

Claims of Jewish Human Sacrifices in Western Europe and the Euro-Asian Sphere: Fact or Fiction?

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Abstract

There is concrete evidence of cults that continued to be practiced despite their official prohibition. If human sacrifices were known in Jewish antiquity and if practices can persist in marginal groups, then the blood libels may be explained as the occasional detection, on the part of Christian communities, of a practice that had survived in certain marginal or heretical Jewish groups, or that had been transformed into an esoteric ritual. The veracity or falsity of this hypothesis cannot be determined with certainty, and therefore, the assertion that all blood libels are false is as unproven as the assertion that some are true. In Gaza there occurs a slow and almost daily sacrifice of the population: continuous immolation of civilians, structurally analogous to the herem of ancient Israel. Here we present the full text of the third edition of *Jewish Morality and the Blood Mystery* written by Theodor Fritsch (Athanasius Fern). It is enlarged with many additions.

Keywords: Blood libel, human sacrifices, Golden Calf, Eleusinian Mysteries, Cult of Mithra, Cult of Bacchus, Paganism, Judaism, Extermination Camp of Gaza, Theodor Fritsch, blood sacrifices, Talmud, Zohar.

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INTRODUCTION

The World Order, in its anxiety to maintain control of every aspect of our lives, has banned passion. As a poor substitute, it gives us drugs, degeneracy, and cell phones.

Reader, investigate this first. There is concrete evidence of cults that continued to be practiced despite their official prohibition. Some examples are: Greek Mystery Cults (Eleusinian Mysteries): active persecution in the late Roman period (c. 340–392 CE), with effective prohibition by Theodosius I in 392 CE (decree closing pagan sanctuaries). Cult of Mithra: prohibited by the decree of Theodosius I in 391 CE (prohibition of all pagan cults in the Empire), although its practice declined gradually. Cult of Bacchus / Bacchanalia: prohibited and persecuted by the Roman Senate in 186 BCE, with executions and strict control. Early Christianity: systematically persecuted from Nero (64 CE), with intermittent persecutions until the Edict of Milan in 313 CE, which legalized it. Paganism in general (Greco-Roman cults): progressively prohibited from 380 CE (Edict of Thessalonica, Christianity as official religion) and reinforced in 391 CE (Theodosius' decree prohibiting sacrifices and closing temples). Magical

practices in Israel/Judah: prohibited in the Pentateuch (c. 1200–500 BCE), with documented persecution in the periods of the kingdom (e.g., Saul against diviners, c. 1000 BCE) and continuous prophetic condemnations until the Babylonian exile (586 BCE). Cult of Serapis: temple destroyed by decree of Theodosius in 391 CE, with effective prohibition of the cult. Eastern cults (Isis, Cybele) in Rome: prohibited at various times: Cybele restricted in 191 BCE, Isis persecuted in 58 BCE, 48 BCE, 28 BCE, and finally all pagan cults prohibited in 391 CE. Judaism: prohibited by Antiochus IV Epiphanes in 167 BCE (desecration of the Temple), persecuted by Rome after the destruction of the Temple in 70 CE, and its practice prohibited in Jerusalem after the Bar Kokhba rebellion in 135 CE.

This chapter offers some considerations on what is known as the Blood Libel, defined herein as the accusation asserting that Jews kill Christian children or other persons in order to use their blood in religious rituals. Technically, this corresponds to human sacrifice. What follows is intended to substantiate the assertion of the possibility of their existence, and only the possibility, that certain individuals, groups, or Jewish sects may have maintained that custom until recent times.

Formal logical reasoning in support of the hypothesis that some blood libels may be true.

Premise 1 (documented historical fact): In antiquity, during the First Temple period and prior to the Babylonian exile, certain Israelites practiced human sacrifice in contexts of religious syncretism, particularly in the cult of Moloch and other Canaanite deities. This is documented in the biblical texts (Leviticus 18:21; 20:2–5; Deuteronomy 12:31; 18:10; 2 Kings 16:3; 17:17; 21:6; Jeremiah 7:31; 19:5; 32:35; Ezekiel 16:20–21; 20:26; Psalm 106:37–38) and confirmed by archaeology (Anderson, 2015; Arbel *et al.*, 2016; Dewrell, 2017; Finsterbusch, Lange, Römheld, & Lazar, 2007; Green, 1975; Siddall, 2020; Strack, 2019).

Premise 2 (principle of historical continuity): Religious practices, even those prohibited and condemned, do not disappear instantaneously when proscribed by a central authority. They tend to persist within marginal groups, sects, or in transformed forms over extended periods. The history of religions furnishes numerous examples of such persistence (see above).

Premise 3 (principle of cultural transmission): Knowledge or a practice may be transmitted from generation to generation through oral tradition, even without being recorded in official texts. Esoteric or secretive practices, by their very nature, tend to leave no written evidence.

Premise 4 (indirect evidence of temporal extension): Given that human sacrifice was present among certain Israelis prior to the exile, and given that religious practices tend to persist, it is logically possible that certain groups or individuals within post-exilic Judaism continued to practice human sacrifice or rituals involving human blood.

Premise 5 (indirect evidence from the blood libels): The hundreds of blood libels documented from the twelfth century onward, which accuse Jews of murdering Christian children in order to extract their blood for ritual purposes, constitute a recurring pattern across time and in multiple geographies (England, France, Germany, Italy, Spain, Poland, Hungary, the Ottoman Empire, the Arab world). The recurrence of a specific accusation, in diverse cultural and political contexts, is a fact that requires explanation.

Premise 6 (explanation by continuity): If human sacrifices were known in Jewish antiquity and if practices can persist in some groups, then the blood libels may be explained as the occasional detection, on the part of Christian communities, of a practice that had survived in certain marginal or heretical Jewish groups, or that had been transformed into an esoteric ritual.

Premise 7 (principle of not dismissing the hypothesis): There is no direct evidence proving the

falsity of all blood libels. In many cases, the original documents have been lost, the testimonies are contradictory, and modern historiography has been unable to establish an alternative explanation covering all cases. The lack of proof of falsity does not prove truth, but it allows the hypothesis that some cases may be true to remain open.

Conclusions: The existence of human sacrifices in Jewish antiquity, combined with the principle of continuity of religious practices, and the recurrence of blood libels throughout history, render the hypothesis that at least some blood libels may be true a logically possible hypothesis that cannot be dismissed by the available evidence. If the hypothesis is logically possible and has not been refuted by direct evidence that falsifies it, then, within an analysis of the logic of controversies, it must be considered an open hypothesis. Its veracity or falsity cannot be determined with certainty, and therefore, the assertion that all blood libels are false is as unproven as the assertion that some are true.

The foregoing is not intended to introduce an *argumentum ad ignorantiam*. It should be recalled that an *argumentum ad ignorantiam*, or appeal to ignorance, consists in asserting the existence or truth of a proposition solely on the grounds that its nonexistence or falsity has not been demonstrated. Such reasoning erroneously treats the absence of evidence against a proposition as evidence in its favor, thereby reversing the proper burden of proof.

The literature on blood libels is vast. The curious reader will find on the Web all the texts cited in the References (Avrutin, 2018; Avrutin, Dekel-Chen, & Weinberg, 2017; Birnbaum & Goldhammer, 2012; De Vier, 2001; Desportes, 1890; Frankel, 1997; Hsia, 1988, 1992; Johnson, 2012; Kovalio, 2009; Lyutostansky, Porter, & Onegin, 2016; Mullins, 1968; Schramm, Belser, & Leers, 2017; Strack, 2019; Tartakoff, 2020; Toaff *et al.*, 2016; Weinberg, 2014). Since 1945, Jewish authors and institutions have produced a very large number of books seeking to demonstrate the falsity of particular blood libels without engaging with the argument presented above. These works do not constitute evidence for the proposition itself, but they are of considerable interest to scholars concerned with anomalous forms of reasoning. Those who maintain that most, or even all, blood libels are historically genuine have received comparatively little attention since 1945, in part because Jewish discourse has made a conceptually illegitimate conflation of National Socialism with the contents of Julius Streicher's anti-jewish newspaper *Der Stürmer*. There were no blood libels in the Third Reich.

For that reason, we present here a text that sustains the veracity of the blood libels. But before doing so, let us ask ourselves this question:

Are human sacrifices being perpetrated in the Extermination Camp of Gaza?

Premise 1 (documented fact): In Gaza, since October 2023, there has occurred a massive and systematic death of the civilian population, including children, medical personnel, teachers, and journalists. This is documented by the United Nations, the World Health Organization, the International Criminal Court, and multiple human rights organizations.

Premise 2 (documented fact): This death is not a singular event but a continuous, almost daily process extended over time. It is not a punctual massacre but a gradual and sustained destruction of the population.

Premise 3 (extended definition of "sacrifice"): If "sacrifice" is defined not in the strict ritual sense but as the immolation of human beings within a framework of political or military intention that renders them means to a superior end, then the massive and continuous death of civilians in Gaza may be considered a "sacrifice" in the extended sense.

Premise 4 (analogy with the herem): In ancient Israel, the herem (extermination of entire cities) was a sacrifice in the religious sense: the population was immolated as fulfillment of a divine mandate. In Gaza, the population is immolated as fulfillment of a military-political objective. The difference lies in the framework (religious versus political), not in the structure (immolation of entire populations as a means to an end).

Premise 5 (slow and daily character): If the sacrifice in ancient Israel was punctual (one city, one day), that of Gaza is slow and almost daily. This renders it a form of continuous sacrifice, not an isolated event.

Conclusion: In Gaza there occurs a slow and almost daily sacrifice of the population: continuous immolation of civilians, structurally analogous to the herem of ancient Israel.

There is a fact of public knowledge that has been overlooked by all compilers of data concerning sacrifices carried out by Jews. In what follows I present the bases that must lead to a change in the collection of evidence to be included in these studies.

1. The practice of human sacrifice, particularly of children, existed among the ancient Israelites and the broader Canaanite milieu long before the emergence of Christianity. This is attested in the Hebrew Bible's own condemnations of such rites and is supported by archaeological evidence from the Levant. *The biblical writers explicitly condemn the practice of offering children to Moloch, which indicates that the practice was a historical reality among some Israelites, not merely a rhetorical invention.*
2. This practice was not limited to the sacrifice of individual children or small groups. The ancient sources also describe the mass slaughter of entire cities, which can be understood as a form

of collective sacrifice. For example, the biblical account of the destruction of Jericho involved the complete annihilation of all inhabitants. *Such total destruction of a population can be interpreted within the same conceptual framework as human sacrifice, representing the ultimate offering of human life to a deity.*

3. The victims of these sacrifices included both adults and children. The archaeological evidence from sites like Gezer and Megiddo includes the remains of children placed within foundation jars, indicating a ritual purpose. The biblical texts also refer to the sacrifice of adults in various contexts, including the sacrifice of Saul's sons. *Therefore, the practice was not restricted to a single demographic category.*
4. Christianity appeared centuries after these practices were established. The Hebrew Bible's condemnations of human sacrifice predate the Christian era, and the archaeological evidence from the Iron Age Levant also predates Christianity. Thus, the phenomenon of human sacrifice among the ancient Israelites is historically prior to the emergence of Christianity.
5. *It is therefore conceptually erroneous to focus exclusively on the sacrifice of children in later accusations.* If the foundational practice included adults and mass slaughters, then the conceptual framework must be broad enough to encompass all forms of human immolation. The exclusive focus on children in later polemics distorts the historical and conceptual scope of the phenomenon.
6. *Consequently, all types of deaths reported in the ancient sources, whether of individuals, small groups, or entire populations, must be included in the analysis.* The evidence from the Hebrew Bible and archaeology indicates a variety of sacrificial practices: the sacrifice of firstborn children, the ritual killing of individuals, the mass slaughter of cities, and the offering of adults. To understand the full scope of the phenomenon, one must account for the totality of these reported deaths rather than privileging a single category such as child sacrifice.

Then, a first list of Jewish sacrifices must begin with:

c. 1200–1000 BCE in Canaan [Gezer, Taanach] Jars containing the bones of infants are found in the foundations of Canaanite temples; the Israelites are said to have learned these rites from the Palestinian peoples they conquered.

c. 1000 BCE in Israel [2 Samuel 21:1–14] Saul's sons are given to the Gibeonites and hanged before the Lord to expiate a famine.

c. 950 BCE in Israel [Judges 11:29–40] Jephthah vows to sacrifice the first thing that comes out of his house; his

daughter comes out first, and he offers her as a burnt offering.

c. 850 BCE in Moab [2 Kings 3:27] the king of Moab, under siege, takes his firstborn son and offers him as a burnt offering on the wall.

c. 730 BCE in Judah [2 Kings 16:3] King Ahaz makes his son pass through the fire, according to the abominations of the nations.

c. 700 BCE in Judah [Micah 6:7] the prophet asks whether the Lord requires thousands of rams, or the fruit of the body for the sin of the soul.

c. 690 BCE in Judah [2 Kings 17:17] The Israelites are accused of making their sons and daughters pass through the fire.

c. 650 BCE in Judah [2 Kings 21:6] King Manasseh makes his son pass through the fire.

c. 600 BCE in Judah [Jeremiah 7:31; 19:5; 32:35] The people build the high places of Topheth in the Valley of Ben Hinnom to burn their sons and daughters in the fire; the text states that God never commanded this.

c. 590 BCE in Judah [Ezekiel 16:20–21; 20:26; 23:37] the prophet accuses Jerusalem of sacrificing children to idols and of making them pass through the fire.

c. 500 BCE in Judah [Isaiah 30:33] A tophet is described as prepared for the king, with a firepit deep and wide; the passage uses the language of moloch-sacrifice.

c. 450 BCE in Judah [Psalm 106:37–38] the psalmist accuses the Israelites of sacrificing their sons and daughters to demons and shedding innocent blood.

c. 400 BCE in Judah [Leviticus 18:21; 20:2–5] The law prohibits giving offspring to Moloch and prescribes death for those who do so. This is the reason for the secrecy.

