

Introduction - jewish Ritual Murder: A Historical Investigation, Dr. Hellmut Schramm

Reich Revision

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Dr. Hellmut Schramm

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In the years of Germany's deepest powerlessness **Alfred Rosenberg** published a translation of the French work: *The Jew, Jewry, and the Judaification of the Christian Peoples*, which had already appeared in the year 1869 and had as its author a Chevalier **Gougenot des Mousseaux**, yet it soon disappeared, having been bought out by jewry while the author himself fell victim to a jewish assault.

He was eliminated not only because he had realized the mentality of the jew with razor sharpness, but primarily in consequence of the publicizing of **jewish ritual-murders**. With that, **des Mousseaux** had touched upon the deepest secret of jewry and uncovered the crimes which had repeatedly been inflicted upon Gentile humanity as blood-tax by the jews and which, due to all the economic, political and intellectual means of power at its command under masterful direction, in the overwhelming majority of cases had eluded earthly justice .

In the past century “of light,” the century of the great jewish “liberation” and then in an absolutely consistent progression in our time, the phrase of the philosopher **Seneca** seemed to find its final

and fruitful confirmation:

“The conquered have imprinted their laws upon the conquerors!”

The governments of the individual nations of Europe had become the compliant tools of Judah.

During his own day, one of those German scholars was already able to discover this from his own bitter experience, whose life's work had likewise fallen victim to jewish intrigues — the old Johann Andreas **Eisenmenger**, who died in 1704 as Professor of Oriental Languages in Heidelberg; he cited in his *Entdecktes Judentum* [*Judaism Discovered*] the following passage from the words of the jewish convert Dietrich **Schwab** (307): (XX)

“If the jews get a government which favors and is well-disposed toward them, then they say: What a decent government this is! It accepts gifts gladly, therefore it's like the jews, but there's a distinction!

With this word they want to imply that they are better still than such a government, of however high a class it ever might be. . .”

Hand-in-hand with the “worldly authority,” **church** circles — by no means insignificant and uninfluential — were working for the protection of jewry, church circles of which a considerable portion was composed of those who — to use the expression of the jewish Professor **Graetz** —

“took up the armament and flag of the enemy in order to annihilate him all the more forcefully” — with them, too, we shall have to inevitably concern ourselves more closely.

“On the other hand, even devout Christian theologians adopt the expression by which the jews are the Chosen People of God and moreover play the role of prison chaplains for whom every convict is an innocent man; since for one thing he of course protests his innocence, and secondly he hasn't set down in writing any notes about his alleged crime. . . The noble simplicity of these gentlemen is worthy of admiration. . .”

...wrote the Hamburg University Professor Siegfried **Passarge** in

the year 1928 in the foreword to the 2nd volume of the Brafmann *Das Buch vom Kahal* [*The Book of the Kahal*]. — The “noble simplicity of these gentlemen” is not only admirable, it is unscrupulous! They are the

“unscrupulous brokers of the stock exchange of religion,” the “incurable cancer,”

as the jew **Bogrow** pointed out among his own people in his *Memoiren eines Juden* [*Memoirs of a Jew*] which appeared in 1880.

Joining with the representatives of the theological faculty are renowned individuals of the remaining disciplines. When the jew **Beilis** was standing trial in Kiev because of a ritual-murder committed against a 13-year-old schoolboy, a Werner **Sombart** wrote thusly in 1912 in his *Zukunft der Juden* [*Future of the Jews*] (Leipzig, 1912, page 57):

“It is the jewish people who, since the time of the Prophets, have brought the great ethical tone into the Concert of Humanity and continue to bring it through their best sons even today. The great tragic pathos which the natural world wishes to demoralize, comes in the end, indeed, from Judah and has merged from there into Christianity. . .” (XXI) “We never want to lose the deep, sad jewish eyes. . .”

The common bond of both — of state and church representatives — was formed, moreover (or better: simultaneously — with that strange attitude of mind which still sees representatives of a “*Chosen People*” even in the active “citizens of the Mosaic persuasion,”) by the subterranean (and all the more dangerous for that!) threads of **Freemasonry**, that “*illegitimate daughter of the synagogue*,” which confuses the heads of a certain European “intelligentsia,” as we will get to know them in their dozens by signature.

