and their liberal-socialist allies in the late nineteenth century. While not addressing the Blood Accusation specifically, it indicated the anti-Jewish zeitgeist of these not-so-long-ago days.

1886

Le Juif, Judaïsme et la Judaisation des Peuples Cretiens.

The second edition of Gougenot des Mousseaux's influential and informative book, published in two large volumes as was the original.

1887

In the well known French Jewish journal, "*Revue des Etudes Juives*"; Isidore Loeb published an article attempting to debunk the famous La Guardia ritual murder case entitled "Le Saint Engant de la Guardia."

1888

Berliner, A., *Gurachten Ganganelli's (Clemens XIV) in Angelegenheit Der Blutbeschuldigung Der Juden* (Berlin: 1888).

1889

Loeb, I., *Un Memoire de Laurent Ganganelli Sur la Calomnie de Meurtre Rituel*, in "*Revue des Etudes Juives*" XVIII, pp. 179-211 (Paris: 1889).

1889

Le Mystere du Sang Chez les Juifs Tous les Temps by Henri Desportes.

First published in 1859, this was yet another well known and widely accepted account of the ritual murder allegations published in the late nineteenth century. He asserted that many dangerous passages were left out of *The Talmud* and other Jewish books, substituted with a strong oral tradition.

1890

The English and Scottish Popular Ballads, III by F. J. Child.

Pages 233-254 of that edition (as well as the later editions of 1892 and 1898) contain an entire lengthy series of popular folk ballads based on the murder of Little Saint Hugh of Lincoln, martyred in 1255 (which see). The twenty-one versions of the song attest to the widespread influence of the story of his death and sainthood! Some versions came to the U.S. with the Scottish and English immigrants. Ballads were a way of communicating the oral traditions similar to Chaucer's ***Canterbury Tales*** told around the campfire or tables at a wayfarer's inn over a tankard of ale.

1891

Zaviziano, G. A., ***Un Raggio di Luce: La Persecuzione Degli Ebrei Nella Storia: Riflessioni*** (Corfu: 1891).

1892

Die Blutluge (Efess Damin).

A refutation by Isaac Baer Levinson, ***Die Blutluge (Efess Damin)***, issued in Berlin by the H. Schildberger publishing house, was written in the form of a dialogue between Jerusalem's Greek Orthodox Patriarch Simmias, and Maimon, a rabbi.

1892

Nathan, Paul, ***Der Prozess von Tisza-Eszlar (Berlin: 1892)***.

1892

Reinach, S., ***L'Accusation du Meurtre Rituel*** in "Revue des Etudes Juives, Vol. XXV, pp. 161-180 (Paris: 1892).

1892

Herman L. Strack's ***Das Blut Im Glauben Und Aberglauben Der Menschheit, Mit Besonderer Berücksichtigung Der Volksmedizin Und Der Jüdische Blutritus*** was published by the Beck Company in Munich.

1892

Milan, Italy.

Articles on "***Osservatore Cattolico***" newspaper.

This noted newspaper published an entire series of articles on Jewish ritual murder.

1892

"Osservatore Romano," Issue No. 8434.

This is the official newspaper of The Vatican, read daily by the Pope and all others interested in his activities. This particular issue editorialized on what they referred to as: "...irrefutable evidence of ritual murder perpetrated by the Jews in obedience to The Talmud."

1893

Stern, M., **Die Papslichen Bullen Uber Die Blutbeschuldigung** (Berlin: 1893-99).

1893

The Christian in the Jewish Talmud by Father Justin Pranaitis.

This infamous, but widely-circulated book first appeared in St. Petersburg, Russia. Pranaitis later gained notoriety as an expert witness in the Beiliss Case of 1911. The book summarizes all the arguments supporting the belief in Jewish ritual murder.

1894

Jacobs, J., **Little Saint Hugh of Lincoln, Researches in History, Archeology and Legend** in "Transactions of Jewish Historical Society of England, Vol. I. (London: 1894).

1896

The Life and Miracles of Saint William of Norwich. A later edition of this classic book that served as one of the central works of Christian literature for centuries.

1898

The Jew, the Gypsy and El Islam by Sir Richard Burton. (London: 1898).

Richard Burton, knighted by Queen Victoria for his service in India and the East, was the consummate Victorian traveler and adventurer of the Victoria Era. He spoke and wrote some thirty-five languages, including several Eastern tongues such as Arabic, Hindi, Farsi, Romani and others. He was the basis for characters in movies and popular novels of the colonial Brit, fluent in languages, who successfully dresses in mufti and moves about undetected in native society. He did this several times in India. Burton got even more recognition as the translator of **The Kama Sutra** and **The Arabian Nights**. Though considered obscene in some Victorian circles, Sir Richard made money and gained even more fame. Even among today's readers, Burton's version is

the preferred translation. If you do not know these works, suffice it to say that ***The Arabian Nights*** is about a lot more than just Aladdin rubbing his lamp.

After his military service in India and The Crimea, he entered the Consular Corps, and was eventually posted to Damascus Syria, where he served from 1869 to 1871. This was over thirty years since the infamous "Damascus Affair" of 1840 that began with the ritual slayings of Padre Tomaso and his servant. Sir Richard's investigative nature was stimulated by the case, which he began to research. He gathered material on the Damascus Case as well as several others. Sir Richard's wife and friends, recognizing the strong potential of public controversy, asked him not to publish any of this until he retired from government service. Because of his keen interest in the subject, Jews in Damascus (and in Europe) requested his transfer out of Syria.

The Jew, the Gypsy and El Islam was originally to contain a Special Appendix on the ritual murder research. Omitted from the 1898 edition, it remained unreleased. The mysterious and elusive Appendix has undergone much speculation. Some blamed suppression by the Jewish-dominated English publishing industry. Others claimed it was lost in a maze of literary executors. While these theories are appealing, we believe that we have found the answer. In ***100 Banned Books***, the author recounts how that Lady Burton eventually destroyed all his private papers, including the ones on ***The Kama Sutra***, ***The Arabian Nights***, and we think, the notes on Jewish ritual murder. Burton would gather notes and papers over a period of years before he finally sat down and wrote on the subject. Lady Burton saw that all his works, including the controversial posthumous one, had been published. Presumably the papers destroyed included notes on ***The Kama Sutra*** and ***The Arabian Nights*** and too many other topics to mention. To say the least, this represents a great loss to researchers. The mysterious Appendix itself was withheld and ultimately might have been destroyed with the other papers for numerous reasons, but it is said now to be in the possession of the infamous British Board of Deputies, a Jewish organization flying in British ethnic camouflage. Not only was it explosively controversial, it was central to the works of the great man. Even if it proved ready to publish, she knew his place in history would not profit from association with an "anti-Semitic" issue. In the main part of the 1898 book, however, there is a prominent list of several recognized ritual murder cases, beginning with Saint William of Norwich. We think this represents an outline, a short grouping of the cases (including, of course, the Damascus murders) that Sir Richard explored more thoroughly in his Appendix. Much of the bulk of his otherwise polemical discourse on the Jews contains a rather scathing analysis of ***The Talmud***.

The author's thoughts on the reality of ritual murder crimes are quite unclouded, regarding it as a well-documented phenomenon. Sir Richard was such a respected author and honorable person, that the usual charges of anti-Semitism had little effect when the book appeared in 1898. Besides, Sir Richard had already departed on his last great adventure, expiring in 1890.

While Burton's writings on the Jews and ritual murder represent only a small part of his voluminous literary output, they are consistent with his usual intensive high quality research standards. Sir Richard Burton was a recognized soldier, explorer, scholar, and talented linguist. Already he was a well-published author with a reputation for honesty and bravery. He made a thorough and honest study of the question, and made no apologies for his conclusion.

Sir Richard Burton served as an inspiration and example for our investigative report.

1900

Paul Carus, *The History of the Devil and the Idea of Evil* (Chicago: Open Court Pub., 1900), re-published under the same title (New York: Gramercy Press, 1996).

While not specifically addressing Jewish ritual murder accusations, this monumental work compiles a history of human sacrifice in all religions. Buddhism is, in the opinion of Dr. Carus, the only world religion not reflecting the ancient (and sometimes not so ancient) practice of human sacrifice. He is frank and direct in recounting the Hebrew practice of sacrificing children to Moloch and other demonic deities. This includes the Judaic practice of sacrificing a first-born child for special favors from Yahweh/Jehovah as found in the Bible. These Hebrew examples are only a small part of the almost-universal instances of human sacrifice.

The History of the Devil is strongly recommended to any reader who wants a deeper inquiry into the human sacrifice/ritual murder phenomenon.

1900

Die Papstlichen Bullen Uber Die Blutbeschuldigung, Munich, Schupp publishing house. Mortiz Stern, a German Jewish author, translated Latin and Italian texts concerning Papal Bulls and the Blood Accusations. It includes a long report on St. Simon of Trent.

1900

Die Bedeutung Des Polnaer Verbrechens fur Den Ritualaberglauben. T. G. Masaryk, later a leftist president of Czechoslovakia, wrote this book on the Polna murder of Agnes Hurza. He defended the ritual murderer, Leopold Hilsner. It was published in Berlin by H. S. Hermann.

Early 1900s

The Jewish Encyclopedia.

Early twentieth century editions have much useful case material on ritual cases and trials. As this was a hot topic of debate in this era, the

compilers of TJE felt it necessary to include the information to make a formal refutation in print. Newer, more recent editions do not have such extensive articles as the extensive references for refutation were now unnecessary. The 1903 edition contains extensive material on the Damascus Case.

190?

Deckert, J., *Opfer des Chassidischen Fanatismus*.

No date appears for this item in Cecil Roth's bibliography, but this work on the ultra-orthodox and extremist Hasidic sect probably came to publication in the late nineteenth or early twentieth centuries. This was one of a number of works speculating that the Hasidim were closely related to the ritual murder cult. Even among the insular Orthodox Jewish culture, the Hasidim stand out as ultra-secretive and reclusive with strong religio-magical beliefs.

1901

Der Blutmord in Konitz, Mit Striflichten auf Die Staatsrechtliche Stellung Der Juden Im Deutschen Reich, edited by Max Lieberman von Sonnenberg.

This book discusses a ritual murder in Konitz, and was published in Berlin by the Deutschnationale Buchhandlung Und Verlags-Anstalt.

1901

Chwolson, D., *Die Blutanklage Unsonstige Mittelalterliche Beschuldigung Der Juden* (Frankfort-on-Main: 1901).

This comprehensive work was first published in Russian. While refutational in nature, the book contains detailed descriptions of several cases from the Jewish point of view.

1901-02

Frank, F., *Der Ritualmord Vor Den Gerichtshofen Der Wahrheit Und Der Gerichtigkeit*, Second Edition (Berlin and Ratisbon: 1901-02).

1902

The Blood Accusation and Its Refutation by S. Rappaport was published in this year in London. Its line of thought, working through documents and Papal denunciations, culminated in Cecil Roth's 1935 work. As we have said already of Popes and belief in ritual murder, the scales are heavily tilted toward their acceptance of it as a fact. It is only in very recent times that the Church has sought any rapprochement with the Jews.

1902

Wilhelm Munz, *Ritualmord Und Eid. Ein Offener Brief an Den Reichstagsabgeordneten Herrn Liebermann von Sonnenberg*, Gleiwitz, Germany. Neumann's Statbuchdr., publishers.

1902

Divina, G., *Storia del Beato Simone da Trento* (Trent: 1902). This is the complete story of Saint Simon and the murder, in Italian.

1906

Hayn, Hugo, *Uebersicht Der Litteratur Uber Die Angeblich Von Juden Verubten Ritualmord Und Hostienfrevl* (Jena: 1906).

This valuable source book contains 121 listings of books and other publications on the subject of Host desecration and ritual murder.

1909

Strack, H. L., *Das Blut Im Glauben Und AberGlauben Der Menschheit, Mit Besonderer Berucksichtigung Der Volksmedizen Und Des Judischen Blutritus*, Eighth Edition (Munich: 1900).

An English edition entitled *The Jew and Human Sacrifice* was published in London in 1909. The American edition of the same title was published by the Bloch Publishing Company in New York in 1909.

1909 was the first publication year for the English language edition of *The Jew and Human Sacrifice* by Rev. H. L. Strack, Regius Professor of Theology at the University of Berlin. Written as a refutation and denial, the book went through eight editions in German and French before being translated into English. Like Cecil Roth's work in 1935, Strack's book was lauded as an irrefutable denial of Jewish ritual murder. Professor Strack made a strong argument, but curiously omitted the story of Little Saint Hugh of Lincoln as well as the martyrdom of Little Saint Simon of Trent and some other key events.

1910

Ichabod, a novel by James Blythe.

Blythe, largely forgotten today, was a popular English novelist of the early twentieth century. In *Ichabod* he weaves a plot around the debate over the large and growing Jewish immigrant population of Great Britain and their negative effects on English culture. While this was sin enough in the eyes of the Jews and liberals of the day, Blythe apparently included some material about ritual murder. The biggest ritual trial of the era, Beiliss in Kiev, was only one year away.

1911

"The Oxford and Cambridge Review."

This, the paramount publication of the High-Church, Anglo-Catholic wing of the Church of England, called for a ritual trial inquiry into the Beiliss Affair in Kiev, saying:

"It is absolutely certain that Orthodox Judaism — nay, Judaism as a whole — stands free from even the slightest suspicion of blood-guiltiness; but that is not to say that no Jewish sect exists which practices ritual murder.... We don't know where the truth lies, and we are sure that widely signed protests are not a good way of eliciting the truth."

While the OCR received severe criticism from the Liberals and Fabian Socialists of the day, we think these Anglicans hit on the truth — a small secretive sect within Judaism did exist, and it practiced ritual murders for which all the Jews suffered.

1912

La Question du Meurtre Rituel Chez le Juifs by Abbe' Elphege Vacandard was published in Paris in "***Etudes de Critique et D'Histoire Religieuse***," 3D SER., 2ND ED., PP. 311-77.

This important French language work is found in the Librairie Victor Lecoffre in Paris. While not a believer in Blood Accusations, Vacandard offers a useful survey. Most French authors of this era, especially clergy, took the opposite position.

1913

Les Crimes D'Israel by Alfred Lemedé appeared in Brussels.

1913

Sir James George Frazer, "The Scapegoat" in ***The Golden Bough: A Study in Magic and Religion***, 3rd Ed., Vol. 9 (London: Macmillan, 1913).

Frazer, a noted folklorist, incurred the wrath of Jews and liberals by "equivocating" about "The Blood Libel", that is, he actually believed there might be something to it! Can you believe that? He accused lower class Jews.

"If all the charges of ritual murder which have been brought against the Jews in modern times are not, as it seems most probably, mere idle calumnies....the extraordinary tenacity of

life exhibited by the lowest forms of superstition in the minds of ignorant people, whether they are Jews or Gentiles, would suffice to account for an occasional recrudescence of primitive barbarity among the most degraded part of the Jewish community.”

[We, of course, maintain that this is exactly where the perverted sub-sect recruited.]

“I will only observe that, so far as I have looked into the alleged cases, and these are in sufficient detail, the majority of the victims are said to have been children and to have met their fate in Spring, often in the week before Easter.

“If deeds of this sort alleged to have really been done by Jews — a question on which I decline to pronounce an opinion — they would then interest the student of custom and isolated instances of reversion to an old barbarous ritual which once flourished commonly enough among the ancestors of both Jews and Gentiles....such customs die hard.”

[This is exactly our conclusion. See Chapter Eight for a full discussion.]

—Frazer as quoted in Dundes, *The Blood Libel Legend*, p. 347.

Author's Note

Some of Dr. Frazer's statements were introduced into evidence by the Prosecution in the Beiliss Case, tried in 1913. Frazer objected to this use of his works.

1913

“*The Outlook*” Magazine.

The issue of 08 November 1913 contained an article surveying the Beiliss Case entitled “The Ritual Murder Case In Kiev.”