Thirteenth Century: Accusations of "Eating Children" in Jewish Sources. The Sefer Hasidim (Book of the Pious), a text of the Ashkenazi mystics compiled in the twelfth and thirteenth centuries, records accusations against Jewish women suspected of eating children. The text discusses how to deal with such women and mentions that some did so out of obligation and others through witchcraft. This indicates that already in early medieval Jewish tradition there existed the belief that certain Jews consumed the blood or flesh of children.

Not knowing whether some of the events I mention in what follows, in addition to being ethnic cleansing, are also human sacrifices, I list them so that they may be objects of analysis.

1948 in Deir Yassin [Irgun and Stern Gang forces] More than 200 unarmed civilians, including women and children, were killed; some hostages were paraded in chains and later shot.

1948 in Lydda (Lod) [Moshe Dayan led a convoy of jeeps through the city] Firing on everything that moved; bodies of Arabs, men, women, and even children were scattered in the streets; approximately 250 were killed according to the brigade commander's report.

1948 in Al-Dawayima [Israeli forces] Between 80 and 100 women and children were gathered in a house and killed by smashing their skulls with sticks; between 200 and 1,000 were killed in total.

1948 in Tantura [Israeli forces] Between 200 and 250 men were taken to the village cemetery, lined up, and killed.

1948 in Ein al-Zeitun [Palmach forces] 70 bound prisoners from the village were executed on 3–4 May; testimonies describe prisoners being taken to a valley and killed.

1948 in Haifa [Zionist forces] 50 Arabs killed and 200 wounded in the initial attack; 100 civilians killed and 200 wounded while fleeing toward the port.

1953 in Qibya [Unit 101 and Israeli army] 69 people, including women and children, were killed; 56 houses, a mosque, and a water reservoir were destroyed with explosives.

1956 in Khan Yunis [Israeli forces] 275 persons were killed after the town was occupied on 3 November.

1956 in Rafah refugee camp [Israeli forces] 111 civilians were killed on 12 November.

1967–1972 in Gaza and the West Bank [Israeli armed forces] More than 10,000 homes of Arab civilians were blown up or bulldozed as acts of collective punishment and reprisal.

1970 in Abu Zaabal, Egypt [Israeli aircraft] A factory owned by the National Company for Metal Industries was bombed during the morning shift with 1,300 workers; 70 workers were killed and 69 injured.

1970 in Bahr al-Baqar, Egypt [Israeli aircraft] A small school for peasant children was attacked for over ten minutes; 19 children were killed and more than 60 injured.

1982 in Sidon, Lebanon [Israeli forces] At least 80 civilians hiding in the city were killed in a mass killing operation.

1982 in Sabra and Shatila, Lebanon [Israeli-backed Lebanese forces] Between 150 and 600 people were killed over 48 hours; images of headless bodies, eyeless heads, and smashed skulls were published worldwide.

1984 in Sohmar, Lebanon [Israeli army and allied forces] 13 killed and 40 wounded when forces opened fire on unarmed villagers assembled in the main square.

1985 in Hammam al-Shat, Tunisia [Israeli aircraft] 50 killed and many wounded in a raid on a residential suburb where Palestinian and Tunisian families lived.

2008–2009 in Gaza (Operation Cast Lead) [Israeli forces] 1,383 Palestinians killed, including 333 children and 114 women; over 5,300 injured; more than 3,400 homes completely destroyed.

2014 in Gaza [Israeli forces] 2,147 killed, including 581 children and 302 women; more than 11,231 injured; 94 entire families wiped out.

2021 in Gaza [Israeli forces] 240 killed, including 59 children and 38 women; 1,972 injured.

2023–2025 in Gaza [Israeli forces] Approximately 73,000 Palestinians killed, including at least 18,000 children; 151,000 injured; 98 children died from severe acute malnutrition; over 500 humanitarian workers killed.

That said, in what follows we present the translation of a text that supports the thesis of the existence of blood libels. The work *Jüdische Moral und Blut-Mysterium* appears under the name of Athanasius Fern. Athanasius Fern is a pseudonym of Theodor Fritsch (1852–1933) (Gómez-Jeria, 2026b). According to the editor's preface to the fifth edition, the author of the original manuscript, of which the German text is presented as a translation, was a high Catholic cleric in Milan. The German text is presented as a translation of that Italian original. The first edition appeared in 1893. According to the editor's note in the fifth edition, the text was initially published in the eighth volume of the journal *Deutsch-soziale Blätter* of that year. In the same year it was printed as a separate publication by the *Deutschnationale Buchhandlung und Verlagsanstalt* in Berlin. Subsequent editions were published by Hammer-Verlag in Leipzig. The editions identified in catalogues are the third revised edition in 1920, with 29 pages and 24 cm; the fourth edition in 1922, with 29 pages and 24 cm; the fifth edition with 33+III pages; the sixth edition in 1927; and the seventh edition in 1937. The work forms part of the Hammer-Schriften series. It has 29 pages and measures 24 cm in the 1920 and 1922 editions. This is a text that presents Jewish religion and morality as criminal and bloodthirsty, and disseminates the accusation of ritual murder. It disseminates the narrative that Jews murder Christian children in order to perform ritual blood sacrifices, and links this to a Jewish morality

based on hatred against the non-Jewish world. The work is cited in Herm. Beyer, *Die Aufhebung der Juden-Emanzipation und ihre rechtliche Begründung* (1895), which refers to chapters 24–26 of Fern's text. In that reference, it is mentioned that the text cites "confessions of Rabbi Teofito" concerning a "blood secret" entrusted to certain rabbis.

What struck me most in this text is the enormous quantity of accusations, their persistence over time, and the variety of places in which they appear to have occurred. In any case, we leave it to the reader to form his own opinion.

Previously, we have made some contributions concerning this topic (Gómez-Jeria, 2025, 2026a, 2026b).

Edouard Drumont said the following in 1889, and it still holds true today: *'That is where the great strength of the Jew lies. He begins to scream like one burned alive the moment any faint inclination is shown to see clearly into his affairs, and people with sensitive ears are terrified by that noise which tears at their eardrum'* (in: Henri Desportes, *Le Mystère du Sang chez les Juifs de Tous les Temps*. Paris, Nouvelle Librairie Parisienne. Albert Savine, Éditeur. 1889. You must read it! (Desportes, 1890)).

Full text of the third edition of 'Jewish Morality and the Blood Mystery' (*Jüdische Moral und Blut-Mysterium*) (Fern, 1922).

Preface to the Third Edition

The Jewish question has once again been taken up in its full scope. If the earlier anti-Jewish movements bore more the character of passionate emotional outbursts that remained without practical result, so the present one, shaking the whole world, is so powerful that it must inevitably force a solution. It is worked out with a thoroughness such as only the German can muster. Substantive, irrefutable material has been gathered in such abundance that, if it were to be used in struggles for decision on grounds alone, it would have to crush the world power of Jewry. But since the matter at hand is a struggle, the evidentiary material constitutes only the war materiel that demands its implementation in action.

The anti-Jewish movement must not allow its means of struggle and its tactics to be prescribed by the enemy. Therefore, the publisher considers it his duty to make this work accessible to the public once again in a new edition, one that mercilessly illuminates the dark side of the ritual murder ideologically legitimized by Jewry—that is, murder on the basis of religious commandment. May Jewry wind itself under the pressure of the accusation as it will: just as little as it succeeds in refuting or invalidating history will it succeed, against the evidentiary material of this work. The blood witnesses of a religion deranged by murderous and

bloodthirsty fanaticism stand before us as accusers and demand atonement and compensation.

The changes made with respect to the second edition concern only the outward form; there was no reason to alter the content.

Sommer Publishing House The morality of the Talmud

I.

The foundation of the aversion of the Jews toward non-Jews, and especially toward Christians, resides in their own morality and religion. This is no longer today the Mosaic, but rather the rabbinic or Talmudic, a late and artificial interpretation of the Mosaic code. The Talmud has replaced the Bible and has become for the Jews the code, the sole rule of their rites and customs. It consists of two parts: the Talmud properly so called, or the Mishnah, and a commentary, the Gemara. A distinction is made between a Jerusalem Talmud, which is three hundred years old, and a Babylonian one, which was concluded five hundred years later according to the Christian reckoning. The Babylonian Talmud constitutes a collection of twelve folio volumes and is the only one by which the entirety of Judaism is governed today, to which it attributes the same value as Christians do to the Gospel.

Let us examine a little the doctrines that the Talmud, venerated as "the word of God," establishes, in particular the duties imposed upon Jews with respect to non-Jews, especially with respect to Christians. As guides we have here Nach, Pablo Medici, Teófilo, the confessed converts, Chiarrini and Buxtorf, the most distinguished connoisseurs of the Hebrew language, customs, and usages, Laurent, Doussanel, and Éd. Drumont, who, by means of the exposition of various passages, have brought decisive proofs proceeding from the mouth of the rabbis; finally, as an even more important witness, the erudite theologian and professor of Hebrew language J. B. Pranaitis, who in his celebrated work written in Latin, *Christianus in Talmude Judaeorum*, communicates abundant proof passages and extensive literal extracts from the Talmud. Let us now see what the Talmud says about Christians. The Christian is called goi, pagan; mum, idolater (in reality worshipper of the stars); Edom, Idumean; Kuthi, Samaritan; basar vedam, flesh and blood [1].

The Christian is impure, stinking, worse than the Turk, given over to fornication and debauchery; his mere proximity already contaminates, not only contact; he is not a man, but an animal [2], created solely to serve the Jews day and night; for "it is improper for the son of the king (the Jew) to be served by animals in their own form, but not by those with human form" [3]. "Work, O people, and on the day of his wrath remember these words! Do you wish to know to what race of animals you have the honor of belonging? Listen! According to the Zohar [4], the goyim are pigs, asses, and dogs; the

Babylonian Talmud [5], counts them, with even greater fanaticism, among the race of animals, which are also here fed with Christians. But here too the zeal of the Talmudic rabbis advances along different paths, and while some content themselves with the mere designation of pigs, others enumerate them as wild boars (that is, wild swine) [6].

Not satisfied with this, Solomon ben Shelomoh Darchi (Rashi) comments on a passage of Deuteronomy XIV, 21, explaining that the comparison with animals does not honor Christians at all, and therefore places them even lower, designating them as sons of the devil [7]. The Zohar finally reaches the summit of all, by designating without circumlocution the Christians as sons of the devil [8]. The Zohar concludes, starting from the conviction that Christians are sons of the devil, with the categorical affirmation that the souls of Christians have not been created by God, the principle of good, but by Keliphah, the impure spirit, the malignant principle of the world [9], and that after death they all return again, as a necessary consequence, to the house of the devil [10].

The body of the Christian, in the eyes of the Jews, is no longer a human body, but rotten flesh [11], and deserves nothing other than to be given to scavenging animals to be devoured. The prayers of Christians are senseless, empty, and useless, detestable, even hateful [12], the churches of Christians are temples of idols, impure places, pigsties [13], the festivals of Christians are days of perdition; their priests are priests of Baal [14], Christ, the Most Holy Virgin, the saints... but we stop here, so as not to stain these pages with the horrifying expressions that the Talmud and other Jewish books contain concerning the sacred persons of Christianity [15]. Thus speaks Chiarrini [16], Of five hundred passages of the Talmud that refer to morality, at least four hundred and ninety-nine are inapplicable, unless they coincide with the morality that Jews practice among themselves. The Talmud indeed permits them to give themselves over to all passions, provided that the name of God is not profaned in those excesses [17].

If, despite this, the Talmud speaks, in a genuinely Pharisaic manner, of duties toward the non-Jew, this occurs only to throw sand in their eyes and lull them into the conviction that nothing would be further from the children of Israel than an antisocial tendency [18].

II

Let us abandon the terrain of the general and illuminate a little the details. The precept of natural and Mosaic law that commands love of neighbor is not, according to the interpretation of the Talmud, a general law; this commandment of love is limited solely to Jews and their friends [19]. Jews must love one another, but not the goyim, the Christians, who are not men, but animals. In this the Talmud reflects: [20]. "Christians

must flee from the community of the Jews, because they (the goyim) are unworthy." Jews possess a dignity so great that scarcely the angels can be equated with them [21]. The Sanhedrin adds therefore that the Jew may consider himself unpunished before God [22]. The whole world belongs to him; everything must serve him, especially the animals that bear human form, namely, the Christians [22]. All the goods of Christians belong by right to the Hebrews; only they are men and have the right to possess; Christians, on the other hand, are not persons, but things. For this reason the Talmud knows no scruple whatsoever regarding Christians; it permits the Jew with respect to the Christian usury [23], deceit [24], theft [25], plunder [26], it further permits Jews to retain and appropriate objects lost by Christians [27], yes, it even authorizes them to murder [28].