England, the classic nation of World Freemasonry — in 1717 the first free masonic lodge was already founded in **London** — and of World Jewry — as the infamous jewish governess of Europe, naturally gave protection and help to jewish ritual-murderers! That is shown very noticeably by the omission of the otherwise usual diplomatic “caution” in the ritual-murder trial of **Damascus** (1840)

and Tisza-Eszlár (1882) just as during the events on **Corfu** (1891).

“Thrice fortunate Britain, how much more worthy of envy than thy powerful fleets do thy citizens, thy parliament, and thy (judeo-“Christian”) meetings make thee! Happy people, who have these things,”

...exclaimed jew **Loewenstein** with enthusiasm in the years of the beginning jewish emancipation — but these connections shall also be more closely illuminated in what is to follow!

Jewry itself now first brought to bear its “intellectual leader class” when it saw the time was ripe; that is, when there was fear that the situation for the ritual-murderers and their task-masters was turning critical. But still years later, after absolutely “satisfying” successes, the lay of the land was being “sounded.”

Each more recent circumstance shows quite clearly with what shrewdness Judah takes into account the chronically poor memory of certain responsible circles of Gentile humanity: before one proceeds to a new ritual-crime, the last slumbering suspicion of jewish perpetration must be brought to the vanishing point — or is it merely accidental that ten (!) years **after the blood-murder of (XXII) Tisza-Eszlár** and a year after **Xanten** and **Corfu**, a Paul **Nathan**, Doctor of Philosophy, performed his clever and unscrupulous diversionary maneuver (*der Prozeß von Tisza-Eszlár — Ein Antisemitisches Kulturbild* and *Xanten/Kleve; Betrachtungen zum Prozeß Buschhoff*, both appeared in Berlin in 1892) [*The Trial of Tisza-Eszlár — An Anti-Semitic Cultural Form and Xanten/Cleves; Reflections upon the Buschhoff Trial*], and a few years later new, horrible crimes already followed?

For the **Polna** blood-murder (1898/99) another young Talmudist, the jewish “*Berliner*” “counselor,” Arthur **Nußbaum** (*Der Polnaer Ritualmord-prozeß — Eine kriminal- psychologische Untersuchung*, Berlin 1906) [*The Polna Ritual-Murder Trial — A Criminal-Psychological Examination*] took over this role seven years **after** it and six (!) years after the the **Konitz** crime, supported by the Berlin University Professor of the **Law**, Dr. Franz v. **Liszt**, privy-councilor; already, in 1911, the ritual-murder of little **Andrei Yustschinsky** in **Kiev** followed, after an **entire series** of “puzzling” murders which

remained unsolved had also occurred on German soil.

Those “uneducated” persons, however, who did not tire of calling attention to this monstrous jewish peril despite these jewish tactics of muddying the waters — **Theodor Fritsch, Liebermann von Sonnenberg, Otto Glagau, Dr. Ernst Henrici, the Förster brothers**, and as was said of all the best, were showered with a deluge of slanders, insinuations and insults, and according to the “judgment” of Paul **Nathan**, they formed “the morally and intellectually backward elements of the nation,” “*a troop of unscrupulous men without any intellectual prestige and without moral respect*,” according to the “opinion” of the jew **Loewenstein** (*Damascia*, page 247) “the scholarly rabble in Germany” — to give only a modest sampling.

But the Gentile peoples, who knew on the basis of centuries-long gruesome experience exactly where the satanic murderers of their children were to be sought, and who, after each newly occurring crime, were able to recall earlier crimes carried out similarly in every way, comprised those very...

“*classes of the people, in whom that kind of suspicion still lives; among the well-dressed rabble it has followers, and these mentally low-level classes, who are open to fanaticism and superstition, were goaded so long by political unscrupulousness (XXIII) until for them, the trial against one jew seemed like a trial against jewry. . .*” (Nathan).

The “colleague” of Nathan, Arthur **Nußbaum**, speaks of a “backward, religious rural population” and concerning it, that it is noteworthy “that all modern ‘ritual-murder cases’ have occurred in villages or small cities. . .,” while for the theological faculty of the University of **Leiden** (“*Christian witnesses against the blood-accusation against the jews, etc.*”) it is merely a matter of “a superstition of deeply ignorant and disregardable people”!

