

NOTES  
ON  
RITUAL  
MURDERS

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DR. VLADIMIR IVANOVICH DAL

# NOTES ON RITUAL MURDERS

*Original title:*

*Searching for the Jews who Murder Gentile  
Babies and How the Jews Use the Babies' Blood*

*Printed by the order of the Minister  
of Domestic Affairs*

1844

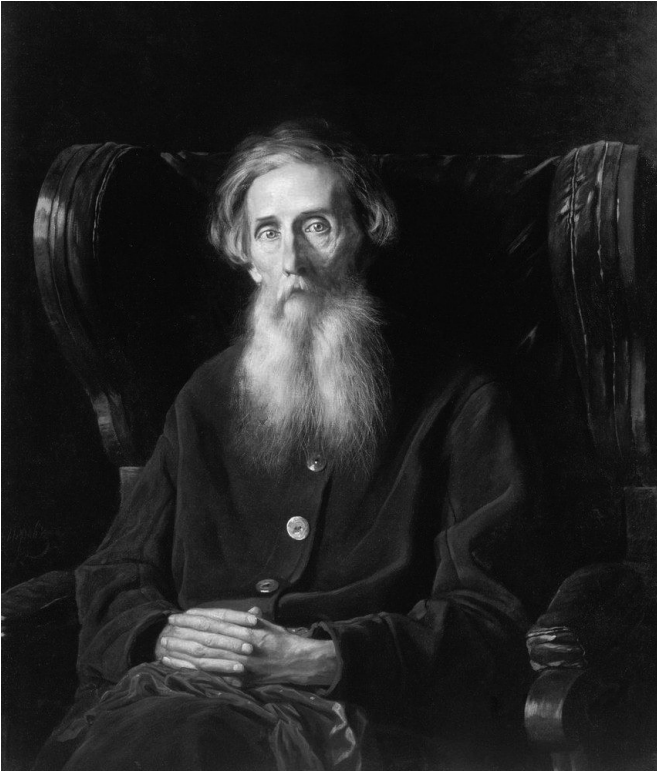
By

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*Author of Russia's famous*

*Dal Living Dictionary of the Russian Language*



*Portrait of Vladimir Ivanovich Dal  
by Vasily Perov (1872).*

# VLADIMIR DAL

*Vladimir Ivanovich Dal* was born on November 22, 1801 in the town of Lugansky Zavod, in Novorossiya under the jurisdiction of Yekaterinoslav Governorate, part of Russian Empire, which is now Luhansk, Ukraine.

Dal was one of the most prominent Russian language lexicographers and folklore collectors of the 19th century. He was the author of *The Interpretive Dictionary of the Living Language of Great Russia*; a major explanatory dictionary of the Russian language which contains about 200,000 words and 30,000 proverbs. Moreover, his dictionary was an incomparable accomplishment in the history of Russian lexicography and the only substantial dictionary printed repeatedly in the Soviet Union in compliance with the old rules of spelling and alphabet.

Dal initially went into government service at the Ministry of Domestic Affairs in Novgorod where his responsibilities eventually included overseeing investigations of murders of children in the western part of Russia. In 1840, the Damascus Affair had revived the medieval charge of Blood Libel—the accusation of ritual murder perpetrated by the Jewish race against Gentiles. Consequently, Czar

Nicholas I instructed Dal to investigate the allegations and in 1844 a confidential report entitled *Searching for the Jews who Murder Gentile Babies and How the Jews Use the Babies' Blood* was submitted by Dal. This rare, detailed and obscure document disclosed the macabre use of human blood for magical rites by sects of fanatical Hasidic Jews.

Dal passed away on October 4, 1872 and was interred at Vagan'kovskoe Cemetery in Moscow, Russia. In 1914, during the blood libel trial of Menahem Mendel Beilis in Kiev, Dal's report was published in St. Petersburg under the title *Notes on Ritual Murders*.

## EDITOR'S NOTE

*This is a unique* book and represents one of the best researched studies on this subject. It does not deal with theories, concepts or rumors, but with hard facts and evidence immaculately researched and presented in the most concise way.

Furthermore, this book was not translated into English until very recently and that translation is not quite correct as it was done by a person, whose native language is not English.

The translation herein is much more accurate, to the point that it can be cited with confidence that it correctly represents the issues and events as described in the original Russian version.

Nevertheless, all the facts, cases and events described in this book exactly align with what is known from the recent cases described by western authors, most of whom were not even aware of this book when they wrote theirs.

This means that these are the independent sources that, nevertheless, point out to exactly the same ritual using exactly the same methods and with identical end results.

Therefore, the whole body of evidence is reinforced many times over considering the fact that

this book was written nearly two hundred years ago and is not generally known in the West.

—*Editor*

## FOREWORD

*After V.I. Dal's introduction* and review of literature on the question about the usage of Gentile blood by Jews (pages 14 – 59), he passes to the “counting of occurred cases of villainous mutilation by Jews” and to the examination of the most important cases, or at least, the most memorable cases to us because of them being reliable—taken from real court cases, with some information obtained from different books written about this subject (see pages 60 – 119).

In chronological order, he informs the reader of many such events, tracing them back as early as the IV century and continuing onward:

IV century—at least 1 recorded case,

V century—1 case,

VII century—1 case,

IX century—3 cases,

XII century—11 cases,

XIII century—10 cases,



XIV century—5 cases,

XV century—12 cases,

XVI century—24 cases,

XVII century—39 cases,

XVIII century—7 cases,

XIX century (when this book was published,  
in 1844)—20 cases.

In total, Dal mentions 134 cases. Then, he passes to an examination of the Velizh case, one of the more famous cases in Russia:

“For positive confirmation that an accusation of Jewish ritual murder is not simply slander or fiction, and that not one torture of the Middle Ages extorted from Jews this horrible acknowledgement, it is necessary to examine in more detail one of the better-known and well-documented cases of such. For example, the Velizh case was started on April 24, 1823 by the Velizh city police, and finished on January 18, 1835, a 12-year investigation in common meeting of State Council.”

The examination of this case occupies almost 60 pages of this book in its original format. On the last few pages, V.I. Dal concludes:

“I examined the entire number of horrible events, which are proved judiciously throughout history. The accusation that Jews painfully murder Gentile babies around Easter time is impossible to discount as if a mere ghost story and superstition, and it is necessary to be convinced that this accusation is indeed reasonable.

There is a common opinion as to the Jews’ usage of these martyrs’ blood for some type of mysterious magical rites ....

Of course, no intelligent person will dispute that in countries where Jews are tolerated, from time to time, the corpses of babies were discovered—almost always found in the same distorted condition or, at the least, showing that they suffered a similar violent death ....

It is not just murder but, rather, the premeditated painful torture of innocent babies, committed by those who enjoy these torments for the special reasons associated with them ....

From whence are these corpses of innocent children, intentionally distorted in the same manner? Why are these corpses only discovered in areas where the Jews reside? And, finally, why

do these cases, almost exclusively, occur around Easter time?

The religious ceremony that results in mutilation does not occur among all Jews but, rather, without any doubt, only among the smallest portion of them:

It exists only in the sect of the Hasidic Jews, a sect with the most persistent fanaticism, who acknowledge only Talmudic and Rabbinical books and renounce the Old Testament; but this is their big secret, perhaps, since not all of their brethren know about it and, of course, not all of the Hasidic Jews participate in it.

“There is not, however, any doubt that it has occurred since the time of Christianity spreading. And, from time to time, Jewish fanatics and cabalistic wizards appear who, having this double purpose, engage in the painful killing of a Gentile baby and use his blood for mystical and religious purposes in an effort to create magic.

Since the Middle Ages, Poland and our western provinces served as shelter for this inveterate and ignorant Jewish society; and now those areas represent the largest number of examples of such mutilations, especially the Vitebsk province where the Hasidic sect has significantly spread.”

V.I. Dal’s “Searching” is reprinted as follows

according to the copy of V.M. Ostroglazov's collection; moreover, in the remarks, the discrepancies with the second edition of it—"Information" of Scripitsin—are noted.

—*Translator*

## BACKGROUND

*This translation was done* with the intent to keep Vladimir Ivanovich Dal's original work as close to the original as possible. Due to the differences in grammatical structure between English and Russian, some small changes were made. This was to make the reading more fluid. While a word-for-word translation would be possible (and quite easy), it would make little sense to the reader. For instance, in Russian, one could say, "I him understand" ("Я его понимаю").

While one may be able to easily grasp the meaning in such a simple sentence — "I understand him"—as the sentences become more complex, it would be near impossible to discern what the writer means. Therefore, each sentence was analyzed to determine the writer's thoughts, with an effort to keep the translation as fluid and understandable as possible.

It should be pointed out that, in particular, I have made one major change throughout this book. The original title was *Searching for the Jews who Murder Gentile Babies and How the Jews Use the Babies' Blood*.

In most cases, the word "Christian" was substituted with the word "Gentile" throughout this

book. This was done, not to discount the alleged incidents that Jews perpetrated against those who profess the Christian faith. Indeed, in many cases, nothing but religious fanaticism exhibited by Jews can probably be attributed to some of these murders, such as that of Father Thomas, who suffered a cruel and horrible fate in 1840 (and, while hardly a baby, was mentioned nonetheless by Dal).

In addition, some of the alleged Jewish mutilation-murders seem demonstrative of an animosity towards Christianity, suggested by the wounds to the hands and feet of the victims.

(Some believe that the children were mutilated in such manners to remind Christians of how Jews led to the crucifying of Jesus Christ.)

In any event, this substitution of words was done not to discount such acts. Rather, it was done because, at the time that this book was written, nearly all people in Russia (aside from the Jews, of course) were Christian. So, all the victims were obviously non-Jewish.

And, while many of these ritualistic crimes may have been committed out of animosity towards Christianity, one cannot say with certainty that these crimes would not have been committed if the babies of people who profess

the Christian faith were not available, as it certainly appears that such mystical acts required the use of blood.

Further, such accusations have preceded Christianity itself. One is reminded of the tales surrounding Moloch, a large bronze statue named after the Hebrew King Melech (technically, the same name, since Hebrew has no vowels, “MLK”), in which children were regularly sacrificed by being tossed into a flaming pit called a “Tophet” that surrounded the idol, in the Old Testament.

Also, there have been many accusations in the Arab world of Moslem children suffering a similar fate as that of Christian children (including one rather recently, which will be considered in greater detail later). And, as with many of the cases mentioned in Dal’s book, one cannot discount them. It is for these reasons that the term Gentile is used. The rest of the text, unless otherwise noted (in square brackets), remains Dal’s.

—*Translator*

## INTRODUCTION

*All the civilizations where* the Jews reside, for many centuries, have held the popular belief or legend that the Jews have killed non-Jewish babies in a brutal manner, because Jews need the blood of non-Jews for their mysterious ceremonies.

Only recently, people have started to reject these accusations and suggest that, in Europe, they are both absurd fairy-tales and slander. The accusations that Jews commit such acts were horrible if unfounded, of course; however, there are other examples in the chronicles of religious human mutilation: The Indian idol admirers sacrifice themselves and other people by terrible torments, with the hope of acquiring future goods <sup>[1]</sup>—oftentimes, for the purpose saving a soul. In Europe, among the Gentiles, a sect of assassins had appeared, and during two or three centuries, the inquisition fires continued. <sup>[2]</sup>

Also, in Russia, during the last century, the self-incendiaries—that is, people who set themselves afire—appeared. But not only did they burn themselves; they began to set others afire as well, including entire villages. There are these and other religious sects, who commit such acts in an effort to save their souls.



It was not just one group of people who have accused Jews of committing such deplorable acts; Jews were accused many times of that in court by a variety of people.

On the whole, there was not only their own confession in addition to other evidence; but there were such examples where the Jews were exposed and, consequently, had recognized themselves as being true.

One such event should obviously be enough for people to acknowledge the real existence of such villainous human mutilation, but the defenders of Jews say something quite different: The confession was forced by torture and, therefore, proves nothing.

Assuming, however, this argument is true, too, and believing all that was ever said and written on this problem in favor of Jews, with respect to forced confessions, there is still one circumstance that will remain, which is never paid enough attention.

This circumstance not only remains as unexplained by Jews but also is the proof of the crime itself—namely, it is not doubtful that, from time to time, the corpses of babies, who were missing, were eventually discovered in such distorted conditions and with such signs of external violence that they attested to images of excruciatingly painful deaths.

This is the kind of murder for which the Jews are accused.

Also, the incidents of this nature exclusively occurred only in places where the Jews live <sup>[3]</sup>.

We must ask ourselves: In what type of circumstance can we attribute the renewed cases of babies who suffered painful deaths—babies who were carefully tortured up to the point of their tragic deaths—if an accusation is not fair? <sup>[4]</sup>

What reason can we invent for the villainous torture of a baby, if it is not done for religious mutilation? The external signs on corpses indicate each time this is discovered, positively, that the death could not be accidental in any case but intentional.

And, it is obvious that these injuries sustained by the babies are deliberately done and take place over a long time: The whole body is poked or pricked. Then, scraps of skin are cut. The tongue was often cut out.

The intimate parts of boys are either cut out, or the boys were circumcised. Occasionally, other parts of the body are cut out, and the palms are punctured. Signs of bruises from tight bandages put on and removed again are not uncommon; often, the entire skin has abrasions as if it was burnt or had something rubbing against it.

Sometimes, the corpse was even washed, with

it being discovered without any blood in it; nor was there any blood on the undergarments or clothes, demonstrating that they were taken off during the murder and, afterwards, put on again.

The parents and siblings of babies who have experienced such tragic deaths wonder: For what possible reason would people commit such deplorable acts to innocent babies?

Without a purpose, it could never be done; yet it continues to happen repeatedly over time. The ordinary killer, in any case, would be satisfied with one murder. But a murderer who kills for some type of mysterious, important purpose cannot be rejected here.

The weak, unsatisfactory searching of investigators, the different tricks of Jews, their impudent and stubborn denial, not infrequently a bribery, the confidence by the majority of educated people in that an accusation is merely the infamous slander and, finally, the humanity of our criminal laws—all these things saved the Jewish culprits, nearly every time, from deserved execution.

But they—by using their machinations, by giving false oath assurances of innocence, and by using false propaganda that suggested such accusations were merely the result of accomplished injustice with slander built on them—almost always were

well prepared for such accusations.

The Jews punished those who demonstrated credible evidence against them. In the year 1817 [in Russia], a law was enacted on February 28 that the Superior Command announced on March 6: <sup>[5]</sup> It was prohibited to even suspect the Jews of such crimes, and the opinion that the Jews needed non-Jewish blood was called a prejudice.

Meanwhile, an examination of the places where the secret training of Talmudists took place recognizes the realization of this mutilation-murder, and the impartial view put forth in these case productions convinces, without doubt, the truth of their validity.

## THE TALMUD

*The Jews, since ancient times*, still set their Talmud incomparably higher than the Old Testament, not less than it. By doing this, they could distort, in the most absurd way, the sense of one verse of a saint's writing and found the monstrous human sacrifice ceremony, described here. The prophet Balaam called for the damnation of Jewish people who refused to render from it. On the contrary, he used inspired praise as allegories. He promulgates:

“Behold, a people! As a lioness it rises up and as a lion it lifts itself; it does not lie down till it devours the prey, and drinks the blood of the slain” (Book of Numbers, chapter 23: 24).

Here is the source of the inhuman ritual murder ceremony. The interpreters accepted this allegory as direct sense; and they explain that the blood of their enemy—and Jews count the Gentile as the primary enemy—must be gorged upon.

The Talmud was derived from different legends, with additions in the first few centuries of Christianity. It exhibits hatred against all non-Jews, especially the Gentiles. Moreover, it suggests that there exists no evil that could not be allowed against Gentiles.

It was written in a hardly conceivable mixture of Hebrew, Khaldei, Syrian, Partei, Greek, Latin, and other languages. The Babylonian Talmud, <sup>[6]</sup> which was finished in the V century, consists of 36 volumes; and it contains the incredibly absurd, ugly and immoral weaving of the most bizarre concoctions of fanaticism.

As a result, the language of the Talmud could not be classified as Jewish; this is a special Talmudic language—the most complicated of all live and dead languages, not excluding the Chinese language.

The Talmud is not only written as a mystic book, it is intentionally written in such a manner as to be something mysterious and hard to understand for the uninitiated persons, and even to this day it has remained inaccessible for us, in general, because it has not been translated, except of some fragments, into any common language. <sup>[7]</sup>

More than that, in the Talmud printed in Hebrew, there are blank spaces and other markings, such as parenthesis or appearances of the word “knew”, and, therefore, the meaning of it is to be guessed and further investigated.

The 1520 Venice edition is full of such places, and much of those dark spots was made intentionally vague. Later on, Jews, being cautious, filled

those gaps with notes or via verbal study.

In the Jewish book *Seider-Godaidois*, the reasons for these intervals were explained: It was told that frequent conversion of Jews to Christianity, during the first few centuries of it, forced rabbis to adopt and include in the Talmud especially strict and cruel measures against the Nazareth inhabitants. [8]

However, these directives have brought the attention of the European governments in the IXth century, which was followed by the persecution of Jews, and that is why some things were partially excluded from Talmud or were changed so they do not specifically mention Gentiles (goys), but refer to them as idol worshippers (akum), even though Jews do not make any such distinctions among themselves, and in both cases generally imply Gentiles.

In the times of Pope Gregory, real persecutions of Jews were becoming common within almost the entire Europe, and the cause for that were the barbaric acts and crimes committed by Jews against the Gentiles, though our humaneness during this century falsely attributes the persecutions mostly to barbarism and intolerance of Catholicism.

The rabbis were forced to defend themselves, as the public discovered the rabbis' secrets; and, in spite of the large amount of money used by Jews for bribery, they were forced to exclude from their

books all that related to harming and insulting the Gentiles.

The full Talmud, without the added gaps, looked for a shelter in Polish estates where the Jews, in general, had more freedom, and supervision over them was weaker. Here, more persistent Jews continued to practice [ritualistic murder] in these places until today. Meanwhile, educated and closely supervised European Jews changed significantly and, consequently, softened their dispositions.

Independent of this, there are many well written books by rabbis, some say up to 50 thousand, kept in great secrecy, and there exists among rabbis the special so-called cabalistic sciences used for explanation and decoding the meaning of seemingly arbitrary order in the vague places of the Talmud. <sup>[9]</sup>

This is why the Talmud is inaccessible, even to our philologists, whose testimonies as to what constitutes the Talmud are generally unreliable. There are also verbal legends and studies of theirs which are kept secret, though sometimes discovered by the converted Jews, albeit infrequently.



## JEWISH WRITERS WHO CHANGED THEIR FAITH

*To the latter, for example, the former rabbi who became a monk, Neophyte, <sup>[10]</sup> belongs. He wrote in 1803, in the Moldavian language, the book *Refutation of Jewish Faith*. The Jews, as they say, paid an extremely large amount of money to the ruler of Moldavia to destroy that book; in spite of that, however, a translation of it in the Greek language appeared in Yassi in print in 1818.*

Among other things in that book, he talks about the blood stolen by Jews from Gentiles, and how it is used. After describing all the details of this monstrous ritual, monk Neophyte concludes:

“When I turned 13 (the age of maturity for a Jew), my father revealed to me the mystery of blood, threatening me with fearful damnations if I would reveal this secret to anyone, even my brothers.

But if I have children, I shall be able to reveal this knowledge to only one of them, who is the most reliable, clever and deeply set in faith among them.

I was and I am now in great danger for revealing this secret. But, having learned the true faith and having appealed to my Savior; I refer all my hope to him.”

Neophyte explains the following:

“The information about this ceremony was not written clearly in the books, but rather, only mysteriously. The secret is known not by all, but only among some rabbis, khakams and Pharisees, who are known as the Hasidic Jews. <sup>[1]</sup>”

Firstly these Jews who engage in ritualistic practices consider that the killing of a Gentile is some pleasant thing for God, and secondly, they use blood for charms, according to superstitious ceremonies. For instance, on the day of a wedding, the rabbi gives a newly married couple a baked egg that has been powdered, instead of salted, by ashes from a piece of linen, which has been moistened with the blood of a Gentile martyr.”

This circumstance is extremely remarkable because in many cases where Jews were suspected of ritual murder, it was discovered that they had moistened a piece of canvas in blood and then divided it among themselves by cutting it in pieces.

“The young couple eat the egg,” Neophyte continues, “and the rabbi reads a prayer in which he wishes them to deceive the Gentiles and to feed on the fruits of their labor.

These vicious Jewish fanatics also use the blood of a murdered Gentile at their ritualistic circumcision ceremony, dropping a drop of blood of a circumcised baby and another drop from a slain

Gentile baby into a cup with wine.”

And this fact is not less remarkable because it is repeated among various other sources of evidence, as will be revealed in this document; and it is also discovered in other criminal cases regarding this subject. Following the Velizh case, a soldier Maksimov testified that Jews needed the blood, by their words, for a Jewish woman during childbirth. Similarly, Phyokla Seleznyova made a similar testimony from another case that occurred in Minsk during the year 1833.

Neophyte notes that the Jews eat a special “Matzah” <sup>[12]</sup> on Easter, while expressing all possible damnations for Gentiles. They also bake one special piece of Matzah, powdering it with ashes mixed with the blood of a Gentile, and this particular piece of Matzah is called “ephikoimon.”

And this circumstance is confirmed by the investigations of such cases, and also, by the previously mentioned Velizh case. In that case, three Gentile women—the servants of Jews—testified, each separately, that they kneaded dough and Matzahs themselves, putting in the blood obtained by Jews.