1913

Die Helden Fun Beyliss Protzess by Lazar Cohen. Published in Lodz, Poland.

1913

Cesare Algranati was an Italian Jewish convert to Roman Catholicism. He published *Cahiers Romains* in Rome. The book surveys over one hundred cases of Jewish ritual murder, twenty-seven of which are in the nineteenth century.

1913

Brazul-Brushkovsky, S. I., *Pravda Ob Ubiystve ... Delo Belisa* (St. Petersburg: 1913).

1913

Letter dated 13 November 1913 from John Grant, U.S. Consul at Odessa, Russia, to the Secretary of State.

Copies of this letter bear a stamped reception date at the Department of State of 26 November 1913. The letter is a clear and vivid description of the events at Kiev, labeling it a ritual murder. Reprints of the original letter remain in circulation among ultra-right circles. Consul Grant begins by saying that he waited until the official end of the Beiliss Trial before tendering his report. He describes the basic litany of events, including the peculiar wounds and lack of blood in the body. The detectives later directed the investigation away from Beiliss toward a gang, and later even the parents of the victim.

The Consul accuses the police of corruption, not an impossible situation in this many-layered and convoluted case. Grant seems to be familiar with the ritual murder M.O., and firmly avers the reality of the Kiev Case.

Here are excerpts of what he had to say.

"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 bread of the Jews, called matsa [sic]. 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 all 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 the Jews.

"This report is not made or intended to prove or disprove 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 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.

“The evidence is not complete, consisting in part, as follows: that there were secret proceedings carried on at the brick factory [run by Beiliss]; 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 died who had professed knowledge of the case likely to be injurious to the Jewish side...”

[Consul Grant recounts how that the verdict acquitting Beiliss did find that an act of ritual murder had occurred.]

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

[Commentary added]

1913

The Ritual Murder Trial of Mendel Beilis was a collection of clippings on the case and trial from *The New York Times*, *The New York Sun* and *The New York Tribune* between 09 October 1913 to 29 November 1913.

1914

Zapiska o Ritual? Nykh Ubiistuakh by Vladimir Ivanovich Dal was published in St. Petersburg, Russia.

1914

Le Crime Rituel Chez les Juifs by Albert Monriot.

The book was published in Paris. Monriot was a close associate of Charles Maurras and Fr. Edouard Drumont, both prominent Frenchmen who opposed the International Jewish conspiracy as they perceived it. Monriot closely followed the Beiliss Case from beginning to end in his newspaper ***La Libre Parole*** (Drumont was the former editor). At the end of the trial, Monriot collected his articles into this book of 374 pages, equally divided between the Beiliss Case and descriptions of other ritual murders between 1154 and 1913. These murders, claimed Monriot, were but a tiny fraction of those committed during the 750 years.

Monriot knew well the strong efforts to suppress the subject, but steadfastly maintained the truth of his studies:

“The facts [of the ritual murder cases] are guaranteed by testimony (1154 - 1913) which had not yet come under the influence of the modern press, the testimony of witnesses who believed nothing but what they had seen with their own eyes. People living closely pressed together in the cities of former days. These facts have been set down by contemporaneous monuments which still exist...”

1914

Beiliss Prozess in Kiev by Theodore Fritsch. Published in Leipzig.

1914

Civilta Cattolica, the eminent Italian newspaper, wrote on 25 April 1914, that although many assimilated Jews knew nothing of the covert religious customs of ritual murder, the fact remained that “...there exist Jews, who, because of superstitious beliefs founded on false doctrines [***From Moloch through Medieval Black Magic***], procure Christian blood for these rites.”

1881 - 1914

Civilta Cattolica and Ritual Murder

The Jews and their accompanying sycophants detested ***Civilta Cattolica***. It was unrelenting in the years between 1881 and 1914 in reporting the truth of many ritual murder cases. While under astounding pressure from Jewish groups and their Shabas Goy supporters, the newspaper has never retracted these feature stories.

1916

“Catholic Bulletin” (6:309-14, 354-60, 434-441).

Thomas H. Burbage, an Irishman, published “Ritual Murder Among The Jews” in this then-prominent journal, published in Dublin. This was a compilation of articles on the Beiliss Case and other Blood Accusations. This and several other articles offended and infuriated the Jews and their supporters with more “anti-Semitic” and “unreasonable” material exemplified by the following:

“If the Jews were content to hold that there was nothing in their beliefs and usages of the general body of their sect to justify the charge of ritual murder being made against their entire community, while admitting, at the same time, the possibility of a fanatical and superstitious body existing among their members whose actions might possibly warrant such a charge, their position would be reasonable enough.... but for reasons which it is hard to discover, they are not satisfied to

act in this way. If there is no real danger of the entire sect being involved in ritual crime, there can be no reason for the universal panic that even a reference to it occasions among them, and if there were no foundation in fact for the charge, it should be possible to prove that without recourse to unscrupulous trickery and lies. Yet...these are the weapons in which for the most part they put their trust.”

—Burbage as quoted in *The Blood Libel Legend*, pp. 107-108.

Exactly! We can't imagine a clearer and more succinct criticism of the ritual murder deniers and their methods. Why is it that the Jews must be the only ethnic group historically exempt from such a criticism?

1920

Baskerville, Elizabeth, *Passover: A Novel* (London).

Based on the Beiliss Case, the mere fact that the novel featured a ritual murder was enough to condemn it in the eyes of the ritual murder deniers. Anything such as this, fiction or not, is a threat to their overall strategy of total and absolute denial.

1921

Le Juif, le Judaïsme et la Judaisation des Peuples Cretiens by Chevalier Henri Roger Gougenot des Mousseaux appeared in a German translation entitled *Der Jude, Das Judentum und Die Verjudung Der Christlichen Volker*.

1926

The Story of My Sufferings by Mendell Beiliss.

Beiliss moved to New York after the strenuous trial and wrote his own book. For those who want to read all the major literature on the case, you can top off your survey with the accused's personal account.

1926

History of Witchcraft and Demonology by Rev. Montague Summers.

This famous author and lecturer on witchcraft, Satanism and black magic wrote that the Jews were persecuted,

“...not so much for their observance of Hebraic ceremonies, as it is often suggested and supposed, but for the practice of dark and hideous traditions of Hebrew magic.... In many cases the evidence is quite conclusive that the body and especially the blood of the victim was used for magical ends.”
P. 195.

1926

Ritualnoye Ubiystovo U Eretev by Evgeny Brant (Published in Belgrade: 1926 and 1929).

This was the only work we discovered in the Serbo-Croatian language.

1927

Judische Moral and Blut Mysterium by A. Fern.

Dr. Fern's was an important work in German proclaiming the reality of ritual murder.

1929

Das Blut in Judische Schriftum.

Author Erich Bischoff was well known in right-wing German circles of the 1920s and 1930s. He later appeared as a witness for the defense in the 1931 ***Der Sturmer*** libel case. The book is a survey of the age-old accusations and crimes, clearly and unabashedly declaring the truth of the Blood Accusations.

1930

Die Wahrheit uber Die Judischen Ritualmord by Frederik Gaste was published in Berlin by P. Hochmuth. A second edition appeared in 1939.

1930

Balaban, B., ***Hugo Grotius und Die Ritualmordprozesse in Lublin***, 1636 in Festschrift zu Simon Dubnow's Siebzigsten Geburtstag (Berlin: 1930).

1931

Walsh, William Thomas, ***Isabella of Spain*** (London: 1931).

This is an exceptional work covering a crucial period in Spanish Medieval history. Walsh, a traditionalist Catholic historian, angered the liberals and Jews by his insistence that the Jews played a role other than mere victim in their expulsion (along with the Moors) from Spain in 1492. Resentment of Walsh and his works (see also 1940) exponentially increased with the publication of ***Isabella of Spain***, which contained a lengthy discussion of well known cases of Jewish ritual murders, including the more famous ones like La Guardia and Saragossa. Walsh had a reasonable, but controversial conclusion similar to our own. He firmly believed in the reality of the crime, plainly stating

that he, in no way, blamed all the Jewish people. But as we have said, the professional ritual murder deniers of the "Blood Libel" can't afford to have one brick fall from their wall of denial. As a matter of fact, Father Walsh loosened several of them. Queen Isabella is one of the pivotal female figures in world history. While known to most as the queen who "pawned her jewels for Columbus," (she did not), she was much more. During the wars against Portugal, she donned armor and helmet like Joan of Arc. Also like Joan, she rallied a rag-tag army to victory. Three hundred years before Florence Nightingale, she created the first military field hospitals, totally unknown in her day. Her cause for sainthood, started a long time ago and still pursued by the Spanish Church, has been delayed by concerns of "political and religious correctness." The book is highly recommended to any reader wanting a complete picture of this fascinating era of history.

Walsh always recognized that nothing like ritual murder had ever been part of the official rites and ceremonies of Judaism, nor did he blame the Jewish community for the acts of a few sadistic fanatics.

"It does not follow by any means, however, that Jewish individuals or groups never committed bloody and disgusting crimes, even crimes motivated by hatred of Christ and of the Catholic Church; and the historian, far from being obliged to make wholesale vindication of all Jews accused of murder, is free, and in fact bound, to consider each individual case upon its merits.... One must admit that acts committed by Jews sometimes furnished the original provocation."

—*Isabella of Spain*, p. 400.

In addition to *Isabella of Spain* and *Characters of the Inquisition*, Father Walsh also contributed to our understanding of Spanish history with *Philip II*, published in 1938.

1931

Streicher Acquitted of Criminal Libel Charges

Julius Streicher, editor and publisher of *Der Sturmer* newspaper, was acquitted of libel in a noted court case. Streicher even managed to read sections of *The Talmud* into the court records that, among other things, proved the verses permitted the cheating and even the deaths of the goyim, the court ruling that his quotations were essentially accurate.

1933

The Ritual Murder Accusation, no author listed, was issued in Chicago by the ADL. It was reissued in 1950.

1933

Roth, Cecil, "The Feast of Purim and the Origin of the Blood Accusation" in "*Speculum*" (October 1933). This important article is re-printed in its entirety in *The Blood Libel Legend* published in 1991.

1934

Gibt es Judische Ritualmorde? Eine Sichtung und Psychologische Klärung Des Geschichtlichen Materials.

This controversial ritual murder work was published in Leipzig by the U. Moser company under a pseudonym, Christian Loge.

1934

Der Sturmer Newspaper, Special Edition of May 1934.

Julius Streicher, a radical early member of the National Socialist Party, was the editor and publisher. Dubbed "the Jew Baiter of Nuremberg" for his radical opposition to the Jews, he was certainly a colorful and notorious figure of the politically volatile Twenties and Thirties. His views were often too extreme for most National Socialists. For his early stand with the party, he was named Gauleiter (or district governor) over the Nuremberg area. He proved to be, however, corrupt in his practices, and he was removed from his post early in the war. With doggedness and persistence, he continued to publish *Der Sturmer* until the end of the war and his capture by the Allies. More on this later.

The Special Ritual Murder Edition of May 1934 was a hot seller, soon going into a reprint. But it was too hot for some circles, especially the Church (both Catholic and Protestant) as Streicher said some defamatory and uncomplimentary things about the Christian Holy Communion and its sacrificial origins. These passages do not appear in the only known presently available English translation. This issue also contained scenes that his critics dubbed lurid, sordid and obscene. In truth, the offending material was straight out of old court records or books. The supposedly obscene pictures were of old paintings and woodcuts depicting ritual murders. This was not the only issue that featured stories about Jewish ritual murder. Such a story appeared every few issues, but the 1934 Special Edition packed many accusations into one big bundle. The howls of the Jews and their supporters spread over the world, accompanied by requests to the German government to suppress any further distribution of the issue.

It is of quite some interest to the serious researcher as it compiles and condenses material from many of the famous cases such as that of St. Simon of Trent. Without commenting on or endorsing Julius Streicher's political views, one can benefit from a study of the mass of ritual murder material he published in that ill-famed issue of May 1934. Translated into English, it circulates among ultra-right groups in the U.S.A.

See entries for 1931 on one of the libel trials. See 1938 for a sample of another controversial ritual murder article. See 1946 for details on Streicher's trial and subsequent demise.

1935

Tager, Alexander B. *The Decay of Czarism: the Beiliss Trial*, (Philadelphia: Jewish Publication Society of America, 1935).

This is a useful survey of the incredible political cabals and intrigues which became entangled in an already snarled and perplexing case.

1935

Published in 1935, Dr. Cecil Roth's *The Ritual Murder Libel and the Jews* apparently intended to be the last word on rebutting the accusations, and was widely quoted and highly touted. As you will see in the *Literary Timeline*, it was during this period that Blood Accusation rose again, spurred on by parties of the Radical Right. The world Jewish community must have felt the need for a strong, final rebuttal. Roth was an eminent historian and scholar. It is virtually impossible to study Jewish history in any depth without coming across his many books and articles. The subtitle indicates the contents of the book: The Report of Cardinal Lorenzo Ganganelli (Pope Clement XIV). Roth provides some general background material on some of the cases. The largest part of the book is the text (in English and Italian) of Ganganelli's *Report*, which to be sure, does cast doubt on some cases. Influential Jews demanded the report in the wake of pogroms and Blood Accusations in Eastern Europe, especially Poland. To be fair we must acknowledge that virile anti-Semitism and associated cultural prejudices played a crucial role in some instances. Ganganelli, then head of the "Holy Office" (The Inquisition), seemed to produce an honest and straightforward report. Most probably read the introductory chapters, but did not plod through the pedantic and boring report itself. This would leave the impression on the reader that the accusations of Jewish ritual murder were indeed false and vindictive. But wait. Yes, the Cardinal did express his general disbelief, but when we read the entire text of the report, we see that Fr. Ganganelli clearly and explicitly supports the truth of the Cases of St. Simon of Trent (Italy) and St. Andreas of Rinn (Austria)! We cannot accuse Roth of inconsistency; he omits any reference to these two particular cases in his survey of Blood Accusations. Did Professor Roth, the learned Doctor of Philosophy and Fellow of the Royal Historical Society simply overlook this fact? It's hard to say, but Dr. Roth's book never went into a second printing. Arnold Leese (see *Literary Timeline*, 1938) always maintained that Roth's book supported rather than refuted the belief in Jewish ritual murder. Maybe he was right.

The good professor also compiled a very useful bibliography of sources, some rare and hard to find. Dr. Roth himself said of this important bibliographical collection: "The present bibliography on the Blood Accusation (comprising only a small selection of the vast literature on the subject) includes also some of the more notable works in recent years by those who credit it." P. 110. We have integrated this bibliography into our *Literary Timeline*.

Roth relied heavily on several Papal Bulls, but especially on the highly touted ***Ganganelli Report***, which he seems to proclaim as an outright exoneration — but it is not! The learned Cardinal (later Pope) clearly declares his sincere belief in two cases we have come to know well.

"I admit, then, as true the fact of the Blessed Simon, a boy three years old, killed by the Jews in Trent in the year 1475 in hatred of the faith of Jesus Christ (although it is disputed by Basnage and Wagenseil) . . .in 1588 the great Pontiff Sixtus V . . . by his Apostolic Brief, conceded the Office and Proper Mass in honor of the Blessed Simon....

"I also admit the truth of another fact, which happened in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the Jews in the hatred of the faith of Jesus Christ."

—As quoted in ***The Ritual Murder Libel and the Jews***, p. 83.

[The text of the report appears in English and Italian as issued by the Vatican. Curiously, the Latin text is omitted. Along with this very direct statement, there are several other references to the truth of these cases.]

Dr. Roth addresses this seeming flaw in four sentences, but says something that leads us to think that he himself suspected (or knew of) a cult-like organization that was causing suffering for the whole Jewish people. He says "... a people or family [the whole Jewish people] should not be penalized because of a misdeed [surely this means ritual murder] committed by one of its members." [Commentary added] Is it such a big step to see the very likely existence of a small but potent cult? Surely if "an individual, acting alone, might commit such a crime" as Roth goes on to say, then you must agree that a group of individuals with the same beliefs could act in concert, that is, a cult or conspiracy by definition.