The opposition to the jews as such, however, and the appearance of reaction of any one people which has still not totally submitted itself to the jewish blood-monstrosity, must “*be extirpated, root and branch*,” and “the fight against them is for jews and **free-thinking Christians** an act of **enlightened patriotism**” (Nathan).

A Christian theologian — he stresses at the time that he is not of

jewish origin — the Berlin Theology Professor, privy councilor of the Consistory, D. Dr. H.L. **Strack** wrote accordingly in the year 1920, when his Fatherland was lying bled-out on the ground, the malicious sentence:

“The Germans are also called Huns because they are considered to be anti-Semites. . .”

For this he cites, referring to **himself**, *Ephesians 6:14*:

“Therefore stand, girt round thy loins with truth and put on the armor of righteousness!” (*Jüdische Geheimgesetze?*, 1920, page 29) [*Jewish Secret Laws?*]! — We shall have to discover during the course of the investigations which lie before us, that a man like **Strack** was by no means a singular phenomenon. . .

One could have let this matter stay buried, if these very circles, which formerly were aptly described as German “jewish defense troops,” had not contributed to a considerable degree to the fact that Judah even then emerged as the victor, when once the case really should have been made against it.

The expenditures by which threatening trials were nipped in the bud by the jews, or when (in what were very rare instances) it was no longer possible to redirect the course of a court hearing, were enormous. At any rate, these machinations allow the **consciousness of guilt** of jewry to be all the more clearly recognized and are, for this reason, (XXIV) represented with especial thoroughness.

“A magically powerful bond is irrefutably wound about us from pole to pole, Israel lifts its voice as if with one throat and defends the purity of the Mosaic Law. . .”

wrote the old jew **Mendelssohn** with a smile after the jewish triumph in **Damascus** in 1840 in a “public letter” from Paris, and **Crémieux**, one of the leaders of World Jewry and a high-degree Freemason, as he looked back, could claim for the same reason in **Vienna** that “sympathy for our maliciously persecuted brothers was awakened as if by electric shocks upon all points of the earth. . .”

Characteristically, two politicians from that land which had become

a downright Dorado of jewish murder-plague — **Hungary** — had very keenly recognized this indirect confession of the World-guilt of Judah. As the Hungarian magnate Géza von **Ónody** wrote in his well-known publication about the ritual-murder of **Tisza-Eszlár** in 1882:

*“It is likewise an undeniable fact that the whole of Israel **identified** itself with the accused schächter [German has two words for those who butcher animals: der Schlächter and der Schächter; the former has the same meaning as the English word “butcher,” but the latter refers to jewish ritual-slaughterers.] and their accomplices **in the goal of misdirecting the administration of justice** and thereby **sanctioned**, so to speak, the mentioned fact of a barbaric fanaticism.”*

His companion in this struggle, the Knight Georg v. **Marcziányi**, asked in the same year:

*“Now who pays these sums, since the majority of the accused are beggar-poor Polish jews? What other reason can jewry have, therefore, for **identifying** itself with the Tisza-Eszlár monsters, than that of **common awareness of guilt**, and is this not nearly equivalent to the **recognition** of the existence of a **blood-sacrifice ritual** being practiced in secret in the Mosaic racial religion, the general knowledge of which is supposed to be suppressed **at any price**?”*

The motto of that jewish world-alliance, founded by **Crémieux** in the year **1860**, the *Alliance Israélite Universelle* (AIU), which also had “to protest” [the innocence of] jewish ritual-murderers and their followers in times to come, reads, with real meaning: *“All jews vouch for one another”* — from the least Galician jewish beggar up to the jewish Lord, the last and greatest jewish secret was defended.

Certainly for this reason it is totally absurd when historians, (XXV) though they have recognized the existence of ritual murder, wish to ascribe it merely to a special “sect,” *Hassidim*, to some sort of “blood-alliance,” to a secret organization, or to the “Odists” (“Haters”) in the sense of Siegfried *Passarge*.

Every jew knows all about these matters and is, as the investigations to come show, even actually prepared at any time to at least provide support!

If some of the ancient peoples — for example the Scythians, Cathaginians, Phoenicians, Aztecs, etc., practiced human sacrifice, this was based upon, first and foremost, sacrifice for **religious** goals (worship, prayer and thanksgiving), and not a **lawfully** dictated desire for the destruction of anything of a different kind from itself — quite apart from the fact that those peoples have long vanished, while the jewish people still exists and is active.