For anyone who has lived among the Jews, it is known that they really bake this special, sacred Matzah, which is made separately from others on

the eve of their Easter. During the creation of this mysterious Matzah, all children, women and house inhabitants are sent out of the room, and the door is locked.

In this Matzah, the Hasidic Jewish sect put in—if they could obtain it—the blood of a Gentile.

Defenders of Jews have remarked that it was fair for the Jews to use blood, providing they had not caused a murder; and they should always be able to obtain the blood in some places, such as a barbershop, in general. However, this argument is groundless: The mystery of this frenzied ceremony specifically requires the blood of a Gentile obtained by tormenting an innocent baby, but not the blood of an invalid who was accidentally cut in a barbershop.

Even in those cases where the Jews were really satisfied with blood extraction without killing a man, the blood extraction, nevertheless, was always accompanied by violence, as is recorded herein from recent cases: the cutting out of the tip of a peasant's tongue in Volyn in 1833, and blood forcibly extracted from a girl in Lutsk in 1843.

Neophyte further states, that the Jews smear themselves with Gentile blood to cure themselves from various ailments <sup>[13]</sup>; that at a funeral of such fanatical Jews, they use the egg white mixed with

Gentile blood; that during the holiday of “Purim,” in February, in memory of Mordechai and Esther, the fanatical Jews kill a Gentile, instead of Haman, and bake the triangle-shaped honey cakes with a small drop of his blood and send them everywhere.

At the same time, Neophyte says, the Jews steal, if possible, Gentile children, hold them locked up till Easter, and then execute them, tormenting them, just as Christ was tortured. The Jews prefer the children, probably because they can be more easily obtained; and it is much easier and safer to manage them, since they are neither as strong nor vicious.

Neophyte concludes, by the above said confirmation, about the message given to him by his father concerning this secret and about the damnations and threats from his father who said never to reveal it. “But,” he says, “recognizing our God, Jesus Christ, as my father, and the holy church as my mother—I hereby, announce the whole truth.”

According to the testimonies of other Jews who converted to Christianity, Jews use three means to relieve the pain of a woman during childbirth: a husband stands by the door and reads the 54th chapter of the prophet Isaiah <sup>[14]</sup>; then he brings the five books of Moses from synagogue; and, finally, they give her some dried blood.

Many people assure me that this is blood from

a Gentile baby; this is also confirmed in this document by statements from Jewish books, where it is told, namely, that the blood of a man for our benefit (from ailments) is allowed to be used as food. In addition, this is confirmed by the criminal case in the province of Pinsk in 1833 where, as mentioned above, Phyokla Seleznyova testified that the Jew Savunya asked her to obtain some blood, at least some drops, from the little finger of a Gentile girl for a Jewish woman in childbirth.

This is, perhaps, the distorted reason that Jews use the blood of Gentiles: The Savior said to his pupils: “This is My body and My blood.” On that phrase is based the understanding that “body” and “blood” are symbolically represented as the consecrated host and wine, respectively. Jews of the fanatical sect “Hasidic Jews” mix the Gentile blood, obtained through torment, into their Matzahs (unleavened bread); and they say: “let’s eat the body and blood of the Gentile, as commanded by the prophet Balaam.” [15]

Many writers of the last two centuries wrote about this subject and positively exposed the Jews who murdered Gentile babies and told of how the Jews used blood. Some of these writers are mentioned in this report. Some are derived from real case examinations in Russia and Poland.

More than thirty writers have told all about this subject at different times; there are numerous testimonials during different times and in various states that envisage the secret studying of Jews, which helps to give some semblance of sense and meaning to this inhuman ceremony and prove its real existence. For example, Brenz, having converted to Christianity from Judaism, positively states that this brutal ceremony does exist, even though it is kept in great secrecy, even among the Jews.

In a book about Jews (*Złosc Żydowska*), by Pikulsky published in 1760 in Lemberg, it is told: On the 15th day of the month of Shaipat, the foreman counts how much money was collected by the synagogue for the blood from a Gentile for which all the Jews, from thirteen years of age and above, pay a fee. Then, special Jews are hired to catch a Gentile child, whom they lock in a cellar <sup>[16]</sup> and feed well for forty days, and then he is tortured to death.

At the same time, they try to obtain a particle of a Holy Sacrament the ritual desecration at this special ceremony. <sup>[17]</sup>

All of this is confirmed to a considerable degree by Velizh and other criminal cases: In the first one, it is seen from an intercepted note of arrested Jews in which they remind any elected ones about their

duty to try and solicit the case; and consequently, here too it was seen that the Jews bribed a woman who, when joining a church, pretended to swallow the consecrated Host, but spat it out into a handkerchief and delivered it to the Jews.

Byzantine historians repeatedly tell of similar cases, and such activity was also confirmed by the former Rabbi Seraphinovich, at the beginning of the last century in Brest, who converted to Christianity and consequently described the evil acts by Jews. He also noted that he himself bought a consecrated Host from Gentiles for the ritual desecration during this ceremony.

Pikulsky further affirms that the secret Jewish book *Zevkhelev* explains this barbarous ceremony of murder of babies in the following manner: Several decades after the crucifixion of the Savior, the Jews observed with horror that the Christian faith began spreading rapidly and so they appealed to the oldest Talmudist, Jerusalem Rabbi Ravashe, [18] who found the remedy from this danger that threatened them, in the Jewish book *Rambam*, which states: “Any pernicious thing can be destroyed only through the sympathetic application of another thing of the same kind.”

As evidence of this, his book *Rambam* records that after the killing of the prophet



Zechariah in church, the blood of the prophet boiled at the place of his death and it could not be cleaned with anything. Prince Nebuzardan saw it and asked about the cause of this phenomenon—his answer was that this blood was that of condemned animals. He ordered an experiment to be conducted in his presence to determine if the blood of animals would boil in this way.

To make certain there was no fraud, he forced, by torture, the confession of high priests into the murder of Zechariah and, wishing to revenge himself upon Jews for the prophet's death and to calm his blood, he ordered the killing of many Jews at the same spot, up to a satisfaction of boiling blood, which he verily achieved by this means. From this Ravashe concluded that the flame of persistent enmity and vengeance of Gentiles could be extinguished by using the blood of innocent Gentile babies as a secret sacrificial gift.

Former Rabbi Seraphinovich tells the whole order of this heinous inhuman ceremony, not only as a witness but also as a participant. He says: "One baby I ordered to be tied to a cross, and he was alive for a long time; another one I ordered to be nailed, and he died soon."

He also says that this baby is often thrown in a barrel [which has nails pointed towards the inside],

which is then rolled, a circumstance confirmed in many similar criminal cases. There is also a special knife with a gold handle and a silver container that is often used. In the Velizh incident, this special knife with the silver blade was even found (although the intention of its use was not completely proven at the time);<sup>[19]</sup>

Seraphinovich assures us that the Jewish book *Gulen*, refers to this barrel; former Rabbi Seraphinovich adds to this: “We spill the blood of this illegally born child.”

In complete copies of the *Talmudic Book of the Sanhedrin*, Seraphinovich notes that in Chapter 7 it is stated: “The Gentile children are the illegally born ones, and this Writing orders you to torture and kill the illegally born ones.” The Talmud calls the dead Gentiles merely “carrion” or “dead ones”—due to this, it does not order Jews to bury them.

Pikulsky says that the tortured baby is usually not buried but thrown out somewhere, like into water. Almost all such crimes were discovered due to the distorted baby’s corpse being occasionally discovered in a field, in the forest, or floating on the water’s surface.

If Jews are required by their traditions to simply discard the distorted corpse of the martyr into

the open, then it is understandable why they do not bury the remains and thereby conceal their criminal act.

Pikulsky explains further why the Jews need the blood of Gentile children:

- On a certain day the ritual murderers apply it to the doors of Gentiles. <sup>[20]</sup>
- They give an egg (which has this blood daubed on it) to newly married Jewish couples.
- At a Jewish funeral, the eyes of the deceased are coated with egg whites mixed with blood.
- In Matzah or Matzahs they put some of this blood in it, and they keep some of the Matzahs in the synagogue, moistening them in water and using these blood-tainted Matzahs instead of blood if they could not obtain a baby to murder.
- Blessing the Jew for good trade and frauds, the rabbi gives him an egg daubed with this blood too.
- During the holiday “Amrim” (“Amana”), the Jews send each other the gifts, with blood in them, too.

- Also, Pikulsky says, they use the blood for different charms, as it is hinted in their book of the Talmud *Khokhmestyster*, although there it is not clearly expressed.

All of this is sufficiently in accordance with the previously positioned evidence of Neophyte and with evidence uncovered in numerous criminal cases. Moreover, Pikulsky reveals that in the book *Senkhemin* [Sanhedrin?], Ch. 6 and 7, it states:

- If a Jew kills a Gentile, he will not be punished.
- “If your child is attracted to the Gentiles, then kill him;
- To kill a Gentile is to please God.
- If a Jew kills a Jew, he is to be punished by death;
- If a Jew kills a Gentile, he is not to be punished.  
[21]
- If a Gentile sacrifices his child to God, he earns a great merit.<sup>[22]</sup>

Jews interpret the latter this way: here, it is

written a “Gentile,” to hide the real meaning, but what it really means is that Jews should sacrifice the Gentile children.

But the main explanation of this infamous ceremony, Pikulsky says, is the belief that by killing Christian children, Jews kill the Christ in them and that the bitterness of the Jews against Christians can be satisfied only with Christian blood.

Pikulsky goes on to say that Jews, if they cannot abduct a child, often try to buy a child-slave in Tsargrad. This child will usually not be more than thirteen years old—Jews typically take boys because Jesus Christ was a man. Still, from other examples, it has been proven that Jewish mutilators sometimes also kill girls—even adult men and women.

For some charms, Pikulsky says, Jews will even use the blood extracted from a Gentile’s hand; that is really confirmed by a case in Lutsk in 1843, where Jews extracted blood from a Gentile girl’s hand.

In 1759 in Lvov, during a debate between Talmudists and their opponents—Jews who did not recognize the Talmud—there were arguments that those who believe in the Talmud, also believe in the usage of Gentile blood; the argument:

The words: “Yain-Udim” (meaning red wine) and “Yain-Edim” (meaning Christian wine) are written in Hebrew with the same letters—the sole

difference being the vowel letter. The Jews therefore maintain that the reference is not to wine but rather to Gentile blood.

In the book *Talmud Tales*, first published in Polish in Krakow and then in 1794 in Russian in Pochaevsky, it is confirmed that in the month of Nesen (April) the Jews torture a Gentile baby if they can obtain him, and it is discussed in the books of the Talmud *Zikhfolef*, *Khorhmes* and *Naiskobes*, although the sense is hidden and dark.

The author says that the Jews need the blood of a baby for various reasons:

1. For charms that are used against the Christians;  
[23]
2. For a wedding ceremony;
3. For the ceremony of a funeral;
4. For Matzahs;
5. For happy returns in trade;
6. For the holiday “Amana,” where the rabbis put this blood in “brashna” and send it everywhere as a gift.

Eisenmenger<sup>[24]</sup> also says that the Jews, as noted by many of their writers, use the blood of tortured babies:

- For witchcraft;
- For saving for future use;
- For sexual excitation; <sup>[25]</sup>
- For women's diseases;
- For sacrificed reconciliation with God in general.

This document has already explained why the Talmud, to this day, remains a secret, inaccessible to us. It has been noted that all the existing copies of it are incomplete and any incriminating passages are obscured with the intent to mystify with extreme cunning. For example; sometimes, according to rules known only to initiates in the Kabbalistic mysteries, one should not read the words as written, though they have meaning, but to rearrange the letters [Hebrew symbols], and thus derive a completely different meaning; but in other places, there are words inserted, each letter of which means the whole word, and therefore an imaginary word

contains the entire aphorism in it.

Despite this, however, the Talmud is still so rich in pointless, bizarre and utterly disgusting vicious fanaticism against humanity that there exists no barbaric violence it would not allow the Jews to commit against the Gentile.

No matter which oath the Jew is forced to take, as related to Christianity, no matter how you look at it, it would be utterly worthless and would never force any Talmudist to be bound by it.

All that is said in the Old Testament about people, about man and humanity, the Jews relate actually and exclusively to themselves just because they are the only ones that are actually people, but other peoples, on the basis of the Gemara, are nothing but brutes or animals.

Let us cite, for example, a few extracts from the Talmud, written down by baptized Jew Pozdersky for the Velizh case:

“You, Jews, are people, and not the other nations of the world”. (Talmud, Vol. Baba Metzia, Sec. 9).

Therefore, the Talmud permits any injury, violence and theft towards non-Jews:

“From your neighbor take away nothing, as



commandment says; but your neighbor is a Jew, but not all other nations of the world.” (Talmud, Vol. Senhedrin, Sec. 7, page 59).

Thus, the Talmud interprets the Old Testament literally, from beginning to the end, in every instance makes this distinction, calling the man and a fellow Jew, only an Israelite, but not a Gentile.

“Bless the dead, when you come across a coffin of a Jew, and curse the dead of other people and say, dishonored is your mother, and blushes the one who gave you birth, and so on.” (Talmud, Vol. Brohes, Sec. 9, page 58).

“If anyone says that God took upon himself human flesh, he is a liar (epikoyres), and is worthy of death; therefore, a Jew is permitted to testify falsely against such man.” (Talmud, Vol. Senhedrin).

“A non-Jew, who killed another non-Jew, as well as a Jew who murdered a Jew is punishable by death; but a Jew who murdered non-Jew is not punishable.” (Book “Senhedrin,” Sec. 7, sheet 59).

“If an non-Jew is reading the Talmud, he is

worthy of death, because in the Old Testament it says: Moses gave us a heritage of law; i.e., has given us, but not other peoples.” (Ibid.).

It remains to refute yet another evidence, given in favor of Jews, i.e., that the Mosaic law forbids them, as you know—the use of blood with food. On that, we reply: firstly, according to the teachings of the Talmud and the rabbis, military service and illness in general are exempt from the law in general and the prohibition on certain foods; secondly, Talmud, specifically permits, in certain cases, to use in a mixture with meals the blood of fish and human (Talmudic book *Ioredeo*, section 66, sheet 53), and it says on this subject so:

“Blood of an animal, beast and bird is prohibited; fish blood is not prohibited, if one can determine according to positive indicators, for example, by scales, it can be known that it is really from fish.”

Human blood is prohibited also by its appearance, because it can not be distinguished from the animal one, therefore, human blood, left from the teeth on a bread crust, has to be scraped off; but the blood that ended up in a mouth for some

reason may be swallowed.

In general, fish and human blood, by Talmudic law, is not prohibited; in any mixture with meals, it is allowed. In book “*Sulkhan Arukh*,” p. 42, 67, it is stated clearly:

“Blood of livestock and animal is not allowed to be used in food, but the blood of man, for the benefit of ours, is allowed.”

The Jews claim that this refers to diseases where the blood was used in ancient times as a cure, but the explanation given for the above citation specifically states:

“Gentiles have long been forewarned, but we can not do without blood, for the purposes described in the book *Toysvyus*. ”

Further, p. 119, 193:

“Not to be friends with Gentiles, where you need to ... so they will not learn about shedding blood.”

And this [ellipsis in the quotation above] is an example of a gap in Talmud, of course, more than only suspicious one.

There are also verbal testimonies of baptized Jews about their sacrament of blood. For example, a warrant-officer Savitsky, baptized Jew, testified in a case in the former Grodno province in 1816 accident that the Jews really use the Gentile blood, and for this purpose torture babies.

According to him, this rite is performed in the middle of April, for the holiday of Passover, that is, on Easter, in memory of the slaughter of the lamb, the lintel is sprayed with blood of a baby, or touched with a thread, dipped in the blood. All of this is quite in accordance with the above information and testimonies, as well as the circumstances of the former cases.

Savitsky testified further:

Babies are used for sacrifice, mainly because they are easier to handle and easier to obtain;

Every Jew, who had succeeded with this, is given the forgiveness of his sins;

There are detailed rules for torturing a baby, his crucifixion, and so on, and all of it must be performed in the synagogue;

But if there is a danger that it could become known, it is permitted to kill a Gentile wherever and whenever possible, without observing any specific rituals;

Because the barrel, in which it is directed to roll

the baby being sacrificed, in order to attract the sub-skin blood, in recent times has been eliminated, and specifically by the former rabbi of Vilna, Elijah, a Hassid.

Sawicki asked only to protect him from the very dangerous persecution of the Jews, and in that case, was willing to reveal everything; but his proposal was not accepted.

He testified, among other things, that the Jews read during the torture of a baby the following prayer, from the book *Mangogim*:<sup>[26]</sup>

“Rejoice and be happy, let this blood be extracted in eternal memory, not of this baby, but of a sick Kudr (Savior).”

Then, from *Book of Seider*, the prayer “Oleina”:

“The Gentiles worship the idols, stone or wood depicting Christ on them, but they do not get from him any help.

Let His name disappear and let those who have faith in him perish also, like a grass that dried out and as wax melted.”

The above-mentioned Hasidic Jew wrote about this very rare book entitled “*Tsivui*” which was kept in great secrecy.

Soldier Phyodorov of Leib-guard Finland regiment, a baptized Jew, during the proceedings in the Velizh case testified in 1830 that according to the

well-known and secretly preserved by Jews teachings, they really need the blood of the Gentiles for their holiday of “Pesach” (Passover), to be added to the Matzah (unleavened bread); and that His father, Fedorov told him that he himself, as he was sure of, had eaten some of the unleavened bread with this blood.

Fedorov had been exposed as giving some false testimonies [24] when he was trying to earn some credit and explain the details of the Velizh case, known to him only superficially; it, nevertheless, does not prove that his entire testimony was also unfounded, especially if it agrees with all other information about this subject.

Baptized Jew Grudinsky on the same case showed the same thing. Many of his statements were false; however, he, with great detail and in accordance with other information, described the procedure and the purpose of this fanatical ritual.

He stated that there is a book, kept in great secret, called “*Rambam*” (Gandoma Zerich dmev Akuma selmytsves), which contains a detailed description of this rite;

That he had seen and read this book, and that, on this copy, all the ammunition needed to carry out this inhuman rite was shown in form of armature or decor;

That for this purpose there is an iron crown at the synagogue, two small iron spears, a knife for circumcision ceremony, semicircular chisel for grooved wound in the side of the infant;

A barrel, in which they roll him to cause the blood to move to the surface of the body, and described in most minute detail and precision the looks and special design of it in a way that only a person who carefully studied that barrel could describe it.

He also said that this barbaric ritual is somewhat different when they torture, for lack of a boy, a girl, and this is also in accordance with the testimony of soldier Terentyev in Velizh case.

Grudinsky states, among other things, that girls should be rolled in a different kind of barrel than boys, that this barrel is designed differently, and Terentyev, the former accomplice in several such mutilatings herself, testifies namely, that the girl was tortured by Jews in the same way by cutting off her nails and nipples, whereas the boy was subjected to the Jewish circumcision, but the girl was rolled in another, differently designed barrel.

Grudinsky added one more, apparently insignificant, but in fact an extremely important detail:

Namely, that in remembrance of Judas Iscariot's betrayal of the Saviour, infant must be purchased

from any Gentile for 30 silver coins;

But, if necessary, it is permitted to the Jews to abduct children, and, in return, to give, under any pretext, even at different times and into different hands, 30 coins.

This evidence is important because almost in all such cases where the seduced Gentiles have confessed that they brought the baby to Jews for money, and specifically for thirty coins.

Thus, in the Minsk case of in 1833, Fekla Selezneva testified that the Jew Orco Sabuni promised her 30 rubles for a Gentile child;

Nikulsky (“*Złosc Żydowska*,” 1760, Lemberg) says that the Jews pay for blood and for baby purchasing two zloties each, or 30 kopeck of silver;

Seraphinovich, about whom was said above, confesses himself that he was paid 30 ten ruble coins, and etc.

Grudinsky and others explain the barbarically vicious ritual as follows:

Our Saviour, in the opinion of the Jews was not the son of God but of man, and he performed miracles using black magic. By this means he turned the Israelites, called by him possessed [by evil], into a herd of pigs and drowned them in a lake;

Then Gentiles eat pigs, although they know that this is blood of Israelis [who were turned into pigs];



And Jews, whom God commanded to crucify and torture Christ, now [merely] repeat it, doing the same thing to his followers, satisfying their revengefulness with blood of their babies and condemn them to slaughter, instead of the Passover lamb.

One of the most remarkable books on this subject, without doubt, is the work of Abbe Kiarini, [Luigi Chiarini, 1789 – 1832] published in Paris in 1830 and dedicated to the Emperor. Kiarini with exemplary impartiality examines the basic teachings of the Jews and proves that all the rules of the Talmud contain destructive doctrine, that does not recognize either society except of Jewish, or even the very humanity itself, or a human as such, apart from a Jewish and a Jew.

Kiarini exposes the fake-wisdom, vicious fanaticism and intolerance in the contents of secret teachings; he wrote his book with high and noble purpose: to investigate, in the most detailed way, all the details of real life and the attitudes of Jews, and to point out the ways of taking these unfortunate people out of this disastrous situation.

Therefore Kiarini does not exhibit the slightest hatred for the Jews, and, limited exclusively by research findings, looks at this nation with Gentile humility. Not less than that, however, referring to the subject of the note to this, he says:

“The purpose of this bloody, superstitious ritual, which, probably, finds the followers only among a small number of fanatics of the lowest-class Jews, is to lure via different means the Gentile children and sacrifice them at the time of Israel’s Passover.