1935

English Edition of ***Anti-Semitism through the Ages*** by Count Heinrich Coudenhove-Kalergi.

The Count was an Austrian aristocrat and former diplomat who vigorously defended the Jews in his writings, and was quite devoted to their cause. While not specifically about the Blood Accusation, there are quite a

few case references. His book was particularly helpful as we prepared the chapter on The Refutations as Coudenhove-Kalergi neatly cataloged all the Papal Bulls and Decrees absolving the Jews of ritual murder charges. Besides these Vatican documents, the author also includes the various firmans or decrees of the Ottoman Sultan. He totally and firmly absolves the oriental Jews, preferring to blame their plight on the Greeks, calling them the "...greatest enemy of the Jews in the Turkish Empire."

The book apparently became a family philo-Semitic heritage to pass on as the Count's son, Richard, up-dated and edited his father's work.

1936

Author Samuel L. Cohen and the B'nai B'rith Educational Committee in Cincinnati issued a refutation entitled *The Ritual Murder Lie*.

1937

The Hammer-Verlang Company in Leipzig, Germany, published Athanasius Fern's work entitled *Judische Moral und Blut Mysterium*.

1938

Der Sturmer, No. 28, Vol. 16, p. 5. Issue of July 1938.

The May 1934 issue was not the only time Julius Streicher featured prominent ritual murder stories in his newspaper, which appeared on a rather regular basis. Some of the more lurid and allegedly libelous issues were translated into English for Streicher's trial at Nuremberg. In some instances, these appear to be the only English translations ever made of this material. In the following passage, Streicher (or his editor) drew a parallel between Kosher animal slaughters (which he regarded as cruelty to animals) and the ritual slaughter of humans.

"The ritual murder Jews slaughter (schaechten) men. Whoever had the occasion to be an eyewitness during the slaughtering of animals or to see at least a truthful film on the slaughtering, will never forget this horrible experience — it is atrocious. And unwillingly, he is reminded of the crimes, which the Jews have committed for centuries on men. He will be reminded of the ritual murder.

"History points out hundreds of cases, in which non-Jewish children were tortured to death. They were also given the same incision through the throat, as is found on slaughtered animals. They also were slowly bled to death while fully conscious."

From the Records of the International Military Tribunal (I.M.T.), partial translation of the document designated as 2700-PS.

This forensic speculation is evidently dangerous. For such "genocidal" acts, the publisher was hanged in 1946.

1938

My Irrelevant Defence: Meditations inside Gaol and Out on Jewish Ritual Murder by Arnold Leese.

The author was a loud and raucous voice in the small, but activist British Fascist League. Leese was not only the author of this libelous (as declared by the court) work, but also was responsible for several other titles that are critical of the Jews and their role in British and world politics. The Jews and their supporters were livid over the in-your-face writings of Leese, and set out to legally stop him from publishing. It seems that in the United Kingdom, which knows not our First Amendment, that libel and defamation can be a criminal matter. During the trial, Leese could not get the court's permission to enter any evidence proving that ritual murder is not a lie. Determining truth or untruth was "irrelevant" to the basic libel charge!

Although ***My Irrelevant Defence*** is a slim volume, it is invaluable to the researcher as Leese does an excellent job arranging the cases, the refutations and the surrounding literature in a manageable and understandable format. He lists page after page of cases, Papal Bulls and other details. As with the material in ***Der Sturmer***, one can make use of Leese's work without necessarily endorsing or condemning his political position.

Within two years after the trial and the book, Britain entered the war against Germany. The British fascists came under ruthless suppression. Many languished in prisons as threats to national security. His works were heavily influenced by the writings of W. T. Walsh and T. H. Burbage, solid traditionalist historians. Arnold Leese was seen as a major threat and thorn in the side of the powerful and arrogant British Jews. Whatever one may think of Leese's views, one can admire his tenacity and boldness. He was a master of manipulating the scandal and conspiracy-loving British media of the 1930s to bring his causes and views to light. He not only focused on Jewish ritual murder as Leese produced many other works critical of the Jews and their world programs. Still actively researching and writing, Leese expired in 1956.

In examining him and his writings, it is important not to become bogged down and distracted by the politics of the 1930s so that we cannot find the pearls of truth that come through his writings. To find the truth does not mean that any reader or researcher must agree with Leese's politics, but to dismiss his writings due solely to their present politically unacceptable status is a failure to conduct an genuinely open inquiry.

1939

"Fireside Discussion Group Pamphlets" [On the subject of anti-Semitism and the Blood Accusations.] Published by the ADL in Chicago.

1940

Walsh, William T., *Characters of the Inquisition*.

Father Walsh's work on the Inquisition in Spain is about the only account of that strange time that does not automatically assign the role of Satan and his Legions to Torquemada and the other important figures of the Church and government of Spain. He presents a reasonable and equitable account, emphasizing the personal qualities and background of the Grand Inquisitor and other personalities. He offends the "court historians of political and religious correctness", both in his day and in our own, by a critical stance toward the Jews. His greatest offense is giving credence to belief in the reality of Jewish ritual murder. Walsh's position is quite similar to our own. Quotations from this work appear at several points in our report.

1941

Gerhard Utikal, *Der Jüdische Ritualmord, Eine Nichtjüdische Klarstellung*. Published in Berlin by the Potsch publishing house.

1943

Schramm, Helmut. *Der Jüdische Ritualmord — Eine Historische Untersuchung* (Berlin: T. Fritsch, 1943).

This is the very last major work we could find that accuses the Jews of ritual murder. Author Helmut Schramm was a researcher funded by the National Socialist German government, so our present-day "court historians" will reject this source because of political incorrectness. The massive work contains over 475 case studies. Unfortunately we know of no English translation. It is clear from reading about the book that Schramm worked several years on the project, compiling a well-documented group of cases. It received warm recognition by the German military. The Security Police began investigations of blood crimes in German occupied Romania, Hungary and Bulgaria. The changing fortunes of war made it impossible to continue this effort. With the Allied victory, the book was suppressed as were thousands of others, and fell into obscurity. In today's "democratic" Germany, which has no real idea of free speech, public discussion or promotion of Schramm's work could result in jail time. The now-banned book is very probably a rich lode of data for a researcher in the German language.

[See also references in Raul Hilberg's *The Destruction of the European Jews*.]

1946

Nuremberg, Germany.

The International War Crimes Tribunal is hearing the cases against the major National Socialists, a group that now included Streicher. Let's be straight about this. Julius Streicher is, at best, portrayed as a willing minion of

Satan. He is universally reviled, particularly by the Jews, as a modern-day Haman, right out of the Book of Esther. It is quite easy to find the preceding "facts" in almost any history book. As investigators, we decided to do a little more background checking into this infamous and vile figure. Briefly, here's what we found. Contrary to popular belief, perhaps because of the party uniform worn in most photographs, he was never a soldier, policeman or any type of armed combatant. Before he became a full-time publisher and NSDAP organizer, he was a school teacher. Although accused of physically assaulting political opponents, there is no record that he killed or seriously attempted to kill anyone. He never commanded or guarded a concentration camp. He was a corrupt official in an era that tolerated and encouraged a large degree of profiteering and dishonesty. For his excessively corrupt and greedy practices he was deposed from his post of Gauleiter of Franconia. After this he was totally out of the loop as far as having any role in government decisions or personal influence on his leader.

He was unarguably underhanded, arrogant, boastful, and overbearing as well as being hateful and spiteful in his writings. These are, however, not capital crimes in any civilized nation — or were they? Julius Streicher's real "crime" might be described as a "crime of persistence." He doggedly and determinedly and stubbornly published *Der Stürmer* until the truly bitter end. The main goal of the newspaper was complete and unequivocal opposition to what Streicher saw as a menacing International Jewish Conspiracy. This is what convicted him at Nuremburg at the International Court of Revenge. For his misdeeds against the Jews he was hanged at Nuremburg in 1946. Reportedly, the depleted and weakened Streicher raised his voice and said "Purim Fest 1946!" just as his executioners released the trapdoor.

Records of the International Military Tribunal at Nuremburg show that Julius Streicher, although barred from introducing any testimony as to the truthfulness of his ritual murder allegations, was able to declare that he was not the actual author of the infamous "Ritualmord" edition. When asked who was the author, he replied:

"My collaborator, the Editor-in-Chief at the time, Karl Holz, who is now dead. But I assume the responsibility."

—IMT Records, 29 April 1946, Vol. 12, p. 336.

Apparently one of the main arguments against the ritual murder issue was not its truth or falsity, but its bad taste and anti-Semitism. It is, as we know, both in bad taste and anti-Semitic to say anything remotely critical of the Hebrew people or their history. Regardless of your feelings about the Second World War, a close look will reveal that these Nuremburg trials were anything but fair. Most Americans would be appalled at the almost total lack of judicial due process. Streicher was repeatedly refused permission to introduce any evidence about the truth of his ritual allegations. His own court-

appointed Jewish attorney also refused him permission to testify. Truth was not important. Streicher must suffer as an example of what happens to a Haman in any age.

The following excerpt from Streicher's testimony not only illustrates the shocking lack of fairness, but also shows how the defendant cunningly got some statements in the record anyway.

[Dr. Marx, the court-appointed attorney speaks.] "The Prosecution accuses you, in connection with this ritual murder affair, of having treated the matter without documentary proof, by referring to a story from the Middle Ages. What, in brief, was your source?"

[Streicher replies.] "The sources were given in that issue. Nothing was written without the sources being given at the same time. There was a reference to a book written in Greek by a former Rabbi who had been converted to Christianity. [Neofito/Teofito] There was a reference made to a publication of a high clergyman in Milan, a book which has appeared in Germany for the last 50 years. Not even under the democratic government did the Jews raise objections to that book. That ritual murder issue refers to court files which are located in Rome, it refers to files which are in court. There are pictures in it which show that in 23 cases the Church itself has dealt with the question. The Church has canonized 23 non-Jews killed by ritual murder. Pictures of sculptures, that is, of stone monuments were shown as illustrations; everywhere the source was pointed out; even a case in England [probably St. William and/or St. Hugh] was mentioned, and one in Kiev, Russia. [Beiliss] But in this connection I should like to say, as I said to a Jewish author here, that we never wanted to assert that all Jewry was ready now to commit ritual murders. But it is a fact that within Jewry there exists a sect which engaged in these murders, and has done so up until the present. [Not only does he believe in the death cult, he also affirms that he never accused all the Jews; just the perpetrators.] I have asked my counsel to submit to the Court a file from Pisek in Czechoslovakia, very recent proceedings. A court of appeal has confirmed a case of ritual murder. Thus in conclusion I must say"

[Mr. Justice Jackson interjects.] "I object to this statement, Your Honor. After his counsel has refused to submit it, he insists on stating here the contents of a court record. Now this is not an orderly way to make charges against the Jewish people. [We have never seen this "orderly" method described.]

Streicher says he is asking counsel to submit. His counsel apparently has refused, whereupon he starts to give evidence of what he knows, in any case, is a résumé of the matters which his counsel has declined to submit here. It seems to me that, having appointed counsel to conduct his case, he has shown repeatedly that he is not willing to conduct his case in an orderly manner and he ought to be returned to his cell [What a good democratic example!] and any further statements he wishes to make to this court be transmitted through his counsel in writing. This is entirely unfair and in contempt of court."

[The Presiding Judge speaks.] "Dr. Marx, I think you had better continue."

[Dr. Marx.] "I should like to say that that closes this affair. The essential thing is whether one can say that he treated the case with documentary truth." From the Official Records of the International Military Tribunal, I.M.T. Documents of 29 April 1946, Vol. 12, p. 337. [Commentary added.]

The story of Julius Streicher and his newspaper show the incredible power this remarkable accusation of human sacrifice holds over the Jews. No holds were barred when it came to stanching the flow from this bloody wound. In Streicher's case, it cost him his life. The accusations from the various *Der Sturmer* issues doubtless still shock and polarize readers. A reading of the court records clearly reflects that his publishing of the infamous *Der Sturmer* ritualmord issues, rather than any real "war crimes," was the main reason for the indictment. His execution was an act of punishment and revenge.

"They [the Jews] won the sympathy of the entire civilized world for the sufferings inflicted on them by Hitler's savagely repressive measures; but thereafter they use the argument of their six million dead in order to forbid categorically any discussion of the Jewish problem. Since Nuremburg, indeed, the very word Jew has become taboo, and can only be mentioned in the press at the risk of being described as a pogromist oneself."

—Count Leon de Poncins in *State Secrets*, p.133.

1947

Arnold Leese (see 1938) penned his autobiography after the war, entitled *Out of Step*. Leese continued to research Blood Accusations, as well as other topics, until his death in 1956.

1949

Ernst Rychnovsky's "The Struggle Against Ritual Murder Superstition" appeared in **Thomas G. Masaryk and the Jews, a Collection of Essays** (New York: Pollak, 1949, pp. 154-243). It is a long and detailed account of the Polna Case of 1899 including a translation of the trial transcript and, of course, a discussion of the role of Masaryk, who acted as a savior to the Jews and the accused in the still-controversial case.

1949

Histoire de la Magia by Louis Chochod. Published in Paris.

This well-known and respected nineteenth century French author of at least fourteen scholarly works on magic and superstition all around the globe, included a strong affirmation of the ritual murder charges.

"...1071 to 1670 in France, England, and Germany, there were 36 ritual murders reported and attributed to the Jews. Monsignor Konrad, Bishop of Paderborn, has stated that to repudiate these stories would be to erase from history 30 to 40 clearly established facts described in detail. It is not proved that the Jewish community as a whole was associated with such practices. And we have quoted passages from Leviticus clear enough to show that they are just as contrary to the spirit as to the letter of the Law of Moses. ...according to The Talmud, it is lawful to put heretics to death."

This rather rational and logical position was soon to pass beyond the pale of "responsible" journalism. We believe Chochod would agree wholeheartedly with our theory of a small, but influential secret sect responsible for the ritual murders. Also see our comments under the entry for 1071.

1963

Lifschutz, E. "The Repercussions of the Beilis Trial in the United States" in **"Zion,"** Vol. 28, pp. 206-222, 1963.

1964

A Saint at Stake: the Strange Death of William of Norwich, 1144 by Mory Desiree Anderson.

Published in London, this is an engaging work on Medieval Norwich, its Jews and other citizenry. Anderson is an art historian and a historian of English churches. This is a little different background than most authors on ritual murder allegations, but the well-written book is very informative, alerting us to some earlier cases and canonizations we had not come across. Anderson does not believe in the truth of the accusations, but manages to weave an interesting and mostly unbiased account of the events.

1965

The Anguish of the Jews by Edward H. Flannery (New York: Macmillan and Company).

The Sixties weren't totally an era of refutations. Fr. Flannery published ***The Anguish of the Jews***. In this work, the priest holds open the idea that some accusations of Jewish ritual murder were real. A short quote from this author appears in Chapter 2.

1965

The History of Anti-Semitism by Leon Poliakov, (London: 1974), originally published in German as ***Geschichte Des Antisemitismus*** (Worms: 1979).

In this year ***The History of Anti-Semitism***, written by Franco-Jewish author Leon Poliakov, first appeared in its English translation. Poliakov devotes several pages to refuting ritual murder allegations. Like many of his fellow ritual murder deniers, some of Poliakov's arguments may seem supportive of the belief. Of particular interest in the following quotations is the discussion of the infamous work of "Neophyte." Poliakov also gives us an inside look at the aliloth seker (secret bribery "slush fund" to hush up Blood Accusations). The selected quotations end with his speculations about the relationship between Jewish animal slaughter practices and ritual murder allegations. Suffice it to say that if we had been Poliakov, we would not have included this particular topic (or for that matter, some of the others). As we keep saying, it all depends on how one interprets the data. Read and decide for yourself.