When a Christian has made an error in a contract to the detriment of his will and his interests, the Hebrew, if he notices it, is not obliged to inform him of it [29], and when, furthermore, a Hebrew, in association with another Hebrew, has deceived a Christian in payment, he is obliged to share the profit with his accomplice [30]. To eliminate every scruple of conscience from those spirits that still feel within themselves a ray of juridical sense, the Talmud declares all the goods of non-Jews, that is, also those of Christians, *ex cathedra*, as property without an owner, which belongs by necessary consequence to the Jew who first appropriates them [31]. And the rabbi Josephus Abo adds to this morality with sober logic: "If already the life of the servant of idols (of the goyim) is at the disposal of the Hebrew, how much more are his goods!" [32]. Here there is nothing more to add, perhaps only this: that this Talmudic doctrine hostile to men remained hidden for centuries from non-Jewish researchers and scholars, because Jews were forbidden, under penalty of death, to reveal it to Christians. The synagogue could say to its disciples: "Dissemble as much as you can, in order to better trap the Christians" [33].

Nevertheless, ever more the veils of that dark temple fall, behind whose walls the most shameless egoism allies itself with an immeasurable fanaticism, and clear and luminous there appears today the most bloody and tenebrous secret of Jewish morality in all its horrifying nakedness. For centuries humanity knew that the Jew, despite the ghetto and the despicable odiousness of Judaism, remained the malevolent vampire, whom many thousands pointed out in secret and in public; but deceived humanity did not know that the Hebrew practiced his trade of bloodsucker as a principle, as a religious law, and as a matter of conscience. Today the world knows this fact, and yet even here the word is fulfilled innumerable times: that they have eyes and do not see, that they have ears and do not hear. Like enormous cross spiders, the princes of the money of Judah, the Jews of the kings, have settled in the capitals of the continent, and from there the filthy threads of their web extend to the farthest Thule. They hold in their right

hand the indicator of world politics; they are the vultures of the stock exchange and the hyenas of speculation; before the sound of their voice thrones and scepters, crowns and coronets waver; before the brilliance of their name the purple pales. They are the kings of their lineage.

In their retinue are found thousands of lesser satellites, all following a single great objective that their race has set for itself: to squeeze the Akum, in secret and openly, to suck him, to rob him, and to deceive him, all without passion, without exaltation, without any personal admixture, as a trade, as a life profession, as a matter of conscience and of faith, faithful to the sacred words of the Talmud [34]. Travel the entire world and ask in the great and small cities, from Brindisi to London and from Lisbon to Constantinople; people will confess to you with sadness what their bankers are called.

You find two-thirds Hebrew money-changers, and, curious fact, not only in Berlin, Cologne, and Frankfurt, but also in the largest cities of our neighbors beyond the Vosges and the Alps you find, on many banks, native names of pleasant sound such as Goldschmidt, Lilienthal, Herz, Cohn, and others. Ask the poor German peasant who has taken the last cow from his stable; he will point out to you the little hunchbacked and dirty man, who travels the country with the knotty stick and the blue jacket, with curly hair, lemon-colored and aquiline nose, an Absalom of his lineage, whom in Thalheim they call Moses and in Bergdorf Abraham, and whom the poor peasant fears more than his ancestors feared the plague and cholera...

Until 1848 he still lived in the dirty Jewish alley, without honor or rights; his offspring wandered, in the authentically Oriental manner, until past midnight through the mud of the streets, and tears would spring from the eyes of the elders when the rats ran under their feet and the fleas bit them, the "money-lenders." Then came the year of liberty, and the son of the empire [35], received the right of citizenship. How the noble one has taken advantage of it! Today the estates, loaded with mortgages, belong to him, and in the most splendid buildings he has installed his counter, for the ruin of many peasants...

But the peoples awaken from their paralyzing numbness. With the weapons of writing and of the word they advance against the dragon that guards the gold. Their words will not dissipate; although the kings of Israel still prepare for the offensive and the defense, the cry of the oppressed goyim will drown out the murmur of the calf-gold cult of the communities and of the Philistines, and upon the ruins of the golden temple, the late descendants of that Judas who "held the money bag" will stand before new future times, liberated from the poisonous breath of Judaism...

III

If the princes of the Hebrews kept themselves only in the world market of the stock exchange and filled it with their haggling clamors, then the misery and the yoke under which Judaism holds humanity captive would not be as enormous as they are in reality; but the gigantic octopus of Judaism has today extended its arms over all public life and dominates goods greater than gold and silver: civilization, honor, and faith have been delivered to it, and its influence today dominates journalism, the school, and the lodge. Journalism is two-thirds in the hands of the Hebrews, and what a colossal influence it exercises over public life and public opinion has been demonstrated with evidence by the sadly celebrated trial of Xanten, has been demonstrated by the Panama trial, is shown daily by the Jewish newspapers of Berlin, Vienna, Paris, and other places, as well as by the sufficiently well-known Jewish press agencies. How far the power of Judaism reaches within the school is shown daily by the efforts of the Masonic-Jewish authorities and communes, especially in the poor and young Italy and in the Judaized Austria.

The lodge, finally, which, in non-German countries, has never undertaken with greater strategy than today the struggle against Christianity, finds itself entirely under the influence of the synagogue; the highest positions of honor in the Masonic brotherhoods are in the hands of Hebrews and of renegade Hebrews, and perhaps the brothers of the trowel and the level would not work with such combative ardor in the de-Christianization of humanity, if these diligent excavators did not have the Jewish brothers at their backs, inciting them with gold and with words to erect anew, upon the ruins of Christianity, the Solomonic temple? [36].

The lodge has become the adopted daughter of the synagogue; perhaps soon we may demonstrate with documents that it is its legitimate son? [37]. Hatred and the desire for vengeance are passing passions, and not only very human, but also very frequent; different is the case of a principle or system of hatred, which is assumed with cold and planned calm and executed in a consequent manner. Judaism has established such a law; it is not the Mosaic, but the Talmudic, which is inculcated from childhood by its priests and teachers, and which is always kept before the eyes by means of its religious and moral books. The "law" wills it so!

The Zohar wills that every trace of Christianity be erased, and grounds this mandate with the following words: "If the servants of idols were to multiply, the world could not subsist until the end. If therefore man (that is, the Jew) becomes lord of the world, then he must grant those impure ones no space more upon the earth; for otherwise the earth will be filled with sins" [38].

IV

"Consider Christians," says the Talmud, "as beasts and wild animals and treat them accordingly. Show them neither good nor evil; but direct against them

all your resistance and zeal to destroy the Christians." "When someone sees a Christian hanging at the edge of an abyss, he is obliged to push him."

Maimonides, one of the most important doctors of the Talmud, declares that: "Every Hebrew who does not kill a non-Hebrew when the occasion presents itself, infringes a negative commandment" [39].

To save oneself from the hands of the Jews, it is not enough to be innocent, nor rich, nor beneficent; for the Talmud teaches that even the beasts among the goyim deserve death [40]. The Zohar extends this judgment against all Christians, whom it includes among the servants of idols [41], the Talmud adds furthermore that "one must slaughter Christians like beasts" [42]. "And so that not the slightest scruple may arise in the Hebrews as to whether it would also be permitted to do so on the solemn festivities consecrated to Jehovah, it adds that 'no festivity must prevent the Jews from slaughtering a Christian'" [43].

In a special article, the death penalty is imposed upon every Christian who wishes to study Jewish law; and this article is grounded in itself in the fact that non-Jews would not be human beings [44]. The death penalty is likewise deserved by every Jew who has himself baptized [45], likewise every Christian slave who refuses to submit to the sacred laws [46], likewise every non-Jew who sanctifies Sunday [47], [that is, every good Christian]; likewise every one who reveals to someone or somewhere the rites concerning the mysteries of blood [48], likewise whoever causes the money of the Jews to pass into the hands of Christians [49], likewise every Jew who appears before a tribunal as a witness against a co-religionist of his, regardless of whether the latter is the greatest criminal in the world [50].

Although in a genuinely Pharisaic manner the Jew is not required to put these monstrous prescriptions into practice, the Zohar imposes upon them the duty of constantly lying in wait for Christians [51]. Maimonides expressly reminds them that, in accordance with the law (not the Mosaic, but the Talmudic), they must never cease in their attempts to exterminate Christians [52], and if they do not achieve the annihilation of Christians by means of iron, the Jews must attempt to achieve it by means of gold [53].

Finally, the masters of the Talmud declare fraud [54], false testimony, and even perjury to be a permitted cause, when by means of it a Christian can be made to be condemned in judgment [55].

V

When the duty has been imposed upon the Jew to harm the Christian in his person and in his goods, then

with greater right is imposed upon him the duty of denying him support in cases of necessity.

The Talmud prohibits the Hebrew from curing a sick Christian [56], fortunately for Hebrew doctors, even when they are still so orthodox believers of the Talmud, this law has been greatly relaxed, and not all can boast, like that Jewish-Italian doctor on his deathbed, of having sent several hundred Christians to the other world [57].

Hebrews are prohibited from lending aid to Christian women in childbirth [58], likewise they are prohibited from lending assistance to a Christian who on land or in water finds himself in danger of death; on the contrary, they must strive to prevent help from approaching him from elsewhere [59].

It is furthermore prohibited to make gifts to Christians [60], unless a counter-gift is received in exchange [61]. The Jew is prohibited from sitting with the Christian at the same table, eating the bread or the milk of which the latter partakes [62].

It is prohibited for the Jew to congratulate the Christian on any occasion [63], to praise him [64], and in general to pronounce the name of a Christian [65].

It is strictly prohibited for the Jew to bring his litigations before judges [66], or to take a Christian as a witness [67].

It is prohibited for the Jew to maintain a Christian maidservant, a Christian teacher, and a Christian physician [68]. All this, because Christians are impure and servants of idols [69]....

The Jew who in general does a good to a Christian in life, has no resurrection to expect after death. Thus the Zohar! [70].

Nevertheless, the great master of the Talmud Maimonides considers it prudent to maintain appearances, by declaring "that under certain circumstances it is not a sin to also do goods to Christians, when this brings advantage to the people of Israel, as in general human prudence demands concealing the enmity against Christians" [71]. In these exceptional cases the Jew may even participate in the festivities of Christians; but solely in the interest of better feeding his hatred against them and under the mantle of a surer hypocrisy!

Thus in Jore Dea! [72]. Guided by the fear that here and there a pusillanimous Hebrew soul might allow itself to be dominated by false scruples and withdraw from the observance of the laws of the Talmud, the Talmudic legislators and masters of the law have established the following three fundamental rules, which are equivalent to the fanaticism that from the ritual

murderers of Sulla and Nero down to the cruel ritual service of a king Behanzin of Dahomey has been in activity:

- i. The Jew who kills a Christian thereby commits a work pleasing to God [73].
- ii. After the destruction of the temple there exists no other sacrifice than the extermination of Christians [74].
- iii. The Jew who kills a Christian has reserved for him the highest reward in paradise [75].

And with such a morality the Jews still have the audacity to spread the calumny that Christians are attempting a planned religious persecution and the extermination of their race? Have the Jews ever asked themselves what a goy asleep feels at the instant when he rubs his eyes, just at the moment when the triumphant one brandishes over the dreamer his slaughtering knife? Woe, when a general indignation with the roaring wrath of the nations, of Hus and of the persecuted, and by injured Jewish speculations, remembers all the dark actions with which the Jews as a whole, from the king of the stock exchange Rothschild down to the Rhenish cattle dealer Mosesohn, have fulfilled the laws of their hatred!

On the day of wrath the nations will remember that Jewish usury and Jewish fraud brought them to misery. In order to find the Talmudic passages cited and the other texts mentioned, an attempt is made (in larger libraries) to come to possess the ancient original texts, such as are found, for example, in Cracow, Venice (1520), Amsterdam (1600), and in the rabbinic library of Venice (14 volumes, printed by D. Bomberg).

Many volumes have been destroyed by Jewish booksellers, others were published with abbreviations, and the passages cited were disseminated by the rabbis in writing or even more frequently orally, as Drach, Medici, Zeifus, and other baptized rabbis attest, and as the Beweisführung in the famous Damascus trial has demonstrated. (Cf. Laurens, Les affaires de Syrie, vol. 2, p. 329, 330, 331.)

VI

The Jewish blood mysteries or the ritual murders exist. We shall present the proof from four sources:

First: From judicial proceedings, in which Jews were condemned for the murder of children, committed for religious motives.

Second: From the declarations of baptized rabbis.

Third: From historical documents, and

Fourth: From traditional testimonies. Of the innumerable quantity of proceedings that were carried out for ritual murders in Italy, France, Spain, England, Prussia, Bavaria, Hungary, Lithuania, and Poland (not to speak of the Oriental countries!), we wish to mention more closely only those two which have brought to light the greatest and most terrible revelations and which, at

the moment of their execution, provoked throughout the entire world a cry of horror; we do not think of the trial of Tisza-Eszlár, which history will never forget, nor of the trial of Xanten, the bitterest comedy of the last decade in the aging century: one is the ritual murder of Trent of the year 1475 [76], of whose trial records an authentic copy is preserved in the secret archives of the Vatican. A second is found in the Palatine of Vienna, and a third in the National Library of Paris.

The second ritual murder, which brought even graver proofs against the Jews, is of more recent date, that of Damascus of the year 1840, whose trial records anyone may read in the Parisian library mentioned above or in the second volume of the work on Syria by the Orientalist Laurent [77].

If we compare the two trials, of which in the first eight points and in the second sixteen points were acknowledged by the Jews, we find, despite the four hundred years that lie between the two, that the revelations and confessions made in both concerning the rite and the use of Christian blood coincide in detail.

We do not wish to reproduce for the reader all the confessions, but we content ourselves with the conclusions that follow from them, and these are the following:

First:

From both trials it resulted that the murder of a Christian is not only permitted, but prescribed to the Jews by rabbinic law, as we already saw in the preceding sections, in which we cited passages from the Talmud and from Hebrew scholars.