Perhaps, by this, the memory of God’s killing, committed by their ancestors, or blood of babies is used for barbarically vicious purposes, and, possibly, for both of those reasons together.

Raymond Martin argues that this custom is based on the saying of the Talmud; but I find in his words only the permission to secretly murder Gentiles, the permission, which these fanatic people could certainly explain in their own way.

We also see in the word “secretly” either a slip of the tongue or justification, if the crime is not executed; and we also see that the Talmud commands the Jews in clear words to try to crush and afflict anything Gentile just before their sacramental holidays, to distract them, Gentiles, from performance of rituals of the church and not to let them quietly enjoy their sacred celebration. This doctrine, of course, may be construed by Jews at will.

This place is the Talmud, as Kiarini observed, is distorted intentionally in the newest editions to avoid the suspicion of Gentiles.

Then, he continues:

“To deny that Jews in many European lands, in utter fanaticism, have performed this inhuman rite (murder of Gentile babies) would be to delete from the pages of history dozens of events or incidents, described in detail and proven with all the well-grounded thoroughness;

It would mean to demolish and annihilate several monuments, preserved in some cities, along with the legends about this terrible crime;

Finally, it would mean to accept, without any reason, the false witnesses of people who are still alive and saw with their own eyes, if not the execution of crimes, then at least the undoubted efforts to do so.

During the current year (1827) Jews in Warsaw, for a joke, as they allege, caught a Gentile child and locked him in the trunk, <sup>[27]</sup> where he was found. But if you consider that this was done, as usual, a day or two before Easter, and that the Jews took care of all the precautionary measures according to the Talmudic teachings, then it would be really hard to hide such actions behind the mask of an inappropriate joke.”

In the Ministry of Domestic Affairs, there is documentation on file from the Jewish book *Ets-Haim (Tree of Life)*, which was written in the XVII century by Rabbi Haim Vytal, who lived in Poland.

The Jewish translator, in this case, declared in writing that, according to this book, it is a custom to torture Christian children—that such beliefs really do exist among some Jews. This note or translation in this book should satisfy any argument on this question: If a learned rabbi decided to write and publish such a book, unafraid of the consequences, it is impossible to doubt that there will be found ritual murderers who in their blindness are ready to commit such inhumane crimes.

[In the citations from the scriptures that follow the text significantly differs from what you can find in any modern version of the scriptures.

Interesting to note here that the text of the citation corresponds to the Jewish version of the scriptures and it seems to completely pervert the very meaning as you can find in any modern translation. What you can find in any version is not some sacred particle of holiness, but a slaughter of people and devouring their flesh and blood on animalistic level. Here is a translation of his hand written citation:]

“Any animal keeps, through life, a certain piece of Superior sacred capability.

A man keeps this sacred capability more, during his life, than an animal.

When we kill an animal, then its shadow of life

moves away—together with a certain small piece of sacred capability – and turns into a favor for whom-ever uses this animal as food. A shadow of life does not move away from an animal completely, yet a certain small piece of sacred capability kept in it prohibits us to use it as food. So, it was told in writings about a man too; *Numbers* 14:9:

‘They are intended as food for us; their shadow moved away from them.’

This shows us, by hints, that since they do not already have this small piece of sacred capability, then they, whether as killed animals or bread, are presented as food for us.

Accordingly, it was told in *Numbers* 23:23: [sic: actually *Numbers* 23:24 in all modern versions]

‘These people (Israelites) will not fall asleep until they eat the captured animals and drink the blood of the killed ones.’ This hints at people who are not keeping amongst themselves the sacred capability given from God.’

From all thereof, we conclude that by killing and drinking the blood of a goy (an infidel) the sacred capability of Israel or Jews is magnified.”

That is what is written in the book *Etz Chaim*,— it is certainly a striking and indisputable argument, regarding the existence, among Jews, of such frenzied ceremony. However, it can only be affirmed

that Jews, for the most part, do not follow these instructions; but it is impossible to deny the existence of such acts.

Thus, we can see that all the writers and the converted Jews who claim the existence of this rite, describe the purpose, meaning and procedures involved very similarly. Moreover, if we add what will be subsequently revealed in this report: that in all documented cases where these acts of evil were discovered and where torture or obvious evidence and conscience compelled a confession, the confession quite agrees with the previously mentioned writers and with commonly known stories and tales among people. It would appear then, that the case may be considered solved.

What is the significance, in comparison with this evidence, and with indisputable events, of the rhetorical exclamations of philanthropists and cosmopolitans, or testimonies of a few educated and honest Jews, who are not privy to these mysteries, or the assurances of scientists that it would be contrary to the fundamental laws of Moses? In this spirit we can find a refutation or denouncements made in public by the English Jews in the parliament;

In the same spirit there was made a solemn vow by few converted German Jews, and, finally, using the same weapon, some writers have passionately

defended the Jews, as, for example, the scientist Gittsig<sup>[28]</sup> with his colleagues in his latest legal treatise: “*Der neu Pitaval.*”

All this may mislead only those who are not even briefly familiar either with barbaric fanaticism of obdurate Jews, nor with the events and the court cases related to these matters, but none of it can make black out of white, and fictitious out of the actual.

## PAST EXAMPLES OF BARBARIC VICIOUSNESS OF JEWS

*Turning to the enumeration* of the former cases of the evil fanaticism of the Jews and analysis of the most important of them, or at least, those that are closer to us in time and therefore more authentic, taken from the original court records and from various books written about this subject, we should first of all mention that in the first centuries of Christianity the Jews were carrying the image of Haman on a cross on the streets in order to insult the Gentiles and often killed them out of hate wherever they could, (Church History of Shrekk, Vol VII), and that in the Polish and Lithuanian laws of 1529, we find a particular law for such cases:

“Filing a court case with charges of the murder of a Gentile baby by a Jew, one must present three Gentile witnesses; and those who can not prove the allegations are to be executed themselves.”

(Chatsky on Lithuanian. And Polish. Laws, I, on the privileges the Jews).

[The following is a list of ritual murders compiled by Dal, which has been updated with many others, the sources of which are footnoted if added.]



## IVTH CENTURY

1. During Caesar Constantine rule, Jews were expelled from some provinces for crucifying a Gentile baby on Good Friday.

## VTH CENTURY

2. In regulation of Emperor Theodosius, it is prohibited for Jews to celebrate their memories by desecration upon the likeness of a cross that they burn down solemnly; Theodosius prohibited to build the synagogues in secluded places to prevent the various, regularly occurring acts of viciousness; but the Jews, nevertheless, kept crucifying the Gentile babies secretly, and some of them were executed for that. That occurred in 419, in Syria, between Antioch and Chalcedon (Eisenmenger. T. II. p. 220). <sup>[29]</sup>

## VIIITH CENTURY

3. During the Phoca's reign, the Jews were expelled from Antioch for they killed, as a result of their fanatic viciousness, the Bishop

Anastasy, by abominable death, and also killed many Gentiles. <sup>[30]</sup>

## XI<sup>TH</sup> CENTURY

4. In 1067, in Prague (in Bohemia), six Jews were sewn in sacks and drowned in a river for extracting the blood from a three-year-old baby and sending it to other Jews in Treviso (Mostsky, Ch. 25).
  
5. In Kiev's Caves, the sacred bones of saint Eustraty rest to this day, whose memory is celebrated on March 28. In Paterikon, there is his residence, and it is told that the saint was a resident of Kiev, and was taken prisoner by Polovez people, during an invasion of khan Bonyak in 1096; he was then sold to a Jew from the city of Korsun, who subjected him to various tortures and finally before Jewish Easter had him crucified on the cross and then dropped into the sea. His body was found by Russian Gentiles, and brought to Kiev (Paterikon, sheet 169).
  
6. Between Koblenz and Bingen, on the Rhine, there exists to this day, the chapel with the relics

of the baby tortured to death by Jews in XIth century; the local Catholics honor him as a saint.

## XIIth CENTURY

7. In 1172, in Blois, France, the Jews crucified a child, put the corpse in a sack and thrown it into the river Loire (Centur, Magdeb. XII, Cap. XIV).
8. The same thing happened there in 1177, on the day of Easter, and several Jews were burned for it. (Ibid. and Shleshek, Ch. 9.)
9. In 1179 in Germany several Jews were put to death the for the crucifixion of the Child on the cross (Dubravius, CN. 18).
10. In 1146 in Norwich (England), Jews were executed for the crucifixion of baby William on Good Friday. This case is described in detail with the whole (Ibid., Vincenz, Vol. 27).
11. In Brae (France), the Jews, by bribery, received permission to execute the Gentile, under the pretext that he was a robber and murderer; they put the iron crown on his head, flogged him with rods and crucified. (Ibid.).

12. The writers of the past, Heghin<sup>[31]</sup> and Nauder, testified, in general terms, that the Parisian Jews, in the XIIth century, used to steal the babies before Easter and subjected them to torturous death in basements.
13. In Gloucester, in the reign of Henry II, the Jews crucified Gentile children during Passover. (Ibid., Ch. XI, XIV.)
14. In 1179 in Prague (in Bohemia), many Jews were executed for crucifying and torturing a child. (Gagel, page 304.)
15. Near Orleans (France), in 1175, some rabbis were burnt for the killing of a baby, that was then thrown into the water. In 1180, the Jews have been expelled for such villainy from France. (Tver, book 4)<sup>[32]</sup>.
16. At about the same time, the same occurred in Augsburg (Germany), for which all the Jews were expelled from there.
17. In 1183, the Jews during the court proceedings for similar crime, committed on Great Friday, confessed to it, as well as to the fact that they

are obliged to do so according to their faith.  
(Vintsentsius, book 29, Ch. 25).

## XIII<sup>TH</sup> CENTURY

18. In 1288, in Bekharaz (Germany), the Jews had tortured a baby to death and put him under a press to squeeze blood out of his body. (Shleshek, Ch. 9).
19. In 1228 the Jews crucified a child in Augsburg. (Ibid.).
20. In 1234, in Norwich, the Jews stole a child, and kept him secretly for several months before Easter, but the child was found before they were able to commit their evil acts. They were executed.
21. In 1250, in Arragonia, the Jews crucified a seven-year child during their Easter. (Eisenm, Vol. II, p. 220).
22. In 1255 in Lincoln (England), Jews kidnapped an eight-year boy, flogged him with whips, crowned with a crown of thorns, and crucified

on the cross. Mother found dead in the well; the Jews were exposed and confessed; one of them was torn to pieces by horses, and ninety others were taken to London and executed there.

23. In 1257, in London, the Jews sacrificed a Gentile baby during Easter holiday (Eisenm, Vol. II, p. 220).
24. In a village Torkhan (Germany), in 1261, the Jews drained blood from all the veins of a seven-year old girl, and the corpse was thrown into the river where it was found by fishermen. The Jews were exposed and some of them were killed by a wheel, and others, hung. (Shleshek, Ch. 9).
25. In 1282, a woman sold to Jews a baby stolen by her, and they tortured him by puncturing its whole body. When the same woman wanted to give them yet another child, she was caught and confessed in all under torture and indicated the place where the first baby was thrown; the child was found with punctures all over its body; as a result, there was a rebellion in Munich in which many Jews were killed. (Eisenm. Vol. II, p. 220).

26. In 1287, in Bern (Switzerland), some Jews were executed by a wheel for the killing of a baby, the rest were expelled. (The book of criminal proceedings against the Jews).
27. In 1295 the Jews were expelled again from all of France for such crimes.

#### XIVTH CENTURY

28. In Weisensee, Touring, in 1303, several Jews were burnt for killing a noble child, found in water (Eisenm. Vol II, p. 221).
29. In 1305 in Prague, the Jews murdered a Gentile child at Easter. (Ibid.).
30. In Guberlin (Germany), in 1331, the Jews crucified a baby on a cross; for that, they were all locked in one Jew's house and burned. (Shleshek, Ch. 9).
31. In Munich, in 1345, a woman sold a child named Henry to Jews. The child was found crucified—the body had 60 puncture wounds. (Eisenm. Vol II, p. 221).

32. In 1400, in Tyuringia, the Jews bought a baby from a Catholic and tortured him to death. The mark-counts Friedrich and Wilhelm ordered the Catholic and the Jews to be executed by wheel and their bodies quartered. (Maemos, Ch. 33).

## XVTH CENTURY

33. In 1401 in Swabia, the people rose up over the killing of two Gentile children purchased from some woman. They had locked all the Jews together with her in the synagogue and burned them all alive in there. (Maemos, sheet 33).
34. In 1407 in Cracow, under King Jagiello, people protested on the occasion of killing of a child by the Jews and killed many Jews, devastated and burned their houses and chased them all out of the city. (Dlugosh, Vol. X; Gembitsky, Ch. 7).
35. In 1420, in Venice, several Jews were executed for murdering a baby on Good Friday. (Book of criminal cases of Jews murdering Gentiles).
36. In 1420, in Vienna, under Frederick, 300 Jews



were burned for the murder of three children. (Maemos).

37. In 1454, in Vienna, some Jews were executed for killing a baby, whose heart was extracted and burnt—its ashes were then consumed in wine. This case was remarkable for the fact that the “refusers”, of child killer kind, did the same, but did not drink the powder themselves, but gave it to drink to others in order to attract them to their brotherhoods with the help of spells.
38. In 1456 in Ancona, baptized Rabbi Emanuel announced that the Jewish doctor had beheaded a Gentile boy, who worked for him, and carefully collected his blood.
39. He also testified about another similar case where the Jews crucified a boy, stabbed him and collected the blood in bowls.
40. In 1486 in Regensburg, six corpses of Gentile babies were found in the cellar of a Jew; the investigation revealed a stone smeared with clay, beneath which were found traces of blood because the children were killed on it. (Eisenm. Vol II, p. 222).

41. In 1475, in Trent, in the Tyrol. The incident in Trent was described in all the detail. <sup>[33]</sup> The three year old baby Simon was killed on the fourth day of Holy Week, and the people worshiped him as a martyr.

The Jew Tobias brought him to school; they clamped his mouth, holding his arms and legs, cut a piece from the right cheek, pierced big needles all over his body, collected his blood, they immediately added it to the Matzah.

The Jews swore at the baby, calling him Jesus Christ, and then threw its corpse into water.

Parents found the body and notified the authorities (to John <sup>[34]</sup> Salissky and citizen Brixen), who forced a confession from the Jews by torment, exposing all the details of this crime.

People went to the baby's grave to worship, and soon this martyred child became known as a saint.

Later, Pope Sixtus IV opposed this and even forbade the persecution of the Trent Jews, because it is likely that the Jews were able to

win the favor of people in the pope's entourage.

This incident was reflected in the painting in Frankfurt <sup>[35]</sup> which existed in 1700, with a detailed inscription describing the incident by the eyewitness (Eisenmenger).

42. In 1486, in Bratislava (Breslavl).
43. In 1494, in Brandenburg, the Jews were executed or burned for the killing of Gentile babies.
44. In 1492, the Jews, by similar accusations, were expelled from Spain.

## XVITH CENTURY

45. In 1502, in Prague, a Jew was burned in fire for a killing a baby and extracting his blood. (Gagel, sheet 122).
46. In 1509, in Bossingen (Hungary), the Jews tortured a baby stolen by them from the wheel master, punctured his entire body, extracted his blood and threw the corpse away out of town. The perpetrators had confessed under torture and executed. (Eisenm, Vol. II, p. 222).

47. In 1510, Jews were expelled from England, on the same charges.
48. About the same time, in Danzig, the Jew stole a son of one Philistine.
49. In Glozava, under King Augustus, six year old boy Donemat and seven year girl Dorotta were tortured to death by Jews.
50. In Rawa, two Jews stole a child of the local shoemaker, and killed him, for which they were executed.
51. In 1540, in the principality of Neuburg, Jews brutally tortured a Gentile baby, who was still alive for three more days. The case was discovered when a Jewish boy, playing with others on the street, said: “this puppy howled for three days and hardly died.”<sup>[36]</sup>

This was heard by some people, and, as a result, when the disfigured corpse was found in the woods by shepherd’s dog, and people gathered, they already knew who was involved. Blood of this martyr was found, by the way, in another town, in Pozingen. (Eisenm, Vol. II, p. 223).

52. In 1566, in Narva and in Belsk, the Jews were suspected of the same crime and were able in time to solicit the special commandment of the Polish King Sigismund, which refutes such suspicions as absurd, and, since then, the king adjudges all similar case by himself. <sup>[37]</sup>
53. Ibid.
54. In 1569, in Leczyca (Poland), in Volovske monastery, the Jews tortured two babies to death.
55. In 1570, the Jews were expelled from the Brandenburg mark-county for the fact that mocked the Holy Mysteries.
56. In 1571, the Jews in Germany stripped the skin from one Gentile, named Bragadin, and killed him by barbarically vicious torture. (Eisenm, Vol. II, p. 219).
57. In 1574 in Lithuania, in the village of Pona, Jews tortured a baby to death;
58. In 1589, on the outskirts of Vilno—five babies; <sup>[38]</sup>

59. In 1589, in Tarnov, in Globitsi—one baby, for which, the guilty men were executed.
- 60, 61 and 62. In 1590, in Olshovska Volya (Poland), near Shidlovets, in Kurozvaki and Peterkov, the Jews tortured three children to death.
63. In 1593, at the same place, one woman sold to Jews three children stolen by her. <sup>[39]</sup>
64. In Krasnostavtsi, a student, or a school pupil was tortured to death in the same way.
65. In 1597, in Shildovets, the Jews sprinkled the blood of martyred child at their school, which was recorded in the court books. This was in accordance with the Jewish ceremony to smear the doors of their houses with blood of the paschal lamb, and as well as according to the above said testimonies on this subject of warrant-officer Savitsky, a Jew, and of Pikulsky stating that the Jews smear the doors in the Gentile's house with this blood.

In the same exact way, not only they eat Matzah with blood, and also the sweet cakes, produced for holiday of Purim, themselves, but

gladly treat the Gentiles with it.

66. In 1598, in Lyublin, in Kol and Kutnya (Poland), three babies were tortured to death by Jews, about which there exists a printed court record; in particular, the decree of Lyublin tribunal is remarkable. The baby Albert was found in the forest near the village Vozniki with his body punctured and cut all over.

The Jews were exposed but persistently denied everything; under torment, all of five men, questioned separately, testified the same and confessed in everything, and repeated publicly their testimonies in the court, and in the presence of other Jews purposely called in to hear it. This was also near Easter time.

The Jew Yakhim testified that he did not take part in murder, but accidentally saw blood of the baby in a pot and even tasted it, dipping his finger in it and thinking it was honey.

Yakhim lived at the residence of Marco, a wealthy landlord and Marco's wife—they did not instruct him not to tell anybody about what he saw, although they did not reveal the

secret to him—what this blood was needed for. Yakhim, however, having long heard from other Jews that they certainly needed blood.

Aaron confessed that he, together with Isaac, stole the baby when they were transporting the ingredients for beer production, and passed the baby to Zelman, who killed him, collected his blood and hired a woman worker Nastasya to take the corpse to the forest. Aaron, later on, repeated his testimony several times without renouncing his words any longer, but he did not repent, instead he demonstrated the stagnant barbaric viciousness, even when he learned of the death sentence.

Isaac confessed also and described all the details in full accordance with Aaron's testimony, and, in addition, described the appalling and detailed picture of the torture and death of the martyred baby. According to him, blood was distributed and used in Matzah.

Mishko from Medzerzhitsa revealed exactly the same and explained the reason why Jews do not bury the tortured babies,<sup>[40]</sup> saying that this is contrary to their faith; the baby



should be thrown out, not buried. This rule is consistent with what has been said about this subject above, in the testimony of baptized rabbi Serafinovich.

Worker Nastasia, a Gentile, had confessed to everything without torture, and added that while she carried out the corpse, the Jewish woman, her mistress, told her that if the body was buried, all the Jews would perish. The perpetrators were executed. <sup>[41]</sup>

67. Ibid.

68. Ibid.

## XVII<sup>TH</sup> CENTURY

69. In 1601, in Chagrakh (Poland), the Jews killed a girl.

70. In 1606, in Lyublin,—a boy.

71. In 1607, in Zvolyn (Poland),—a boy, whose disfigured body with organs cut off was found in the water.

72. In 1610, in Stashev (Poland), the Jew Shmul stole a baby, sold him to the town of Shidlovets, where the Jews were caught at the same time when they tortured their victim. The Jews were executed by their bodies being quartered, and body of baby was put in kaplid, with inscription:

“Filius Johannis Koval et Susannae Nierychotovskiae, civium Staszowiensium, cujus vox sanguinis vindictum clamat ut Judei nominis Chrestiani hostes pellantur Stasovie,” —that is: a son of Ivan Koval and Susanna Nierychotovsky, citizens of Stashev, whose voice of blood revenge calls for the exile of Jews from Stashev; the enemies of Christ’s name.

73. In 1616, on April 24, in Vilno, the Jew Brodavka killed a baby John, a son of peasant of landowner Olesnitsky.

74. In 1617, in Seltsi, near Lukov, the baby, who was tortured to death by Jews, was found and laid in a collegiate, in Lublin.

75. In 1626, in Sokhachev, several Gentile babies

were stolen and killed by Jews.