"Reports of ritual murder and profanation of the Host increased from the beginning of the eighteenth century. The more widely they were believed, the more belief found to feed on. Proofs and new demonstrations appeared in its support. There was even at this period a witness, Michael the Neophyte, who swore that as a Jew he himself had been a murderer! This half-lunatic, a converted Rabbi that claimed to have been the former Grand Rabbi of Lithuania, swore on the crucifix not only that ritual murder was an absolute commandment of Judaism, but that he himself had murdered Christian children. His writings, ***Revelations of the Jewish Rites before God and the World***, filled with sadistic details, were the favorite catechism of the maniacs of anti-Semitism for two centuries, and ... high prelates and university professors drew from it the essentials of their information and convictions. From the very beginning, the Neophyte's confessions and the agitation of his protectors were given even royal approval. 'The blood of Christian children, shed by the infidel and perfidious Jews, cries out to heaven!' exclaimed August II, ordinarily so skeptical. As for the dignitaries of the Polish Church, they remained faithful to their traditional role of instigators and propagandists.

“Under these auspices, it is not surprising that the great majority of cases of ritual murder that appeared annually during the Easter Week ended in executions. These were veritable ritual inquisitions which, this time, were concerned only with the Jews. The accidental or contrived disappearance of a Christian child was of vital concern to the nearest Jewish community. It had to be redeemed by Jewish blood or at the very least by Jewish money, which sometimes permitted the matter to be dropped. A secret fund, the *aliloth seker* (“fund for bloody calumnies”), set up by the Council of the Four Nations, served chiefly for this purpose. The Council finally decided to appeal to the Holy See about the ritual inquisition by the Polish clergy. An emissary went to Rome in 1758 [see *Timeline*], and after a great many preliminaries obtained from Cardinal Ganganelli (the future Pope Clement XIV) a learned judgment that is a model of detailed criticism of sources and texts. In his memorandum, Ganganelli reviews the historically known cases of ritual murder and with the exception of two cases [St. Simon, 1475 and St. Andreas, 1462], he establishes the lack of basis for the accusation. It is true that he had to proceed with some care, for the Church had already beatified the two boys in question.”

[Notice that this ends any further speculation or comments on the two established cases in question.]

“There are a large number of separate considerations, any one of which proves simply and obviously that there is not, and cannot be, any Jewish rite prescribing the consumption of human blood. On the contrary, no religion inculcates in its believers such horror of blood in general. [We, of course, have seen that this statement is simply not true.] Some of these considerations are based on easily observable facts; but unfortunately, if these are viewed in bad faith, they only contribute to a deeper entrenchment of the bloody superstition.”

[We take this to mean that some observers have different interpretations of the data, resulting in politically incorrect conclusions.]

“Thus, the practice of ritual slaughter of animals, especially intended to prevent the consumption of blood, the use of special knives and professional ‘sacrificers’ to administer a mysterious ‘ritual’ death to beasts and fowls, helped aggregate suspicion. [To say the least!] Other rites and customs [circumcision] may have had the same effect. [That is, to establish an important tradition and continuity of the archetypal motif of

sacrifice in the Jews. Surprisingly, he goes on.] On a more psychological level, the Jews' fearful and respectful attitude toward blood (and toward human life in general) may have contributed its share. If they made so much of blood, if they attributed so much value to it, they desired it, just as they desired money.

"Furthermore, since magical virtues had always been attributed in the popular imagination to human blood, who, then, would be better able to take advantage of these than the Jews, those cunning sorcerers? Finally, in the hidden depths of men's souls there functioned that terrible mechanism that consists in attributing to the loathed people of God one's own blasphemous desires and unconscious corruption. [Is this what the child murder victims did to incur wrath? Isn't this a classic "blame the victim" strategy?] Corroborated in many ways, obvious because salutary and salutary because obvious, it is thus understandable that belief in ritual crimes committed by the Jews became so powerfully anchored in Christian hearts."

—From *The History of Anti-Semitism*, pp. 271-274.
[Commentary added.]

1966

The famous novel by Bernard Malamud, *The Fixer*, was a fictionalized account of the Beiliss Case.

1966

Blood Accusation by Maurice Samuel.

This is a very readable and quite complete account of the famous Beiliss Case in 1911 Kiev, Russia. Dr. Samuel, of course, is a ritual murder denier, but there is a wealth of material on all the colorful cast of characters that made this case a mainstream press event of the early twentieth century. It has helpful footnotes and an essential bibliography of references.

1966

Trachtenberg, Joshua. ***The Devil and the Jews: the Medieval Conception of the Jew and Its Relation to Modern Anti-Semitism*** (New York: Harper Torchbooks, 1966).

This is an important modern work for those studying Jewish-Christian relations. There is some useful material on ritual murder and the Blood Accusations.

1967

Seiden, Morton Irving. *The Paradox of Hate: a Study in Ritual Murder* (New York: Thomas Yoselhoff Co., 1967).

1967

The Jews of Medieval Norwich by V. D. Lippman. Along with M. Anderson's *A Saint at Stake*, Lippman's book is a very informative report on the famous case.

1968

The Paradox of Hate, a Study in Ritual Murder by Morton Irving Seiden. Published by T. Yoseloff in South Brunswick, NJ, New York and London.

The title of the book is deceiving. One small reference to the Blois Case (1171) in a footnote is the only actual mention of the Blood Accusation. Seiden, an English Literature professor, primarily promotes a psycho-historical approach to understanding anti-Semitism. A book-jacket review says:

"Professor Seiden's major thesis is that anti-Semitism, which is inextricably a portion of the Western mind, is the unconscious enactment of a ritual drama of suicide and infanticide, parricide and deicide; and that in this ritual drama the anti-Semite and his victim irrationally identify themselves with each other, and irrationally punish themselves and each other for their common crime in the very act of committing it."

If Freudian psychobabble appeals to the reader, then is just the book for you! Loaded language is a way of speaking or writing that implicitly assumes a conclusion. In the paragraph quoted from the book-jacket, above, we have found an example of an increasingly common media persuasion technique: *overloaded* language. Ordinary loaded language sneaks in its value judgment (e.g., calling someone an "extremist" without any discussion of what an extremist is or of why it is a bad thing to be); overloaded language swamps the reader with such a wearying task of interpretive de-loading and evaluating dubious claims that he will, unless he is very persistent, give up the effort.

1968

The War against the Jew by Dagobert D. Runes.

This was one of the books that initially piqued our interest in this controversial and suppressed subject. *The War against the Jew* is sort of an encyclopedia of atrocities against them. Most entries are short, a few sentences, and none take up over a few pages. The alphabetical headings are arbitrary, and make it difficult to organize the material thematically. One thing

we did notice was that ritual murder accusations or mob violence resulting from alleged host desecrations occurred every few pages. We brought these events together by dates, and began amassing the first entries in our *Timeline*.

Runes, a bitterly anti-Christian and anti-Catholic, is at least up-front about his biases. For instance, he proposes excising the "anti-Semitic" Gospel of Saint John. He also attacks Second World War Pope Pius XII, accusing him of overt collaboration with the Axis Powers. The Cardinals, Bishops and Protestant Pastors of Germany and Austria are portrayed as overwhelmingly welcoming the National Socialist regime.

Dagobert Runes is probably the best example in print of the obsessive-compulsive, resentful, revengeful victim syndrome found among many Jews.

1971

Forensic Medicine on the Norwich Case

The controversy surrounding the death of St. William continued to be debated into present times. Dr. William D. Sharpe, a medical doctor, published a scholarly article in the "*New York State Journal of Medicine*" (Nov. 1971, pp. 2569-74) entitled "The Strange Murder of William of Norwich, 1144: Medicolegal Analysis of Thomas of Monmouth, *De Vita et Passione Sancti Willelmi Martyris Norwicensis*." The doctor concluded the reality of the case from descriptions found in Thomas' book and examination of the bones of the little saint.

This one must have really slipped through the ADL's cracks. Most scholarly research on the subject of ritual murder has, of course, been effectively stifled.

1971

Judith Reesa Baskin. *Sacrifice to the Devil: the Ritual Murder Accusations against the Jews in Medieval England: an Exploration*.

1972

Langmuir, Gavin I. "The Knight's Tale of Young Hugh of Lincoln" in "*Speculum*" 47, pp. 459-82. A thorough review of the still-contested case of Saint Hugh.

1974

Lehr, Stefan, *Antisemitismus-Religiose Motive Im Sozialen Vorurteil: Aus Der Fruhgeschichte Des Antisemitismus In Deutschland 1870-1914* (Munich: Chr. Kaiser Verlag, 1974).

There is a lengthy discussion of ritual murder in late 19th century and early 20th century Germany. A useful bibliography is provided.

1975

Anti-Judaism: a Psychohistory.

Author Earnest A Rappaport devoted an entire chapter to refuting the Blood Accusation. An article along the same lines by the eminent psychiatrist also appears in ***The Blood Libel Legend, 1991.***

1976

Re-publication of the famous/infamous May 1934 "Ritualmord" issue of ***Der Sturmer***, complete in newspaper format by Sons of Liberty Books POB 449 Arabi LA 70032. This item (in a large catalog of related items) was recently still available, itself now somewhat of a collector's item. Will anyone else ever again reprint this perhaps the single most controversial and suppressed newspaper feature of all time?

1978

Friedman, Saul S. ***The Incident at Massena: the Blood Libel in America*** (New York: Stein and Day, 1978).

1978

Cairo, Egypt.

The monthly "Octobre" under editor Anis Mansour ran a lengthy article on ritual murder. Mansour also produced a docu-drama in Arabic on the subject.

1979

Ahrens, W., ***Man-Eating Myth*** (New York: 1979). A basic rehash and refutation.

1980

Blood Libel at Tiszaeszlar by Andrew Handler.

This book is a very complete and helpfully organized description of the twisted and convoluted tale surrounding this prominent Hungarian ritual murder case of 1882.

1982

Maccoby, Hyam. ***The Sacred Executioner: Human Sacrifice and the Legacy of Guilt*** (London: Thames and Hudson, 1982).

The primary position of this book is that the Jews are completely innocent of any and all charges of ritual murder (in fact, all Christian "anti-Semitic" acts and attitudes), and that the accusations represent the perverted psychological needs of Christians to have a Jewish scapegoat for the death of Christ.

1984

S. T. Hayman, *Ritual Murder*. New York: Pinnacle Books.

This was a U.S. edition of her book, originally published in London by the Sphere publishing company in 1982.

1985

General, Mustafa T'lass, Syrian Deputy Prime Minister and Minister of Defense, wrote a book (in Arabic) called *The Matzah of Zion*. This 200 page book takes on the controversial subject of ritual murder and recounts the history of the Damascus Affair. T'lass believes, as do we, that the 1840 slaying of Father Thomas, prior of the Franciscan order in Damascus, was a real and true occurrence of Jewish ritual murder.

The Simon Wiesenthal Center in Los Angeles, a noted nest of ritual murder deniers and opponents of Free Speech, says it partially translated the book and published "warnings" about its existence to those who feel they need such "warnings."

Readers of our book who also read Arabic are encouraged to write us through our publisher. Numerous research possibilities exist to explore ritual murder charges in the Islamic world.

[See also notes for 1990 and 1991.]

1985

The Destruction of the European Jews by Dr. Raul Hilberg.

This noted Jewish author has some interesting references to the Blood Accusation, including some details on Helmut Schramm's 1943 work, *Der Jüdische Ritualmord*.

1986

Rogger, Hans, "The Beilis Case: Anti-Semitism and Politics in the Reign of Nicholas II" in *Slavic Review*, Vol. 25, No. 4, pp. 615-629, Dec. 1986.

1987

Tamar Alexander, "A Legend of the Blood Libel in Jerusalem: A Study of a Process of Folk-tale Adaptation" in *International Folklore Review* 5, pp. 60-74.

This article is a discussion of Jewish as opposed to Christian versions of the Blood Accusations. There are five full texts presented in an appendix.

1988

Lindemann, Albert S., "Anti-Semitism: Banality or the Darker Side of Genius?" in *Religion*, Vol. 18, pp. 183-195, 1988.

1988

The Myth of Ritual Murder: Jews and Magic in Reformation Germany by R. Po-chia Hsia.

R. Po-chia Hsia, Ph.D., Professor of History at the University of Massachusetts. This is an excellent and scholarly study of the issue. It contains lengthy case descriptions from Germany in the late Renaissance and Reformation Eras. For the reader seeking more details and descriptions, Hsia's book is essential. It includes many major cases of the 1500s in much greater detail than in our *Timeline*. Major ritual murder cases featured include: 1470-76, four cases in Regensburg; 1470, Landshut; 1540, many pages on the famous ritual murder of Michael of Sappendorf; several cases in Worms, Einisheim and others. There is a useful chapter on various writings on the subject of ritual murder, not to mention quality reproductions of paintings, woodcuts and other art works of art inspired by the various cases. The bibliography is quite extensive and of obvious value to anyone researching materials in the original German and Latin.

The book, of course, is a refutation — of sorts. He maintains that ritual murder cases decreased during the 1500s and especially the 1600s, but this doesn't seem to bear itself out in the many instances he cites. Like other refutational writings we examined, it all depends on how you interpret the evidence, and the astute reader learns to "read between the lines." Professor Hsia's basic refutation is that the crimes represent cases of infanticide and child desertion, not ritual murder. He sees these trends (infanticide and child desertion) as archetypal images demonstrated in Germanic folk legends, lore and fairy tales. Hsia's theory, in contrast to our own revenge-based motive, shifts the archetypes and images of violence and evil child abuse from the Jews over to the Germans. He dismisses other instances as acts of Gentile murderers covering their crimes under ritual trappings. In modern-day parlance, they tried to "put a jacket" on the Jews, that is, falsely accuse them to cover up their own murderous acts. [For more on this crime concealment technique and how the death cult could employ it, see Chapter 8.]

As we said, it all depends on how you interpret the evidence and the trial results. We somewhat agree with Dr. Hsia's analysis of mental and ethnic archetypes and images. However he did not apply the same procedure to the Jews. They too might have elemental archetypal characteristics that impelled them to such crimes. Nevertheless, the book contains a wealth of material in provocative, readable chapters.

1989

The Jew, the Gypsy and El Islam by Sir Richard Burton. (London: 1898).

This paramount work was wisely and worthily re-printed and published in the U.S. by Omni Publications (also known as the Christian Book Club) in Palmdale, California. Even after a hundred years, Burton's sound conclusions

about the reality of Jewish ritual murder still causes contention and controversy as does his scathing analysis of *The Talmud*. It is a perennial target for banning by ritual murder deniers and other opponents of free speech.

1989

Blood Secrets: The True Story of Demon Worship and Ceremonial Murder
by Isaiah Oke.

Cultic Crime in Africa — A Strong and Persistent Tradition

This little-known book, while not directly addressing the accusations against the Jews, tells a fascinating tale of demonic black magic and human sacrifice. There are many parallels with our study. The ritual Modus Operandi and Criminal Cult Profile dovetail almost exactly. From this we may conclude that ritual death cults operate similarly across cultural boundaries. Therefore it is not surprising to find that the M.O. and Profile we developed for the Jewish ritual murder cult have congruencies with those of like sects. The ritual murderers operate in a “cult within a cult” environment. The outward religion does not admit or practice human sacrifice, but the horrible rites are practiced in secret. Similar initiatory ceremonies are used to pass on the horrible knowledge. Fear, death threats and forced participation in the crimes almost assure complete secrecy. The result is that on an outward level, more cosmopolitan Africans deny the practice exists, or assign blame to ignorant and uneducated people out in the bush. This chilling book is one of the clearest affirmations of a ritual murder cult’s activities.

Author Oke is a native West African now living in anonymity (he hopes). While other countries are involved, the main action seems to take place in Nigeria. He is a former Babalorisha (like a High Priest or Bishop) of the Traditional African Folk Religion commonly called Juju. As an initiate to this high office, he witnessed and participated in a human sacrifice. This parallels the Jewish cult practice of requiring participatory guilt through initiation rites. Like them, Oke was threatened with death should he reveal the secret doctrines. He escaped the cult by converting to Christianity, as did some repentant Jews (e.g., see Teofito, 1803). Like them, he bared the secrets of the diabolical rites in print.