Second:

The purpose of the ritual murders is not solely to cause affront to Christ and to Christianity (if it were only a matter of blood, the Jewish slaughterers could also slaughter one of their own). It is above all a determined religious obligation, to celebrate worthily the two festivals of Purim and Pesach by means of the sacrifice of Christian blood. The Damascus trial revealed that the Jews, during the slaughter of Father Thomas, were celebrating a banquet, as persons who believe they are demonstrating with this murder the work most pleasing to God [78].

Third:

On the festivals of Purim, according to the confessions of the rabbis and of the Hebrews prosecuted, the Jews may use the blood of any Christian, but for the festival of Pesach the rite requires the blood of a Christian child who has not exceeded seven years, and whose sacrifice substitutes that of a lamb.

Fourth:

The unleavened breads that, according to prescription, are prepared with Christian blood, cannot, in times of Purim, be sold to any Jew, but only to

Christians, who by their name are called "enemies and strangers"; on the festivals of Passover they can only be eaten by Jews.

Fifth:

This first thing (among four) is a secret of the father of the family, who into the dough of the unleavened breads introduces, without the knowledge of the woman and the children, a little Christian blood, whether fresh or coagulated and dissolved in powder [79].

Sixth:

The father of the family must furthermore, at the Pesach meal, pour a few drops of Christian blood into the wine that he mixes for the family, and therewith bless the table [80].

Seventh:

The blood is better and the sacrifice of the child more pleasing to God (thus confirmed at the Trent trial the rabbi Moses, aged 80), when the sacrifice is performed in the last days before Passover [81].

Eighth:

In order that the blood sacrifice may correspond to the rite and be salutary for the Jewish soul, it is fitting that the child die in torments... [82], as in effect the Jewish ritual murderers did with the unfortunate little Simon, the victim of Trent, and with other victims, whom they killed with needle pricks, crucified, or dismembered limb by limb.

Ninth:

The blood of Christians serves furthermore for the rite of circumcision and on other occasions, as we shall see.

Tenth:

The rite requires that the blood be extracted from the children by force. The collected blood is conserved by the rabbis of the place with the greatest care and distributed by certain itinerant Jews, in small doses, to neighboring synagogues, at the highest prices. A testimony presented by one of the rabbis themselves confirms that the blood was fresh and of Christian blood.

Eleventh:

The ritual use concerning the mysteries of the blood is found only in the Oriental ordinances, while in the Occidental ones it was repressed for fear of the Christian governments and continued only through practice and oral transmission.

Twelfth:

The aforementioned rite is found finally among all the Jews who observe their law (the Talmud), and has been practiced since the first centuries of Christianity. These are the confessions that were presented by the rabbis and the Jews summoned in the two trials of Trent

and Damascus. To those among impartial readers who may have doubts about their credibility, we refer them, with respect to the first trial, to the sources cited; with respect to the second trial, to the abundant French journalistic literature and to the newspapers of the time, which in greater or lesser measure have all reproduced the documents of the trial.

VII

A second compilation of confessions that attest to the practice of ritual murders is found in the revelations of rabbis converted to Christianity. Thus they are confirmed by Drach and Goshler, two former rabbis baptized in advanced age; likewise by friar Sisto of Siena, former rabbi and Dominican, all of whom testify that the Jews use the blood of Christians for ritual purposes. An equal confession we hear from three other converted rabbis of much greater authority: Paolo Medici, Giovanni da Feltre, and Teófilo (Neófito), a Moldavian monk, who all, guided more by the hope of converting their former brothers in faith than by the thought of giving satisfaction to Christians, lifted the veil on the mysteries of the blood.

Paolo Medici confirms in his work "Riti e costumi degli Ebrei [83]," with absolute credibility, the frequent death of Christian children. Giovanni da Feltre swore solemnly before the podestà of Milan that the Jews make use of Christian blood, and Teófilo likewise confesses in his revelations the truth of the ritual murders. The latter published his confessions in the year 1803 in the Moldavian language. In the year 1834 they were made known by the scholar Giovanni da Gorgo in Naples in Greek translation and, finally, in the year 1883 in Prato by the professor A. G. under the title "Il sangue cristiano nei riti ebraici della moderna Sinagoga," in Italian translation [84]. In this writing, the former Moldavian rabbi confesses without ambiguity the existence of the ritual murders and even acknowledges that he himself, before his conversion, had practiced the rite of the mysteries of the blood; and his confessions and revelations coincide admirably with those made by the other rabbis and the Jewish accused of Trent and Damascus.

The revelations of the former rabbi Teófilo go even further. In the second chapter of his work (today extremely rare), p. 19, he explains how this terrible secret could be kept for so many centuries without the Christians ever coming to have notice of its existence.

"This secret of the blood," he says, "is not known by all the Jews, but only by the chakam (doctors) or the rabbis, and by the learned, who for this reason bear the title of '*Conservatori del mistero del sangue*', guardians of the secret of the blood"[85]. And in the ninth chapter (p. 24) he adds that this secret is communicated only to the fathers of families, orally; these then confide it to that one of their sons whom they consider most worthy for its fulfillment, threatening him

at the same time with terrible punishments in case he should reveal the secret to others. On this occasion, the convert relates how his own father revealed to him the mystery of the blood. "When I was thirteen years old," relates Teófilo, "my father took me aside, led me to a room where we were not disturbed and, after having insistently described to me the hatred against Christians as a thing pleasing to God, instructed me that it was commanded by God to hate and sacrifice Christians and to collect their blood..."

'My son,' he said to me (embracing me), 'I have made you a participant in this confession as my most intimate confidant and as my other self...' "With these words he placed a crown upon my head and gave me the explanations of the secret of the blood, adding that this had already been revealed and recommended for its execution by God to the Hebrews... I was thus incorporated as an initiate into the most important secret of the Hebrew religion." [86].

There followed afterwards the curses and threats of punishment in the event that I should reveal the secret to any man, neither to the mother, nor to the sister, nor to the brothers, nor to the future wife; only to one's own son, who should be the wisest, most zealous, and most fit to guard the secret.

In this manner the secret was to be transmitted from father to son until the most distant posterity. On the meaning and the sense of the terrible ritual murder Teófilo pronounces himself with greater clarity than most of the other Jewish converts: The chakam or rabbis feared that perhaps Jesus, the son of Mary of Nazareth, might nevertheless be the promised Messiah. "Therefore," they conclude, "let us save ourselves with the blood of the Christians, the confessors of that man, by sacrificing them..."

A consequence truly worthy of the heirs of Caiaphas!

"Furthermore," adds Teófilo, "the fundamental law requires that every Jew sacrifice in his life a Christian, if he wishes to attain eternal blessedness." [87]. This agrees with what we affirmed earlier: the murder of Christians and the use of Christian blood is a precept of the rabbinic spirit, a duty of conscience of the Hebrew, and a religious rite with the purpose of attaining eternal blessedness, and fanaticism is only a consequence, not the origin, of those horrible practices. Thus is explained also why the murders of Christians fall preferentially on the Jewish festivals of Purim and Passover, and why in those ritual murders they prefer children over adults. "The Hebrews," says Teófilo, "are more satisfied when they can kill children; for children are virginal and innocent and, therefore, more perfect images of Jesus Christ; they sacrifice them on the days of Passover in order to be able to participate better in the Passion of Christ." [88].

These are the confessions of a former rabbi who must have known what he was talking about; and history has confirmed, as we shall see below, what has been said, by relating to us the torments that fanatical Hebrews, for religious motives, inflicted on innocent beings, of great resemblance and identity with the horse, which the founder of Christianity has tolerated from the maddened Judaism. "From this we see that it is not only religious belief that impels the Jews to extract the blood of Christian victims amid torments and martyrdoms... and this other motive is, as Teófilo confirms, the blind hatred that the Hebrews harbor against Christ and his believers: a silently burning hatred, absorbed with mother's milk, which is taught and fed in the ghetto and in the synagogues." [89].

"In the same place Teófilo [90], informs about the false interpretation of Sacred Scripture that the rabbis practice on various occasions, in order to place their satanic cruelty in consonance with divine authority [91], and exposes at the same time the unheard-of interpretations of God with which the Jews permit themselves to qualify the person of the Savior, the Most Holy Virgin, the saints, and the most exalted of the Christian Church as enemies [92]. When a Christian enters the house of a Jew, the latter must receive him externally with courtesy, but in his interior he must say: 'May plague, sufferings, and misfortunes fall upon the head and the house and the family of this Christian; may all the misfortunes, tribulations, horrors, and persecutions that have been, that are, and that yet shall be... because he has entered into my house and into my family!' 'And for this,' adds Teófilo, 'he must be hated and cursed by the Law, and woe to him who does not curse him!' [93].

The same rite requires that every good Hebrew, who observes the Law, curse three times a day the Christian people, beseeching God to destroy it [94], and that especially in the paschal ceremonies he impregnate the entire ritual with his Jewish fury... [95].

The third motive of the Jewish blood cult resides finally in the need of the Hebrew-Oriental people to rely on superstitious means, especially for morning dizziness, headaches, and stomach pains, against which the rabbis prescribe remedies, to which they then also add spells, in which the chiefs or rabbis sprinkle the sick with Christian blood; finally, a last use of Christian blood in circumcision, in marriage, in penances, and in deaths [96]. In circumcision, liquid blood was not used, but coagulated blood, dried into powder and applied to the wound, to heal it [97]. In marriages, a hard-boiled egg was seasoned with ash of cotton or linen soaked in Christian blood, which the rabbi divided among the contracting parties, pronouncing a prayer in which he besought the "Power": "May these married ones follow the virtue of Christian murder... at least may they dominate and outdo Christians with their sweat and with all their means" [98].

On the days of penance, which are celebrated on the 9th day of the month of Heu in mournful remembrance of the destruction of Jerusalem, every good Jew must eat a hard-boiled egg, seasoned with the ash indicated above; and when a Hebrew dies, let the Kekam take the white of an egg, mix a little Christian blood and a dose of the ash, and place all of it upon the chest of the deceased, pronouncing at the same time the words of the prophet Ezekiel: "I will pour out upon you the blood of the world, and you shall be purified of all iniquity." [99]. Show me, inhabitants of East and West, an infamy more shameful than blind fanaticism and tenebrous superstition have incubated for two millennia, and I will bow my head in contrition. Why do those fanatics buy and steal [100], and slaughter our children, to give free rein to their bloodthirsty superstition? Why do they not procure Christian blood from those poor devils who allow themselves to be bled for money and who, willingly, would deliver for a Jewish ducat some ounces of their blood to the Oriental fetishist rabbis? Why?

VIII

The revelations of the former Moldavian rabbi are so moving that the understanding at first resists accepting them as truth. And yet, it would be unjust, for the various reasons that follow, to call his words into doubt; for, in the first place, he himself was a rabbi and, from his thirteenth year, had seen the mysteries of the blood and had taught them to others. In the second place, in presenting witnesses he would not only have incurred injustice on his own part, but would have condemned himself, since he himself, as he confesses with profound repentance, had made frequent use of Christian blood. In the third place, he knew exactly that, with his revelations, he was exposing himself eventually to great and dangerous attacks. In the fourth place, his revelations coincide, as to substance, for example with respect to the ritual murder, in so notable a manner with the confessions that the other Jews made in the previous trials, that from this alone a confirmation of his accusations results. It is necessary to read the work of the former rabbi to be convinced that everywhere he informs with an imperturbable, objective tranquility, what he has seen and heard, free from all excess of zeal of a renegade, free from all passion and all hatred; nowhere does the discourse deviate toward exaggerations, nowhere toward rhetorical figures; rather, from beginning to end there is found a sobriety, simplicity, and clarity such as is rarely encountered.

Finally we must still mention that the revelations of the converted former rabbi provoked not a single refutation or contradiction, not a single one! It is, nevertheless, well known with what zeal the Jews have always procured the destruction [juridical and moral] of works that could harm them.

To the confessions of the former Moldavian rabbi we wish to add still the revelations of a Jewish woman of 20 years, which were made to the celebrated

Orientalist, Count Durfort-Civrac, who traveled all of Syria to gather testimonies concerning the ritual murder of Father Thomas. He received them personally from the mouth of Ben-Noud, that young Hebrew woman, and communicated them by letter to the French consul of Damascus, Count Ratti-Mentan, from whose hands the documents passed to the already several times cited investigator of the Orient Achille Laurent, who published them in his work on Syria [101].

Ben-Noud, born in Aleppo, related that, at the age of seven, she moved from Latakia to Antioch and that there, in a Jewish house in which she lived, she witnessed how the Jewish inhabitants hung two children (males) with ropes from the ceiling of the room. One of the children appeared to be five years old, the other about twelve. (Frightened by the scene, she ran crying and told her aunt what she had seen. The latter laughed at her because of her fear and gave her to understand that it was a punishment for two ill-mannered boys; to distract her from her excitement she sent her to the bazaar.) On the way back, both bodies had disappeared, but she observed on the floor of the room a brass basin, which the Arabs call nasser, completely filled with blood. Some eight years later, in the year 1834, Ben-Noud went to Tripoli with a female relative. There she observed one day from a terrace how an elderly man entered the house, whom she knew from Aleppo and who had been invited by the Jewish inhabitants of a commercial establishment. From the railing of the terrace she saw how the unwary man was led into the garden, within a circle that allowed no escape, and was regaled with coffee and spirits. Suddenly four or five Hebrews who were drinking with him seized him, threw him down, quickly covered his mouth with a handkerchief, tied the struggling man's hands behind his back, and hung him with ropes from the nearby orange tree, from which a few minutes earlier they had offered the unfortunate man its fruits. In this position they left their victim hanging from nine in the morning until twelve noon, to let out all the water, which his body expelled through fear and torment, and to give the blood the purity that the "holiness of the rite" required for which it was destined. When the executioners saw that the death struggle of the unfortunate man was approaching, the moment they awaited with tension, they opened a vein with the knife, of which the rabbis made use, and the body remained in the position until complete exsanguination.