76. In 1628, in Lendomyr, the Jews tortured to death two children of a pharmacist.
77. In 1636, a decree of Lyublin tribunal on a similar case was issued: the Jews invited under some pretext, the carmelith lanc (church man) and, suddenly jumped on him and violently extracted much of his blood, and, threatening by death, they forced him to take a horrific oath to never disclose what took place.

But due to this violence, the church man fell terribly ill; he disclosed everything to abbot, and soon died; however, he took an oath as to trueness of his testimony. On these grounds, the Jews were executed.

78. In Kalisz province, in Leczyca, in the Church of Bernardine, even today, there is a corpse of a baby, tortured to death by Jews. The descendants of guilty ones, for a long time, were obliged to carry around town every year on the day of the crime the picture depicting the Jews involved in this, that were executed. Later on, this custom was abandoned, and

instead, they were ordered to pay a fine to the monastery.

79. In 1639, a baby was tortured to death by Jews in Komoshitsi.
  
80. In 1639 a similar incident happened at Leczyca, whose original records have been saved until recent times, <sup>[42]</sup> and an extract of which was made: peasant Mendyk was seduced by Jews and sold the child of a peasant Mikhalkovich to rabbi Meyer. The Jews had gathered at night and tortured a baby in exactly the same way as happened in all these cases:

They stabbed him all over his body, drained his blood and returned the corpse to the same peasant Mendyk. A reproach of conscience compelled him to confess and tell on himself and on the Jews; he also testified that he previously sold them two more boys.

Mendyk confirmed the same under oath and during two tortures by fire, as well as on the execution place, before the execution.

Thus Mendyk as a result of his confession was quartered, but the Jews who kept denying everything, were pronounced not guilty by the supreme court. This was one of the first and most noticeable lessons to Gentiles not to confess and not to accuse the Jews of such a terrible evil.

81. In 1648, in Ivanishki, the Jews tortured a baby to death. His entire body was punctured and the wounds were filled with wax.
82. In 1650, on March 21, in Kadev, one Jew was executed by wheel for killing a baby—there were eight wounds left on the body and his fingers had been cut off. (Eisenm, Vol. II, p. 223).

In 1649, the Jews tortured and killed several babies:

83. In Khvostov;
84. In Kiyi near Pinchov;
85. In Negoslovitsy under Vatsanov;
86. In Setsimin;

87. In Opatov, and perpetrators executed;
88. In 1655, the same happened in Brezhnitsa near Sendomir, where the landlord Tsiko was the accused;
89. In Ostrov, near Lyublin;
90. In Prasch.
91. In 1660 in Tungukh (Tunguch, Germany), on Easter, the Jews murdered a Gentile child, for which up to 45 of them were burned. (Eisenm. Vol II, p. 223).
92. In 1669, near Mets (France), Jew Levi stole a child, who was found dead in the forest; the perpetrator was burned. The details of this case were described in booklet: "Abrege du proces fait aux Juifs de Mets," 1670.
93. In 1665, on May 12, the Jews in Vienna tortured a woman to death, who was found cut up in pieces, in a lake. Since such atrocities kept repeating in the future, the Jews were expelled by the Emperor from Vienna in 1701. (Eisenm.—Vol. II, p. 220).

In 1689, similar incidents have occurred and the perpetrators punished:

94. In Zhulkov;
95. In Lemberg (Lvov);
96. In Tsekhanov;
97. In Drogobetsk. The judges, assembled to adjudge this case, were all poisoned.
98. In Minsk province, in Slutsk, in the Monastery of Holy Trinity, the remains of baby Gabriel rest in peace, who was martyred in 1690 by Jews. The inscriptions tell all the details of this incident; this evil act was committed in Belostok, the corpse was found in dense overgrowth of wheat, with all the typical signs for such cases.

Dogs barking lead to a body, later recognized as the local religious person. In his honor, songs of prayers were composed, known as the “Troparion” and “Kontakion”. A Jewish landlord Shutka, was the main murderer. No records of the court proceedings for this case were left as a result of fires.

99. In 1694, a baby was killed by Jews in Vladimir of Volyn.
100. The same thing happened in 1697 at the New Place, under Rava, and
101. In Vilna, where a few Jews were executed, for the martyred killings of babies.

In 1698:

102. In the province of Brest, in Zabłudov;
  103. In Kodna near Zamosc;
  104. In Sandomir;
  105. In Rozhanah, and
  106. In Slonim, Jews tortured seven children; and in Brodi, the bishop Tsesheika was poisoned.
  107. In Tsehanov and Bely, in 1699, Jews were executed in the square in front of the synagogue for making a young Gentile man drunk, and then draining his blood and torturing him to death.
- [43]



## XVIII<sup>TH</sup> CENTURY

- 108, 109 and 110. In 1705, in Grodno, in Tseymeylev and Rzheshov, Jews tortured three Gentile children before Easter.
111. In 1750, the Jews, as a result of the same incident, were expelled from Kamenetz-Podolsk.
112. In 1753, in Zhitomir, there was the case, investigated in all the details, and proven by the investigation and the court proceedings; the court verdict for this case was found in the archives in 1831.

During the evening of Good Friday, April 20<sup>th</sup>, 1753, in the village of Markova Wolnica, Jews kidnapped three year old baby Stephen Studzitsky, carried him away to the tavern, fed him with honey and bread, soaked in vodka, which made the child fall asleep and he was lying quietly behind the stove.

On the night <sup>[47]</sup> of Easter Sunday Jews gathered at the tavern, blindfolded the child, closed his mouth with pincers, and, holding him over the tub, stabbed him with sharp nails all over his

body, shaking and lifting it for a better flow of blood. When the martyr gave up his last breath, a corpse was taken to the woods, where it was found on the next day.

For obvious evidence, the Jewesses Breina and Fruzha, without torture, confessed in this murder, and their husbands were exposed by them, and also confessed, without a torture.

Then others were put to torture, and confessed, gave such a detailed description of this foul crime that there could be no doubt about it.

The Jews were executed by a cruel death in Zhitomir:

The arms of rabbi Polodky and five other Jews were burned under the gallows, wrapped in hemp resin, three belts were cut out of their backs, and then they were quartered, their heads were stuck on sharpened poles, and their bodies were hanged; five others <sup>[44]</sup> were simply quartered, their heads were stuck on sharpened poles, and bodies hanged, and one of them, who accepted baptism, beheaded.

At that time, a painting was created, depicting the corpse of dead baby Studzitsky in the same way as it was found, showing the puncture wounds all over his body. The original painting is probably still intact to this day; it was kept by the archbishop of Lvov.

113. In 1799, as seen from the cases of department of foreign confessions <sup>[45]</sup>, there were two similar cases:

1. Near Rezica, a dead man was found in the woods with extraordinary marks and wounds on the body: on the right hand there was a cut wound like it was made by a chisel; also on the left arm, just above the elbow, and the third similar wound under the left buttock and the fourth one—on his back.

The wounds were obviously inflicted explicitly and deliberately in several stages; this man spent the night in the tavern of a Jew, whose employee had brought him in this condition to the woods. But the investigation did not discover anything because of all Jews, taken into custody, fled and were not found.

2. In the same year, before the Jewish Passover, in Senninsky County, near the Jew's tavern, a corpse of a woman was found, punctured in her face, arms, legs and all over the body; but there was no traces of blood on her dress, which shows that she was undressed, punctured all over her body, and then was washed and dressed again. Nothing was discovered during the investigation.

114. Ibid.

## XIXTH CENTURY

115. In 1805, a case was conducted at Velizh special court about a body of twelve year old boy, Trofim Nikitin, found in the Dvina river; a boy was stabbed and punctured over his entire body, for which, three Jews were accused, including Haim Tcherny, who was caught for the second time in the same kind of case in 1823.

Because of insufficient evidence, the case was surrendered to the will of God; but, later on, some important omissions by the case officials

were discovered, for which, the province courts were fined, but the case was not re-investigated.

116. In 1811, before Easter, in the village of landowner Tomaszewski of Vitebsk province, a baby of a peasant disappeared from his cradle, and although many circumstances lead to suspicion of Jews, investigation did not reveal anything.

117. In 1816, in Grodno, before the Passover a peasant girl, Adamovichev, was found as a victim of a torturous murder, whose one arm was cut off at the elbow, and the body was punctured all over. Jews were suspected in this evil act, and the initial investigation only enforced the suspicion; but Jews have brought some deputies from St. Petersburg, complaining of such an insulting suspicion, and attributing it, very cleverly, to hatred of the Poles towards Jews for their support of the government.

Due to this, the Superior commandment dated February 28 (declared on March 6) of 1817 was issued: "That the Jews should not be accused of killing of Gentile children as a result of a prejudice that they have a need for Gentile

blood, and, if it should happen that the murder occurred somewhere and Jews were suspected without prejudice, claiming however, that they have committed that act in order to obtain some Gentile blood, then the investigation had to be conducted according to the lawful basis and so on.”

On this ground, the Superior warning was made to Grodno province authority, and the case was closed. But, due to the insistence of the province public prosecutor, who found errors and incompleteness in the initial investigation, the case was reopened in 10 years:

Council of State, taking into consideration the ten year remoteness of this case, and the Superior commandment of 1817, by which such suspicions of Jews were prohibited to be considered, decided: to surrender this case to oblivion.

Baptized Jew Savitsky came to be present on this occasion, and was willing to expose the Jews under condition that he will be provided the protection as he would be in danger; but the State Board had to admit that “such

investigations were prohibited by the above-mentioned Superior commandment.”

118. <sup>[46]</sup> In 1821, on the bank of Dvina river, the body of Khristina Slepovronsky was found, and Jews were suspected in her murder, although nothing was discovered.
119. In 1821, on the eve of Easter, in Mogilev province of Chausovsky region, in the village of Goleni, the dead body of a boy, Lazarev, was found, which indicated, by visible signs, that he was probably killed by the fanatically vicious Jews.

The governor began a rigorous investigation, but the Jews brought the deputies from St. Petersburg again, with a letter regarding the district attorney, accusing him of abuse, and complaining of such an insulting suspicion of them, that was contrary to the Superior commandment of 1817.

The case was dismissed, and the province authority received a warning because it came against the aforementioned Imperial command, by bringing such a suspicion on the Jews.

120. In 1823, Pastor Ertel made public a similar case in Bavaria. This is probably one of the latest examples in Western Europe. Since then, such incidents were announced only in Poland, in our western provinces and in the East, in Turkey, Syria and other places. (Was glauben die Judeh vom Pfarrer Oertel, Bamberg, 1823).
121. In 1823, a similar incident happened in Velizh, Vitebsk province, one of the most remarkable cases in the vastness of case documentation, confusion, large number of suspects, and other crimes of this nature discovered during the process, and, finally, because of the fact that the final decision was made by the State Council.

For this case, there exists such an accurate and complete information, that it deserves special attention, and that is why this case will be discussed in more detail below.

As for the trial of the Velizh case, several more similar evil crimes were discovered, but in all of those cases, adjudged all at once, the evidence was recognized as insufficient. It includes:



122. Killing in Velizh of two boys of peasants, in 1817. The first testimonies about it was made by a woman worker named Terentyev who brought the boys to the house of the Jew Tsetlin, for money.

The women workers Maksimov and Kovalev also took part in this affair. They confessed and confirmed everything in the testimony of the first woman; and Kovalev (being a serf woman of rich Jews from Berlin, who bought the entire estate in the name of regional treasurer Sushka), was so afraid of her own confession that she cried all night and insisting that she was doomed, hanged herself.

The boys, according to the testimonies of these women, had their nails clipped down to tissue level, then were subjected to circumcision, were rolled [for two hours] in a barrel, their legs were tied together below the knees with a belt, their bodies were punctured all over, then their blood was collected, and the dead bodies were thrown out into the river Dvina.

The testimony of these three women, despite the complexity and all the contradictions, are

in themselves, in their ugly detail, the imprint of undeniable truth. For example, Kovalev in tears and in fear, told where and on what occasion she had seen in a special chest belonging to Tsetlin, dried cake like pastries made from the blood of these boys, and of a part of blood that was gathered in the silver cup, adding that the blood had already got spoiled, and had a foul smell.

123. She, Kovalev, declared in that case that, in all likelihood, these same Jews destroyed her own brother, Jacob, but that she did not dare talk about it. According to the inquiry, it was found that young Jacob died in 1818, allegedly as a result of self-inflicted wound; but for the lapse of time that incident was left unattended.

124. During the same case it was discovered that the same Velizh Jews, in 1817, tortured and killed the Polish landowner Dvorzhitsky, an adult female, whose remains were found in the woods next year. And in this crime the same two depraved Russian women were involved, who revealed all the details of it. Dvorzhitsky was made drunk, then rolled in a barrel, hit on her cheeks, insulted and humiliated, then

laid on two chairs, stabbed all over her body and her blood was collected in the dishes below; then the dead body was washed, put in poshevni and taken out of town, to the woods.

From this incident, among other things, it is clear that Jews, encroaching on such matters, are not limiting themselves to murder of babies alone, or men, but are willing to take advantage of every opportunity in order to kill a Gentile and take his blood for the superstitious rites. However, Terentyev testified she did not know how Jews used the blood of Dvorzhitsky, but noticed that they, observing her blood, found it black and were upset about it.

125. During the same case, the same kind of murder of two beggar girls by Jews was revealed, in 1819, in Semichevoky tavern near Velizh. And in that case also all the appalling details of it agree with the circumstances and other information about such cases, and leave no doubt of the truth of the incident.

Many Jews, that were accused in this case, were exposed of giving completely false testimony and audacious lies, as, for example, among

other things, they kept insisting they did not know and had never seen Terentyev, whereas it was proved that they knew her distantly and for many years, because she was a worker of Jews at the same place.

126. During the same case, the murder of four children in Brusovanovsky tavern was discovered. It also happened before Easter in 1821 or 1822, in times of famine, when children went around begging; Jews called them into their tavern, locked separately, and then killed one by one in the usual way of martyrdom in the presence of many other Jews.

ew's accomplices, Maksimov and Terentyev, called most of the perpetrators by name, describing in great detail how the crime was committed, who was standing where, what he was saying and doing. One Jew was so shaken by the evidence, that getting lost and sobbing, he said in the presence of the commission: "If someone from my family confesses, or someone else will say it all, then, I will confess also."

Other Jews either stubbornly kept silent, or

loosing their temper, shouted furiously and threatened witnesses.

All of this was joined by the special case of the desecration of Holy Mysteries by Jews, obtained via bribe, and intimidation, stolen for this purpose from the church.

The investigation showed the validity of this information, revealing all the details of it; nevertheless, Jews did not consider it necessary to confess and actually got away with unfounded, stubborn denials. During the interrogation Jews were loosing their temper, shouted and swore with such obscenities, that they had to be led out of the hall and the commission could not continue the interrogations. This case is mentioned here only in relation to the previous one.

127. In 1827, before Easter, in Vilno province, in Telshev district, in the village of landowner Dammi, a seven year old child named Piotrovich, had disappeared. Zhukovsky a shepherd, announced that he himself saw Jews catching the child and taking him away;

The body was found later, distorted in exactly the manner as in all such cases; the Jews were all mixed up during the interrogation, making false statements, then cancelling them again, and finally, were exposed in this atrocity as much as those, who do not have a single point to defend their case, beyond unsubstantiated denials.

Despite the fact that in this case there was even an outside witness, the aforementioned shepherd, the only thing left against the Jews was suspicion. And this, of course, is already a proof that all the evidence except of confessions was present, as in all other recent cases, mentioned above and below, the Jews have always been acquitted.

To that, it is necessary to add that the two Jews, who began to confess, were found dead: one was killed under the bridge, and the other poisoned. Here, it is appropriate to mention that in one similar case, records for which could no longer be found, a Jew, who confessed to a crime, was found in the school hanged, and the doors were locked; despite this fact, the claim of Jews that he had hanged himself was accepted.

128. In 1827, a child disappeared in Warsaw two days before Easter, obviously, suspicion fell on the Jews, traces were discovered, and the child, despite the denials of the house owner, a Jew, was found in the chest. Despite numerous indications, exposing flagrant offenders that they were going to sacrifice the baby in the usual way due to their vicious fanaticism, Jews were able to get away with it claiming they did it for a joke. (Kiarini, mn. II).

129. In his book “*Journey to Turkey*”, Englishman Valyia, in 1828, states:

“Constantinople Gentiles claim that the Jews, abducting children, sacrifice them on the Passover, instead of the Passover lamb. I have witnessed great discontent among the residents. A child of a Greek merchant had disappeared, and it was thought that he was stolen and sold into slavery.

But soon his body was found in the Bosphorus, his hands and feet were tied together, and characteristic wounds and marks on the body indicated that he was killed in an unusual way, with some special unexplainable intent.

The charges voiced fell to the Jews, because it happened before Easter, but nothing was discovered.”

130. In 1833, in Minsk province, Borisov county, the Jew Orco, who lived in the village Plitchany lured in a peasant woman Fyokla Seleznev, who left her landowner, and a 12 year old girl, Ephrosinya, who was with her, and, according to the testimony of the former, convinced her to agree to a murder of the girl in order to extract her blood, promising her 30 roubles as a reward. <sup>[48]</sup>

The body was found, and on it, besides the signs of suffocation, there was a wound on a temple, from which, as indicated by Fyokla, Orco has released the blood into a bottle. He told her that he needed the blood for some pregnant relative of his, who needs Gentile blood to be smeared on the eyes of a newborn. Persuading Fyokla, Orco said: “If I could get some blood even from the little finger, it is absolutely necessary, nothing can be done without it.”

In the house of that Jew, and partially even on his wife and his daughter, a dress of the



martyred Ephrosinya was found; Fyokla, after denial and contradictions, told all the details of this murder including the way Orco extracted the blood into a bottle.

Subsequently the Jews have been convicted of bribing the defendant Fyokla, so that she took it all on herself and would not expose the Jews. Orco also tried to persuade the mother of the murdered girl, so she would not look for her daughter, who lives in a good place now; also, by force and fighting he would not allow his shed to be searched, where, by indication of Fyokla, the corpse was found.

Wife and daughter of Orca and he himself were constantly mixed up in their false testimony. Because of all this, Orco has been charged with murder; but under the Highest Commandment of 1817, which prohibited the suspicion that Jews use the Gentile blood, this issue was eliminated.

131. In Volyn province, in Zaslav County, following took place in 1833:

Prokop Kazan, a peasant of Count Grokholsky

appeared in the economic department and using signs announced that on his way to the village of Vovkivtsi three Jews attacked him and had his tongue cut off. When his wound healed some, he testified the following:

“As I crossed the forest, I was overtaken by the Jews, at the crossroads between the villages of Gorodische and Seredintsy. As they approached me, one Jew had approached me, and, as he was talking, kept walking besides me; then one more Jew had joined us, and then the third one. Not suspecting anything, I kept answering their questions, as, all of a sudden, one of them, fell a little behind, grabbed me from behind and wrestled me down to the ground; the others joined him and began to press on my chest and tried to choke me by my throat, so strong that I lost consciousness, and, probably, stuck my tongue out.

Having come to my senses from a feeling of pain, I saw myself forced to my knees with bowed head; one Jew supported my head, and another one placed a cup under by mouth, into which blood was flowing rapidly. In this position, continually pushing me on the sides and

in the back of my head, probably to increase the bleeding, they kept me up until more than a half of a cup was filled with blood.

Then, taking a bowl of blood and forcibly taking 12 rubles in silver from me, which I found at the fair, they got into their carriage and drove away. It happened around noon. Because of loss of blood, I fainted again, and when I became conscious, the sun was already low. The Jews had gone in their carriage, drawn by three bay and one white horse.”

Zaslavsky mayor immediately gathered all the local Jews, cab drivers, set them in two rows and after calling in Kazan, ordered him to try to recognize the criminals among them. Kazan, passed three times through the rows and, still unable to speak, indicated with signs that they were not present. Checking the list of local Jews, the mayor found that three of them were not present, namely: Itska Malakh, Shai Schopnik and Slema Kaliy.

They were called in, set in the rows again and Kazan was called in. As soon as he entered, he immediately pointed to Itska Malakh, trying

in every possible way to show that he was the one who cut off his tongue; in Shopnik he recognized the one who held him; and in Kaliy he recognized the similarity with the third perpetrator, but was not so certain it was him.

Kazan stood firm by his testimony, even after the spiritual exhortation. Jews were denying everything. Malach insisted that he did not leave town for ten days; Shopnik, that he was out of town and returned exactly on the 20th, but with Jew Reznik, and on the same horse; Kaliy also testified that he was in town at that time. All of them presented witnesses.

Kaliy's testimony, apparently, was confirmed; words of Schopnik were also partly confirmed, but with some contradictions about the time; as to witnesses presented by Malakh, two Jews including his boss Girshstel, flatly refused to testify; and the only people who confirmed his testimony were one Jew, one Jewess, a janitor and his father, a soldier of the team of disabled, a man, punished for immoderate behavior with rods and who was reclassified as disabled, and, moreover, who was one of Malakh's guards.

Meanwhile, the residents of the villages adjacent to the place where the accident occurred were questioned. Many of them showed that they had seen that day three Jews, [49] but where they went they did not notice, just as they do not recall their attire, or the number of their horses; others have shown that they have in fact seen the Jews passing by on similar horses, but did not notice how many of them there were, and where they went;

One man declared that he saw exactly three Jews, passing through the village Gorodische lead by three bay and a white horse;

And Zaslav police officer certified positively that only Jew Malach went out of town with three bay and one white horse, and that at that time neither such a carriage, nor such horses belonged to any other Zaslav Jews. The only thing he could not testify positively is whether Malach had traveled somewhere on the day of the accident.