This African folk religion is called by many names, but Oke and most practitioners call it Juju. Juju is a spiritist blood cult. Almost every rite involves animal sacrifice and use of blood. According to Oke the ritual killing does not stop with animals, but routinely employs human sacrifice as well. This practice of ritual murder is an “open secret” in most West African countries, but is seldom addressed directly. Oke even links the widespread blood rites to the overwhelmingly rapid spread of HIV and AIDS in Africa. This unique and shocking book truly reveals all about the shockingly primitive and cruel practices of a religion that is growing and thriving both in Africa and (through its derivatives such as Voodoo and Santeria) in the Americas.

Listen very closely to what he says. You will quickly realize he could just as easily be speaking of the murderous cult that is the subject of our report. The similarities are too close to ignore. See what you think.

“There are two levels of Juju: one for all believers, and a special one which is only for those who have advanced training. One of the characteristics that all varieties of Juju have in common is the secrecy that characterizes Juju at the higher level of practice. I was undergoing the initiation to the higher level. Before an initiate undergoes any of the rituals, he is made to understand that death will surely follow if he should ever tell any of the secrets he learns. And, as you will see, my fellow Jujumen would do their best to see to it that the prediction came true in my case.

“The secrecy is so complete that one might say there is another religion, unknown to the outside world, inside the religion of Juju. For example, there are two kinds of sacrificial places. The Temple is relatively accessible and open. In our cities, there are big Juju temples that resemble Christian churches. Sacrifice of grain or of paper money or — on some special occasions — of a chicken or a pigeon. Temples are unguarded and unhidden; some even permit tourists to enter — for a price — and observe the Juju activities that take place there and which we refer to as ceremonies.

“But there is another sacrificial place, usually well out in the forest, far from prying eyes and ears, which we call the Shrine. It is usually no more than a hut in a hidden clearing in what we call the *igbo-awo* (the secret forest). What is performed here is not the innocuous ceremony, but rather the gruesome and bloody ritual.

“Our rituals are designed to appease the most horrid of our Gods. And — because these gods are so fearsome — so must be the rituals: We believe that nothing better appeases the fierce spirits of Juju than blood. We refer to this letting of blood as *ichu-aja*, a word which has been translated as sacrifice. But because sacrifice has overtones of charity and self-denial to Westerners, you might prefer to think of it as ritual killing, which would more accurately describe it.

“Blood flows more freely than water in some shrines, but the modern Western world wants to remain oblivious to that fact. It does not want to know that we still appease the spirits of our gods with the blood of animals.

“And even less does it want to know that the higher spirits demand the blood of a higher animal — the human animal.

"Many in the West want to believe that all this — Juju, blood sacrifice, ritual killing, human sacrifice — is something from the distant past, a relic of darkest Africa from the days before it was 'civilized' by the white man. That belief is far more comforting than the truth."

—*Blood Secrets: The True Story of Demon Worship and Ceremonial Murder*, pp. 19-20.

Isaiah Oke has summarized our argument for us — just change the names and the places. The media and the world at large do not want to know about this practice that lives and thrives today in Africa. And even less do they want to know about similar practices that occurred underground, beneath the outer trappings of the Judaic religion. Is this why the media continues to catalog all ritual crime stories as "tabloid material," unworthy of credence? Would the realization that ritual murder is alive and flourishing in Africa eventually lead to unpleasant and embarrassing reflections on the old Blood Accusations against the Jews? Would something from the distant past, a relic of the darker side of Judaism emerge? We think so, and we think that's why the controlled and contrived media work hard to keep the lid securely tightened.

Description of an African Ritual Murder

Warning: this material may offend and shock some readers.

Isaiah Oke includes a chilling and grotesque description of an actual ceremonial homicide. This is a true story of horror, torture and terror far beyond anything in a Stephen King or Clive Barker novel. The setting of this human sacrifice is part of Oke's initiation or ordination as a Babalorisha, or high priest of the Juju death cult. He was groomed to succeed his grandfather in a transgenerational line of Babalorishas. Isaiah has already been named a Babalawo, a local priest of the animist cult. This experience with the "Doctor" leads him into far more than he had expected. You will not encounter anywhere a more frightening testimony to the very real existence of the powers of evil.

For your consideration: "The Ritual of Two Hundred Cuts."

[The Setting: The victim is a white man living in Africa who has apparently seen too much of the dark side of Juju and who may have offended in some other way. He is part of the old British military establishment, some of who remained to serve the new state. He has already begged for his life. Note that one of the perpetrators, the "Colonel" is a ranking military officer who wants eventually to rule his country. The "Doctor," Drago, is a Babalorisha, the highest order of the Juju priesthood. Isaiah, the narrator and initiatee, is the author of the book. Like many of the transgenerational Jewish cult, he

escaped by converting to Christianity and writing a book exposing the abominable life from which he escaped.]

"He [the Colonel] suddenly grabbed up a scalpel and thrust it into the white man's side to a depth of several inches.

The white man screamed and flecks of blood flew from his mouth all the way to the ceiling.

The Doctor grabbed the scalpel out of the Colonel's hand and threw it to the tile floor with a clang. 'Do you wish this man to go to the Orisha having died an ordinary death? Can you afford to indulge your anger if it creates such waste?' he shouted. The Colonel instantly looked regretful and almost abashed.

Drago bent to study the wound. He examined it critically and made the kind of quick, competent judgment that only a man who has inflicted thousands of such wounds can do. He sighed. 'Four hours. No more. We shall have to work faster than I'd planned.'

He went to a cabinet against the wall and brought back several packets with red crosses on them. Within minutes, he'd expertly cleaned and dressed the white man's wound. Then he pulled a chair alongside the table and leaned to the white man's ear.

'Listen to me. You will go to the spirits in pain. They will hear you above all others because your pain will be so great. You will plead for good fortune for the Colonel. [This is the ritual purpose of the sacrifice.] If you fail him, he will burn your body and scatter your ashes to the winds. Is that clear?'

He snapped his fingers at the Colonel. The Colonel looked insulted, though I didn't know whether it was because of the Doctor's attitude or because he was obliged to do something for himself. But in any event, the ritual required the Master of the Slave Servant to bring forth by himself the vessel in which the remains of the sacrifice would be imprisoned. So the Colonel bit off his anger and went through the doorway into a small room in back that was always kept dark.

He returned puffing under the load of a portable clothing wardrobe. He set it down just beyond the foot of the sacrifice table, where the white man could see it. It stood almost as high as the ceiling, and was made of pressboard. It was the same color blue as a cloudless sky and it had a label on it: Sears, Roebuck and Company. Such cabinets were a

common sight in Drago's ile-agbara. There were probably a dozen or more just barely visible through the doorway to the darkened room. I'd always before assumed they were just shipping cases for Juju, because sometimes one of the men with the fancy cars would take one of them away with him. I'd never looked in any of them because Drago had never told me to; it wasn't any of my business. Besides, it always smelled so bad back there.

Drago pointed to the cabinet. 'This is your hostage home,' he said to the white man. 'Look upon it and know fear.'

But the white man was moaning and tossing his head from side to side, though whether from the pain of the wound or from the terror of what was to come, I did not know. Drago chose not to repeat himself to the white man. Instead he reached into one of the packets he'd brought from the cabinet and produced a little white cylinder wrapped in gauze, about the size of a peanut. He twisted it open in his elegant fingers and astringent smell of ammonia spread instantly through the sacrifice room.

But rather than simply waving the smelling salts some distance under the white man's nose, as would have been normal, he jammed the capsule up one nostril.

The white man's head thrashed wildly in an involuntary attempt to escape the noxious fumes. His screams nearly drowned out the popping noises that came from his overtaxed neck muscles. If the stainless steel table had not been bolted down, I'm sure it would have been dancing in place from the white man's exertions.

It wasn't until the smell began to dissipate that the Doctor removed the capsule. 'Now,' he said calmly, 'you have had a lesson: You must understand all that will happen. You must pay attention to me and you must answer when spoken to. Do you understand?'

The white man glared at Drago in defiant silence. The Doctor was still holding the broken Ammonia capsule, massaging it sensually between his fingers. When the white man failed to answer, he dropped it to the floor. With a sigh, he took a fresh capsule out of the packet.

'Yes!' the white man shouted, his eyes large. 'Yes, I understand!'

Drago smiled and patted the white man on the head. 'That's good. Thank you for responding to me.'

Then he broke the capsule anyway and shoved it up the white man's other nostril.

I looked around the room. The two soldiers seemed to be as shocked and unsettled as I was. But the Colonel was vastly amused by the incident. . . . I was surprised to see an erection bulging under the sharply creased pants of the uniform. . . .

He dropped the capsule on the floor and turned to look at his collection of scalpels on the tray. 'It is right that you should be afraid,' he said over his shoulder. 'That is the purpose of this ritual, to send you to the spirits in such a state that they cannot help but notice you. Only then can you be effective in pleading the Colonel's case. I will put you in such a state by using pain. Think on this and know fear.' He turned back to the table, his fingers stroking the handle of a gleaming scalpel. 'You are alone,' . . . 'You are lost. There is nothing you can do. Think on this and know fear.' . . .

The first cut made by the Doctor was much more disciplined than the Colonel's wild stabbing. He set the blade just above the sternum and a bit to the left. He let it sink into the white man's flesh to a distance of perhaps a centimeter or so, just enough to separate the top layer of skin from the underlying tissue. He drew it downward evenly in a perfectly straight line until he got to the pubic hair. I could see the skin spread back behind the knife; it reminded me of plowing a furrow in a place like Georgia, where the soil is red, because a thin trickle of blood oozed up behind the blade as it passed. Without pausing, Drago went back up to the starting point. He moved his blade a little further to the left and proceeded to cut another track, as straight as the first.

Then he made a short cut up at the top of the man's chest. . . .

[For the sake of brevity and not to belabor what is already a horrible and frightening account, we opt to omit the rather long and painfully detailed description of the central portion of the ritual. Suffice it to say that the victim is slowly skinned alive, and Isaiah is compelled by circumstances to participate. If you must know the entire procedure, or to learn more about Isaiah and his life as an African Juju priest, we suggest that you obtain this obscure and fascinating book.]

'If it is the same,' [that is, skinning a man as one skins an animal] 'there is no reason you should not continue to remove the strips while I make the cuts.' There were tears in my eyes, but he stood as cool as ever. He twined his fingers

sinuously through my hair as he tried to comfort me just as though he were my grandfather.

'I do need your help . . . there is much to be done and little time to do it. I know this ritual can be difficult the first time. But remember your grandfather [a hereditary Babalorisha]. Do it for his honor if for no other. . .'

'Grandfather?' I said. 'Surely my grandfather could never have carried out this kind of ritual!'

A smile cracked the Doctor's face. 'No? Who do you think taught it to me? Of course, the old man only did it for your village, because he thought it would bring your people power and good fortune [the basic magical goal of the ceremony]. I don't think he ever did it for a client, in fact, I doubt if he ever made ten naira in his whole life from his juju.'

The vague air of sympathy disappeared and he became all business again. 'Now,' he said, 'let's finish the job. And remember Isaiah: You can no more change what will be happening here today than that poor white man can.' . . . For the next three hours, the Doctor cut and I pulled. As we did, the Colonel talked to the white man, which was difficult at first. But it soon became easier: The white man screamed his voice hoarse and made very little noise after the first few minutes.

I don't remember much of what the Colonel said to the white man; I felt like I was in one of those dreams where you work all night and wake up tired in the morning. But I remember the Colonel's main objective because he repeated it to the white man over and over: to eventually take over his country. This the Colonel said again and again until at last, inevitably, the white man became the Colonel's *iko-awo* [a captive spirit who serves the cause of another].

It took a little less than the four hours the Doctor had anticipated. By the end, the floor was almost carpeted with the little capsules of Ammonia, as well as with empty syringes. They had contained the drugs that the Doctor injected into the white man as the ritual entered its later stages, when it became harder and harder to bring him back each time he passed out from the agony of his ordeal.

I have always told myself that the unknown white man was probably dead by the time I administered the *coup de grace*. Or that he wouldn't have wanted to live in the kind of shape he was in and that I actually did him a kindness. These are the

things I've always told myself about the 201st cut, which I had to administer.

* * *

After a break during which the Doctor had coffee and the Colonel drank some French wine from a squat bottle one of his men carried, we removed the white man's entrails. That was a trivial procedure compared to everything else: a couple of quick cuts and done. The Colonel saved the liver in a plastic box that had a blue flower on its side and had a matching top which snapped in place; it looked very festive. Everything else was discarded. The hollow, skinned corpse was much lighter than it had been in life. We washed it and shoved a big iron hook through its back. Then we hung it up in the sky blue wardrobe, like a butcher might hang a chicken in the window.

The white man had been tall and his toes nearly dragged on the floor of the cabinet. The Doctor told the Colonel they'd need to be 'trimmed back' as the now-empty body stretched out over time. I have heard florists advise people on the care of houseplants in much the same tone of voice.

The Colonel had his men carry the wardrobe out to the ambulance. I was detailed to carry the big box of spices and herbs that he would have to apply to the body weekly, to keep the insects and smell under control, until it was fully 'ripe,' which would take about a year or so.

Then the motorcade set off for the airport and long trip back east, leaving me a day older.

—*Blood Secrets*, pp. 106-112. [Commentary added.]

A Profile of Satanic Sadistic Slayers

This multi-controversial selection was chosen for inclusion because corresponding elements appear in descriptions of Jewish ritual murders. The Modus Operandi varies little. The Profile of the cult and the killers correspond closely. The numerous congruencies are actually quite striking:

The human sacrifice is the work of a cruel covert transgenerational cult perpetuating a priesthood of pain and punishment.

It is part of an initiation ritual for a transgenerational line of practitioners. The one being initiated is coaxed and coerced into participation in the killing, assuring his secrecy and loyalty. The author later escaped the cult by converting to Christianity, as did some of the Jews.

The sacrifice occurs in deepest secrecy.

It is based on a perverted tradition of demonic doctrines.

There is an even darker underlying motive of various psychosexual deviancies and perversions. This linkage is apparent in the Jewish ritual crimes, perpetrated in a similar manner.

The selected victim is of a race and culture viewed as oppressors.

The repulsive ritual has a basic magical purpose to gain power, control and worldly fortune for its perpetrators, in this case on behalf of a high military officer.

Extreme cruelty and degradation of the victim again appear as central Satanic elements in the ceremony.

Though it is not proof of Jewish ritual murder, the M.O.s and Criminal Profiles are too close to ignore. These and other corresponding likenesses are readily recognizable in this genuinely repugnant and barbaric account.

As we previously theorized, the media and powers of the world do not want any of these practices scrutinized lest the topic turn to the old and persistent Blood Accusations against the Jews. Neither will this prostitute media draw the obvious conclusions from the investigative data: that ritual murder does exist; it is a past and present reality. Nor will they further deduce that no one particular people, including the Jews, are immune to the atavistic impulse to human sacrifice.

Author's Note

The Spread of AIDS and Blood Cults in Africa — More Innocent Victims of Ritual Crime?

Isaiah Oke promotes a very controversial theory. That is, that Juju blood rituals are an important vector in the spread of HIV and AIDS in Africa. While not directly commenting on the accusations against the Jews, the quotation illustrates another aspect of blood cults and their ritual crimes. Victims can and do include others along with the animal and human victims.

"The mystery of AIDS in Africa versus AIDS in the West is that women and men in Africa get it in more or less equal numbers, while in the West, it's more common among men. Scientists have concocted many elaborate theories to explain this discrepancy, many of which depend on bizarre sexual habits on the part of the entire African population, children included. But one of the things I've wondered about is whether there couldn't be a simpler solution: AIDS is a blood disease, spread by contact with infected blood.

"And who has more exposure to raw blood than a Jujuman?"