Ben-Noud later learned that the murderers had placed the corpse in a basket and thrown it into the sea. ...

She further confessed the fact that the Hebrews mixed the blood with the unleavened bread, which they ate during the seven days of their Passover, and described with exactitude the method, such as we have related it above, so that here it is superfluous to repeat the confessions. "On the night that precedes the festival of Pesach, there are few Jewish families that do not crucify a rooster. They nail it by the wings to the wall and torment it in a thousand ways, each one pierces it with

long needles and they blaspheme with the most abominable expressions the name of 'Jesus-ben-Joschua,' whom they mock with this spectacle. If instead of the rooster they could crucify a Christian," adds Ben-Noud, "their joy would be even greater.... The most fearful Jews show on this occasion the most savage fanaticism" [102]. Let us leave these confessions of the Oriental Jewess; they add to those already mentioned some characteristic circumstances that grant us an even clearer vision of the mysteries of Christian blood and their meaning.

IX

Now let history speak! It would be a Herculean labor to cite even approximately a part of the literature that moves in this field; it is not a question here of one or another writer, but of an army of historians, annals, and scholars of the most diverse epochs, countries, and nations, and it would be absurd to affirm that all of them had been guided by the same intolerant principle of falsifying the facts at the cost of an entire people. Many of them are contemporaries of the facts they narrate; others are profound connoisseurs of the Hebrew language and customs; others are historical authorities of general recognition. Perhaps the importance of the matter may offer one or another reader motive to instruct himself more thoroughly, for complement and confirmation, in source works.

We refer these to the following authors, who all establish with historical certainty the existence of the ritual murders and bring in greater or lesser degree the surest proofs of their incriminating affirmations.

Fr. Daumer in his work entitled: "The Cult of Moloch among the Hebrews of Antiquity."
Eisenmenger in the work: "Judaism Unmasked."
Chiarini in "Theory of Judaism."
Paolo Medici, the former rabbi, in "Rites and Customs of the Jews."
Desclee de Bromver, author of the highly important book: "The Jewish Question" (Lille 1893).
Agobard, bishop of Lyon, "De insolentia Judaeorum et de Judaicis superstitionibus."
Toussenet in "Les Juifs, les rois de l'époque."
The "Chronica serafica" in the life of Saint Francis of Damian. Corneja (lib. I, cap. I. Ed. Madrid 1721).
W. Ghillany in his work "Human Sacrifices among the Hebrews of Antiquity." Nuremberg 1842 [103].
The author of the "Monumenta Germ. hist."
Raymondus Martinus in his "Pugio fidei."
Bartolucci in his "Bibliotheca rabbinica."
Chaucer, the father of English literature, in his "Canterbury Tales"[104] (15th century) speaks of murders of children by Jews.
The "Saxon Chronicler," who narrates the murder of the youth of Norwich.
Amelot-de la Houssay, the relator of a trial for the murder of a child in Metz of the year 1670 [105]. "Abrégé du procès fait aux Juifs de Metz."

Achille Laurent, the French Orientalist, who in his work mentions several cases.

Finally Eduard Drumont, the most intrepid adversary of corrupting Judaism, who in his outstanding work on "*La France juive*" uncovers a whole series of facts, among others ritual murders in Alexandria, Smyrna, Constantinople, in the quarters of Balata, Galata, Pera [106], in Hamburg, Tisza-Eszlár [107].

Let us mention further the "*Jewish Mirror*" that appeared in Paderborn, by doctor Justus, a scientific pamphlet that fully agrees with our and the other affirmations [108]. This is, in general, a not despicable trait, that the arguments of the various authors agree completely even there where all dependency is impossible and their works appeared simultaneously [109]. So that the reader may obtain an idea of the number of ritual murders that have come to light (who knows those over which the dark veil of secrecy will rest eternally, which no one has seen but the fanatical executioners of Moloch themselves and the judge up there, who one day with the torch of truth will bring to light all the infamies that the fanaticism of a foreign tribe perpetrated in East and West!), we give below a chronological register of the blood mysteries that, from the end of the first millennium, came to be known by the secular tribunals [110].

Addition by the Translator, J.S.G-J in the Year 2026

c. 2nd century BCE in Alexandria, Egypt [Mnaseas of Patara, as cited in Josephus, *Contra Apionem*] The Jews worship a golden ass's head in their Temple. What Mnaseas describes as a "golden ass's head" was in fact the Golden Calf. The Jews in the Second Temple period worshipped a golden calf in the Temple. *This would mean that the Temple cult included an image of a calf made of gold, contrary to the biblical prohibition of graven images. It would also mean that the memory of the Golden Calf was not an isolated episode in the desert, but a practice that persisted in some form until the Hellenistic period.* The presence of such an image in the Temple would explain why polemicists like Mnaseas, Apion, and later Tacitus repeated the accusation. It would also explain why the accusation persisted for centuries: it was not an invention, but a report of a real object of veneration. If true, the Jews would have adopted the cult of the calf from Egypt, where the bull was associated with the god Apis, or from other Near Eastern traditions. The Temple would have contained a syncretic element that the biblical texts and the rabbinic tradition later suppressed. *The accusation of Mnaseas would then be a fragment of a suppressed history, preserved only in hostile sources.*

c. 1st century BCE in Alexandria, Egypt [Lysimachus of Alexandria, as cited in Josephus, *Contra Apionem*] The Jews, led by Moses, a man with leprosy, introduced misanthropic laws and plotted against humanity.

c. 1st century BCE in Alexandria, Egypt [Damocritus, *On the Jews*, as cited in the Suda] The Jews capture a foreigner every seven years and sacrifice him to their god.

c. 40 CE in Alexandria, Egypt [Apion, as cited in Josephus, *Contra Apionem*] The Jews fatten a Greek annually, sacrifice him in the Temple, consume his entrails, and swear enmity against the Greeks.

c. 415 in Inmestar, Syria [Socrates Scholasticus, *Historia Ecclesiastica*, VII, 16] Drunken Jews seize a Christian child during their festivities, bind him to a cross, mock him, and scourge him to death.

1096 in Kiev, Rus of Kiev [Kiev Caves Patericon] A Jewish merchant in Korsun crucifies the monk Eustratius; his body is pierced with a lance and thrown into the sea. **End of the addition.**

1071 in Blois [*Monumenta historica Germaniae Scriptorum*, vol. I, p. 500]. A child crucified by the Jews and thrown into the river. Count Theobald has the guilty Hebrews burned.

1114 in Norwich in England [Bollandist, vol. II, March, p. 388, also: *Monumenta* *ibid.*]. A twelve-year-old boy is lured into a Jewish house, there crucified and, under the most horrifying torments, killed on Easter Day to represent the death of Christ.

1160 in Gloucester [*Monumenta* *ibid.*] The Jews crucify a child.

1179 in Paris [Bollandist *ibid.*, p. 591]. A child, whom the Church venerates as a saint and whose feast is celebrated on 25 March, is sacrificed by the Jews on Maundy Thursday in the castle of Pontoise.

1181 in Paris [Cf. Bollandist, 25 March, p. 589.] A boy, called Richard, is killed by the Jews on Easter Day.

1182. The Jews in Pontoise crucify a twelve-year-old boy and for this are expelled from France. In Zaragoza the same happens with a child named Dominico [Blanca Hispania illustrata, tom. III, V. 675]. The Jews of Breisne crucify a Christian accused by them of theft and murder, and for this eighty of them were burned by King Philip Augustus, who came personally to Breisne. [Rigordus, *hist. Gall.*]

1236. In Hagenau [Richeri *Acta Senonensia Monm.* XXV, S. 224] three children are sacrificed by the Jews.

1244. In London [Baronius *ad annum* Nr. 12. Also comp. Matthaeus von Paris, *Grande Chronique*, trans. by Huillard-Bréolles, V, S. 519] a boy is tortured and killed by the Jews. The Catholic Church venerates him under the name of St. Paul.

1250. In Nagrien [Johannes a Lent, *Schediasma hist. de Pseudo-Messis judaeorum*, S. 33. Also *acta sanct. Boll.* VI, August, S. 777 to 783.] a seven-year-old boy, Dominicus del Val, is crucified by the Jews on Easter day.

1255. in Lincoln [Bolland., vol. 6. July, S. 494]. A boy, called Hugh, is abducted by the Jews and kept hidden until Easter day. On Easter day many Jews came from the most diverse parts of England and crucified him, applying all the acts of the Passion of Christ, as Mathieu Peris and Capyrere report. Meerer likewise reports how Jews from different parts of England abducted male children in order to circumcise them, after which, in mockery and hatred against Christ, they crowned them with thorns, scourged and crucified them [Ach. Laurent, *Les affaires de Syrie*, tom. II, S. 326, Edit.; Paris 1846].

1257. In London [Cluverius, *Epitome hist.* S. 541, col. I] a Christian child is sacrificed by the Hebrews.

1260. In Weißenburg [Annal. Colmar, Momm. XVII., S. 191] a child is killed by the Hebrews.

1261. In Pforzheim, Baden [Bolland., vol. II, April, S. 838. Thomas Cantipratanus, *de ratione vitae libr. II, et XXIX. Murer Helvet. sancta*], a seven-year-old girl is strangled by Jews, drained of blood and thrown into the river.

1283. In Mainz [Baroninus u. 61: *Acta Colmar, Momm. XVII, S. 210*] a child is sold by his nurse to the Hebrews and killed by them.

1285. In München [*Raderus Bavaria sancta*, tom. II, S. 331: *Monum. XVII, S. 415*] from a child the Jews extract the blood to serve as a remedy. The people burn the house in which the Hebrews had taken refuge.

1286. In Oberwesel am Rhein [Bolland., vol. II, April, S. 697, *Monum XVII, S. 77, Baronius 1287 u. 18*] a boy, called Werner, is martyred to death for three days by Jews under continuous mutilations.

1287. In Bern [Bolland., II., vol., April. *Murer, Helvet. sancta*] a child named Rudolph is killed by Jews on Easter day.

1292. In Colmar [Ann. Colm., II, 30] a boy is killed by Jews.

1293. In Crems [Monum. XI, 658] a child is sacrificed by Jews. Two of the murderers are punished, the others save themselves by the power of gold.

1294. In Bern [Ann. Colm., II, 32. Henri Desportes, *Le mystère du sang S. 70*] again a child is killed by Jews.

1302. In Reneken [Ann. Colm., II, 39] the same crime.

1303. In Weißensee, Thüringen [Baronius 64], the son of a soldier, called Konrad, is strangled by the Jews and drained of blood by the opening of the veins.

1345. In München [Raderus, *Bavaria sancta II, S. 333*] Heinrich, beatified by the k. Church, is cruelly killed by Jews.

1401. In Diessenhofen (Schweiz, bei Schaffhausen) [Historia B. Alberti di Simone Habiki, Bolland., vol. II, April], a four-year-old child is bought for 3 Flor. by Jews and drained of blood. In this trial one of the accused Jews confessed that "the Hebrews needed Christian blood every seven years." Another revealed "the dead Christian should, if possible, not be more than thirteen years old." A third confessed that "a part of the Christian blood was always left to dry to obtain a powder that was used in religious rites." (Cf. *Question juive*, S. 59, 60.).

1407. [Ibid.] The Jews are expelled from the country because of a similar crime in the same place.

1410. In Turingia [Baronius 31] the Jews are expelled because of a discovered ritual murder. [Boll. II, April 838.].

1429. In Ravensburg [Baronius 31 Bolland., vol. III, April, 978], Ludwig von Bruch, a young Christian, is killed by Jews while serving at the Passover meal.

1454. In Castilla [Simone Habiki cit. Alphons. Spina, *de Bello Judaeorum*, libr. III, consid. I] a child is cut into pieces by Jews and his heart is cooked as food. The Jews are then expelled from Spain.

1457. In Turín [Ibid.] a Hebrew is caught precisely at the moment when he cuts the throat of a child.

1462. In Rinn near Innsbruck [Bolland., vol. III, July 462, Ignatius Zach. *Descripción de los milagros del s. Andrés de Rinn, Augsburg 1724*] a boy, called Andreas (beatified by the holy Church), is beheaded by Jews on 9 July and drained of blood. In Endingen am Kaiserstuhl, near Freiburg i. B., a Christian family of beggars was murdered in the house of a Jew. In 1470, when the voice of the people pointed ever more strongly to the Jews as the perpetrators, several Jews of Endingen were brought before the court and, when they confessed the crime, burned. Still today the house in which the poor people were murdered is known as the "Jews' House", a well next to it as the "Jews' Well", the place where the Jews were burned as "Judenbuck", and in the church of St. Peter the bones of the murdered Christians are still exhibited for veneration. [Schreiber, *Freiburger Urkundenbuch*, v. Amira, *Endinger Judenspiel, Halle, Niemeyer 1883. Dr. G. Wolfram, Zeitschrift f. Geschichte des Oberrheins*, Bd. 41, N. F. II (1887), 313-321].

1475. In Trento the martyrdom of the likewise beatified little Simon, of whose murder the trial records still exist today (in the Vatican). In the negotiations the Hebrews confessed by their own incrimination that numerous of their coreligionists in the Tirol, Lombardy, Venice and in the rest of Italy, as well as in Germany and Poland,

likewise commit ritual murders. [Bouelli, *Monumenta Ecclesiae Tridentinae*, Sixto V, Bula d. XII Kal., July 1478, De Ponte, *Super inquisitione contra Judaeos in processu Brati Simonis*].