Medical board that examined Kazan had shown that indeed his tongue was cut off by some sharp instrument, but that this was done

forcibly council recognized as impossible; firstly, for the impossibility of three people to commit such violence, and secondly, because neither on Kazan's body nor his dress, except the underwear, with which, according to him, he wiped himself off, having come to his senses, there was no blood, which would be impossible to avoid if there was any violence involved.

Novogradvolynsky magister decided: to leave the Jews in a strong suspicion.

Criminal Chamber decided: to leave them free.

The governor gave the opinion that he considers Jew Malakh exposed and intends to deport him to Siberia; Shopnik is to be left in suspicion and to be moved to live in another city; Kaliy is to be subjected to police surveillance at his residence.

The government senate, based on:

1. At the conclusion of the medical board;
2. Evidence of the Jews as to them being in town during the accident without leaving,

except Shopnik, who proved that he travelled with Resnick;

3. The general approval of the conduct of the Jews;

4. That Kazan

a) has not announced immediately about 12 rubles he found, and

b) had previously visited the taverns and drank, and

c) had deceived his brother, hiding the real reason for his departure from home, and therefore, despite the approval of strangers, revealing his dishonest behaviour, decided:

1. To recognize the Jews as innocent;

2. Kazan, for false slander, to be punished with twenty blows of whips, and to remain under police surveillance in the suspicion that he himself mutilated himself for criminal reasons.

Here, it is impossible to refrain from some comments. And, first of all, either the board itself, for their simplemindedness, was deceived, or, which is much more likely, deceived the others. In any case, its verdict is false and unjustifiable.

If three people tumble one down, and will strangle him by the throat, crushing his chest, until he falls unconscious, then he will not only open his mouth, but even his tongue will come out, if you only press on his Adam's apple or larynx.

It is clear why there was no blood on Kazan's clothes: he came back to his senses from the first faint, on his knees, with his head bowed forward over the bowl, and three Jews held him, <sup>[50]</sup> and soon he again fainted and laid there, having lost much blood from noon to evening.

So, first blood was running down into the cup held directly under his mouth, then, for the duration of loss of consciousness, stopped and curled on his tongue, and, when he came back to his senses again, there was no longer any bleeding, and that is why his dress was not in blood.



132. In 1840, during Passover, a Roman Catholic priest, Father Thomas, who lived in Damascus, went with one his ministers to the Jewish part of town, and both of them just disappeared without a trace. The charges have fallen on the Jews; the entire Gentile population of Damascus rose, and the outrage even sparked among the Muslims.

The French consul, being utterly convinced that the crime was committed by Jews, investigated the matter himself, and via all means tried to engage the Turkish government to take action, and insisted on the prosecution and punishment of the Jews; the Austrian consul, to whose jurisdiction the Jews partially belonged, opposed it and defended the Jews.

Terrible tortures forced the confession out of the latter in all the details of that evil act; a few people could not survive the inhumane torture, and, as a result, now, in Europe, some claim that their confession was forced and false. <sup>[51]</sup>

But that confession in all its details was the same among several Jews, and, moreover, the remains of the bodies of a master and a

minister, chopped to pieces, were found in different places, all according to the information provided by those Jews, and, by the way, at the same place was found a hat or a beret of the martyred, and everyone who knew him, immediately recognized its shreds. Jewish embassy, as a result of all the presents from Paris and London, sent to Alexandria, dismissed the case, and Jews, who were still alive, were released. [52]

133. In the current year of 1844, the supreme tribunal of Porta pronounced the decision to charge the Jews living on the island of Marmara, in the torturous murder of a Gentile infant who was found tormented in the same way as in all similar cases.

The complaint was brought by the Greek patriarch, but because of strong presentation by British envoy, as it was described in the newspapers, [53] the Porta did not recognize the Jews guilty and even sentenced the patriarch to pay the fine.

134. In April 1843, also before Easter, we had another remarkable case of this sort in Russia,

though not as sinister, because it ended up without a murder. In the province of Vitebsk, a city of Lutsk, two Jews, the brothers Bepko and Shmarov Klepac, grabbing a fifteen year old girl Shcherbinsky, caused her a violent blood-letting, collecting blood into a glass.

Despite all the evidence, Berko and Shmariya were denying everything and could not even be convicted because there was no witnesses, nor could they be made to confess.

General-governor tried to gather some secret information about it on the spot and discovered that even though this information is insufficient for the positive conclusion, it, nevertheless, reinforces the long standing belief regarding the use of Gentile blood by Jews for some kind of fanatic rituals.

## THE VELIZH CASE (CASE STUDY)

*Finishing hereby a list* of selected cases, extracted from different books and samples of court cases that serve as proof of existence of this rite among the Jews, which often leads to murder of Gentiles, and especially babies, one should also consider that the above examples, although they are many, of course, constitutes only a small part of the former cases because not all of them were discovered, and not all have been preserved in written records, and, finally, all such cases that ended up being considered by the lower courts could not be included here because there existed no information on them, as well as those cases that were not even considered by the courts, and all the testimonials are limited to notes<sup>[54]</sup> about the incidents stating that in such and such a place a baby has disappeared.

But for positive certification that an accusation is not a slander or fiction, and that not a single torment of Middle Ages forced this ugly confession from Jews, it remains to examine one of the latest cases of this kind in more detail, for example, the Velizh case that began on April 24, 1823, in Velizh town police and completed on January 18, 1835, after twelve years, in general meeting of the State Council.

This case is remarkable for its great detail, repeatedly renewed investigations and clarity of all the evidence, including even confessions by some accused, although not quite sufficiently articulated. But what would cause the Jews to confess in such crimes, constituting a religious, fanatical secrecy, and moreover, what could these criminals expect as a result? Just the contrary [of what would be expected], stubborn, arrogant, unfounded denials almost always saved them, and it also saved them in this case.

On the 22nd of April, 1823 a soldier's son Theodore Emelianov, 3.5 [three and a half] years of age, had disappeared in Velizh. This was the very day of Easter. Body of a boy was found on St. Thomas week in the country woods, in such a condition, that no one from locals could doubt the truth of suspicions and disseminated, through some witch, dark rumors, and namely, that a boy was tortured to death by Jews.

- All over the body there were skin abrasions, as though the skin was heavily rubbed with something,
- Nails were clipped with skin;

- There were numerous small wounds all over the body as though the skin was pierced with a nail;
- Blue, and stiff with blood legs evidenced that under his knees he was tightly tied with a strong bandage;
- Nose and lips were flattened, also as a result of the bandage, which even left a deep purple mark, at the back of his head, from the knot,
- And, finally, the boy was subjected to Jewish circumcision.

All of this was proved indisputably, as the doctor testified under oath that the child was tortured with intent and in a very reasoned way; the condition of the [65] internal organs showed that the child was kept without food for several days.

Furthermore, the crime was committed on the naked child, and his body was later washed and clothed in white dress, and there were no indications of presence of blood on it.

The trail and foot imprints leading to the place where he was found indicated that either a double cart or some other kind of cart was driven from the

road to the place off the road where he was found, and the corpse was carried from there to the swamp, walking by foot.

The suspicion has been announced by the parents and other people that it was the work of Jews, and no one could think of any other reason for the torturous death of the innocent child.

Meanwhile, it turned out that the soldier's wife Maria Terentyev, even before the corpse was found, performed some charms ritual, and declared to the mother that her son was still alive, and was sitting in the cellar of the Jews Berlin and at night will be martyred;

The same was predicted by twelve-year old girl Anna Ereemeev, who fainted and was famous among the people for her ability to make predictions.

The Berlin's house was searched by police, but nothing suspicious has been found; the owner claimed that there was no cellar in his house, but they have found two of those, although this discovery produced no results;

The search was conducted by one street policeman Ratman, who was, first of all, a Jew, and, secondly, a close relative of Berlin, in whose house the boy was hidden during the search.

Shmerka Berlin was a merchant, quite a wealthy man, honored among the Jews, and lived well; his

mother-in-law Mirka was also known to be rich, and this house was occupied by a large, wealthy family. Berlin family even owned an estate, called Red populated with serfs, bought in the name of Sushka, the county treasurer. The closest relatives of Berlin family were Aronsonov and Tsetlin families, and then, a great number of other families in Velizh, Vitebsk and other neighboring towns too.

Seven women testified under oath that early on the same day when dead body was found, they saw a double cart of Jews, galloping at full speed along the road where the body was found and soon returned back to the city; and one witnesses testified positively that she saw Berlin's clerk, Yosel, in that cart with one other Jew. Berlins, clerk and coachman claimed they went nowhere and that they do not even have such a carriage; but what was in fact found is that Yosel indeed came to Berlin in the same exact cart which was found parked in the yard of the latter.

But two ratmans, both Jews, including Tsetlin himself, trying to divert the suspicion, with huge crowd of Jews forced their way into the yard where a visiting priest stayed, and started measuring the distance between the wheels of the cart, and claimed that it drove over a boy, while Orlik and other Jews were spreading rumors that the baby was definitely



ran over, or he was accidentally shot with a rifle shot, and that is why there are small holes all over the boy's body, and then the body was thrown away to bring the suspicion on the Jews.

Investigators have not discovered anything else, and did not pay attention to the circumstance of extreme importance; to the predictions of two women before the murder, Terentyev and Yeremeeva that the boy was in hands of Jews and specifically Berlins, and that he will soon die. One of them Terentyev was in fact in Velizh, and the other, Yeremeeva, was in the town of Sentyurah, twelve miles from the city.

This mysterious prophecy <sup>[67]</sup> inevitably had to give the key to the investigation because it clearly and undoubtedly proves the involvement of two above mentioned individuals to the very incident. The case was assigned to Velizh povet Court, which on June 16, 1824 concluded:

“Therefore, for lack of evidence to free the Jews from the charge of murdering the boy; but Hannah Tsetlin and Iosel are to be left in suspicion, and Shmerka Berlin with his comrades are to be accused of spreading false rumors about the death of a boy, who was probably destroyed by the Jews!”

The main court on November 22 have agreed with this verdict, adding, however, that as the child

was obviously murdered intentionally, there is a need to try to find the perpetrators. The governor approved the decision and the case was closed.

But in 1825, during the passage of Emperor Alexander I, <sup>[55]</sup> of the blessed memory, through Velizh, the soldier's wife Terentyev submitted a request to His Majesty, in which she called Feodor Yemelyanov her son, and complained that he was destroyed by Jews.

By this occasion the case was reopened. Initially, the investigation was assigned to special officer under supervision of the General-Governor. Then, as a result of the Highest Directive, aide-de-camp was sent to join in, then Maj. Gen. Shkurin, and entire commission of special inquiry was created, and, finally, the Senate has sent the chief prosecutor to join in, and it was ordered to enter this case directly into the Governing Senate.

[This case] Being vast in itself, and extremely confusing, it has become even more complicated when six or seven other similar cases were discovered: the kidnapping of a corporal; of cursing by the Jews over him and desecration of the Holy Mysteries; about conversion of three Gentiles into the Jewish faith, and of killing of several babies. The veil was pulled off from a series of most horrifying crimes, unheard of barbarity, and resulting

fatal impunity. But in our study here, we shall follow only one of them, above all, about soldier's son Yemelyanov.

Berlin had a maid Praskovya Pilenkov (later on, Kozlovsky by husband's surname), Tsetlins had Avdotya Maximov, Aronsonovs had Maria Kovaleva, all three Gentile but living with Jews for a while, had become accustomed to their day to day life, their customs and ceremonies. Kozlovsky was very young at the time of the accident and shortly afterwards married a gentleman.

Kovalev, from her childhood unrequited serf of Arontsov's, who, as she testified later, would not even dare to announce her very grounded suspicion that her masters have killed her own brother.

Maximova was a determined and depraved woman and a faithful servant to the Jews for money and wine. Marya Terentyev, a peasant or a soldier's wife, of lecherous behavior, also served in Velizh, here and there, for the Jews, and partly only waited once in a while, and willing to do anything, like Maximov, for money and vodka, has long been the principal assistant for all their vile and villainous deeds.

Terentyev under the new investigation initially revealed that she saw Hannah Tsetlin in Bright Resurrection of Christ bringing the child home

from the street, that she followed Hannah, who made her drunk with wine; that in the evening, they told her to carry the baby, along with Maximov to Berlin, where Mirka had put him in the cellar;

On Thursday, at Holy, she saw a boy already dead, and his blood was in a new tub; Jews washed and dressed the corpse, and Hannah asked her, Terentyev, along with Maximov, to carry the boy to the forest on Monday night, which they did.

She was questioned many times in the course of several months, and they tried to persuade her, exhort, and she initially admitted that she herself was present at Berlin's house, together with Maximov and Kozlovsky, when child was tormented and tortured to death;

Then that she brought him as a result of unquestionable request of Jews to Tsetlin's;

That later they carried him to Berlin's house, and over there, on Monday they have tortured him to death;

They undressed him, put in a barrel which was then rolled [for about two hours], laid him on the table, clipped his nails, performed the circumcision ceremony, tied his legs together under the knees with a belt;

Placed him into a small tub; <sup>[56]</sup>

All the Jews stabbed the boy with a nail, let

the blood out and passed him to Terentyev and Maximov to be thrown out in a forest;

But, as tormented baby could still breath, they fastened his mouth and nose, and when they carried him out and removed the handkerchief [sealing his mouth] and saw that the baby had died, they took him to the place where he was found.

Then Terentyev, as three years have passed since the incident, and though she often got drunk, said she was mistaken in some details, but now remembered that his nails were clipped not by Jew Poselenny, who performed the circumcision ceremony,<sup>[57]</sup> but by Shifra Berlin;

That she herself took the boy out of the barrel and carried him to the Jewish school;

That they forced her to tie his legs together and stab him with a nail; and, finally, that they dressed her and Maksimov in a Jew's dress and told them to take the corpse to the swamp.

Then, on the following day, she was again with Jews in the school, she stirred and poured the blood of the martyr [into a small barrel], per their order, and in the remaining blood she soaked a piece of canvas, which Jew Orlik had cut into small pieces, and gave everyone a piece.

She took the small barrel with blood to the corner house with a green roof.

Again, on another occasion she stated that she took the child not to Mirka's, but to her daughter's room, Slava, in the same house; that he was held not in the cellar, but in the closet, that all the Jews rolled the barrel [with the baby inside] for a long time [for nearly two hours], changing pairs;

That she, Terentyev, took that small barrel with dried blood, as per insistence of the Jews, to [the city of] Vitebsk.

Several Jews travelled with her, whom she named by names, and it was obvious that they were following the prescribed procedure for all such situations, and in this case just like in others, used the Gentile woman, and, moreover, drunken, and a filthy whore, as a dummy criminal, and forced her to drive a small barrel with blood, that, in a case of trouble, they would deny any involvement with, and to expose her alone as single individual, guilty of committing this crime.

In Vitebsk, they stopped at the house of some Jews of such and such an age; dissolved the dried blood in water, and the rest of it poured into bottles, gave her presents and made her drunk, and sent one bottle with her to the small town of Lezna.

Over there, they also soaked some canvas in blood, cut it into small pieces and gave everyone some of it. Terentyev added that Jews, by flattery

and threats told her that she would be exiled to Siberia for the murder of a boy, forced her to accept the Jewish faith, and she described all the details of the ritual of conversion;

She, by the way, was placed on a hot pan, and was forced to take an oath, they shut her mouth tight so she could not shout and held her; then they bandaged her burnt feet with some ointment.

The soldier's wife Avdotya Maximov, a Tsetlins servant, during the interrogation, which lasted nearly the entire year, at different times has testified: that she saw the child on Monday during Holy Week at her master's house, in the corner behind the bed; on Wednesday saw him in a closet, in the trunk, from which everything edible had been taken out and placed on the floor by the trunk;

Then she confessed that Hannah Tsetlin led the boy to the yard, and she, Maximov, carried him into the room, then Terentyev carried him to Mirka Berlin; thus carrying him back and forth several times in order to hide him.

On Monday, on Phoma's week, she saw him dead in the cellar of Mirka; At night, Yosel with another Jew took him in a cart to Tsetlin's; Maximov was ordered to wash the dead body, put a dress on it, and, together with Jews, take it to the city.

During the cross examination with Terentyev, Maximov confessed however, and confirmed all the details of her testimony. It was clear that both women, exposing the crime and its main culprits, were initially trying to shift the blame; and that is why there were some contradictions in their testimonies, that were initially incomplete.

She testified that when ratman Tsetlin, husband of Hannah, searched, together with the street policeman, the house of Berlin, the Jews were laughing, because the baby was at that time in the house of the ratman Tsetlin himself; that she, Maximov, was also forced to accept the Jewish faith, after she was made drunk and so on.

She described, in all the details, this ceremony at school, where she was given name Risa, and added that since the murder of the boy, she had full authority at the house of Tsetlins, who were afraid of her, threatened her, and fed her well, and begged with tears, when she threatened them, that they want [would be willing] to move out to another place.

This fact was confirmed by Maximov's daughter, Melanya, who said that since 1823, not the mistress, but her mother Melanya was the superior in the house. It was also confirmed under oath by some other witnesses, who have heard more than once, as Maximov, while being drunk, boasted that "Tsetlin



would not dare to ran her out from the house, even if she wanted, because she, Maximov, knows of such an incident, that would ruin Hannah.”

Implicated in this, Hannah confessed that Maximov definitely said such things, “even though she does not understand what is the purpose of her saying it.”

Praskovia Kozlovsky (Pilenkov), a housemaid of Berlins, testified that at night on Easter Sunday they held a secret meeting of Jews at Slavka Berlin’s (daughter of Mirko) house; on Wednesday she had seen in the doorway some crying boy.

During cross examination with the former, she confessed and testified that the boy was carried back and forth between Berlin’s and Tsetlin’s houses; that Terentyev and Maximov were present at night meetings, but, she, Kozlovsky, was not; she was sent on Monday night to the pub;

When she came to the shutters from the outside and looked in, she saw through a gap a barrel and the boy and the Jews, saw who undressed him, laid him down, clipped his nails, and so on.

Then the boy was carried to the school, and she hid herself, and then followed them to the school, and through the window saw him being stabbed many times, and being turned in a small tub, then taken out and washed, dressed; Terentyev and

Maximov, dressed in a Jew's dress, took the boy and carried him out of the school, and she, Kozlovsky, ran away.

Subsequently, she confessed that she was afraid to tell the truth and wanted to remove herself, but that she definitely, on the orders of Mirka, participated in this atrocity and was present in the same room, and later on at school.

She was handing them water, rolled the barrel when her turn came up, changed her dress along with Terentyev and Maximov;

The first one tied the boy's mouth before they carried him to the school, and Yosel gave her a bottle and he himself carried two of those;

Terentyev was the first to be ordered to stab the boy in the temple [his head], then the nail was handed to Maximov, and then to her, Kozlovsky, who stubbed the child's shoulder and passed the nail to Yosel;

He passed the nail further, took her to a small bookcase where the commandments were kept, forced her to swear allegiance, converted her to Jewish faith and gave her a new name, Liya.

When this ceremony was over and Kozlovsky went back to the table, the boy was no longer alive. Soaking the canvas in blood [water?], Terentyev and Maximov washed the corpse and put a dress on it.

Yosel directed all three women, according to Jewish tradition, to take an oath that they would keep the secret; the first two carried the corpse, and herself, a bottle with blood to Slavka, following the other Jews.

When they came back, saying that the corpse was thrown into a swamp, the Slavka gave them money, and all the Jews forewarned them that they, while quarrelling being drunk, should not leak out the secret in some way; but if it happens, they would be the only ones guilty and they will be whipped, and all the Jews will deny it all, and they will be in the right.

Finally, after long admonishment, and many cross examinations, and all the contradictions in them, three years after the incident, which is not surprising, when you deal with drunken women, Maximov said that she repented a long time ago in the presence of three Uniate priests of complicity in the crime;

And then all three, Terentyev, Maksimov and Kozlovsky gave the completely unanimous testimony, verified in all the details, by mutual confirmation of all three women.

Common, unanimous and detailed testimony of three accomplices of murder

They, with full frankness, told everything, reminding each other different circumstances and

correcting that, which through forgetfulness or for other reasons, was initially testified by them otherwise. Here is their common unanimous and detailed testimony:

“In 1823, during Lent, the week before the Jewish Passover, Innkeeper Hanna Tsetlin made Terentyev drunk, gave her some money and asked to get a Gentile boy.

On the first day of holiday, Terentyev saw the boy, Emelyanov, by the bridge <sup>[58]</sup> and told Hannah about it. Hannah made her drunk and gave her some money and a piece of sugar to lure the child in, and Maximov was around at that time, and saw and heard it.

Terentyev brought the boy and Hannah met them on the street in front of the house, <sup>[59]</sup> lead him into the yard and gave him Maximova, who carried him into the house. A husband of Hannah, Evzik, daughter, Itka, and a housemaid and Risa were also present. Terentyev and Maksimov were made drunk, were given some money and fell asleep.

In the evening they told Terentyev to carry the child to Mirka Berlin; she brought him into the room of her daughter, Slavka, where there were many Jews present; they carried the boy away into the closet and the two women were made drunk with wine, and were given some money.

During the whole week, Terentyev saw the child at Berlins, except of Wednesday, when they converted her to a Jewish faith and burned her feet. Maximov carried him back to the Tsetlin's [75] on Monday at Saint, which was also seen by Kozlovsky, and on Tuesday, early in the morning, he was brought back.