"We cut ourselves and we cut others. We splash blood about. We even drink it. It's part of our ceremonies, part of our rituals, part of our everyday lives. Men, women, and even children drink blood — human as well as animal — as casually as Americans drink cola.

"Could this be how AIDS is spread among us? How it was able to spread so fast and so far? And how it has affected our men, women, and children so universally?

"I haven't heard of any Western doctors or scientists who have seriously considered the possibility that our Juju rituals are responsible for the unique pattern AIDS has made in Africa. In fact those scientists to whom I've mentioned the idea dismiss it because they refuse to accept that human sacrifice is as common in Africa as I say it is. I can't blame them; scientists no more want the gruesome facts of Juju to be true as laymen do."

—*Blood Secrets: The True Story of Demon Worship and Ceremonial Murder*, p. 191.

With one in every four persons either infected or carrying AIDS/HIV in Africa (higher in some countries), this theory takes on a special significance.

1991

The Jew Accused: Three Anti-Semitic Affairs (Dreyfus, Beiliss, Frank (1894-1915)) by Albert S. Lindemann.

This book is an interesting approach by a liberal revisionist historian. He focuses on the later nineteenth and early twentieth century and the news readers' fascination with these "affairs." Dr. Lindemann takes a somewhat unique position for a liberal Jewish historian in affirming the rather controversial theory that, at least partially, to some degree, the Jews themselves are responsible for some anti-Semitic feelings brought on by public reactions to their avaricious and expansionist nature. Lindemann says this would be resented by anyone! The section on Beiliss mostly reflected on the behind-the-scenes machinations, plots and sub-plots that directed the on-stage court action. The section on Dreyfus is also revisionist in its honest description of the not so admirable other side of this protagonist.

1991

The Blood Libel Legend: A Casebook in Anti-Semitic Folklore, University of Wisconsin Press.

Though basically a refutation, this is a helpful compilation with bibliographical sources of many articles on Jewish ritual murder, including

articles on: Thomas of Monmouth and Little St. Hugh of Lincoln, Chaucer (with the entire unexpurgated text of "The Prioress's Tale", based of course, on the murder of St. Hugh), Hilsner, the Polna Case, the Present State of Ritual Crime in Spain, Damascus, Kiev, *Civiltà Cattolica* and ritual murder accusations, nineteenth century cases in Egypt, and much more. One important article cited several instances of Blood Accusations in the United States in the early twentieth century. These cases were quickly "disposed of", and are rarely referenced by even the most vehement ritual murder deniers. See our commentary at the end of Chapter 6. *The Blood Libel Legend* also contains an important article by Dr. Cecil Roth entitled "The Feast of Purim and the Origins of the Blood Accusation." As the reader might assume, this is in direct contradiction to our own analysis of Purim Fest and the Book of Esther, but is essential in gaining an overall understanding of this important Jewish holiday celebrating vengeance, murder and ethnic cleansing. While Roth's conclusions are different, it is an important contribution to the literature surrounding the Blood Accusation. Other important articles include a "psychohistory" of ritual murder allegations, an analysis/refutation based on "Motifs in the History of Childhood." The extensive bibliographical sources are an essential ritual murder research tool.

Colin Holmes in the footnotes to his article "The Ritual Murder Accusation in Britain" finally gives some recognition to the Cult Hypothesis. This not-at-all unlikely idea is greatly feared by the ritual murder deniers, as evidenced here.

For the sake of context and other information provided, the footnote is quoted in its entirety.

"112. For scriptural references which tell against the practice of ritual murder, see Leviticus 17: 10, 12, 14, and Deuteronomy 12: 16. Reinach, L'Accusation de meurtre rituel," p. 179, writes: En resume il est possible, il est meme certain, que plus d'une fois, depuis quinze siecles, un Chretien a ete tue par un Juif: mais il n'est moins certain que jamais, a' aucune epoque, dans aucun pays, un Chretien, jeune ou vieux, n'a ete immole par un Juif pour servir a l'accomplissement de rites secrets." In spite of such claims that there might be a secret Jewish sect which engaged in such practices, no evidence has been adduced to support this charge, which is more insidious in its essence than an accusation directed against all Jews. See Joseph Jacobs, "Little St. Hugh of Lincoln: Researches in History, Archeology and Legend," TJHSE (1893-94): 94, for an awareness of the charge against a section of Jews. See pp. 104, 107, 110, and 111 of the present article for suggestions by *The Spectator*, Burbage, Walsh, and Leese which moved in this direction. [That is, proposing the cult theory.]" p. 132.

[Commentary added.]

This is an all-or-nothing proposition for the ritual murder deniers. Not one domino must be tipped over in their highly intricate and emotional argument or it might collapse under the burden of obfuscation and denial.

1992

Trent 1475: Stories of a Ritual Murder Trial.

R. Po-Chia Hsia, Professor of History at Yale University, (see also 1988) published another refutation, this time of the famous case of St. Simon of Trent.

1993

The Anglo Hebrew Publications of London issued ***Jewish Ritual Murder: Anti-Semitism or Urban Legend?***

The heart of their refutation argument is easily discerned from the title. No author was given.

1997

Joseph Frankel's ***The Damascus Affair: Ritual Murder, Politics and the Jews in 1840*** was published by the Cambridge University Press.

1997

Life Unworthy of Life: Racial Phobia and Mass Murder in Hitler's Germany by James M. Glass was published in New York by Basic Books. Its subject matter includes Jewish ritual murder.

1998

Hatton, G. C., ***Birth of the Phoenix***, Volumes I - IV, Constituting Numbers 222 - 225 of ***The Phoenix Journals***. (Las Vegas, NV: Phoenix Source Publishers, Inc., 1998).

These four volumes are only four parts of a larger publishing project called ***The Phoenix Journals*** (currently 120+ books), and are best described as not only curious and controversial, but eminently thought provoking. We cite these four volumes for our increased enhancement and developmental understanding of modern-day "Judaism" (not seen as the same religion as that practiced by Jesus or the early Israelites), especially in regard to the Khazars. While heavily emphasizing the "evil Khazarian nature" and "Satanic" elements, the author(s) do not highlight or place emphasis on human sacrifice as a part of the mixture now considered Judaism. They do, however, strongly acknowledge the Jewish affinity for torture and cruelty toward enemies, that

is, a strong need for vengeance, already a part of our Criminal Profile. The Damascus Case and Trial of 1840-41 (ritual murder of Padre Tomaso) is cited at least twice. Those with interest in pursuing some of these topics (and abundantly more) should write the newspaper, **Contact** POB 27800 Tehachapi CA 89126.

1999

General Mustafa T'lass, Syrian Defense Minister and historical scholar, was denied his earned doctorate from the University of Paris due to Zionist pressure. These ritual murder deniers and other Zionists opposed him on the basis of his book, ***The Matzah of Zion***, a completely separate work from that of his thesis, which was entitled ***Geohistory and Geopolitics of Natural Syria***.

2000

David Littman, "Syria's Blood Libel Revival at the UN: 1991-2000," in ***Midstream***, February-March 2000 issue.

2000

The Ritual Murder of Father Thomas in 1840.

Translation of Official Documents from the Archives of the Syrian Government. Published in Arabic and in French in 1986 by General Mustafa Tlass, the Syrian Minister of Defense. Translated from the French by Irena Mateeva. Published in the US in the year 2000 by Sons of Liberty Books, P.O. Box 449, Arabi, Louisiana 70032.

Perusing these old writings gives one some of the feel of diplomatic urgency and world Zionist pressure that characterized the Damascus Affair. Not as threatened by Zionist pressure (yet) like today, the participants spoke openly of Jewish attempts to squash the case. Once the "Affair" came to an end (legally), the Zionist pressure groups immediately targeted the modest monument erected at Fr. Thomas' grave. The controversial inscription had the audacity to name him a victim of Jewish terrorism and assassination. Of special interest to us were reproductions of a painting of Fr. Thomas and his servant; likenesses of some key figures (Sherif Pasha, Cremieux, Rothschilds). Most striking was a vivid and frightening charcoal drawing of a child sacrifice to the most ancient demonic Semitic god, Moloch. Dr. James Wamer is to be commended for providing a review copy, especially just in time to include it in our study.

2000

A Russia-based international child snuff-pornography cartel was exposed in ***L'Osservatore Romano*** (29 September) and in the Swedish newspaper ***Aftonbladet*** (28 September), among other sources. See our ***Case Timeline*** for details of this criminal organization's activities.

Note To Readers

We want to expand this list of works relevant to the Blood Accusations. Readers with suggestions may write us in care of the publisher.

PART III.
ANALYSIS AND CONCLUSIONS

**“Pretending you believe a lie
is also a lie.”**

—Arthur Schnitzler

“A halber emez iz a gantzen lign.”

(“A half-truth is a whole lie.”)

—Yiddish Proverb

Chapter Eight

CULTS OF HUMAN SACRIFICE AND RITUAL MURDER, A MULTICULTURAL PHENOMENON

"In individuals insanity is rare, but in groups, parties, nations and epoches, it is the rule."

—Friedrich Nietzsche

"Partnership in guilt is the best means of securing secrecy."

—Paul Carus

Cultic Crimes, an Undeniable Reality

Ritual crimes are a fact, and not merely the product of an over-active imagination. They are a part of recorded history in many countries and cultures during all ages, including our present one. As a point of fact, cult-related crimes, along with the cult growth phenomenon, took an exponential leap in the late twentieth century. While bizarre and exotic, their sensationalistic nature does not affect the reality. Africa, Asia, the Americas, the Pacific Islands, and many other locales have been the sites of grotesque ceremonies including ritual murder and human sacrifice. Few, if any, cultures escape this archetypal manifestation of evil. While this larger topic of cultic crime deserves more attention than we can devote in this book, our study can gain from a brief summary of some prominent examples. We will demonstrate that just because the Blood Accusations may seem odd and incredible, they are not at all impossible or even improbable.

Ritualized Violence Is an Old Story

Head hunting, head shrinking, cannibalism and other weird ceremonial practices, while providing many a movie storyline, are real and occur today. The Jivaro and other Amazonian tribes, the natives of some Polynesian islands, Borneo and Africa are just some of the locales. The culture and society of these tribes, as well as their gory ritual practices, received intensive study and media attention. In the modern era during the 1950s, the Mau Mau of Kenya carried ritual killing to a new height. Without becoming bogged down in biblical interpretation, even a cursory reading of the Old Testament with its endless bloodbaths and battles, reveals the ritual and religious nature of ancient warfare. As we have already seen, child sacrifices to Moloch were, at one time, an

established religious practice by the old Hebrews. The Romans too had strong ritualistic elements that combined with murder. Let's look at three brief examples. The victorious Romans held Vercingetorix, Chief of the Gauls, prisoner in Rome after his defeat in the Gallic Wars. He was ritually strangled at a state banquet on orders from Caesar. The deadly "games" in The Coliseum played out daily according to a detailed script and ritual that rarely varied. As intended, the crowds were intoxicated and addicted to the daily rituals of blood, pain and terror. Crucifixion, the chosen and unique form of execution, was a slow ritual of torture and ultimate painful death for those who dare to oppose the all-powerful empire. No one is accused of defamation or anti-Jivoarism or anti-Romanism by simply stating these facts.

Of Thugs and Hashish-Eating Ritual Murderers

Another example of a powerful death cult, based on perverted theology, and thriving in a covert environment is the Thugee murder cult of India. It flourished for hundreds of years before its final suppression by British colonial military might. Its name, of course, is the root of our modern term, thug. This exotic and deadly cult of Kali, the Hindu death Goddess, transcended often uncrossable ethnic and religious boundaries as, astoundingly, members came from both the Hindu and Muslim communities. As we see in India and Pakistan today, these groups are bitter enemies. Thugees would infiltrate themselves into bands of travelers, caravans, fairs and the like, where they killed their victims while asleep or off guard. Along with a garrote-type ritual strangling device, there were other ceremonial tools used in killing and burying the victims. The hapless victims of this macabre cult were strangled in a ritual form of murder dubbed Thagi. In a further act of desecration, the bones of the victims were broken to make it easier to fit them into small graves. This murder cult was quite widespread and influential. The conspiracy included many non-cult members among high Indian colonial officials. The Thugs were finally suppressed in the 1850s by Sir William Sleeman. The long and violent campaign to put down the Thugs received wide coverage in the British and international press.

A similar cult operated in the Mideast c. 1250. Its charismatic and malevolently brilliant leader was The Old Man of the Mountain. He beguiled his followers with occult teachings, mind control techniques and drugs much as some today. The drug of choice was Hashish, a powerful hallucinogenic Cannabis derivative. It was used habitually and ritually to psych themselves up for the killings and to visualize dreams of heaven with its' eternal supply of virgins, promised to the righteous believer. Hashish use was so ubiquitous that their very name reflected it — the "hashashin," Arabic for hashish eaters. This word, as we know, came to mean killer or murderer — assassin. Based in the remote mountains during the Crusades, this Ismaili Muslim sub-sect wreaked havoc and terror on the dreaded Christian infidels. In May of 1271,

during the Ninth Crusade, Prince Edward of England landed with an advance force at Acre on the coast of Palestine. While encamped and finalizing plans for the upcoming campaign, a fanatical Assassin inflicted a serious, but not fatal wound. As a result, he returned to England and plans for the land campaign failed. The Muslim murder cult was responsible for an abrupt end to what was the last crusade. These Assassins became so adept at getting rid of unwanted persons that they finally hired out their diabolical skills. For 200 years these religious murderers terrorized the Middle East, operating out of Alamut in South Persia (Iran). The sect was wiped out by the Mongols in the late thirteenth century.

While not accused of such crimes today, the Ismaili Muslim sect has several million adherents. Their revered leader is the current Aga Khan, a "glitteratti" figure among the rich jet-setters, perhaps best known for getting his weight in gold as a birthday gift from his devotees. Yet no one disputes the disreputable historical chapter of the Ismaili sub-sect, the Assassins. No one disputes the evil acts or tries to deflect the murderous guilt to others. They have apparently managed to admit and move beyond this bloody chapter in their past.

The Bloody Human Sacrifices of the Aztec, Maya, and Inca

While on this subject of demonic beliefs and practices like human sacrifice, we must not forget some prime examples right here in the Americas. These include the Amerindians of North America as well as the Mistecs, Toltecs, Aztecs, Maya and Inca civilizations. Their days' long sacrifices of thousands of human beings are legend. There are few images more chilling than that of the pagan priests plunging black obsidian knives into the chests of the victims, extracting and exhibiting the still-beating bloody heart — and then repeating the spectacle up to twenty thousand more times! The unique thing about these ancient American examples is that a ritual murder cult came to thoroughly dominate entire cultures and societies for centuries, apparently with some general approval from all classes of citizens. The truly hideous and grotesque pantheon of gods and goddesses were portrayed in art and statuary as virtually demonic. One can see how the superstitious Medieval Spaniards truly believed they had found the Kingdom of Satan. In their zeal to eradicate what they saw as an evil and demonic culture, they unfortunately destroyed almost all the writings and religious objects that they came across. The Aztec, Maya and Inca societies were so thoroughly disrupted and destroyed that little remains to inform us how this evil, murderous cultic belief system came to so thoroughly dominate these otherwise creative and cultured ancient peoples.

Virtually no one in Mexico, Central or South America thinks it is rude, defamatory or unacceptable to comment on this bloody history. There are no organizations of descendants who bring pressure or threaten libel suits for merely mentioning the topic. Perhaps they need an ADL—Aztec Defamation League.

Human Sacrifice Among the Teutonic Peoples of Europe — Ritual Murder by Burying the Victims Alive

This terrifying and grotesque custom has roots deep in the primordial consciousness of the Nordic ethno-group. Archetypal "giants" were powerful beings at odds with these early northern European tribes. These "giants" and the tales about them survived the coming of Christianity, transformed into "devils" and "demons" more acceptable to the church. These giants were thought of as the guardians and custodians of forests, lakes, rivers, and the soil of the earth itself. "Rent" was owed these giants.