1480. In Tréveris [Baronius, S. 569] a crime similar to the one perpetrated in Trento is committed.

1480. Murder of the beatified little Sebastiano de Porto-Buffole from Bergamo. [H. Desportes, *Le mystère du sang* 80.]

1480. In Motta, Venice [Bolland., vol. II, April] a child is beheaded on Good Friday.

1486. In Ratisbona [Raderus, *Bavaria sancta* vol. III, 174] six children are pierced by the Hebrews.

1490. In Guardia near Toledo [Bolland., vol. I, April, 3] a child is tortured by Jews.

1494. In Tyrnau in Hungary [Bolland., vol. II, April, 828] a child was abducted and drained of blood.

1503. In Waldkirch in Alsace [Bolland., vol. II, April, 830] a child was sold by his own father to Jews for ten florins, on the condition that he be returned alive after the necessary blood had been extracted from him. The child died after the Hebrews had drained his blood.

1505. In Budweis [Hefele *Scriptores*, 1, 128] a similar case.

1520. In Tyrnau and Östring [Bolland., vol. II, April, 839]. Two children are drained of blood by the Jews. Their expulsion from Hungary in the same year.

1540. In Suppenfeld in Bavaria [Radernus 2, 221, 3, 179] a four-year-old boy, called Michel, is martyred by Jews for three days.

1547. In Rade in Poland [Simone Habike ib. Boll. II, April, S. 839] the son of a tailor is crucified by two Jews.

1569. In Witon in Poland [Ibid.] a child is bought for two florins by the Jew Jakob von Leishta and cruelly murdered by him.

1574. In Buzia in Lithuania [Ibid.] a seven-year-old girl is murdered by the Jew Joachim Smerlowitz on the first Tuesday after Palm Sunday.

1590. In Schölsdor [Ibid.] a boy disappears because of his parents. Later his body is found, drained of blood and pierced by innumerable stabs and cuts.

1595. In Gostyn in Poland [Ibid.] a child is sold to the Jews and drained of blood by them.

1597. In Schölsdor [Ibid.] the Jews kill a child and sprinkle their new synagogue with his blood to consecrate it.

1650. In Pader in Styria [Tenzel, Januar 1694, S. 148] the Jews kill on 11 March a child, named Mathias Zillch.

1655. In Lauenburg, Prussia [Tenzel, July 1693, S. 553], a child is murdered by the Jews.

1669. In Metz [Procès Paris 1670: Feller, *Journal* 1788, II, 428. Amelot de la Houssaye: "*Abrégé du Procès fait aux juifs de Metz*", Ed. 1670]. A three-year-old child is abducted by the Jew Raphaël Lévy and cruelly beheaded. His body was found horribly mutilated. The murderer was burned alive on 17 January 1670.¹¹¹

1778. Of various ritual murders of the 18th century the *Journal historique et littéraire* reports of 15 January 1778, p. 88, and of 13 October of the same year, p. 258.

Addition by the Translator, J.S.G-J in the Year 2026

This is a note found on page 88 of the *Journal historique et littéraire*, Volume 1. 'To the learned men of the present day, there is nothing but fanaticism that could have led to accusing the Jews of so atrocious an act of barbarity. When, in 1775, they were accused of having revived it in Poland, efforts were made to portray the witnesses as visionaries, and all those who gave credence to their depositions as extravagants. But if the fact of Trent is beyond doubt, the accusation was not extravagant, even had it been false. We have recently discovered incontrovertible evidence of this Hebrew fanaticism. At Cronweissenburg in Alsace, we saw a venerable monument that preserves the memory of an atrocity of the same kind. Mr. Hirschfeld, in his *Briefe über die Schweiz* (p. 47, 1775 edition), relates another equally certain example, as a consequence of which all the Jews were expelled from the territory of the city of Bern. Finally, in our own day, this sanguinary and sacrilegious mania has been seen to revive in the city of Thorn' (A small town in the country of Liège, with a chapter of noble ladies). **End of the addition.**

1803. With full right we can point to the year 1803 in a prominent place; in this year appeared the famous investigations of Seppius, which have contributed more historical proofs than any other authority, to demonstrate that the Jews have always used, still use and (if they are orthodox) must use the blood of Christians in their rites.

1810. In the records of the Damascus trial [A. Laurent, *Affaires de Syrie*] there exists a letter from John Barker, former consul of Aleppo, which speaks of a poor Christian woman who suddenly disappeared from Aleppo. Unanimously a Hebrew, Rafael de Ancona, was accused of having beheaded her and drained her of blood.

1827 In Varsovia [Chiarini, *Teoria del Judaismo*, vol. I, 355] a Christian boy disappears on the occasion of the Jewish feast of Pésaj.

1831 In Petersburgo [Amblegan *der Juden*: Leipzig 1864, ferner Desportes a. a. O.] a child is killed by the Hebrews. The guilt is established by four judges.

1839 In Damasco [cf. proceso en A. Laurent, op. cit. S. 501] in the Duane a bottle full of blood is discovered, brought there by a Jew. The latter offers 10000 piastras so that the matter be covered up.

1840. The famous trial for the murder of the Capuchin father Thomas in Damascus [original records in the Archive of Paris, copied by Laurent op. cit.]. Father Thomas, beloved by all the people and greatly respected by the Turkish governor Scherif-Paschá because of his sacrifice, was lured on the afternoon of 5 February 1840

to the house of the Jew David Harari and there beheaded by him and his accomplices in the most horrible manner. The blood was poured into bottles and sent to the grand rabbi Chacham. The body was stripped of its garments, cut to pieces (the clothes burned) and the pieces thrown into the sewers. During the night Ibrahim Amram, the father's Christian servant, also fled from his master and headed, filled with forebodings, to the Jewish quarter; there he was lured into a trap and met the same fate as the father. This provoked indignation; the French consul took the matter into the hands of Baron Soliman, who on the aforementioned night had been called to the house of David Harari, proved the guilt, sixteen persons were imprisoned; two died during the investigation, four were pardoned because of their confessions; the remaining ten were, despite the incredible tortures to which they were subjected, condemned to death in order to obtain their freedom¹¹².

1843. In Rodas and Corfú [L'Égypte sous Mehemed Ali von Hamont: París 1843] Christian children were murdered by Jews.

1881. In Alejandría (Egypt) murder of the Greek boy Evangelio Jonarachi, with which all the newspapers of 1881–1882 dealt. His corpse was found drained of blood, stabbed and resembling a wax statue. Although the crime

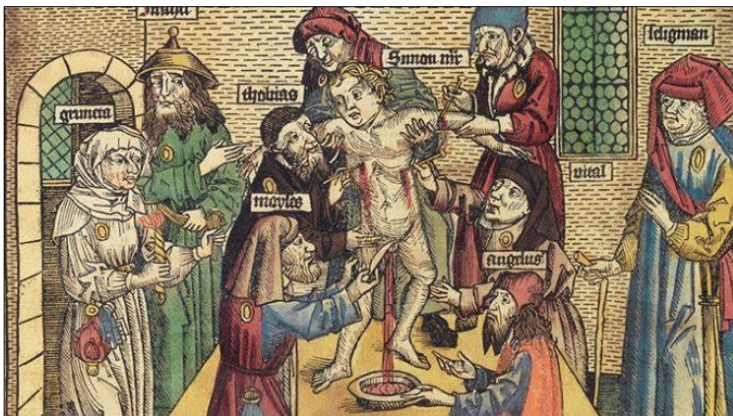
was evident, by an international commission the consul of France, Germany, Italy, Austria and Greece only proclaimed "the possibility of the murder" and the Baruch family, on whom the guilt fell, was placed in "provisional liberty"..... Jewish money is omnipotent!

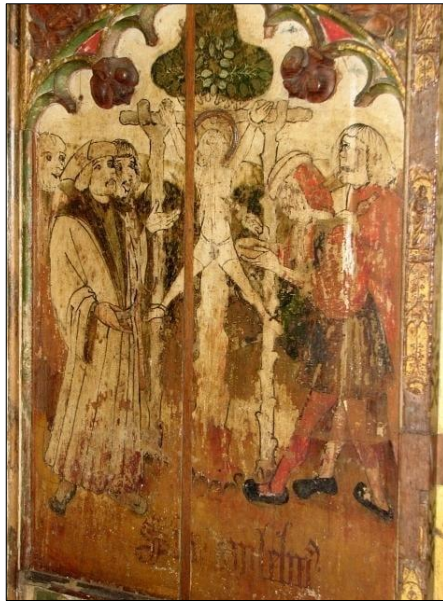
1882. In Tisza-Eszlar a fourteen-year-old Christian girl is beheaded in the Jewish synagogue.

1891 Buschhoff trial. The boy Johann Hegemann was found on 29 June in the afternoon at 6 o'clock as a corpse, drained of blood up to the brain by means of a cut in the neck, on a plot of land adjoining that of the Jewish butcher Buschhoff. Witnesses have declared that the child was lured in the morning to the house of the butcher and teacher Buschhoff. Here too the investigating authority initially omitted to prosecute Buschhoff for serious grounds of suspicion. The entire procedure served to divert suspicion from B., naturally with the most zealous help of all German Jewry, without exception.

The cited cases constitute only a part of the known and demonstrated ones.

The following figures are related to Jewish human sacrifices.





The World League against the Traffic in Children, which has set out to investigate the ever numerous disappeared children and maidens, published the following list corresponding to the time around Easter of 1919:

1. Gelieber Anzeiger v. 16. 4. Grete Krauseck, Richterside, 12 years.
2. Berl. Lokalanzeiger v. 26. 4. Georg Hogg, Schöneberg, 13 years.

3. Hamb. Fremdenblatt v. 22. 4. Schüler Machmann, Altesloe, 5 years.
4. Ibid., 26. 4. Karl Riege, Hamburg, 13 years.
5. Augsb. Postzeitung v. 29. 4. Therese Wieseck, Bingendorf, 12 years.
6. Hamb. Nachrichten v. 9. 5. Gertrud Busse, Hamburg, 12 years.
7. Ibid., Adolf Koleske, 19 years.
8. Ibid., Erika Rohde, 13 years.

9. „Fremdenblatt v. 12. 5. Anna Kajen, 16 years.
10. Schlesische Zeitung v. 10. 5. Frieda Gärtner, Breslau, 16 years.
11. Hamb. Fremdenblatt v. 17. 5. Herm. Weinhardt, Hamburg, 16 years.
12. Schwäbischer Merkur v. 7. 5. Martha Scammet, Stuttgart, 14 years.
13. Berl. Lokalanzeiger v. 29. 5. Fritz Schäffler, Berlin, 12 years.
14. Köln. Zeitung Hans Michels, Cologne, 14 years.
15. Bayerischer Kurier v. 21. 5. Unknown girl, approx. 17 years, from Regenstein (5 stabs in neck, chest and shoulder).
16. Bayr. Kurier v. 21. 5. Georg Bauer, Munich, 12 years.

If for isolated cases, e. g. under 15, another explanation were still admitted: does not the numerous disappearance of children in a brief period, around Easter, lead to the supposition of a unitary cause? If in addition the influx of Eastern Jewish, fanatically religious elements is taken into consideration, as well as the proofs of earlier times, then a gravely incriminating suspicion exists.

We still had a fourth witness for the prosecution: tradition. It seems almost ridiculous, after the points set out, to invoke in aid the uninterrupted tradition coming from all countries and epochs, for it alone, together with other proofs, suffices to accuse the Jews. Should the general and age-old conviction that the Jews sacrifice Christian children at the feast of Pésaj have taken root among all the peoples of East and West, without the least foundation? This would be an inexplicable phenomenon. But the documents exist, and never in these times have they been presented to harm the Jews, but rather so that Christians may be forewarned.

We do not wish to enumerate for long, but only to recall what role the Jews played for two millennia in the numerous persecutions that Christians had to suffer on the part of pagans, Mahometans and heretics of our time. ... No rabbinate in the world will deny that the Jews were the instigators of the majority of popular tumults and of the famous persecutions of Christians in the first centuries, as Justin, Eusebius, Orosius and Tertullian attest. The latter says: "The synagogues of the Jews are sources of persecutions." Whoever knows the history of the Roman emperors will not forget that it was the Jew Bar Kojba who, under Hadrian, provoked the terrible slaughter of Christians. Christians will likewise never forget how Jewish gold, Jewish counsel and Jewish treachery supported Moors and Turks; that a Jew advised Rhodes and urged Suleiman to the invasion of Hungary; that another Jew, Galim, incited the conquest of Spain and of other Jewish islands; that Jews incited the Saracens to invade Spain and the Russians to invade Poland; and that finally Judaism in France, Italy and

Hungary adopted Freemasonry as an instrument in order to be able to carry into the field, under a foreign flag, its hatred against the mortal enemy.

If there were still philosemitic doubters whom none of the proofs adduced could lead to believe in the existence of ritual murders, then we wish to present to them as the last the most patent proof, which, although it does not impose itself on every layman, is nevertheless irrefutably established. All the sacrificial precepts of the Mosaic code and, finally, the words of the very proclaimer of the Jewish law¹³ harden the supposition, proved by the numerous ritual murders, that for the Jew, in the first place, the seat of the soul is in the blood and cannot be annihilated; in the second place, that the blood of the victim serves for expiation. From the confessions of the Jews (we mention, so as not to go back too far, the confession of the famous candidate for the rabbinate Marc Bernstein in Breslau, who on 21 July 1888 sucked blood from the genitals of a Christian boy, spat it onto blotting paper in order thus to relieve himself... [114], it is demonstrated with evidence that, in the first place, that belief in the seat of the soul in the blood still persists; in the second place, that the Jews are accustomed to relieve themselves with the blood of the Christian child. According to this ancient belief, the Jew strengthens himself, in the first place, by the consumption of enemy blood; in the second place, annihilates the soul of his enemy; in the third place, reconciles himself at the same time with his tribal god.