She stopped by the kitchen with the child, to ask whether Berlins got up from the bed, which was also seen by Kozlovsky, and so by a cook, Basya, and a girl of Genemikhl, both of whom are Jews. Slavka opened the door to a knock of Maximov, took the child and told her to come back in the evening, when they carried him to Tsetlin again, where he remained on Wednesday;

Hannah ordered Maximov to take all the food out of the trunk and have placed the sleepy baby into it and covered him with a sheet. <sup>[60]</sup> Hannah ordered to close the lid not tightly and lock it with basting so the child would not suffocate, and said that at noon, her husband, ratman, and the police will be searching the Berlin's house, and in the evening, in a laughing manner, said that they found nothing there.

On Thursday, Maksimov carried the boy back to Mirka, and Kozlovsky saw him there and asked the cook Basya: whose baby was he? Maximov did not see the boy being fed during the last few days. <sup>[61]</sup>

On Monday, at St. Thomas week, during the evening, Hannah made both women drunk with wine, and had brought them to Berlins, where Slavka had many Jews gathered. Mirka gave them both more to drink and asked in advance to drown the baby's corpse in the river at night.

They brought the boy in from the closet, undressed him, as ordered by Jews, and laid him on the table; Jew Poselenny performed the circumcision ceremony on him <sup>[62]</sup> and Shifra Berlin clipped his nails down to the tissue.

At this time Kozlovsky returned from the pub; Slavka went to her in the hallway, but when she noticed that she had already seen some things, called her into the room where the Jews tried to frighten her that if she ever talks about it somewhere, then they will do the same thing with her as they did with the boy, and so she vowed to keep silent.

Then they continued: Terentyev held the baby over the basin, Maximov washed him, put headfirst into a barrel, in which half of the bottom was taken out, Yosel sealed the bottom again, and began to roll the barrel on the floor with Terentyev, then everyone did the same, changing in pairs for about two hours;

The baby was taken out red as if burned; <sup>[63]</sup>

Terentyev wrapped him and put on the table, all three women have dressed in a Jew's dress, carried the child, after they tied his mouth with a handkerchief, to the school, and the Jews followed them.

At school, they were met by the crowd of Jews, put the boy into a small tub on the table and untied his mouth;

Orlik Devirts was directing the ceremony; Poselenny handed the belts, Terentyev tied the boy's legs below the knees, but not tightly enough, and Poselenny tied them harder.

Terentyev was told to hit the boy lightly on the cheeks, and all others did the same; then she was given a big light nail, and they ordered her to stab the child into the temple and on his side; then Maximov, Kozlovsky, Yosel and all other Jews and their women, one by one, did the same. <sup>[64]</sup>

Meanwhile, Kozlovsky was led to the commandments in the cupboard and was turned into a Jewish faith and was given a new name, Liya.

When God enters you...

Orlik kept turning the baby in a small washtub, who cried at first, but then stopped, <sup>[65]</sup> and kept looking at everyone and sighed heavily. He soon bled and died. Terentyev took him out, untied his feet, holding over the other washtub on the floor; Kozlovsky handed the bottles with water, which

Yosel poured over the boy, and Maximov washed his body.

When all the blood was washed off, and the only thing one could see is small, pea sized punctuation wounds, <sup>[66]</sup> they were ordered to put a dress on the corpse and put it on the table. Yosel took all three women to the small bookcase and told them: since they all accepted the Jewish faith, they have to take an oath, and read something from a big Jew's book to them.

Then the Jews desecrated the sacred relic, stolen by Terentyev from the Church of Ilyinsk, spat on it, trampled on it and so forth. <sup>[67]</sup>

Meanwhile, it began to dawn; Terentyev with Maximov were afraid to carry the boy to the river, where sometimes one can find people, and so they carried him to the swamp in the forest, near Gutorov Krizh where he was found.

Rituals with blood of the murdered

When they were leaving the place, Yosel filled one bottle with blood and ordered to Kozlovsky to carry it to Slavka;

Remaining blood was left in a small washtub at school; returning from the forest, Terentyev and Maximov met Yosel himself in a double cart; <sup>[68]</sup> they went to watch the women, and Yosel stepped down from the cart and looked at the place where



they left the corpse; then Jews galloped to the city again. <sup>[69]</sup>

Mirka made both women drunk with wine. Slavka gave them some money and urged them not to tell anyone about the secret during their quarrels when they are drunk: all the Jews will deny it, she said, and you will be the only ones guilty. Both took off a Jewish dress and went home.

In the evening, Fratka, wife of barber, Orlik, made Terentyev drunk, <sup>[70]</sup> dressed her in Jew's dress and took her to school. The same Jew's and Jewesses were there and so was Kozlovsky. The small washtub with blood was still on the table and near it, two empty bottles, which were used to bring the water for washing the corpse; the third bottle was sent to Slavka.

Near it, there was a roll of canvas. Then came Hannah and Maximov, who brought another bottle, a small glass and a funnel.

Terentyev stirred the blood with a spatula, and Yosel poured it with a glass through a funnel into a bottle and into a small barrel, that was tied with lots of metal bands, that was handed to him by Orlik.

In the remainder of blood they soaked about two feet of the canvas, told Terentyev to twist it as to drain off the blood, then flatten it and ventilate. Yosel had crumbled it into small pieces;

Orlik dipping the nail in the rest of the blood dripped it on every piece and made some gestures over it, and everyone was given one piece, including three Russian women. Then everyone left: Maximov carried one bottle following Tsetlin; Kozlovsky followed Berlin with two bottles, and Terentyev followed Orlik carrying the barrel.

Subsequently, Maximov gave her piece to Hanna; Kozlovsky lost it, and Terentyev said that it should be in a small purse, which she gave to soldier's wife, Ivanov, for safekeeping along with other things when she was taken into custody.

Investigators immediately went there and found at the place, indicated, this triangular patch of canvas, reddish in color and recognized by all three women as the same one they were talking about.

At the house of Berlin, Tsetlin, as well as in school, all three women have shown separately, well in line with their statements, where, how and what was done, and these details and the place, where this horrible crime was committed, troubled them greatly, and they could hardly speak.

Fratka told Terentyev that a bloodied piece [of canvas] is used to open the eyes of newborn and blood is also added to the Matzah (unleavened bread). This is quite in accordance with a number of details described above, and the testimonies in

similar cases.

After a year, Terentyev herself had baked the Matzah with Fratka adding this blood. Maximov describes in detail how did she do the same at Hannah's house, after liquefying some dried blood from the bottle, and mixing it with saffron infusion.

Hannah also had put a little of this blood in honey, which they drank. Kozlovsky said that the same was done at Berlin's house: they shook off some dried blood from the bottle, ground it to dust, and emptied it into saffron infusion, which was then poured out into dough.

Maj. Gen. Shkurin took with him Terentyev and Maximov and went to Vitebsk and Lezna, to where they have delivered the blood.

Maximov recognized a house in Vitebsk, to where they brought the blood with Movsha Belenitsky and recognized the owner;

Terentyev could not identify him on the first day, and asked to give her some time, and the next day announced that there is no need to look farther.

The Commission stayed in the same house and even in the very same room, where she brought the blood to in 1823.

She proved this by the fact that she pointed to the fireplace, hidden in the wall, where they have burned the bands and riveting from the barrel, and

described the rooms and their location, even though she had spent the night under the supervision of the guards and did not go out anywhere, and she also said there must be one more door, leading directly to the kitchen, and this turned out to be correct.

She recognized all the owners, whom she described during the prior interrogation in Velizh: Movsha, his wife, Zelika, his mother Rivka, Aaron, and his wife, Risa;

Rivka, at that time, personally took a small barrel with blood from her.

Other houses, where she was given treats, she could not remember. In the small town of Leznov in the Mogilev province Terentyev could not make any positive indications, since five years have passed and she had not visit Leznov ever since.

Melanya Zhelnov, Maximov's daughter, testified that when she came to her mother on Holy, she was sent by Jewess, Risa, who served in the house with Maximov, to the particular closet [with a window] or a small room, where there was a trunk and some food near it; glancing inside the trunk briefly, she saw a sleeping boy in a white shirt, or covered with something white. She also testified that she had seen the boy in the Tsetlin's bedroom.

Philistine woman Darya Kosachevsky testified that, on the first day of Saint week, when she

went to get some beer, she saw Hannah Tsetlin who led a three year old boy by the hand to her house, dressed in the same exact dress that the lost son of Yemelyanov was dressed in. During the cross examination with Tsetlin, Darya raised both hands, turning to the icon, and said: "Have mercy on me, Hannah, you have never done any evil to me and I have no reasons to be angry with you; God strike me if I said a single word of untruth!"

Housemaid Marya Kovalev, which was referred to by Terentyev and Maximov in another case where the same Jews were involved, denied everything for quite a while, but finally confessed to everything, telling all the details, according to the former; but then, being afraid and feeling miserable and crying over it for some time, said that she herself had ruined herself and that from now on her life will be a living hell, had hung herself.

Then it was found that during the incident there was light in Berlin's house deep into the night, and at his yard and the yard of his neighbor, during several nights, there were a few Jew watchmen present, whereas no such a thing has been ever observed neither before not ever since.

Berlin could not explain why did he have the guards in his yard at night, saying only that it was done as a cautionary measure to prevent his gates

from being smeared with blood or to prevent some other nasty thing.

Watchmen, being found and questioned, after denial, declared that they were placed there for no reason, agreeing that at that time there was no theft in Velizh or any fires.

Ratmans Tsetlin and Oleinik, as it was mentioned above, forced their way into someone else's yard with a crowd of Jews and were measuring the distance between the wheels of a Polish priest's cart spreading a rumor that he ran over a baby.

Removed from the case, due to this incident, Tsetlin tried all he could to get reinstated to the investigating commission again and even demanded it in writing.

Berlin insisted that the boy was sent to be treated to the doctor Levin, who certified the corpse, and that the doctor, after killing him, took the corpse to the swamp and threw it away.

Barber Orlik spread rumors that the child was accidentally killed by a rifle shot, and that is why there were small wounds throughout the body, which was then thrown away.

Orlik only forgotten to explain how and why the child was first undressed, and then washed and dressed again, because the dress was intact, and there was not a drop of blood on it.

As to circumcision, Jews told that this was done with intent, in order to bring suspicion on the Jews.

During general search, twelve Gentiles have testified nothing bad about Berlins, but, declared under oath that they were certain that the boy was destroyed by Jews, and that, according to common rumors, Berlin and Tsetlin were involved, who are now extremely concerned and are busy with this case.

All three women, who have implicated about at least fifty Jews as participants of this evil act, have recognized them in face confrontations; they also talked about some Abram, and Abram Vazmensky was taken into custody on this suspicion: but all three women, each separately, announced that he is not the one and they do not know him.

Uniate priest Martusevich was the admonisher of three women, and the Jews tried to bribe him, and had sent a tailor, Jew, to him, so that Martusevich would convince these women to recant their testimony, and this has been conclusively proven by the statement of the priest himself, his wife and a third witness.

Terentyev and Maximov, harsh and perverted whores, when they were brought to school and to the house of Tsetlins, the place of crime, and who were obliged to give all the details about the crime

as to where, what and how had happened, were looking around in fear, trembling and crying.

They were at animosity with each other, kept swearing in the presence of the commission, were blaming each other, recalling their past, and, therefore, under no circumstances they could have invented anything they have testified in full agreement with each other.

As it was mentioned above, this entire case had started as a result of divination by Terentyev per request of baby's mother, and due to foretelling of by the girl, Yeremeev. Former is not surprising, because Terentyev knew where the child was, but the latter requires an explanation.

Anna Yeremeev was a beggar and an orphan, and had some painful seizures, had once fainted, to the point she looked dead, and was almost buried, then came back to being conscious again, and told some strange dream or vision, and became famous as a result for giving predictions to the gullible for daily bread. She explained the mystery during the interrogation and, instead of a foreteller became a witness.

When she visited the house of Berlins on Great Fast to beg, in the doorway she heard Terentyev was laughingly saying loudly: "as I gave you an oath to serve faithfully, and so I assure you that on the first



day of the holiday I will get it ...”

Knowing from an early age that Jews torture and kill children before Easter, Yeremeev immediately realized what they were talking about, and got frightened, especially because at the same time three Jews came out to the doorway, looked at her and at each other and began questioning her as to who she is. All day long she kept thinking about what she heard, and during the evening she crept up to their house and hid in the doorway;

Apparently, there were no Jews on this side of the house, and Terentyev talked with Maximov; the latter said: “our Jews were about to lure a girl, who came in the morning, but I dissuaded them as it was dangerous.”

The first one replied: “I myself saw that they sharpened their teeth at her, but it is certainly dangerous. I promised to get [a baby], so I’ll get him from the soldier’s settlement; let them wait; it has to be done properly in order to bury the ends, as we have done it with you before, Avdotyushka.” [71]

Yeremeev got frightened and quietly walked away, and then wanted to wander around near the house the next day in order to spy, but became ill, and barely dragged herself to the village of Sentyura, where philistine Pestun, quite a religious man, noticed her and invited into his house.

She was still afraid of Jews and was afraid to say what she saw and heard, so when the child was later lost in Velizh and his mother came to her for foretelling, she, Yeremeev, told her that she had a dream in which she was visited by the Archangel Michael;

The boy was sitting among the flowers, and the snake was hissing at him, that is, Terentyev, explains Yeremeev. Archangel told her that the baby is destined to be a martyr for Jews for Christianity;

She then described the looks of the house of Berlins, and added that if they will not save him in time, he will perish.

Yeremeev does not explain why she told [the boy's] mother that she came to the house where her son was kept; but it is conceivable that the distressed mother said it as slip of tongue and forgot about it, and Yeremeev took advantage of it.

That is the contents of the charge against Jews; it remains to be seen, what was their position on this.

Common in all the testimonies of Jews was arrogant and unsupported denial of almost everything they were questioned about, which led to discovery of giving false testimony and replies.

Many of them claimed they did not know Terentyev at all, and they were positively proven to lie on this;

Hannah Tsetlin stubbornly insisted that she was ill at that time and did not come out of the house, but was proven to lie.

Common and explicitly conditional excuse of Jews was:

“Since the accused women are admitting their guilt, then there is nothing to say about it, and they themselves, therefore, were the ones who did it and so are guilty of it.”

The incident itself was well known all over the province, and concerned everybody, but some Jews kept insisting they knew nothing about it and never heard of it.

People from all over the city were coming to see the body of the tormented, out of compassion, but not a single Jew came, whereas these people are known, as a result of their extreme curiosity, to gather in crowds just to stare at some of the most ordinary accidents and talk about it.

The defendants testified that they do not belong to any sect, while all the Jews in Velizh were either Misnagids or Hassids and all the defendants belonged to the latter.

This is made more remarkable by the fact that Neophyte, a Jew, who converted to Christianity, who was talked about at the beginning of this study, explains in his book specifically that the barbaric

custom, we are talking about here, is practiced by the Hassids only.

As a whole, Jews could in no way refute the charges besides by unsupported denials, stubborn, angry silence, screaming, swearing violently, or, coming to their senses, reasoning that this could not have happened;

What would Jews need the blood for? They do not need blood; they do not need to torture a boy; this is even forbidden to believe in by the orders of various kings, including the Emperor Alexander I, and, specifically, as of March 6, 1817.

The Commission constantly, at each interrogation, recorded in the court records that the interrogated exhibited extreme embarrassment, fear, trembling, sighing, was giving the confusing and self-contradicting statements, canceled his previous testimony, did not want to sign it, claiming that he was sick and could not remember what he himself was saying;

Many of them were losing control of themselves, and not only after the most disgusting swearing, ran in fury to the accusers, and even shouted at members of the commission, cursed them with nasty words, thrown themselves on the floor, screaming for help, while no one had touched them even with their finger and so on.

Is that the kind of behavior the innocent would exhibit, who were unjustly accused in such a horrible crime?

Others pretended to be insane, and some, several times, tried to run away from the guards, and some fled and could not be found again.

Between the arrested and free Jews intercepted correspondence on pieces of fabric, wooden splits, on plates, in which they were brought food, and so on.

In spite of darkness of the meaning of these notes and to continually appearing word “known” that is “think about it, or guess the meaning” it was clear and indisputably seen that between the Jews there was some confrontation, and that they were making arrangements as to how and what to testify, and were informing each other about it.

For example, Itka Tsetlin in some notes, wrote:

“Who else was arrested? ... Many more will be detained. It will be bad, but you can sacrifice yourself for the glorification of God’s name. Do what you know, because there is nothing to lose. It is a very bad situation, three women [confessed] spoke until it was darkness in my eyes; at first I held firm, until I fell to the ground.

To say it in few words, very bad, try to do this to glorify God’s name and sacrifice yourselves; there is nothing to lose. There is not much hope for all of us,

it will be very bad for us all..”

Haim Khripun wrote:

“If you decide for my wife not to run away, then, for God’s sake, let her know, so that she knew what to say if she is arrested. Let me know if I spoke the correctly during the interrogation. Show me with fingers how many more people were arrested.

Try to do all you can for us, all of Israel, do not any of you think: if I am not touched, so to me there is no need! We are detained, God forbid, for the death penalty! During the interrogation, I said that I do not know and never heard if a boy was found alive or dead.

Run everywhere where Israel is scattered, and cry aloud: Trouble, trouble! So that everyone tried to testify for us; we no longer have any strength left; try to threaten those who confessed through the guards, and tell them there is an order of emperor: if they will be the first to rescind their testimony, then they will be forgiven, and, if not, then they will be punished and so on.”

Could such a correspondence in any way favor the accused, instead of, on the contrary, becoming a corroborative evidence of their guilt?

Finally, some of the defendants, having fallen in spirit, and seeing no possibility to deny it any longer, with such an extensive and specific evidence,

had confessed, but, later on, rescinded their confession, such as Feiga Wolfson, Nota Prudkov, Zelick Brusovansky, Fratka Devirts, Itska Nakhimovsky;

Meanwhile, the entire Jew's community, who remained at large, tried all the possible machinations to slow down and confuse the case; they filed petitions for the defendants, demanded persistently to be allowed access to them, complained on their behalf about absence of impartiality, declared them ill, or mentally sick, demanded removal of investigators and appointment of new ones and so on.

All hope for the Jews, who, on several occasions even stated it, even to the committee, as a result of slip of tongue, was that the case can not be resolved conclusively, and that at the place where it would be forwarded, they will give definitive testimonies and prove themselves not guilty, and the only ones remaining guilty would be those, who testified against them.

Let's examine, for example, some answers of Jews. <sup>[72]</sup><sup>[73]</sup>

Shmerka Berlin gave a cunning, well calculated response, arguing that all this is unrealizable and impossible, and that such tales and deliriums have long been forbidden to be believed in.

It was discovered that he had a complete collection of papers related to such cases, copies of

decrees, correspondence, where he demands the information about what was the end result in a similar case in Mogilev and so on.

All of this proves that he, being detained unexpectedly, nevertheless, made all the preparations, and that is why he was thinking about his defense [in advance].

He created a fiction that the boy was run over and stabbed as a result of animosity against Jews. [74]

But why didn't his dress have any holes on it, and if all of it is lies, then why would the corps with multiple stab wounds would point specifically to the Jews as guilty?

Insisting that he does not know Terentyev, he, nevertheless, shouted at her as soon as she entered the room for the first time: "this is the first plague: she will certainly testify the same thing!"

His brother, Noson Berlin, was behaving like a mouse, was making confusing statements, did not answer the questions out of stubbornness for an hour or more, did not want to sign his statements without any reason; during cross examinations was shaking in anger, and vilified in every way those, who confessed.

He was so rude and obnoxious that the commission could not cope with it. He had been



repeatedly exposed of giving the obviously false testimony.

After long persuasions that he was obliged to sign his testimonies, he signed them at last, noting that he did not confirm them, even though these testimonies contained nothing of importance, such as his answer that he does not know anything and is not aware of anything.

Hirsch Berlin wrung his hands frantically, did not know what to answer to the evidence, and shouted at Terentyev: you are lying, I never knew you, and, forgetting himself, he added on the same breath: “you were a beggar, who went around the world.”

Meyer Berlin furiously rushed to Terentyev in the presence of the commission, and when he was stopped, and Terentyev began to testify against him in all the details of what took place, he wrung his hands frantically, in silence, looking around with a wild look, sighed heavily, and kept insisting that he does not know this woman.

Rivka Berlin (Sunduliha) was denying everything in such an obnoxious and unsubstantiated way, that she contradicted herself to the point she had to confess she was lying.

She claimed that a Jewess Liya had never been her servant, that she does not know Terentyev; but

Liya herself exposed her and stated that she worked for her for several years; as of Terentyev, Rivka, forgetting herself, stated later that she knew her as despicable alcoholic for a long time, when she lived at captain Polsky's.

Slavka Berlin, entering into the presence, began, on her own initiative, to tell with astonishment, that she met some woman (Terentyev) in the doorway, just now, who bowed to her and called her by name, while she, Slavka, does not know even know her.

She was making confused statements, talked, and then denied it; she was in such confusion that when she said the word to everyone present, right into their faces, she would then claim she never said it, thus constantly denying her own words, without any need or purpose, denying everything and only stating that she knows nothing; then, on the next day demanded destruction of her previous testimony saying that she herself told on herself merely out of fear.

It was a difficult task to finish her interrogation, even after several hours, because Slavka constantly insisted that she is being deceived and they record the wrong things in the records.