The privilege of collecting rent which the forces of nature, be they gods, demons or giants, and later on in their stead, the Devil, were supposed to possess, led to the idea of offering sacrifices in payment of the debt due to the powerful and evil-minded landlords, the owners of the soil. And this notion resulted in the superstition of burying alive either human beings or animals, a practice which at a certain stage of civilization probably was all but universal and received even the sanction of the God of Israel (1 Book of Kings, xvi 34).

Grimm says (*Mythology*, p. 109):

"Frequently it was regarded as necessary to entomb within the foundation of a building living creatures and even men, an act which was regarded as sacrifice to the soil which had to endure the weight of the structure. By this cruel custom people hoped to attain permanence and stability [Read 'control'; remember, the purpose of all religio-magical acts is control over one's environment.] for great buildings."

There are innumerable stories which preserve records of this barbarous custom, and there can be no doubt that many of them are historical and that the practice continued until a comparatively recent time.

"We read in Thiele (*Danische Volkssagen*, I., 3) that the walls of Copenhagen always sank down again and again, although they were constantly rebuilt, until the people took an innocent little girl, placed her on a chair facing a table, gave her toys and sweets, and while she merrily played, twelve masons covered the vault and finished the wall, which since that time remained stable. Scutari is said to have been built in a similar way. A ghost appeared while the fortress was in the process of building, and demanded that the wife of one of the three kings who should bring the food to the masons the next day should be entombed in the foundation. Being a young mother, she was permitted to nurse her baby, and a hole was left for that purpose which was closed as soon as the child was weaned."

From *The History of the Devil and the Idea of Evil* by Paul Carus, pp. 250-251.

The cruel custom survived the imposition of Catholic Christianity. Dr. Carus subsequently tells us that in Tomaseo's *Canti Popolari* there is an instance when it is suggested that the wife of an architect who built a wall be entombed in the foundation. Even the building of churches was supposed to require this cruel ritual.

"... and there were cases in which, according to the special sanctity of the place, it was deemed necessary to bury a priest, because children or women were not regarded as sufficient. In Gunther's *Sagenbuch des Deutschen Volkes* (Vol. I., p. 33 ff.) we read that the Strassburg Cathedral required the sacrifice of two human lives, and that two brothers lie buried in its foundations."

Ibid., pp. 252-253.

These Teutonic human sacrifices continued into the nineteenth century. See *Timeline of Cases and Events* entries for 1813 and 1843. Other sources tell us that this peculiar form of human sacrifice by ritual entombment was practiced in other parts of Europe and Mexico as well:

"In France, women were occasionally buried alive for very serious offenses, usually under the gallows. The punishment was known as a fosse. In the Scandinavian countries especially, criminals were often set in wet cement, which cracked their bones as it hardened, or put under the foundation stones of new buildings. This was probably not done as a form of torture but in the nature of a human sacrifice to sanctify the buildings. There is a persistent legend that adulterous nuns were walled up alive in the cellars of their convents (in the manner of [Roman] Vestal Virgins who committed the same offense) as graphically described in Walter Scott's *Marmion*. Scott says the skeleton of a woman was found enclosed in a niche under the old convent of Coldingham [England] but gives no other details.

"A similar story claims that children of nuns were buried alive in the cellars to hide their mothers' sins. A Mexican assured me that in 1926 when the government closed the convents, he himself was in charge of a gang of workmen dismantling a convent in Puebla found dozens of tiny skeletons interred in the cellar wall...."

The History of Torture, p. 81.

A comparable practice was observed by the kings of the ancient African kingdom of Dahomey. Captives taken in battle were the fodder for human

sacrifice. Demonstrating yet another example of blood magic, the blood of a sacrificed captive (usually a chief or general) was believed to enhance the mortar used in the construction of forts, palaces and other public buildings. These buildings (some built as late as the nineteenth century), with their peculiar pink blood-patina finish, stand today in Benin, the modern name of Dahomey.

If we accept these plain facts of human sacrifice among northern Europeans, southern Europeans, the English, Africans and even modern-day Mexicans, why are similar practices among the Jews considered so far-fetched or impossible?

Modern Cult Mayhem: Of Sarin Gas and Suitcase Nukes

Sometimes the death wish turns inward, acting out the malevolent archetypes in acts of suicide. The Heaven's Gate Cult in the late 1990s was one such example. Their bizarre ritual suicides were widely covered. The Japanese Aum Shinrikyo terrorist cult is a prime example of a dangerous, devious and deadly cabal that was extraordinarily successful in achieving anonymity. They not only managed to manufacture and store the deadly Sarin nerve gas used in the brazen subway attack, but acquired and stockpiled military-grade weapons. The Aum cult was rumored to have been in the market for a suitcase nuke. As the cult became well established in Russia, there is credence to this hypothesis. All of this happened, supposedly, without the knowledge of the police or security services of Japan, Russia or the U.S.A. Aum Shinrikyo is an excellent example of a doomsday cult, dedicated to murder of the innocent, that could easily come right out of the pages of a novel. It perhaps proved too outlandish, too incredible a possibility to consider until it unequivocally demonstrated its existence and power in a shocking attack on public transportation. Burrowed deep below the rather structured Japanese society, basing its *raison d'être* in mangled occult semi-Buddhist perverted beliefs, it might well have continued to operate for years in deepest secrecy instead of perpetrating mass slayings in public. Terrorists and death cults hiding out in the subways ready to strike? This all seemed incredible, but Aum Shinrikyo was no pipe dream, no late night radio talk show conspiracy fantasy. First considered unbelievable, it became all too real all too quickly.

Without belaboring the point, there are other examples that beg attention. Although Satanism and Demonic Cults have been around for a long time, they began to surface more visibly in the 1960s. Some in our highly vaunted "mainstream" media chose to view this as just another psychedelic Sixties' fantasy, or nothing more than show biz hype à la Anton LaVey and his somewhat theatrical (but also serious) Church of Satan. Rumors and reports of church desecrations and animal sacrifices began to surface, but at first were only the stuff of supermarket tabloids. That ended with Charles Manson and his cult-family who committed the ghastly and highly ritualistic Tate-

LaBianca murders. By the 1980s desecration and despoiling of churches and cemeteries, with the accompanying animal sacrifices, were no longer considered uncommon or outré. Demonically inspired killers like Richard Ramirez (of Roman Catholic background; known as the openly Satanic Zodiac Killer) and David Berkowitz (of Jewish background; known as the Son of Sam or The .44 Caliber Killer — he heard voices of demons telling him to commit the crimes) were no longer uncommon news items.

By the late Eighties and early Nineties, we learned about ritual crimes related to the religions of Santeria and Voodoo and their offshoots. Please remember that the large majority of these Afro-Cuban and Afro-Haitian believers are peaceful people, meaning no harm to others. It is only a very small but persistent darker sub-group that commits the criminal acts. A clearly authenticated event, the exceptionally grisly ritual murders in Matamoros, Mexico, in the 1980s made news all over the globe. The bodies were found on a remote ranch along with remains of multiple human sacrifices. The hideous discoveries included a true witch's brew-pot of body parts. The perpetrators were a group of crazed drug traffickers who also were devotees of Palo Mayombe, a human sacrifice cult based in perverted Santeria beliefs. This cult-within-a-cult phenomenon demonstrates how a tiny radical criminal subset can bring guilt, shame and opprobrium on the heads of the larger group of believers who mean no harm to others. Legitimate Santeria groups did not try to abet or absolve the guilty parties. They appropriately deplored and disclaimed this group of perverted serial killers and their demented black magic rituals.

Both Santeria and Voodoo are New World manifestations of a group of religions coming from West African animistic traditional beliefs and practices. According to some sources, not all these beliefs and practices are benign. A cult something like Palo Mayombe apparently exists with impunity within this African religion, much as the cult of our focus existed under the outer guise of Judaism.

Blood Cults and Human Sacrifice in Africa Today

Blood Secrets: The True Story of Demon Worship and Ceremonial Murder is a fascinating and daring book by a brave and courageous author. Isaiah Oke is a native West African now living in anonymity (he hopes). He is a former Babalorisha (like a High Priest or Bishop) of the Traditional African Folk Religion. As an initiate to this high office, he witnessed and participated in a human sacrifice. This parallels the Jewish cult practice of requiring participatory guilt through initiation rites. Like them, Oke was threatened with death should he reveal the secret doctrines. He escaped the cult by converting to Christianity, as did some repentant Jews (e.g., see Teofito, 1803). Like them, he wrote a book exposing the diabolical rites before the public eye. The full and lengthy description of this ritual appears in our *Literary Timeline* (see 1989). While very disturbing and gory, the account (and our analysis) is most enlightening.

Modern Blood-Use Cults: "Goths" Practice the "Vampire Lifestyle"

A phenomenon of the late 1980s and the 1990s, the Goths often dress in black, including the trenchcoats made infamous by the 1999 Columbine High School shootings. Goths (usually teens or twenty-somethings, but may include all age groups) are loosely organized, revolving around alternative night clubs and music. A sub-sect of this movement heavily identifies with vampires vis a' vis the novels of Anne Rice as well as similar books and films. Some of these modern-day self-proclaimed vampires have formed groups where they ritually and socially ingest human blood. Some vampire clubs test donor blood for diseases, a wise practice in the age of AIDS, STD and Hepatitis. You can't go around just biting anyone! Blood is obtained from donors, according to participants, and is never taken from anyone against their will. Supposedly the freely given blood is as an offering. Videotaped interviews and testimony of blood-sect members give accounts of drinking the blood that sounds much like getting high on psychedelic drugs. As with other drugs, it is an experience that most of them want repeatedly. Blood cults address a primal human archetypal urge. Their existence today attests to the persistence of these powerful atavistic urges to express themselves.

Are Some Ethnic Groups Immune to This Phenomenon?

Neither are the Jews exempt from these primal drives and archetypes. The Jews, while often portrayed as a gentle and cultured people, also have an ethnic history of violence and cruelty.

Like the previously cited Nordic Europeans, the Jews practiced burying live victims in buildings, walls and other construction projects. The odious custom of burying people alive under foundation stones was even believed to be sanctioned by Yahweh/Jehovah

This violence was not only directed against their enemies, but sometimes against their own people. Josephus, the Jewish historian of ancient times, tells us that in the First Century, an assassination sect called the Sicarii operated in and around Jerusalem. They were a political cult of zealots who chose murder and terror as their weapons. They wanted to kill everyone who cooperated in the least with the hated Roman colonial authorities. Later another branch of this sect turned their deadly skills in on themselves. They were the die-hard element of the last Jewish Revolt who died by suicide on Massada's heights. Their propensity for ultra-violence and terrorism was mirrored by the actions of modern Jewish terrorists and assassins active in the establishment of the present-day ministate of Israel, also known to some of us as Occupied Palestine. The Sicarii ritual killers used small daggers concealed beneath flowing oriental dress. Like the Thugs and the Hashashin, they would infiltrate crowds at market places and festivals. In "The Jewish War," Josephus tells us that the Sicarii "...slew men in the daytime and in the midst of the city,

especially at the festivals when they mixed with the multitude." During a night raid on Engaddi, they reportedly slew more than 700, including women and children. So then, the phenomenon of ritual murder for both religious and political purposes is not unknown among the Jews.

Along with the Sicarii, we have the much earlier biblical accounts of human sacrifice to the depraved cult of Moloch and other malicious deities. [See Timeline, c.900 BC.] These early Hebrew death cultists rationalized their evil practices with a perverted theology proclaiming that Moloch was another manifestation of Yahweh/Jehovah. All of this "dark side" of the Hebrew heritage became part of what we shall call a "covert Cabala." This sinister secret set of doctrines was, for obvious reasons, rarely written down, transmitted from one generation to another by a strong oral tradition. Oral tradition is quite accurate and effective, making written records unnecessary. In many tribes, African, Asian, Amerindian, etc., the village elders and shamans can accurately recite long genealogies and histories from ages past. Oral tradition and secret initiation rites are effective tools to insure transgenerational continuity of cultic traditions.

No one race or ethnic group can claim an exemption from the influence of these base, primal archetypal drives, ergo, no group should have a special privilege or be ruled off limits to speculation. Ritual crimes and ritual murder, like all violence is unfortunately a part of the human psyche and experience whether we like it or not. It is sad to say, but humankind has some troublesome archetypal drives, including urges to desecrate, inflict pain and kill. Combine these basic drives with mistaken and perverted beliefs; then add equal portions of revenge, resentment and paranoia. You have just created a recipe for potent reactions and responses under the broad heading of both spontaneous and organized terrorism and cult violence. The irrational and violent acts can, and have, included ritual murder. No race or people are exempt.

T. H. Burbage (*Literary Timeline*, 1916) held that the truth about Jewish ritual murder was "...one of those puzzling questions that is still awaiting a satisfactory answer." As he developed his thesis, Burbage saw that radical Jewish sects certainly weren't immune to crimes and violence. See if you think his position is reasonable.

"If Jews were content to hold that there was nothing in the beliefs and usages of the general body of their sect to justify the charge of ritual murder being made against the entire community, while admitting, at the same time, the possibility of a fanatical and superstitious body existing among their members whose actions might possibly warrant such a charge, their position would be reasonable enough.... But for reasons which it is hard to discover, they are not satisfied to act in this way.... If there is no real danger of the entire sect being involved in the ritual crime, there can be no reason for the universal panic that even a reference to occasions among

them, and if there were no foundation in fact for the charge, it should be possible to prove that without having recourse to unscrupulous trickery and lies. Yet...these are the weapons in which for the most part they put their trust."

Catholic Bulletin and Book Review #6, 1916.

Postscript: "This Kind of Thing Just Couldn't Happen Today!"

Just as we finished gathering material for this chapter, an interesting news item crossed our desk, reminding us that the vile and loathsome rites of human sacrifice occur today.

"In October [1999], police in the State of Bihar, India, accused a man of the ritual sacrifice of his two daughters, aged 18 and 13, during the Hindu festival of Dassera. In June, a "London Telegraph" report from Faridabad, India, cited 1998 police reports of the sacrifices of nine children under age 10 to the bloodthirsty Hindu Goddess Kali [also worshipped by the earlier Thugees], mostly by so-called Tantric Priests, some of whom are simply con artists, in slums and poor villages in eastern India, who prescribe the child offerings to cure a variety of the parents' misfortunes. [Just as in Ancient and Medieval Europe, curative and miraculous magical powers were attached to the act of sacrifice and the blood obtained therefrom.] And three Satanists were charged in September in Istanbul, Turkey, with the killing of a 21-year-old woman in a sacrifice to the Devil to stop the country's recent earthquakes."

—From *Weekend*, a magazine supplement to Scripps Howard Newspapers dated 24 December 1999. [Commentary added.]

Chapter Nine

FINAL REPORT AND ANALYSIS

"When you remove the impossible, whatever remains, however improbable, must be the truth."

—*Sherlock Holmes in the novels of Sir Arthur Conan Doyle*

"...[We] confirmed a rule of criminal investigation first promulgated in Arthur Conan Doyle's Sherlock Holmes stories, and made a part of the B.S.U. canon [Behavioral Sciences Unit of the F.B.I.] Once all other possibilities are eliminated, whatever is left, however improbable, is what happened."

—From *The Evil that Men Do* (1998), a true story of F.B.I. Profilers.

CONCLUSION

As a result of a survey and evaluation of the evidence, probable motives, Profile and M.O., we demonstrated the existence of a small, perverse, covert, conspiratorial cabalistic death cult deep below the outer trappings of Judaism. This cult has operated for many centuries. There is ample probable cause to believe that at least some of the murder cases represent the actions of this sinister secretive sub-sect. The motive for these crimes is a basic one — revenge for centuries of oppression and suppression. Deeper underlying motives also involve psychosexual perversion. This motive and the actions of the cult are traced throughout the book from ancient biblical times to the modern era. As we studied the accounts of the slayings, the grisly Modus Operandi became sickeningly self-evident.