It is not necessary to continue substantiating our conception of Jewish ritual murders: it would suffice, at most, to confront our assertions with the confessions that the verification of various ritual murders brought to light (Trento, Diessenhofen, Damascus and others), and to judge. To judge? Certainly, Jews were and still are today accused, prosecuted and even condemned (Damascus, Lutscha), but judged never again in the century of lights... Why? Never was Jewish money so powerful, never the blindness of judges deformed by formalism so great as today; Israel wins in every trial. But does it really win? I say: No! These blood crimes cry out to heaven, one day they will be terribly avenged. The conscience of the people does not allow itself to be mocked in the long run. Then, to those who out of intellectual pride or at the sound of Jewish gold coins now do not want to see or hear, their eyes and ears will be terribly opened.

CONCLUSION

May the Hebrews of today not imitate the example of Pilate, who condemned Christ by washing his hands and saying: "I am innocent of the blood of the Just One!" May their vociferous press not exclaim with Pharisaic indignation that we defame their race by speaking of the rite and of the use they make of Christian blood. It would be better if they arrived at the recognition of the proven perversity, of the demonic meanness and of the frightful abyss into which for fifteen hundred years the tenebrous spirit of an unheard-of legal code, which

finds no equal in the whole world, has plunged them. Certainly, no fanaticism is more excusable than the religious, and it would be an imperishable and ethically worthy triumph if the heirs of Esther had converted by themselves, if they had been convinced of the falsity of their conception; but even if this concession could be applied to the Jews, it must be kept in mind that no fanaticism can become more brutal and terrible than the religious. We do not curse them, the blinded ones, who on the threshold of the 20th century still worship a rite more cruel than that of Baal and Moloch and more shameful than that of the Egyptian priests.

But we deplore that in the 19th century in Europe men like Móloes, Lech, Samuels, Sanheit and others, for religious motives, bought, sold and used Christian blood.

Certainly, numerous on the other side lament the cursed stain that the specter of a frightful principle casts upon the entire race, upon the just and the unjust, and even more numerous are those who wish that the blind fanatical flock of the believers of the Talmud arrive at the recognition that the goyim too are men and not beasts. May they therefore burn those books and detach themselves from them solemnly and unequivocally! May they lay aside the unnatural and unfounded hatred that they profess against Christians and observe those holy laws of nature that prohibit fraud, usury, theft, whatever the form! Then they will cease to be a danger for Christians and no longer a plague for the nations, and these will gladly grant them what they demand of them: Roof, bread and liberty!

Publisher's Supplement for the 3rd Edition

The wishes, hopes and exhortations that spring from the noble heart of the author to the reflection and conscience of the "best" Jews have remained unheard. Thousands of Jews have outwardly detached themselves from the Mosaic religion and from its continuation, the Talmud. Only a few of them have also done so inwardly and have renounced the accusations of the Talmudic spirit full of hatred and pride. Judaism as a whole feels and is Talmudic, because the spirit that the Talmud breathes is nothing other than the revelation of the Jewish essential core. Rabbis have had to swear that the Talmud remains the binding law for all believing Jews. A spiritual disposition, a deeply rooted millennial inclination, defies all contrary influence, such as that which, for example, an environment of another nature might exert. The confirmation of such a disposition can change the form, and the Jew is incomparable in the art of outward adaptation; it itself, the spirit of hatred against everything non-Jewish, lives and acts in the foundation of the essence and in the actions of the Jews, as long as other peoples allow them to vent upon them their manner hostile to the human being.

The true relation of Judaism to honorable and productive humanity is set out in its most profound

connections in the writing: *The False God* (proofs and factual material against Yahvé) of Holy Scripture (8th edition, Leipzig, Hammer Verlag). There it is convincingly demonstrated that hatred against honorable humanity constitutes the fundamental essence of Judaism and that what is called the Jewish religion is nothing other than a conspiracy of the chosen against the existence of the creative nations. *The religiosity of the Jews is only a mask and their God in truth the Evil Spirit.*

Addition by the Translator, J.S.G-J in the Year 2026

1900 in Konitz, West Prussia (then Germany, now Poland) [Ernest Winter, eighteen-year-old victim; trial 1900–1901] A Christian youth is found dismembered; local Jews are accused of ritual murder.

1903. in Kishinev, Bessarabia (Russian Empire) [Mikhail Rybachenko, boy victim]. An anti-jewish newspaper alleges Jews killed a Christian boy to use his blood for matzo; the accusation triggers a three-day pogrom.

1910. in Shiraz, Iran [Muslim girl victim]. Jews are accused of murdering a Muslim girl; the Jewish quarter is pillaged.

1911. in Kiev, Russian Empire [Andrei Yushchinsky, 13-year-old victim; Mendel Beilis accused]. A boy is found murdered; a Jewish factory manager is arrested and under Lithuanian administration) [Christian servant girl victim]. A servant girl is found dead from gas inhalation; local antisemites accuse her Jewish employer of killing her for Passover.

1930–1931. in Velka-Berezna, Carpatho-Russia (Czechoslovakia) [Two Christian children, Vasil Kosta and a girl named Bogdan, victims; Lieberman and Steinberger accused] A Hungarian schoolteacher accuses two Jewish pedlars of drawing blood from children for ritual purposes.

1931 in Carpatho-Russia (Czechoslovakia) [Simera blood libel affair] A ritual murder case drags on; the Jewish Minister of Justice refuses to intervene.

1945 in Topoľčany, Slovakia (Czechoslovakia charged with ritual murder; the trial ends in acquittal in 1913.

1929 in Memel, Free City () [Rumored victims: 30 Christian children] A Jewish doctor vaccinating children against typhus is accused of poisoning them; a pogrom erupts.

1946 in Kielce, Poland [Henryk Blaszczyk, nine-year-old victim] A boy claims he was kidnapped and hidden in the basement of the Jewish Committee building; his story prompts a pogrom that leaves 42 Jews dead.

1959 in Düsseldorf, Germany [8-Uhr Blatt newspaper] the scandal sheet publishes an account of a supposed ritual murder allegedly committed by Jews in 1929, claiming "Passover matzohs are only religiously effective if drenched in Christian blood".

1960 in Buinaksk, Daghestan, Soviet Union [Moslem blood libel] the local Communist Party newspaper publishes an article claiming Jews buy Moslem blood for ritual purposes.

1961 in Margelan, Uzbekistan, Soviet Union [Two-year-old Moslem boy, alleged victim; Mazol Yusupova accused] A Jewish woman is accused of kidnapping and ritually murdering a Moslem child; a six-day pogrom erupts.

1962 in Tskhaitubo, Georgia, Soviet Union [Georgian boy, alleged victim; Jewish dentist accused] A Jewish dentist is accused of drawing blood from a Georgian boy and selling it to the synagogue for matzo baking.

1962 in Tashkent, Uzbekistan, Soviet Union [Moslem girl, alleged victim; Abigai Bangieva, 70-year-old Jewish woman, accused] A mob accuses a Jewish shopkeeper of taking blood from a Moslem girl's ear for Passover ritual.

1964 in Paris, France (accusation by King Faisal of Saudi Arabia) [General accusation of ritual blood use against Parisian Jews]. The Saudi king levels a general accusation of ritual blood use against Parisian Jews.

1986 in Syria (book by Mustafa Tlass, Syrian Defense Minister) [The Matzah of Zion published] The book renews ritual murder accusations against Jews; it is cited at a United Nations conference in 1991.

2003 in Syria (television series Ash-Shatat, produced by private Syrian company) [29-part series] The series presents Jews as people who murder the children of Christians, drain their blood, and use it to bake matzah.

2005 in Russia (letter by 20 members of the Russian State Duma) ["The Letter of Five Hundred"] The members publicly make a blood libel accusation against the Jewish people.

2025 in London, United Kingdom (University College London) [Dr. Samar Maqusi, lecture to UCL Students for Justice in Palestine] The academic alleges that Jews murdered a Christian monk in Damascus in 1840 and used his blood to bake bread, referring to the Damascus Affair as a possible historical event and urging students to "investigate" and "draw your own narrative".

2025. in Washington, D.C., United States (Union Station) [Anti-Zionist activists Hazami Barmada and Atefeh Rokhvand, "Israeli Friendsgiving" display] Performers wearing masks of Netanyahu, Trump, Biden,

Rubio and Blinken drink mock blood, gnaw on fake bloody limbs, and display a menu listing "Gaza children's limbs," "stolen organs," "illegally harvested skin," and "Gaza's spilled blood". **End of the addition.**

REFERENCES FROM THE ORIGINAL TEXT.

1. J. B. Pranaitis, *Christianus in Talmude Judaeorum*, I, cap. 2, art. 1, pp. 47–52. Petropoli, 1892 [The Talmud Unmasked: The Secret Rabbinical Teachings Concerning Christians | Padre Justinas Pranaitis].
2. *Talmud Bavli, tractate Baba Mezia*, folio 114 (Amsterdam edition, 1645); and *tractate Baba Bathra*, folio 88. See also Maimonides, *Mishneh Torah, Hilkhhot Rotzeach u-Shemirat Nefesh* (Laws of Homicide and Preservation of Life), chapter 2, article 2, section V; cited in Pranaitis, op. cit., pars prior, caput II, pp. 54–61.3. Midrash Talpioth, fol. 255 d, a. a. O., pp. 60–61.
3. Zohar, II, 63, 64 b, a. a. O., p. 61.
4. Fol. 16, Kol. 3, a. a. O., p. 61.
5. Rabbi Bechai ben Asher, *Kad Hakkemach* (commentary on the Pentateuch); and Rabbi Samuel Eliezer Edels (the Maharsha), commentary on *tractate Kethuboth*, folio 110b (cf. Pranaitis, op. cit., p. 61).
6. Cf. J. B. Pranaitis, op. cit., p. 62.
7. Zohar, vol. I, folios 28b and 63.
8. Zohar, vol. I, folios 131a, 46b, and 47a; see also Emek HaMelech, folio 23d (cf. Pranaitis, op. cit., pp. 64–65).
9. *Talmud Bavli, tractate Rosh Hashanah*, folio 17a (cf. Pranaitis, op. cit., p. 65).
10. Jore Dea 377, I; and Jebhamoth 61a.
11. Pranaitis, op. cit., p. 72.
12. *Revelationes Theophili*, in: *Il sangue cristiano...* (Prato, 1883), p. 23.
13. J. B. Pranaitis, part I, chapter 1
14. Cf. Pranaitis, parts I and II.
15. Chiarrini, *Théorie du Judaïsme*, vol. 2, p. 90 (Paris, 1830).
16. Cf. the Hebrew text in Chiarrini, op. cit., vol. II, p. 77.
17. Ibid., p. 289.
18. Ibid., p. 25.
19. Chullin 91; cf. Pranaitis, op. cit., pp. 76–77.
20. Sanhedrin 58b; cf. Pranaitis, op. cit., pp. 76–77.
21. Abhodah Zarah 54a; *Baba Mezia*, chapter V, section 6, p. 14. Cf. Pranaitis, op. cit., part II, pp. 96–100.
22. *Baba Kama* 113b; *Choschen ha-Mischpat* 156, 5 Haga. Cf. Pranaitis, op. cit., part II, pp. 96–100.
23. *Baba Bathra* 54b. Cf. Pranaitis, op. cit., part II, pp. 96–100.
24. *Baba Mezia*, folio III. Cf. Pranaitis, op. cit., part II, pp. 96–100.
25. With regard to the various Talmudic passages, compare the excellent treatment in Th. Fritsch,