Terentyev told her in tears: "just as you said before, you will deny everything, which is what you are doing right now!" When the child had

disappeared and no one yet knew where he was, Terentyev and Yeremeev already said that he was kept at Slavka's or her mother's, Mirka.

In her yard there was the night watchman for several days, while neither before nor after the incident such a thing would never happen.

She also claimed that those who confessed and were now accusing others were the only ones guilty, because they did not announce about this incident, if it ever occurred, at the same time when it happened.

Basia Aronson said, among other things, tangled in her testimony: "I am not so religious that I would get involved in such a case." Therefore, she considered a torture of a Gentile boy to be something pleasing to God.

Ezvik Tsetlin, a ratman, notified his family about when his house will be searched and later on, about the progress of the case; being removed from the case, tried all he could to get reinstated as a deputy; tried to shift the blame on the Polish priest.

During the cross examination he would lose his temper: in some cases he would rush with anger and threats towards the confessed testifying against him, in other cases tried to persuade and praise them. He would get lost in his arguments, forget things, shouted and continuously contradicted

himself. He did not sign his own statements without giving any reason for it; pretended to be mad, possessed by satan, and afterwards would ask for forgiveness.

He said among other things: “what are you asking me? In Russia any faith is tolerated.” When he denied everything and Terentyev pointed it out, putting her hand on the heart and said, looking straight into his eyes: “are you telling the truth?” To which Tsetlin replied timidly: “I am not saying that I am telling the truth, all I am saying is that I know nothing and saw nothing.”

This answer is quite worthy of a follower of Talmudic tricks. Instead of trying to prove he is not guilty of murder, he only tried to convince that Jews do not need the blood and it is prohibited to believe in such things.

Hannah Tsetlin, Evzik’s wife, claimed that during the entire week she did not leave the yard because her son was ill, but witnesses indicated under oath that they saw her on the street; some other woman testified that she saw her leading the child who perished by his hand near her house, and Terentyev testified that it was the time when she gave her the child.

District physician, whom she referred to when she talked about a serious illness of her son, testified

that he knows nothing about it.

She insisted that she did not hear about the disappearance of the boy; that she does not even know Terentyev, while even at the first investigation testified that she repeatedly chased this poverty-stricken woman from her home.

During the cross examinations she would turn pale, trembled, fainted and fell on the floor, then, suddenly, would lose control of herself, shouted like she was possessed, swore, would not answer the questions, shouting only: this is all lies, these women were told what to do, they are all lying, so they themselves are responsible.

In the presence of a commission she would threaten the accusers with a whip, tried to persuade them to renounce their testimony, and finally began to shout and talk gibberish being out of control, incoherently, of which nothing could be written down.

Maximov told her in the eye that after that incident she had free rein in the house and that Tsetlin was afraid of her. The same was confirmed by Maximov's daughter, Zhelnov, Jewess Rivka, and Hannah herself, calling Maximov drunken and violent, admitted that this housemaid of her often threatened her, but she does not understand with what.

Risa Yankelev, a housemaid of Tsetlins, at each interrogation testified differently, was confused, blaming it on poor memory; after interrogation asked to be called in again, and, not saying anything new, denied her previous testimony, repeating meanwhile the same things again.

Ruman Nakhimovsky, during the interrogation stood in a corner, clutching his stomach and was shaking like he had fever, sighed heavily, barely answered; but when Terentyev entered, then began to shout and swear at her; To Kozlovsky he said that “she was still too young and would not be permitted to participate in such a case;”

Faced with convincing and detailed evidence of the accusers clutched his head with both hands, turned away from the commission, pressed his head against the stove, and stubbornly kept silent, saying only that he is ill and can not speak.

Itska Nakhimovsky his brother, said to General Shkurin that he wants to declare the whole truth; being called to the commission began: “God has tormented me for the second year in captivity, but God knows the truth: he is probably tormenting me so that the Emperor would learn the truth, ” but, then he changed his mind and claimed that he, out of stupidity, did not know what he himself was talking about and kept insisting on destruction of

his first testimony.

He then fled, but being caught, he knelt before the mirror and said: “To the emperor himself I will reveal the truth about the murder of the boy,” and gave to that effect a written and signed promise; but later on denied it again after and pretended to be mad.

Iosel Mirilas, the clerk of Berlins, was referring to the order of Polish King Sigismund and the imperial order in 1817, with which is not allowed to believe in such slander, was out of control, shaking and shouting: “Oh my God, what would it be!” Leaned against the wall, supporting the belly with his hands, and said: “I do not know what is going on with me; I am getting quite ill in here; and when she (Terentyev) testified this way, so therefore, she did! ” Then persistently kept silent and did not answer.

Yosel Glickman suggested that the boy was stabbed by the Jews for a joke. During the cross examinations fell on his knees in despair and shouted: “Have mercy, have mercy!” Covered his face with hands, shook, turned away and said that he did not want to look at accusers.

Orlik Devirts, a Jewish barber, insisted that the boy was killed with a shotgun, but denied even his own version when confronted by five witnesses.

Replied timidly, slowly, and took his time to think after each, even very simple question, shivering and looking at the door, where he expected the [confessed] accusers.

He was confused, insisted that his mouth dried up and he can not talk; testified that he knows Terentyev, when she lived at the merchant's Babka, and went around the houses [as a whore], then denied his own words again, and declared that he does not know her at all. Shouted that he did want to speak with the women and did not sign his testimony because he did not remember what he said.

At his house, a number of written testimonies [certificates?] was found, stating that he is a skilled paramedic; when asked what had he prepared them for, Orlik replied: "when I am sent to Siberia, then I will show them, who knows, may be at least they will not make me dig the earth."

His wife, Fratka, as she entered before the commission, announced that she will not answer the questions and remained silent for a long time; then he started screaming, cursing, pacing back and forth, stomping, screaming in a frenzy: "What do you want from me? Why do not you call others? After all, my husband was not alone when they were stubbing the boy. Everyone says that Hannah Tsetlin is guilty, so ask her, not me."



Then she said that she was not present during the murder, but Ruman Nakhimovsky confessed to her that the boy was killed in his presence by Berlins at school; that Mirka, Slavka, Shmerka, Hirsch, Shifra, Yankel, Basya, Evzik, Hannah were also present, and so on.

That after this incident, these Jews created their own special school, because others were afraid of getting caught, and during the investigation it was discovered that indeed was wound a separate, small school was founded at that time. She told the same thing to guards and watchmen, beating herself with a piece of wood, saying:

“All those who stubbed the boy deserve the same thing done to themselves.” Then she added:

“I would tell everything about who and how stubbed the boy, but I am afraid to be dragged all over and I am afraid of my own Jews.”

The same she confirmed to the commission, but would not say any more, and added:

“If Jews learn about it, then it would be the end of me.” A special knife in a silver frame in Morocco sheath was found per her directions, with which the circumcision was performed on the boy;

The confessed accusers also believed that it must be the same knife. She <sup>[75]</sup> tried to escape

twice but was caught; broke the window glass, and wanted to kill herself with a piece of it.

Then again denied everything, and when the knife, with which the murder was performed, was discussed before the commission, then Fratka said: "what ought to be used in this case is not the knives, but nails."

She shouted she would only tell the truth to the Emperor himself;

She told the warrant-officer on guard in a conversation that the blood was needed for Berlin because her children are weak and could not stand on their feet.

Finally, she lost her temper, and said in the presence of the commission: "may be in the past our people did such a thing, but not now; and, as to Terentyev stubbing the boy, it is indeed so.

Take me, whip me with a whip, I desire it, I am taking all the responsibility for it all, but I will not tell you the truth."

Zelik Brusovansky, presented with convincing evidence, said: "if someone from my family, or even another Jew confesses, then and I will also tell the truth.

Itska Belyaev shaking, either from fear or anger, cursed and screamed so bad that the commission could not handle him. When Terentyev, providing

evidence, said that even to this day her feet still hurt as a result of them being burned on a hot pan, then Itska asked with a smile: “oh, you mean even after three years your burned feet could not heal?”

Yankel Chernomordin (Young Rooster), not listening to anything, shouted: “this is trouble, this is a misfortune”; then falling down on the floor and covering his face with hands: “have mercy! I do not know what she (Maximov) is saying” and did not want to look at her.

His wife, Esther, has testified that she does not know Terentyev at all, and then got confused by herself and confessed to the contrary. In a hysterical fit, she rushed to the accusers and swore at them.

Khaina Chernomordin insisted that she has never seen any of these three women and have not heard about the murder of the boy. She was getting pale and trembling, unable to stand still, confused, turned away; was persistently silent, or shouted angry, and tried all she could not to look at the piece of blooded canvas, mentioned above, when it was shown to her.

Haim Chyorny (Khripun) shouted, cursed, was shaking, did not respond to questions and was confused. “Let the women say what they want,” he said, “not one Jew will tell you no matter how much or ask.” He angrily denied that during conversion of Terentyev, he was in bed with her, but in the intercepted note

of his pleaded the Jews not to condemn him for it, otherwise he will go mad out of shame and disgrace, while he was prepared to sacrifice his life for them.

He brazenly shouted at the commission, demanding again and again, that his previous testimony was read to him beforehand; flatly denied that he ever heard of this incident, and later on, as a slip of tongue, stated that he knew about it at the time it happened.

He was so outraged and lost his temper to such a degree, that he swore at the commission members and shouted at the chairman, Gen. Shkurin, pointing his finger at him: "I'll stub your eyes out, you villain," and so on.

Chaim was already on trial in 1806, with other Jews, on suspicion of torturing and murdering the boy of landlord Mordvinov; for insufficient evidence, the case was committed to God's will.

Abram Kissin was confused and contradicted himself, and was caught many times giving a false testimony: said he did not know or have heard about the incident, and was exposed that in this same case, he was questioned during the first investigation, three years ago, where he testified that he is illiterate, and on another occasion that he knows how to read and write in Hebrew and in Russian;

He said he was not kin to Berlins, while he was in fact their close relative; said that did not know

Terentyev at all, and if she confessed, then she is a killer, while it was discovered that he knew her for a long time.

Finally he wept, looked wild, like a madman, fell on the floor and cried: “have mercy on me! Spare me!”, Shouted that he was not feeling good, that he could not speak; his body was jumping and breaking, and he pretended to be mad, screamed and raged.

Nota Prudkov; wanted to prove that he was, at a period of incident, at Sertey wharf, <sup>[76]</sup> but it was proved that he was then in Velizh, moreover, his correspondence was intercepted where he asked to get the evidence that he was on Sertey for money, and create a fake contract with the men; he insisted that he knew none of the accusers, but in his letters to his wife called all three names and before the committee called Terentyev a whore.

He pretended to be ill, and tied up his beard, and demanded on the cross examination that the confessed accusers say what the color was his beard; said to General Shkurin: “If The Emperor himself had promised pardon to the Jews, they would certainly confess”; that the Jews definitely killed the boy and others [Jews] are now trying to shift the blame for this dangerous job on Berlins and Tsetlins alone; that they are now are raising

money for this trial everywhere, hoping that it will not end here; <sup>[77]</sup> but that he, Prudkov, will not confess before the commission.

Meanwhile, General Shkurin had hidden three officials who have heard it all, and confirmed under oath. Three times <sup>[78]</sup> he tried to escape from custody; wanted to be baptized, then changed his mind; offered to confess, but to governor-general personally, was sent to the Vitebsk, but he deceived.

He made a racket, shouted and slapped the sergeant on guard on the cheek, and was punished for it, but did not quiet down; and when he was shown the intercepted notes of his, he became furious, shouting and cursing, and not answering questions.

“The law does not say what kind of punishment is there for stubbing a boy to death; we are not afraid of anything once this case moves out of the committee. You are all villains, we will not be punished, all of you will be sued, you’ll see!”

Itska Wolfson, who traveled with Yosel Mirlas to inspect the corpse of an infant, thrown out in the woods, was lost so badly, testifying that he does not know how to read or write, and then signed his written testimony in Russian. He insisted that he does not know Terentyev, he added, and nobody converted her into Jewish faith, at least before my travel to Dinaburg she was not a Jew. So it is clear

he knew here even then.

His wife, Feiga, testified that she was out of Velizh at that time, while her husband testified that she was there. During the cross examinations she would nearly faint, could not stand, would lie down on a chair, complained of nausea, persistently kept silence, and did not sign her testimony for no reason.

Then she was ready to confess everything, but asked: “Is there a law that when someone made a full confession, he will be forgiven?” She was told that the law in this case reduces the punishment; then she said in despair: “I was caught in this with others out of stupidity,” and then persistently kept silence. She wanted to be baptized, but then changed her mind again. “I can not expose my mother“, she said, “and in that case all the Jews would have to perish.“

Liya Rudnyakov, a former housemaid of Rivka Berlin, at first initially denied that she had never served at Rivka’s, then caught, then confessed and involuntarily exposed Rivka of the same. Insisted that she does not know Terentyev, and yet stated that she was poor and went around the world begging.

During interrogation, she drew some signs with her finger on the back of a child on her hands, and, when asked what she was doing, answered: “This

is for Rivka,” in Hebrew. When she was shown a bloodied piece of canvas, she got badly frightened, began to cry like a baby, and swore at Terentyev with the most disgusting obscenities.

Zusya Rudnikov, Liya’s husband, also claimed that he never even heard of the incident, even though it was talked about on all the intersections in Velizh three years ago. Looked at the floor, spoke abruptly, <sup>[79]</sup> denying everything.

Started shaking when he saw a bloody piece of canvas, turned away and did not want to look at it and under no circumstances would be willing to come to the table.

He did not sign the cross examination, because he claimed his head was spinning, and he himself does not understand what is being read to him, and he does not know if this is what he testified.

Blyuma Naphanov. When Terentyev said to her: “it is futile for you to deny me, you knew me from long ago, back when Khorka was killed,” then Blyuma shouted: “ what do you care for Khorka? That case has already been adjudged.” It turns out that Blyuma, among others, was suspected of murder of Christina Slepovronsky in 1821, who was also tortured at Jew’s school.

Rokhlya Feytelson, as soon as she entered before the commission, before she was even asked



anything, began to shout: "I do not know why they have brought me here; do not ask me about anything, I do not know anything, never was anywhere, and saw nothing." She was also confused, lost and was shivering.

Here are the most important answers and defense for the Jews, if it can be called answers and defense, as copied from the court papers in a brief form, but exact, and without the omission of even a single word, which could serve to free the defendants of all charges.

Not a single such a word was uttered by any of defendants. Only denials, often obvious lies, fear, anger and hate, is what was found during the interrogations.

Meanwhile, the case dragged on, and the commission, despite all its effort, could not to move forward; the Jews, clearly and undoubtedly exposed, kept silence, persisted, were rude; Governor-General, count Khovansky, informed the emperor about it, and it was made known to remonstrate the Jews, and to punish the violent ones.

With regard to several of similar cases, opened in 1827, through the same confessed accusers, the same committee was appointed to investigate everything;

In 1828, the committee was joined by the member of the Governing [State] Senate; and then it

was instructed to interrogate the defendants as to whether there was any bias on his part towards them.

Some showed that there was bias, but others complained about the bias, without, however, being able to explain what exactly it consisted of; they spoke only in general terms, that they were not questioned properly, what was written in records was not their words, that they were questioned like criminals, whereas three women confessed, and, therefore, were the real criminals; that the investigators committee members were not dismissed upon their demands, and so on along these lines.

In 1829, the Commission finally presented the full review of these horrific incidents, stating that Jews are guilty of all charges, and considered the case was conclusively proven; besides those that escaped and died, there remained forty-two of them of either sex still detained. Governor-General was of the same opinion as his predecessor, and presented a detailed report humbly, where he considered them to be positively proven guilty and fully exposed.

In essence, realizing all the circumstances, we must agree with the committee and the governor-general. Foretelling of Terentyev and Yeremeev, according to which the incident has happened, are completely unexplainable, <sup>[80]</sup> if you do not believe them, that one of them herself sold the boy, while the

other overheard a conversation;

Considering complete correspondence of testimonies of Terentyev, Maximov and Kozlovsky about all the details of murder, which agree with other such circumstances, supported by the outside witnesses under oath, it is impossible to create such complete agreement between different testimonies that did not change during several years, if it were not the truth and nothing but the truth, especially considering the fact that two of these women were at constant enmity with each other and could not even talk to each other in a sane manner, even in the presence of the commission, and the third woman was already married to the gentry, and could not possibly have any reason for such a terrible slander towards herself and others;

Furthermore, testimony of outside witnesses, some of whom saw the Jews at the dawn galloping in a cart in the direction where the body was found, one of them saw the boy in the hands of the Tsetlin, and the other two saw him in her house, in the bedroom and in the chest;<sup>[81]</sup>

The condition, in which the corpse was found, skin abrasions, sores, deep purple legs, flat nose and mouth, a bruise from the knot at the back of his head, fingernails, clipped down to flesh, Jewish circumcision, and so on, quite fit in with the testimony

of three women on how the child was tortured to death;

Behavior of the accused during interrogation, their constant fighting, blatant [103] and utterly meaningless denial of everything related to this case; the exposure of each of them in many false testimonies; pretense of some to be ill and mad;

Flight of others and attempts to do the same by the third; effort to bribe a priest, who was in contact with the confessed women; night guard and the meetings at Berlin's house, and also, at Nakhimovsky, Tsetlin's houses, which the initially denied;

And, finally, the confessions of Nota Prudkov, Zelik Brusovansky, Fratka Devirts, Feiga Wolfson and Itska Nakhimovsky in committing the crime [82] and the apparent hesitation of others, as well as their intercepted correspondence, exposing the perpetrators, all represent the evidence upon which the Commission and the Governor-General based their conclusions, and considered the Jews exposed so convincingly, that they found their own confessions were not even necessary to prove the case, especially considering that not a single circumstance was discovered that would favor the Jews and their case, and not a single piece of evidence of their innocence was presented beyond obvious lies and blatant denial.

In their overall and detailed report they presented

[83] [84] list of names of Jews, where the degree of fault of each was described in detail.

In the Governing Senate there was disagreement; some GG [Governor-Generals] Senators agreed with the committee and their verdict was to punish the Jews, while others hesitated; the third classified them as not guilty, and the rest of them were only interested in taking some precautionary measures for the future and limited their position by making various suggestions in this regard. [104]

[The implications of this are of profound significance of simply mind boggling magnitude. It clearly indicates that even almost two hundred years ago, even the State Senate was already corrupt. In the light of such convincing evidence and even confessions by several of perpetrators and numerous testimonies by the outside witnesses, it is simply inconceivable that such an obvious case, which lasted for twelve years and supervised by the highest level officials, such as General (military rank) Governor would end with “not guilty” verdict. And not only that, but the guilty were freed of all charges but those, whose child was killed, were sent to Siberia for the most bizarre “reason” conceivable!]

Because of, the case was entered in State Council where it was Superior confirmed opinion on January 18, 1835:

That the testimonies of women-provers including many contradictions and absurd things in them, without any positive evidences or undoubted reasons, could not adopted as court argument for accusation of Jews; and so:

1. The Jews accused on a case about killed soldier's son Yemelyanov and on other similar cases included in Velizh case, and as well as on the cases about the outraging under the Gentile saint thing, as positively, were not exposed, to be released from a justice and inquest.
2. The women-provers, the Gentiles: the peasant woman Terentyev, soldier's wife Maksimov and Polish landowner's wife Kozlovskaya, not proved these ugly crimes and derogation from faith which they created for themselves, but guilty women in slanders that they, later on, could not confirm by anything, to be sent to Siberia for settling, with disfranchisement of Polish landowner title for Kozlovskaya.

Then, Yeremeeva and Zhelnova, and others to be released, brought the first to the church confession. <sup>[85]</sup>

## CONCLUSION

*Having considered this entire series of terrible and appalling incidents—partially proved historically and legally—it is impossible to classify the accusation of Jews of the torturous murder of Gentile babies for Passover as a type of ghostly occurrence or superstition, it is necessary to be convinced that this accusation was well-grounded, [86]* as is the general opinion regarding the use of the blood of martyred children by them for mysterious spells.

There is a circumstance, which was already discussed at the beginning of these notes—undeniable and obvious—which was not paid attention to by all the investigations on this subject, while it should serve as a stark conviction for all the doubters.

Nobody, of course, will dispute that, in the countries, where the Jews were tolerated, from time to time, the corpses of babies were found, always at the same distorted condition, or, at least, with similar signs of violence and death.

No less true is that these signs prove willful, well thought about evil act of torturous murder of a baby, and, moreover, a Gentile baby: both proven by numerous investigations, forensic and

medical evidence.

But how can explain such incomprehensible puzzle, although by any supposition, not only by argument, how to explain, what would be impel anybody for such absurd and brutal action, if it was not any mysterious, cabbalistic, or religious—mutilating purpose?

But how to explain this incomprehensible mystery, though whatever assumption there was, and not only proof, how to explain what would impel anyone to such a senselessly-barbaric act, if this is not some mysterious, cabalistic or fanatically religious purpose. Neither greed nor anger, nor the other passions and motivations can explain it in any way.

What we are dealing with is not merely a murder as such, but a premeditated martyrdom of innocent babies and, therefore, either for the purpose of sadistic enjoyment with suffering, or for some special purpose connected to them.