This desire for destruction is by no means to be understood in the narrow framework of a “denominational” standpoint. The Middle Ages saw the jewish blood-murders as the outflowing not of racial, but of religious hatred. A certain inner justification of this conception might perhaps be acknowledged, insofar as the various Gentile — in this case Christian — classes in the population **instinctively, because not yet undermined**, saw in the jew its natural enemy; but this latent or open hostility was immediately warded off when the jew decided for some reason or other, either voluntarily or by coercion, to be **baptized**.

This already becomes manifest in the early centuries. That Christianity ceased thereby to be a danger for jewry, history has of course demonstrated: from that baptized jewry arose the most zealous defenders of jewish interests! In the 20th century, then, the jew Cheskel Zwi **Klötz** was able to maintain entirely with logic that the Christianity **of today** no longer meant danger, while jewish hatred toward it was hotter than ever!

This hatred becomes simply infernal when jewry senses anywhere a beginning opposition to jews, a beginning realization of this natural enemy of human society and human culture. It is very interesting to discover that that suspicion, which in the course of the centuries escalated to a desire to destroy, again and again circulated about **Germany** — Judah has ever had a fine sensitivity for where the (XXVI) **actual** danger was waiting for it — an instinct of the desert.

In the framework of the investigations to be examined here, we must nevertheless maintain that the jewish world power in increasing measure from century to century had remained the victor for reasons which will become clearer.

Once a high **Milan** Catholic cleric, **Athanasius Fern**, made this

assessment:

“Jews were and still are well accused and even condemned (Damascus, Lutscha), but no longer executed in the Century of Light . . .”

“Never was jewish money as powerful, never has the blindness of formalistically trained judges been as great as it is today; Israel triumphs in every trial. But is it truly victorious? I say: No! These bloody acts cry to Heaven, they shall one day be terribly avenged. In the long run, the consciousness of the people will not be mocked. Then shall the eyes and the ears of those, who, out of the arrogance of education or for the sake of the ringing of jewish gold-pieces, do not now wish to see or hear, be horribly opened. . .” (A. Fern).

And Theodor Fritsch, the old master of the movement in opposition to the jews, wrote in his foreword:

“Jewry may slither its way from under the weight of the accusations: just as little as it once was able to weaken or refute them, even as little will it succeed against the proof of the evidence of this writing: the blood-witnesses of a religion tangled in murderous and blood-thirsty fanaticism arise as accusers and demand atonement and safety.”

We have become aware of the difficulties of our own work; yet it is valid to present what is in parts very difficult and dry material in a manner that will be generally understood. For this treatise has fulfilled its goal of supplying a further useful weapon for the final struggle with the jewish world-octopus which is before us, if it can be put in the hands of every comrade of the people: this has obliged me to the most exacting scientific detailed work and doing without anything superfluous.

Only a superficial or malicious judgment can impute to my work “prejudiced” attacks upon a certain circle of our people; this would be contradictory to the National Socialist attitude and to the sense and goal of the work! Thus far, however, let it be unsparingly emphasized that a category of persons already closely defined above represented jewish interests (XXVII) and has been consciously acting completely contrary to the natural demands of the people.

The exact **designation** of this variety of jewish murder would be, of itself, “ritual blood-murder”; in the interests of brevity and in favor of past customary designations we will however speak in the following pages of ritual- or blood-murder; the description “Christian” we adopt only where it is found in the original text.

To thank I have my loyal mentor, Herr University-Professor Dr. Joh. v. **Leers**, Jena, for the selfless and generous interest which he dedicated to this work, my publisher, Herr Theodor **Fritsch**, Berlin, for his resolve to bring out the book in a solid edition despite circumstances aggravated by the conditions of war, the **Institute for Research of the Jewish Question** in Frankfurt-am-Main for repeated examination of the manuscript, the Herren Dr. Denner and W. Freund, Berlin, for comradely assistance and important suggestions, and also the Information Bureau of the German Library in Berlin and the Saxony State Library at Dresden, to whose exacting work I mainly owe the arrangement of the most valuable material.

The time has come for the thousand-year jewish secret to be exposed to the light, as the old Ghillany prophesized over a hundred years ago; may this work, which has been many years in the making, be called upon to keep coming generations alert!

In the war year 1941

Dr. Hellmut Schramm