Analysis of the Process

As the twentieth century dawned, almost all the old accusations against the Jews ceased. Yet one old legend and folktale, that of ritual human sacrifice, kept popping up with an annoying persistency. Reports of ritual crimes continued. Did a cult of ritual killers really exist? We know that if the situation were different, and this much evidence pointed toward almost any other ethnic group (especially "whites") we would have cries for a wider investigation. If a "white supremacist" or "Islamic terrorist" group were accused of serial murders over the centuries, mostly of children, we would spend tax

dollars investigating, and the victim groups would cry out for justice — and reparations. What if it were alleged that a cult among white slave owners practiced ritual torture and murder? All kinds of public and private agencies would mount a witch hunt with a hearty hue and cry! If these crimes of terror were committed against African-American or Asian-American or Hispanic children, a "task force" would long ago have taken a closer look. Because of the Jews' status as a government-protected minority special interest group, this won't happen.

Just as we have condemned a blanket dismissal of the Blood Accusations, we also oppose a blanket acceptance of every accusation. Neither position is objective or scientific. A certain number of cases, as the Jews and their adherents so eloquently point out, are solely the result of ignorance, bigotry and hatred. In other words, the Jews got a "bum rap." Another group of cases has very little extant documentation after the long passage of time, wars, and natural disasters. They were attributed to the Jews, but we have no way of making a fair judgment. We may exclude yet another group due to misinterpretation of the evidence. Not every brutal knife murder with vicious slashing and blood loss, whether committed by a Jew or not, qualifies as a ritual crime, so another small parcel of cases may represent more bum raps.

What happens when we peel away the layers of the false and the impossible? What remains is a group of cases and events where the evidence appears to indicate the work of a serial killer cult, motivated by centuries of hate and revenge, but also seeking to satisfy their magical ritualistic needs. When the practices of this cult are examined under a bright modern light, we cannot help but see a strong Pedophile psychosexual perversion as an underlying motive. This murderous sub-sect is a succession of murderers passing on the dreadful secrets from one generation to another. We know from our study that the Jews have a violent and checkered past, often with strong motifs of revenge. The Old Testament examples of child sacrifice are too powerful to ignore or rationalize. Moloch was a powerful god, even a rival to Yahweh, as some believed the evil fire-sacrifice deity was just another manifestation of the God they already worshipped! Revenge is a powerful motivator. The accompanying quotation and a full understanding of its implications not only serve to further illustrate the primal revenge motif, it might even help make some sense of our confusing world situation. In the matter of these crimes, like the larger question, if we never address the underlying causes of terrorism, the acts will continue unabated.

"It is doubtful the oppressed ever fight for freedom. They fight for pride and power — power to oppress others. The oppressed want above all to imitate their oppressors; they want to retaliate."

— Eric Hoffer in *The True Believer*.

Have We Achieved Our Investigative Goals?

We have succeeded in piercing the iron curtain of silence and obscurantism that enveloped this topic after the Second World War. Enough evidence and testimony remain to convince us that a murder cult of serial killers could have perpetrated at least some of the crimes alleged in the hundreds of years of Blood Accusations. With investigative goals, we clearly established a motive for the crimes — that of basic revenge. We have reviewed a large number of accounts of alleged cases of ritual murder over a period of hundreds of years. Many resulted in convictions in the duly appointed courts of the day. In some cases, the evidence seems incontrovertible. Much depends on how one interprets the evidence, which in turn depends on one's willingness to look beyond the "usual suspects" of ignorance and anti-Semitism to a deeper truth — some Jews, albeit few, did these diabolical deeds. There is too much feel of authenticity in some of the stories to casually shrug off the allegations because the conclusion is unpleasant or politically incorrect. We amassed all the known facts, verdicts, confessions, testimony, affirmations and contradictions, all the soupy fog that surrounds this topic, and then attempted to distill whatever truth that remains after all the years.

At least some of the hundreds of cases over hundreds of years must be valid and true instances of ritual murders perpetrated by a cult of transgenerational serial killers. This was a tiny, but violent conspiratorial Jewish religio-magical sect based on an aberrant and perverted belief system. This "Secret Cabala" or "Secret Talmud" was effectively passed on through a strong oral tradition and through their rites of initiation. This covert credo sanctioned and prescribed human sacrifice not only as a way of obtaining revenge. The murder and bleeding of the victim were the tools for obtaining the ritual blood, believed specially imbued with power. On a deeper level the ritual gave a veneer of legitimacy to practices that are best described as sadistic child abuse and Pedophilia. Many ordinary Jews did not know of or did not believe in the existence of these hideous practices. Others were coerced into participating in or covering up the crimes. An outer circle of "auxiliary" members or supporters did know about it and worked hard to conceal its existence. Absolute denial was the chosen vehicle for dealing with the problem.

There is a very definite *modus operandi* in the exaggerated and peculiar ritualism characteristic of the murders. The primal motivating force behind the crimes is resentment and desire for vengeance in reaction to severe oppression. This archetypal revenge urge strikes out on the literal and the symbolic levels: literally, through the act of murder, and symbolically, through the perverse, Satanic ceremonies that degraded and defiled the victim and, through the victim, the hated Christian religion. The opportunity for acting out Sadism and Pedophilia is an important underlying part of the motive. Their psychosexual perversions were given free rein in the ritual perpetration of the cult.

We have crimes, suspects, M.O. and motive. We answered the basic investigator's litany of who, what/how, when, where and why. Until these old charges are honestly and truthfully faced, they will continue creeping out at the most embarrassing and inopportune times. The Genie can never truly be put back in the bottle. Pandora can't close her box once the ugly contents make their way out. Only the cleansing light of day and the pure spirit of confession and forgiveness can remove this persistent stain.

Could Ritual Murders of the Classic Pattern Occur Today?

"Remember that the constant rule of the secret societies is that the real authors never show themselves."

—Andre Baron

As we saw previously, the question is not whether the Jews were capable of such crimes. The overwhelming evidence of history is that they, along with the rest of humanity, are subject to the same archetypal forces and drives that impel us all to both the heights of greatness and the depths of despicable depravity. The real question is whether the Jews did the deeds of which they stand accused. We looked at the evidence and the literature, and we have probable cause to suspect that at least some of these cases were genuine ritual murders. But that conclusion further begs the question of whether these heinous crimes still occur today. As a result of the Allied tidal wave of victory in the Second World War, it is now unwise and politically incorrect to even pose such a query. In some "modern democratic" nations such as Germany, you can do jail time for printing or speaking about the issue. As a result of their "baptism" as the greatest martyrs of Second World War (although Stalin killed 25,000,000+ Russians and others), the Jews are washed clean of any misdeeds, alleged or otherwise. This is an era of apologizing to and compensating the Jews with monuments, museums and cash reparations for their martyrdom and suffering. They have finally escaped from being considered the race and children of the Devil, that mantle now passed to the Germans.

Numbed by the ultra-violent and explosive age we are no longer shocked by sordid, lurid crimes, including those with ritual overtones. We have become inured to them, no longer shocked by descriptions of terrible murders and ethnic cleansings. With the increased fantasy violence on television and the movies, plus the increased actual violence in school shootings and other terrorist acts, we might never see a story about a mysterious child murder. Thousands of children (and others) disappear each year, never seen again. While some have postulated that Satanic groups and other violent sects might be responsible for some of the disappearance, this is as close to a ritual murder accusation as you will ever hear in today's controlled media.

Concealing One Ritual Crime Under the Trappings of Another

If a classic ritual murder were to occur, how could it be hidden from view? It is possible, sometimes, to conceal one kind of crime under the outward trappings of another. Let's say a Jewish ritual murder occurred, according to the M.O. we have established. A victim could be kidnapped a few days before Purim, crucified upside down, his blood emptied into a ritual vessel. How could we conceal it from detection? Easy! First choose a victim from a lower socio-economic group, one that has little political clout. Just kill a few chickens, cats or other small animals. Gut them and leave their carcasses, blood and feathers spread about. Add some cowrie shells, some Voodoo or Santeria candles or wax images, and, voila, the Cubans or the Haitians get the blame. In another scenario, or in conjunction with the one just stated, you could leave drug paraphernalia and a small amount of narcotics at the scene, then shoot the victim up with heroin. The whole scene might be written of as just another "drug related crime" with "cultic overtones."

Issues in Investigating and Prosecuting Ritual and Cultic Crimes

In all fairness we must say that only a handful of police detectives or private investigators has had much training or experience with cultic crimes. The average uniformed officer will have even less. Even those with some degree of experience may focus only on outward signs and clues. Most investigators are working a heavy schedule. Even if inclined to probe further, time and other resources are simply not available. Add to this the powerful taboo against saying anything remotely critical of certain government-protected ethnic groups, and you see how difficult it would be to pierce the veil of illusion. Rest assured that no police or prosecutorial career would ever be advanced by raising such an accusation.

So What Happened to This Murderous Cult?

It is demonstrably evident that the cult continued its bloody rites into the late nineteenth and early twentieth centuries. With the total disruption of Europe during and following the nightmare years of the First and Second World Wars, and its split into East and West during the subsequent "Cold War," the trail becomes shadowy and hard to follow. So as you can see, there is no easy answer to the question of if this cult's ritual crimes transpire in the present. We see that they could happen, but we cannot know for sure. Could the cult have been suppressed or totally quashed by the Jewish leadership once modern and enlightened ideas took hold? This is quite possible, and it makes good sense. This hideous vengeance and murder cult, with its underlying pedophile deviancy, caused the death of untold thousands of Jews who suffered pogroms spurred on by a ritual murder accusations. It is no wonder riots and disturbances broke out in reaction to these despicable crimes.

As Jewry became more centralized in the 18th and 19th centuries through the founding of international Zionist organizations, the leadership surely saw the ritual murder sect as an embarrassment and impediment as they advanced more and more into positions of power, wealth and influence all over the world. An independent state was the ultimate goal. They knew that an ugly example of savagery and child abuse would only harm their cause. Surely they concluded that the cult had to go.

If it exists today, it has switched its base of operations to third world countries where crimes are difficult to solve and influence easily bought. The hiding of one ritual crime beneath the veneer of another one is an even more viable concealment strategy under those circumstances. "Snuff films" (films or videos of actual brutal murders) were made by criminal producers who bought their victims, filming the action in Latin American and Asian safe havens. When news of these diabolical films and videos first surfaced in the 1970s and 1980s, there was much disbelief expressed in some segments of the media. However, after more evidence and documentation, these films proved genuine.

In addition, there are films and photographs reputed to be those of an actual Satanic "black mass" and human sacrifice. Are these real? In the age of digitized photography, it is almost impossible to say. Yet as the reports come in from all over the world about this grisly phenomenon, some simply dismiss them all as fantasies. But if someone goes to the trouble to make a realistic fake of such a horrible rite, isn't it just as sensible to think that someone else might not be satisfied with a mere simulation, thirsting for real blood? Given the evidence we have reviewed, could a Jewish ritual sacrifice be preserved on videotape? Given the reclusive and understandably paranoid M.O., we would say no. Who can really say? Pedophiles, including Satanists, seemingly operate more or less openly in Asian cities like Bangkok or Calcutta, where money buys whatever perversion you want. If "kiddie porn" snuff films are possible (and they are), then one may presumably arrange a ritual sacrifice. Thousands of young adults and children disappear annually, never seen again. Some are surely the victims of serial killers, spree killers (and accompanying sexual perversions) — and cultic ritual killers. If a Jewish ritual murder pedophile cult survives, it most certainly lies beneath many layers of concealment and protection. After all, it has had twenty centuries to learn, experiment, hone and develop its skill in clandestine cabalistic activity, concealment and disinformation.

AFTERWORD

Because of the volatile and ultra-sensitive nature of this book, a final word is in order. Some will dismiss the project as anti-Semitic and/or anti-religious. Others will say that we only repeat an old canard, a relic of more ignorant times, with nothing to commend it for reconsideration. Yet some others may say we are attempting to profit from a vile calumny. None of this is

our purpose. We reexamined and reorganized the still-extant data and presented it in a truthful and straight-forward manner. We pander to no one, especially groups with centuries of vested interests and preconceived agendas for our world. We admit our bias — a dislike for powerful monolithic groups with secret or unstated goals they seek to impose on culture and society. We are completely unapologetic for this, and have no shame whatsoever in shining a spotlight on their covert and clandestine activities. Truly religious people, Christian, Jewish or other, should not feel that we have impugned their beliefs. If we have appeared unnecessarily blunt or direct, we apologize. On the other hand, however, any belief that rejects the findings of free inquiry doesn't deserve much respect anyway. Unfortunately, most religious establishments have only institutional survival, power and control at the core of their value systems.

So, if we are dubbed insensitive, reckless and tasteless, well, it's your call. During some private investigations we did some "dumpster diving." We got dirty, sometimes filthy (there was this dead dog once, but we'll save that for another book). We always made sure we dug to the very bottom of the pile, no matter how ugly the contents, before giving up. Sometimes the papers or clues we sought lay beneath just one or two more layers of garbage. We found it because we were willing to go where others would not. As we have come to say, "To get to the gold, you have to dig in the dirt."

In the spirit of revisionist historiography, we made a fresh examination of the evidence so that readers can make their own decisions about a series of usually suppressed and little known historical events. You, the reader of this report, are the judge and jury — the final decision is yours.

“For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light.”

—Saint Luke, 8:17

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Who killed Agnes Hurza?

Was it Jewish ritual murder?

On April 1, 1899, the body of 19-year-old Agnes Hurza, a Christian young woman, was found in a woods near Polna, Bohemia, then a part of Austria-Hungary. Her throat had been slashed so badly that she was nearly decapitated. Her wounds revealed that she had been held upside down until her body had been emptied of blood. As this blood was not found at the crime scene, it must have been collected and carried away.

On February 5, 1840, Father Thomas, a Catholic priest living in Damascus, went missing. An investigation revealed that he had paid a visit to a barber and bloodletter named Suliman, in the Jewish quarter of the city. Jews later confessed to the crime and told authorities where the body would be found, inside a covered water pipe. It had the marks of ritual murder upon it.

On March 21, 1475, a two-year-old boy named Simon disappeared. He was last seen alive (by Christian eyes) in the company of Jews. A few days later, Jews "discovered" Simon's body floating in a river. Had he fallen in and drowned? The boy's body was naked, recently circumcised, and had precise incisions that penetrated major blood vessels.

On March 20, 1144, twelve-year-old William of Norwich, England, was kidnapped by Jews and held overnight at one of their abodes. The next day, he was tied to a cross and gagged, and then tortured in mockery of the suffering of Jesus at his crucifixion, complete with crown of thorns, nails hammered into various parts of his body and a spear thrust into the boy's side at the end.

Around 1125 BC, a Hebrew named Japhtheth sacrificed his only daughter by burning her to death, in order to satisfy a blood-pact that he had made with God. And for hundreds of years afterward, Hebrews often sacrificed young children by placing them "in the arms of Moloch" — a brass furnace that roasted them while their anguished cries were drowned out by the beating of drums.

For most of history, belief in Jewish ritual murder was acceptable and widely accepted. Naturally, the Jews aren't the only group who have practiced (and might *still* practice) ritual murder. Historically, it is fairly common: the Aztecs, numerous African tribes, and the ancient Carthagians come to mind. But since WW2, with the rise of Jewish ownership of the mass media, has come the politically-correct "Doctrine of the Never-Guilty Jews." Every accusation of Jewish ritual murder, no matter how well proved it might have been in its time, has become a "blood libel" in today's media, a phrase that explicitly frames each case as a malicious falsehood, without an examination of the facts.

Probably, not every accusation is true. But it is *also* unlikely that all of them are false. Philip de Vier has made a thorough survey of the known evidence in about 200 cases of ritual murder in ancient, medieval, renaissance and modern times. Adopting the approach of a detective investigating a murder, de Vier invites his readers to sift the relevant facts from history and to see that they point toward the existence of a transgenerational ritual murder cult within the larger body of Judaic tradition. The evidence is persuasive, but, says de Vier, the final verdict is ours to make.

ISBN 0-937944-15-7



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