Gentiles-Catholics celebrated the memories of crucifixion of Jesus Christ in personages, condemning Judas;

In Russia, there was a sect of the dissenters, who were called the baby killers; they killed the illegitimately born children, dried and ground to the powder their heart and used it in their spells in



order to attract new followers; the Muslims beyond Caucasus, the Sunnis, <sup>[87]</sup> celebrate in this way the memory of their Prophet, <sup>[88]</sup> swearing solemnly over his opponent Aliya, <sup>[89]</sup> for which they hire a person for money; Jews do the same if they can, on Passover and Haman; this is known not only historically, since the Emperor Theodosius, but is known to anyone who had lived among Jews.

For example, residents of Kharkov still remember a water carrier who would disappear for three days every year during the Holy Week and would abruptly, without notice, leave everyone he served, without water.

He was hired constantly during that time by the Jews to represent the Savior and allowed, for good pay, to tie his hands, slap him on the cheeks, but not too strong so it hurts, as he claimed, spit on him, scream at him, insult and mock him in any way they please. He was held at that time in school and fed well.

Can we then doubt that the possessed, fanatical Jews would be ready to go one step further, and play the game until the end of this farce, if it was not dangerous? And if you add to it some sort of cabalistic, mystical use of Gentile blood, then could uniting both of these goals sound so fantastically unreal, that it warrants the punishment of Gentiles,

who expose it, instead of punishing those who they expose of it? Then where would these similarly and intentionally distorted corpses of innocent babies come from?

Why are they only found where Jews reside?

Why are they always Gentile children?

And, finally, why would these cases always occur exclusively during or just before Easter?

There exists no way out of this labyrinth of undeniable events unless we travel along the only possible path, which is shown to us by the unbroken thread of facts surrounding each such case.

The creator of these notes knew personally, in west provinces of our country, the learned and educated doctor, a Jew, who, during the frank conversation, confidentially, confessed on his own initiative, that this charge, without a doubt, has grounds, and that there are Jews, who, in their fanatical viciousness, encroach upon such outrageous crimes, but he insisted that this is not a characteristically Jewish ritual, but is nothing more than invention of degenerates.

In St. Petersburg, to this day, serves a baptized and educated Jew, who, with full conviction, confirms the existence of such ritual, not as a general rule [to be followed by all the Jews], but, as he describes it, an exception. But, at the same time, he

refuses to make it public in some way, because, of course, he is in no position to prove the validity of his statements, and is even afraid of revenge by the rich Jews, whose hands reach far, and who would consider such an accusation as a general insult of the people of Israel and also as insult of personal nature.

Is there any basis, in this sense, to assume that all the evil acts of this kind are committed by Gentiles in order to slander Jews? Or to assume there could be found some Gentiles, who, as a result of hate of Jews, would be willing to commit such barbaric acts? Even though in our times, when has long passed the time of Crusade campaigns, even that would be hard to consider. But for what purpose these people [Gentiles] chose such a dangerous, wrong, and even senseless vengeance, which, as we have seen, almost every time turns against themselves at the end, while Jews always remain unpunished? <sup>[90]</sup> One such lesson would be enough.

It seems such a supposition is too incoherent; what would be more straightforward, more natural, simpler and more correct is for such a zealot to take a revenge directly with some Jew or Jews, killing any Jew, or even several of them, instead of an innocent Gentile baby [of their own faith and nationality].

Our enlightened, humane century, famous for its tolerance, that banished torture, burning people alive and all other religious persecution, was also armed against such a terrible accusation of the Jews and indignantly rejected any possibility of such fanaticism. It would be too shameful for the whole of mankind, and to believe it would be demeaning, as in old women's tales, prejudices and superstitions.

The Jews were expelled from all over, and it is time to recognize them as brothers, equal to us; such charge is a remnant of ancient superstitions and attacks. Such arguments, giving honor to our humaneness, prove only that the best of intentions has its weaknesses; expressing grief to truly miserable situation of the people of Israel, we get carried away, become biased and become completely forgetful, and give away those of our own faith as a sacrifice, unconsciously condoning some monstrous offspring of fanaticism. But the Jews were accused of this crime unfairly many times, as recently has been the case in Silesia, where the boy was found alive!

This is true; and such a case always been the greatest triumph for the Jews, who with the noise and clamor would shout about it everywhere. And would use it as a cover for a long time afterwards.

But what does that prove? How many times people are unjustly accused of theft or murder? Does this mean you can conclude that there no robbery and murder in the world, and that the only one who is guilty is the one who complained that he was robbed?

If a horse of Kazan's farmer disappears, then his the first thought is likely to be: "the Tatars ate it". But if he can find it later in a forest or swamp, then his accusation in this case was not fair; it, however, does not weaken the well-known truth that the Tatars steal and eat the horses.

But the Jews in England, France, Germany, educated, even scientists, some of whom are even serving in the government, and in any case, conscientious, honest citizens, wouldn't they discover such an appalling ritual or a secret of their own religion, especially those of them that were baptized?

This objection causes the final conclusion, the end and purpose of the present investigation. At the beginning of this report, it was shown that many Jews who had converted to Christianity had admitted to participating in ritual murder; honesty and justice could be expected from them. These were people such as the former rabbi who became a monk, [Michael the] Neophyte; former Rabbi Seraphinovich; Pazdersky; Kiarini; Pikulsky;

Savitsky; Grudinsky and others, who were previously mentioned. These same Christian proselytes who stood against the beliefs of the Talmud assured this was true publicly in a discussion with the rabbis in Lvov in 1759.

But the testimonies of Christian proselytes who were formerly of the Jewish faith cannot be compared to the numerous testimonies of all people. It cannot be emphasized enough: The mutilating ceremony [ritual murder] does not belong to all the Jews in general, but, without any doubt, it is known only among some of them. In particular, it exists only in the sect of Hasidic Jews—as it was explained above—who are the most persistent, fanatical sect; who admit only the Talmud and rabbinical books, and deny, so to speak, anything from the Old Testament.

But here, perhaps, is where their big secret is contained, since they do not all know about it; and, at least, not all the Hasidic Jews who do know about it necessarily participate in it all the time. Certainly, there are not any doubts, however, that it has occurred since the time Christianity began spreading until the present time. From time to time, among the Jews, there are fanatics and cabbalistic wizards who appear with a double purpose:

They seek to capture a Gentile baby to torture; and then use the Gentile baby's blood for

mystical-religious and pseudo-magic purposes. Poland and the western provinces of our country served, since the times of Middle Ages, as a shelter for this inveterate and ignorant Jewish society, representing, until the present time, the greatest number of examples of Gentile babies who suffered similar mutilation, especially the Vitebsk province where the Hasidic Jewish sect has spread significantly.

## FOOTNOTES

- [1] It appears that Dal refers to people from India, such as the Sikhs, who have actually set themselves afire. However, such instances of human sacrifice are well known to American Indians as well, such as the Aztecs of Latin America, whose bloodstained temples were a testament to the wanton cruelty of man.

The Aztecs, whose chief residence was what is now known as Mexico City, publicly displayed the skulls of their victims on horizontal poles, often referred to as a “skull racks,” which were quite prominent around the city. In fact, one adventurer reported having seen as many as 136,000 human skulls throughout the city.

See *Human Sacrifice in History and Today* by Nigel Davies for more on this (New York: William Morrow and Co., 1981). While the actual number of 136,000 skulls may have been less, there were certainly a disturbing number of human skulls openly displayed. When the Spaniards came to the area, sharing civility with the natives, the Spaniards quickly put a stop to this barbaric custom, for all



intents and purposes. Around that time, it has been estimated by some impartial writers—such as Duncan Green in his book *Faces of Latin America* (Nottingham, England: Russell Press, 1997), p. 184 — that the Aztecs sacrifices were quite large:

“In their capital city of Tenochtitlan, site of today’s Mexico City, they sacrificed up to 20,000 prisoners of war in a single day to the gods of war, rain, and harvest.

Their empire was built on a constant thirst for booty and fresh sacrifices ....”

Still, what is even more surprising, is that such acts continue to occur to this day in Mexico, though to a considerably lesser extent, best noted by the case in 1989 in which the Anglo college student Kilroy was ritually murdered by a Mexican cult (which had sought an “Anglo” to the exclusion of all others, proving to be the cult’s downfall) while on vacation in Mexico.

This ritual murder occurred because the cult wished to avoid the detection of authorities

while engaging in drug-running activities and thought that by engaging in human sacrifice, they would be rendered “invisible” to authorities, with the exact opposite proving to be true. This particular case was summarized in the book *Sacrifice: The Tragic Occult Murder of Mark Kilroy in Matamoros* by Jim Kilroy and Bob Stewart (Dallas: Word Publishing, 1990).

Also, see *The Highest Altar* by Patrick Tierney (London: Bloomsbury Publishing, 1989) for more about this practice, which describes present cases in South America as well. As America brings in more such cultures that approve of this practice, we should expect to see and hear more about this.

- [2] It is believed that no more than 3,000 people died during the Spanish Inquisition. See historian William Walsh’s works.
- [3] In many countries at the time, Jews stayed in special areas. This was part customary, as Jews were required to live within walking distance to their synagogue, a custom which some still keep even today. In some places,

such as Russia (and most civilized societies at one time or another), Jews were also actually required to stay within the boundaries of a special area (in Russia, this was referred to as the Pale of Settlement). Such practices of restricting Jews to special areas were held in Germany, Italy, Austria, and elsewhere; and this custom is still held by some countries in the Mid-East, such as Syria. The word “ghetto” was actually coined in reference to exclusive Jewish neighborhoods, usually kept intact by external force (due, in part, to Gentile parents’ fears of their children being abducted and murdered), though it has a distinct difference today for any segregated group.

[4] “If an accusation is not fair,” no action should be held against them. (Note from 1911 reprint.)

[5] Here, the original dates have been kept in Dal’s writing. Still, it must be noted, however, that until the Bolshevik Revolution of 1917, the Russian calendar was behind that of Western nations by 13 days. Hence, March 6 would be equivalent to March 19 elsewhere.

[6] The Jews believe in both a written and verbal

law: the first is the Torah, Old Testament; the second is the Talmud.

The latter is divided in Jerusalem: One version of it is believed to have been finished already in the II century [A.D.] and contained the little book; and in the other one, the Babylonian Talmud, it was finished by rabbis and adopted by Jewish meetings in the V century.

The Talmud consists of two main parts—Mishna and Gemarra: The first contains the text, vague and absolutely strange without explanations;

The second contains these explanations, for that the absolutely arbitrary and most insane, reckless and monstrous meanings could be derived.

One example is enough to show the spirit and direction of Gemarra.

In the Old Testament, it was said:

“In order to keep the commandments of Mine for man, and to live with them” (Moses’ book

3, Ch. 18, p. 5; Yezequille, Ch. 20, p. 11).

The Talmud provides the following interpretation:

“In order to live by my commandments for man, but not in order to die for them, because Jews are allowed, in case of need, to break these commandments” (Talmud, Avedozor’s book, section 4, sheet 55).

(Note from 1911 reprint of Dal’s book.)

- [7] Since Dal’s book was written, in 1935 the Soncino Press in London published an English version of the Babylonian Talmud. Dal’s statements are now confirmed.
- [8] It seems what Dal meant as “Nazareth inhabitants” was probably “Jewish converts to Christianity.”
- [9] Recently, in Russia, members of the Lubavitcher Hasidic cult in Israel have attempted to retrieve thousands of books that one of their former rabbi leaders had to leave behind when he departed.

- [10] Dal refers to Michael, commonly known as Neophyte, here. Michael, a convert to Christianity, had once been the Grand Rabbi of Lithuania. After converting to Christianity, he asked to be merely referred to as “Neophyte”- meaning, “a newly baptized Gentile or ordained priest.”
- [11] Following by Velizh case of 1823, it was discovered that the Jews who participated in this monstrous ceremony were Hasidic, too.
- [12] Special unleavened bread used by Jews for religious purposes.
- [13] While it may be difficult for some people to envision people engaging in such barbaric behavior, especially in this day and age, see the first video Faces of Death to witness first-hand people engaging in this type of deviant behavior. In that movie, which is a collection of true yet bizarre incidents, a ringleader of a satanic cult, who is of ambiguous origin, encourages his multicultural flock to cut up a corpse and smear the blood over themselves. After doing this, they begin to have an orgy, with their nude bodies smeared in blood.

- [14] Here are a couple quotes from the chapter Dal mentions: "...For the children of the desolate one will be more than the children of her that is married, says the Lord .... For you will be spread abroad to the right and to the left, and your descendants will possess the nations ...." (Emphasis added.)
- [15] It was explained about prophet Balaam above. (Note from 1911 reprint.)
- [16] It is interesting to point out, though no conclusions should be drawn until an investigation is conducted and the results of such are shared, that the skeleton of a child was discovered in the basement of a synagogue in New York in 1989. The police, for some odd reason, seem to have quickly dropped any investigation in the matter. This is described in issue number 334 of *The Truth at Last*, which cites *The New York Times* as its source.
- [17] The wafer used during communion for Gentiles. Some religions have attributed mystical powers to the use of Hosts, especially those that have practiced the rites of Black Magic in the past and, perhaps, even to this

day, as man is not as modern as he pretends, demonstrated by the mere fact that there are still such primitive religions as Satanism alive. Today, if the Host is still used in mystical ceremonies, it seems likely that it is quite easily obtained.

[18] Ravame.

[19] A knife that fits this description is pictured in Rembrandt's painting of Abraham with Isaac, which was made in 1634. Could such a knife be used to this day for the same purposes?

[20] This sounds similar to the Passover in ancient times, when Jews supposedly painted a red "X" in blood on their doors. And then an Angel (or, more likely, a band of Jewish cut-throats) descended upon the village and murdered those who didn't have this "X" on their doors. However, in this particular case, as noted above, it would seem that it would be used to intimidate a person with whom they disliked or make it known that person was being targeted for Jewish hate crimes.

[21] The Talmud orders repeatedly that Jews should



kill the Gentiles wherever they are found. See the Talmudic book Sanhedrin, Ch. 6, p. 48 and Ch. 7, p. 2 and 508; book of Avedovor, Ch. 1, p. 3, Ch. 2, p. 13, 15; book of Makeg, Ch. 2, p. 9, 3 there too, Ch. 71 and others. (Note from 1911 reprint.)

[22] If this is accepted literally, though it is certainly arguable that Pikulsky (a Jewish proselyte-Gentile) would know better and his findings more likely, this would then explain why many Jews are the leaders of—and, likewise, encourage the acceptance of—Satanism (such as the late Anton LaVey, a self-proclaimed Jew who authored the Satanic Bible)—namely, they want to not only sacrifice Gentiles but also want to encourage Gentiles to participate in the same, which Jews believe is pleasing to their deity.

[23] In Jewish author Richard Po-chia Hsia's book *The Myth of Ritual Murder: Jews and Magic in Reformation Germany* (New Haven: Yale University Press, 1988), he notes “among Oriental Jews, the blood of circumcision was used for writing the tetragrammaton on talismans for protection against pestilence” (p. 9).

- [24] Entdecktes Judenthum, 1700.
- [25] Similar to the statement that says it is used by Jews for “sexual excitation,” as noted earlier in footnote 13, the first video of the series for *Faces of Death*, which at the time of this writing is available in most video stores despite its age, shows a bizarre cult with multiracial members, possibly being led by a Jewish priest, who engage in an orgy while smearing the blood of a corpse on themselves. Also, the video shows the Jewish ritual slaughter of animals, commonly referred to as shochet.
- [26] Mankhoshma. (Original note.)
- [27] From the Velizh case of 1823, it was shown that Jews, who were caught in the act, had hid and locked a baby who was abducted by them in a chest. (Original note.)
- [28] Gittsik. (Original note)
- [29] Believing this to be the same incident as noted by other researchers, others have put this date at either 415 or 416, due to the account of different calendars and such. For instance, Jewish

author Gavin Langmuir notes that it was in 415 that Jews of Inmestar reportedly captured the Gentile boy. After which, it was said that they tied him up and murdered him, treating the child as if an effigy of Haman. Langmuir, p. 214. (Haman, his wife, and innocent children were ruthlessly murdered by Jews, as noted in the book of Esther, for trying to save his Gentile nation. Jews continue to celebrate this feat to this very day.)

- [30] Here, Dal probably refers to the incident that occurred in 614, for which the monk Antiochus Stategos refers in his writings. A reign of terror gripped the land, and many Gentiles were mercilessly slaughtered. Stategos writes:

“How many souls were slain in the reservoir of Mamel! ...

How many priests and monks were massacred by the sword! How many infants were crushed under foot, or perished by hunger and thirst, or languished through fear and horror of the foe! How many maidens, refusing their abominable outrages, were given over to death by the enemy!

How many parents perished on top of their own children! How many of the people were bought up by the Jews and butchered, and became confessors of Christ!

... How many fled into the Church of the Anastasis, into that of Sion and other churches, and were therein massacred and consumed with fire! Who can count the multitude of the corpses of those who were massacred in Jerusalem?"

He also described what appeared to be a ritual murder, in which the Jews took a Gentile child "and slew him like a sheep." Translated by F. Conybeare, "Antiochus Strategos' Account of the Sack of Jerusalem (614)," *English Historical Review* 25 [1910], p. 506-508. Reprinted in Deno Geanakoplos, *Byzantium*, (Chicago: 1984), 334-335, 266-67

[31] Geim.

[32] Tier.

[33] Eisenmenger. Vol. II, p. 221; Muster's *Cosmographia*, p. 342; Hoffmann, *Schwer*

zu bekehrendes Judenthum, p. 115; Tentzel, Monatliche Unterredungen.

[34] Ionn.

[35] “In Frankfurt”

[36] At last.

[37] Insertion: “Hollmann, Schwer zu bekehrendez Judenthum, p. 115, Tentzel, Monatliche Unterredungen.”

[38] Insertion: “babies.”

[39] This paragraph is absent.

[40] Insertion: “Do not bury.”

[41] Eisenm, Vol. II, p. 233. Tenzel, Monatl. Unterredungen, Iuli 1693; Paperbroch, Vol. II, April.

[42] They are present.

[43] Killed.

- [44] “Five... were hung,”
- [45] Case of Derzhavin.
- [46] This paragraph is absent.
- [47] In order to.
- [48] Above it was said that the Jews try to buy, for this purpose, a Gentile baby for 30 coins in memory of Juda’s betrayal.
- [49] Insertion: “gone to this direction, the others—that only saw the Jews.”
- [50] “And three Jews ... he was lost”
- [51] “And false”
- [52] *Der neue Pitaval*, Leipzig, 1812, Vol. I.
- [53] *Gazette des Eribunaux*, 1844, le 13 mai.
- [54] Instead of: “in lists”—“of witnesses.”
- [55] Insertion: “Pavlovich.”

- [56] Tab.
- [57] “Who did the cutting ceremony”
- [58] Sister of a boy gone out together with him, testified that he did not want to go with her farther, and sat down near a bridge.
- [59] The strange witness testified that they saw, in this morning, Hanna who stood by wicket-gate of her house; and one woman, Kosinevskaya, saw how Hanna brought a boy arm-in-arm.
- [60] Maksimov’s daughter, Zhelnova by husband’s surname, come at this time for anything to Tsetlin’s house, saw a baby in a trunk, with a shirt, or covered with any white thing, but, in a hurry, she did not examine him well.
- [61] In medicinal certificate, it was told that stomach of a boy was empty though a boy was fed good himself, from that, it is necessary to conclude that he did not eat for last days before his death.
- [62] This was also agreed quite, partially, to

medicinal certificate, and, partially, to a testimony, under an oath, of eleven witnesses.

[63] This was also agreed quite, partially, to medicinal certificate, and, partially, to a testimony of witnesses.

[64] Insertion: “Each person, in turn, thrust a nail into a body of baby.”

[65] Insertion: “He moved by legs slowly.”

[66] This way also agreed to medicinal certificate and to a testimony of witness.

[67] By request of church, it was discovered that an old antimiiis was really stolen, and Terentyev testified, with all details, how she stole him.

[68] Seven witnesses testified under an oath that they saw how a cart, early morning, drove back and forth, and one woman—that there was namely Jew Iosel in it.

[69] “Then, the Jews ... town”



- [70] Insertion: “by vodka.”
- [71] Terentyev and Maksimov confessed later on in some such crimes made together with the Jews—as it was mentioned about it above.
- [72] Punished.
- [73] Insertion: “and, in general, their behavior at inquests.”
- [74] Insertion: “as innocent ones.”
- [75] Insertion: “Fratka.”
- [76] Sergiev.
- [77] Since the case in Vitebsk, it was kept a folk legend and a saying was made: “After the soldier’s son, not even one Velizh Jewess had on their cap any pearls [wore any pearls].” This saying can still be heard at the present time.
- [78] Insertion: “Nata.”
- [79] Insertion: “Stammered.”

- [80] “Not”
- [81] In trunk.
- [82] At office.
- [83] “They presented”
- [84] Insertion: “was presented.”
- [85] “Then, Yeremeeva ... to confession”
- [86] “And by superstition ... well-grounded”
- [87] “Sunnites”
- [88] Insertion: “of Imam—Khusein.”
- [89] Insertion: “Izid.”
- [90] Is any sense in the supposition?

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*This document was created from two sources: the first being an anonymous PDF translation from 2007 and the second being a subsequent revised online translation located at [http://antimatrix.org/Convert/Books/Dahl/Ritual\\_Murders/Dahl\\_Ritual\\_Murders\\_En.html](http://antimatrix.org/Convert/Books/Dahl/Ritual_Murders/Dahl_Ritual_Murders_En.html)*

*Although not comprehensive, an attempt was made to correct any obvious discrepancies in English grammatical structure that were encountered.*

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