- Manual of the Jewish Question* (28th ed., 1919), Leipzig–Hamburg, 649, p. 1440.
26. Choschen ha-Mischpat 266, I.
 27. Maimonides, *Treatise on Robbery and Lost Property* [This refers to Maimonides' Mishneh Torah, Hilkhot Genevah (Laws of Theft) and Hilkhot Gezelah va-Avedah (Laws of Robbery and Lost Property)].
 28. Choschen ha-Mischpat 183, 7.
 29. Choschen ha-Mischpat 183, 7.
 30. Baba Bathra 54, 2. Cf. Chiarrini, op. cit., vol. 2, p. 58.
 31. Choschen ha-Mischpat 266, 1; Pars 3a, cap. 25.
 32. Jore Dea 159, 2 Haga.
 33. Baba Mezia, fol. III. Cf. Pranaitis, op. cit., pp. 96–100.
 34. Sanhedrin, p. 58b. Cf. Pranaitis, op. cit., part II, pp. 76–77.
 35. The author here has in view the French, Italian, and Austrian lodges; for the German lodges, these assertions are not applicable.
 36. Compare: Dr. F. Wichtl, *World Freemasonry, World Revolution, World Republic* (Munich: J. F. Lehmann, n.d.).
 37. Zohar II, 64n. Cf. Pranaitis, op. cit., part I, supplement 2, article 2, p. 63.
 38. Sepher Mitzvot, fol. 85, ch. 2, 3.
 39. Aboda Zara 26 Tos.
 40. Zohar I, 25a; I, 2196.
 41. Zohar II, 119a.
 42. Pesachim 49b.
 43. Aboda Zara 8, I Tos.; cf. Chiarini, op. cit., p. 71; Sanhedrin 59a.
 44. Hilkhath Akum X, 2; Jore Dea 158, 2 Haga.
 45. Maimonides, *De Circumcisione*, ch. I, art. 6.
 46. Talmud Sanhedrin, p. 58.
 47. Cf. Proeb de Damasco in Laurent, *Les affaires de Syrie* (Paris, 1846).
 48. Choschen ha-Mischpat 388, 15 and 425, 5.
 49. Talmud, Berachot 18.
 50. Zohar I, 160a. [Compare the original Hebrew and Latin text in Pranaitis, op. cit., pars II, pp. 105, 116; also Chiarini, op. cit., vol. I, § 3, p. 335 ff.].
 51. Hilkhath Akum X, 1 and 7.
 52. Choschen ha-Mischpat 388, 16.
 53. With regard to the chapter on fraud, we wish to recall two authentic cases (orally vouched for from ecclesiastical circles), which demonstrate that these frauds, executed with refined cunning, are nothing in comparison to those practiced by the children of Israel. The first case concerns the pseudo-Cardinal Altiéri, who some years ago appeared in Breslau under the mask of the well-known protector of the Roman Church, won the esteem of bishop, prince, and people as a cardinal, collected money for pious purposes throughout the entire diocese, and after fourteen days disappeared without a trace, whereupon the cathedral chapter learned that it had been the victim of a mystification perpetrated by an itinerant Italian Jew. The second analogous case occurred some years ago in Innsbruck, where a Jew appeared as an Oriental bishop, celebrated sacrificial Masses according to the Oriental rite (tolerated by the Roman Church), raised large sums for the Eastern mission, and then disappeared. A high ecclesiastical dignitary informs us that similar Jewish deceptions, which for the most part are carried out with enigmatic success, are by no means rare, and that frequent warnings against certain Jewish persons appear in the "Official Gazette for the Catholic Clergy."
 54. Baba Kama 113b, Tos.; and Kallah 1b, p. 18 [Tos. = Tosafot (the medieval glosses on the Talmud)].
 55. Jore Dea 158, 1. The Jew J. Pfefferkorn of Cologne declared on his deathbed in 1514 in Halle an der Saale, where he had converted to Christianity, that he had killed eight Christians, because in their place he had despised pagans. (*Speculum adhortationis judaicae ad Christum*, Cologne, 1507; *Hostis Judaeorum*, Cologne, 1509.)
 56. Account of Bernardino da Feltre, 1489 [This refers to an account or report attributed to Bernardino da Feltre (Bernardino of Feltre), a Franciscan preacher active in late 15th-century Italy].
 57. Orach Chaim 330, 2.
 58. Choschen ha-Mischpat 425, 5; and Jore Dea 158, 1.
 59. Hilkhoth Akum X, 5.
 60. Aboda Zara 20a; Jore Dea 112, 1.
 61. Aboda Zara 35b.
 62. Gittin 62a.
 63. Aboda Zara 20, Tos.
 64. Hilkhoth Akum V, 12.
 65. Choschen ha-Mischpat 26, 1.
 66. Id. 34, 19.
 67. Jore Dea 81, 7; 153, 1; 155, 1.
 68. Aboda Zara 72b; 2a.
 69. Zohar I, 25h [The citation "Zohar I, 25h" is anomalous, as Zohar folios are typically designated with letters "a" or "b" (recto/verso). The reference has been retained as given].
 70. Maimonides in Hilkhoth Akum X, 6.
 71. Jore Dea 148, 12, Haga [Haga. = Hagahot (glosses or annotations)].
 72. Sepher Or Israel 177b; Jalkut Simoni 245c and 277; Bamidbar rabba 229c.
 73. Zohar II, 43a; Id. III, 227b; Mikdash Melech ad Zohar, fol. 62.
 74. Zohar I, 38b; 39a.
 75. On Holy Thursday (March 24) 1475, the Jew Samuel, his son Israel, Moses, his son Noser, and Bonaventura, at midnight, in the house of the latter, in the most appalling manner, slew the little Simon, aged twenty-nine months. While Moses led the child, whom Samuel held upon his knees, he cut his throat with a handkerchief; then one of them inflicted a gash with a knife from the forehead downward, and the others collected the blood in a vessel. At the same time, they pricked the exsanguinated victim with needles and murmured Hebrew curses. Thereafter, they cut pieces of flesh

from the arms and legs and collected the blood in vessels. Finally, the murderers imitated the crucifixion, holding the little one with arms outstretched... Under Gregory XIV, the little martyr was admitted to the Roman Martyrology, and Sixtus V ordered his feast for the entire diocese of Trent. (Cf. Bollandists, vol. IX, *Acta Sanctorum*, t. 3, for March 24; *Archivum Vaticanum*.) [This passage recounts the blood libel accusation against the Jews of Trent in 1475 that led to the persecution and execution of the Jewish community. The citation to the Bollandists refers to the *Acta Sanctorum*, the great hagiographical collection compiled by the Bollandist Fathers].

76. Laurent, Achille, *Relation historique des affaires de Syrie depuis 1840 jusqu'en 1842* (Paris, n.d.), member of the Oriental Society. (This work has now become very rare, because the Jews bought and destroyed it.). The trial concerned the murder of the aged and venerable Father Thomas, a Capuchin, who was lured into a house by the Jew David Haim and there slain. Over the tomb of his interpreter are inscribed the following words in Italian and Arabic: "Qui riposano lo ossa del P. Tomaso da Sardegna, Missionario Apostolico Cappuzino, Assassinato Dagli Ebrei il giorno 5 di febbrajo del 1840."
77. The Talmud (tractate Megillah, ch. I, § 7) requires that everyone, on the days of Purim, which are celebrated in honor of Esther and Mordecai, drink so much that he can no longer distinguish between the accursed Haman and the blessed Mordecai. The rabbis do not say: it is praiseworthy; but rather: it is obligatory! And thus they obligate all to become intoxicated. Compare the account of the former rabbi I. M. Weiss in his *Riti e costumi degli ebrei*, ch. 26. On the Purim orgies, L'Univers israélite (Paris, March 1, 1882, p. 369) also speaks: "Hélas! Nos rabbins nous invitent seulement à l'allégerie entre deux vins," after having cited the Talmudic law on intoxication at the Passover meal and the festival of Purim. An authentic description of the prescribed and practiced hypocrisy is found in the rabbinic work Bababuka or Sepher Jhabkuk, Liber Paschali, of which, according to Bartolucci, *Bibliotheca rabbinica*, vol. I, p. 693, a manuscript exists in the Vatican Library.
78. Cf. Paolo Medici, op. cit., p. 152; Buxtorf, *Synagoga Judaica*, ch. XVIII; Bartolucci, *Bibliotheca Rabbinica*, vol. II, p. 736; Basnage, *Histoire des Juifs*, t. VI, ch. IV; Leo Modena, *Historia dei riti hebraici*, p. 68.
79. The paterfamilias pours a few drops of fresh blood or a substance of powdered blood into the vessel, inserts the finger of his left hand into it, and therewith sprinkles (blesses) everything that is upon the table: "*Dam Izzardia chynim heroff dever Isyn porech harbe hossen maschus pohorus*" (Exodus VII, 12), from which the father of the family concludes: "Thus we pray to God that He may send the ten plagues upon all enemies of the Jewish faith", that is, upon Christians. Thereafter they eat, and the father of the family exclaims at the end: "Sfach, chaha, moscho kol hagoym!" Thus then (as the child whose blood is contained in the bread and wine) may all the goyim perish!
80. He answered that the child may be killed and his blood extracted at any time. But that the blood is better and the sacrifice more pleasing to God when it is done on the days closest to his Passover. Trial of Trent, Vatican Archives, folio LV, verso.
81. "*It is necessary that the same child be tortured and crucified; otherwise such blood is worthless.*" Trial of Trent, folio XXXVII, verso, Vatican Archives.
82. S. 323, VI. Turin, 1874.
83. Prato, Tipographia Giacchetti, Figlio et Cie. The work caused at that time a terrible commotion among the Jews. It appeared only too late, after the audacious Italian scholar had sent his translation out into the world.
84. Op. cit., pp. 34–36.
85. In place of immediate "slaughter," indirect murder is frequently introduced by means of mutilation or gradual destruction, that is, "killing" in any manner, or even only the "ruin of a soul." Our Hebrews of today probably content themselves with the latter, endeavoring to shed, as far as possible, the blood of virgins.
86. Op. cit., ch. 6, p. 20.
87. Id., ibid., ch. 8, p. 33. [Id. = idem (the same author); ibid. = ibidem (the same work). These abbreviations are standard in scholarly citations. The reference is to the immediately preceding work cited, *Prato's Il sangue cristiano nei riti ebraici*].
88. Prato, *Il sangue cristiano nei riti ebraici*, ch. 2, p. 19.
89. Id., lib., ch. 7, pp. 20–21.
90. On the forgeries that the Jews procured in their favor, compare Biet, *Essai sur l'École juive d'Alexandrie* (Paris; Berlin edition, 1854). Likewise the mendacious work of the Jew J. Bernardie (Batonnier), entitled: *Les Juifs en France, en Italie et en Espagne* (Paris, 1867).
91. Compare J. Laible, *Jesus Christus im Talmud* (Berlin, 1891).
92. Id., lib., ch. 5, p. 25.
93. Id., lib., ch. 2, p. 37. The same is attested by Chiarini, Pranaitis, P. Medici, and others.
94. The Passover curses are read in full in the very rare work of Buxtorf, *Synagoga Judaica*, ch. 18, p. 416 (Basel edition, 1580).
95. Id., op. cit., ch. 7, p. 26 ff.
96. Id., op. cit., p. 28.
97. Id., lib., p. 27.
98. Id., lib., p. 29.
99. Compare the chronological table of this work.
100. *Affaires de Syrie*, vol. II, p. 320 (Paris, 1864).
101. On the famous cock of expiation, the Gebher (= Hebrew geber, "man"), which the Jews sacrifice in place of another Gebher (= Hebrew man), compare the very interesting accounts of Johannes Buxtorf in

- his *Synagoga Judaica* (Frankfurt, 1758, p. 450 ff.). Cited in the pamphlet *The Jews and Christian Blood* (Leipzig: Germanikus Publishing House, 1892, p. VII ff.).
102. Is it not in truth the history of the ancient Hebrews an uninterrupted struggle between the cult of Moloch and Yahvism? Moloch (symbol of the bull), Baal (symbol of the ass) were not worshipped only under Manasseh... the Pentateuch itself warns the Jews against the custom of drinking warm blood, whether in the hunt or before the altar. The prescriptions concerning meat which modern Jews still observe appear to be a reminder of that precaution against the craving for blood, which would be characteristic of the Semitic race and unknown to the Aryans.
 103. Compare the harrowing *Récit de la Prière* in Chaucer, cited in Drumont, op. cit., vol. II, p. 385 (14th ed., Paris).
 104. Compare the detailed description of the dramatic episode in Drumont, op. cit., vol. II, p. 391 ff. *Moniteur de Rome*, June 15, 1883.
 105. In the sad history of Tisza-Eszlár, we have, just as in the case of the Jew Nephaleh Levy of Metz (1670), a repetition of the story of the sons of Jacob, who, after having sold the boy, went to their father and told him that a wild beast had torn him to pieces. They asserted that the child who was sought had been torn to pieces by wolves [This refers to the Tiszaeszlár blood libel of 1882–1883 in Hungary and the earlier Metz trial of 1670].
 106. The theological books of the Jews are divided into two categories, Peschath and Kabbalah. To the former belong the Talmud and the Schulchan. According to the Schulchan-Aruch, it is not a sin if a Jew kills a Christian (lex 50 and 81). The Talmud (Amsterdam edition, 1646) commands the Jews to exterminate the disciples of the Nazarene (Sanhedrin Pireck X, Geleck, and Aboda Sarah Pireck I). (Dr. Justus, *Judenspiegel*). Available from the Hammer Publishing House, Leipzig. Mk. 2.40.
 107. A supplement to the above literature may be found in Th. Fritsch, *Handbuch der Judenfrage* (1919). [See also (Gómez-Jeria, 2026b)].
 108. While we have before us, in the course of revision, the following compilation, which was produced entirely independently and without knowledge of the existence of already published similar works, we encountered the pamphlet published in the year 1892 by the Germanikus Publishing House of Leipzig (*Germano-Social Pamphlet Collection*, nos. 5 and 6) on *The Jews and Christian Blood*, which, in twenty-four pages of text, sets forth all the ritual murders substantiated from the earliest historically documented beginnings up to the present day, with the most careful indication of sources. We most earnestly recommend to our readers this highly important and significant work, to whose unknown author we accord full recognition. Our own sparse and dry data receive, through that irrefutable work, a brilliant confirmation and supplement. The (historically grounded) indications of the author begin with the year 169 B.C.
 109. The complete description in Drumont, op. cit., vol. II, p. 396 ff. (14th ed., Paris, n.d.).
 110. Compare the complete description in Drumont, op. cit., vol. II, p. 400 ff., as well as the expositions in *Jews and Christian Blood* (Leipzig: Germanikus Publishing House, 1892), pp. 22–24.
 111. "For the life of the body is in the blood...", Leviticus 17:11; and "the blood is the soul", Deuteronomy 12:23.² Compare also Leviticus 3:17; 7:26–27; 17:10.
 112. Compare *Vierteljahrs-Schrift für gerichtliche Medizin und öffentliche Sanitäts-Wesen*, 3rd series, vol. I (1891), p. 221.

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